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Sabbath Recorder, Plainfield, N. J.

# The Sabbath Recorder

## DECORATION DAY.

Vanished days of many a year  
Remain to us possessions dear;  
We call the roll of those who dared;  
We bless the saints who hardly fared,  
Lending their martyred flesh to be  
The torchlight of Truth's victory.

Still may we utter solemn praise  
Of those whose prowess filled their days  
With thoughts and deeds of high renown,  
Which now our floral offerings crown.

But as our earth from south to north  
Her glorious promise blazons forth,  
And timid spring and summer bold  
On autumn pour their wealth of gold,

So let our buried heroes live  
In hands that freely guard and give,  
In minds that watchful, entertain  
Great thoughts of Justice and her reign,  
That tend, all other tasks above,  
The household fires of faith and love,  
And keep our banner, wide unfurled,  
A pledge of blessing to the world.

—Julia Ward Howe.

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# The Sabbath Recorder

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

VOL. 74, NO. 21.

PLAINFIELD, N. J., MAY 26, 1913.

WHOLE NO. 3,560.

## Lessons of Memorial Day.

On May 30, 1912, eight hundred men, in Grand Army faded blue, joined the ranks for their annual Memorial-day parade on Riverside Drive, New York City. There were fewer men by two hundred in that parade than in the one of 1911. This does not mean that two hundred had answered the last call and that over their graves the last "taps" had sounded. About one hundred of the number missing in the ranks had grown too feeble during the year to march with their fellows, and were compelled to ride in carriages. The march of twelve blocks was too much for them, and if they joined the assemblies around the Soldiers' Monument and Grant's Tomb, they must be carried there. When an old soldier yields to the inevitable and foregoes the pleasure of marching with the "boys" on Memorial day, taking instead the carriage provided for the feeble, we may know he is unable to walk or to stand the excitement of a parade; for most of the veterans steadfastly refuse to have anything to do with carriages, and insist upon walking even when it is apparent to all that the task is too great. Some, too, on that occasion, may have been unable to go at all, and many had dropped away during the year.

This incident, with its record of thinned ranks and feeble soldiers of the Grand Army of the Republic, is a forcible object-lesson of what is happening in all the five thousand seven hundred posts throughout the United States. Each year sees fewer and feebler men in the ranks, and we have the pathetic, unmistakable evidences that the noble army of heroes who saved the Union by a hundred battles is rapidly passing away. In some sections the ranks have so dwindled that enough soldiers can not be found to carry out the Memorial-day programs. In such cases the programs are carried out by other organizations.

Forty years ago the personality of those who celebrated Memorial day was entirely

different from what it now is. The Grand Army was then composed of soldiers who in the prime of manhood marched with firm and steady tread to decorate the graves of fallen comrades. They made up the body of the parade, and if some of the militia or other organizations marched with them these were mere adjuncts to the great body of the Grand Army of the Republic. Today it is all changed. The veterans have come to be only a small minority in the parades, as, with faltering step and trembling forms, with bowed heads and silvery locks, they walk with staff in hand to witness ceremonies largely carried on by others.

Had not the soldiers of the Civil War been boys in their teens, the Grand Army would long ago have passed away. This Union was literally saved by boys, many of whom had not reached the middle of their teens. Of the 2,778,309 Union soldiers, 1,151,438 were under nineteen years of age, and 844,891 of these were sixteen and under. Never in all the ages has the world seen such an army of youths braving the hardships and dangers of war. Had this not been so; had all the soldiers who went to the front been mature men, the dread disasters of battle and hospital and prison camp, and the death-roll of nearly fifty years since the war closed, would have left no veterans living today. But in a few more years at most, all those directly interested in Memorial day, who have thus far striven to keep it true to its original purpose, will have disappeared from the face of the earth.

If the day is to be perpetuated after they are gone it must be done by citizens who never had any personal part in the battles of the Civil War. When that time comes, there will of necessity be something of a change in the character of Memorial-day celebrations. Even now a great change has come from the solemn and impressive spirit of mourning in which soldiers fresh from war, and loved ones with hearts bleeding for their dead fathers, sons and brothers went, with funeral tread, to place gar-

lands on graves of the fallen. At first the soldier's grief is keen over the death of his comrade; the son at first grieves deeply over the death of a father. But when years have flown, the keenness of grief disappears and tokens expressing it are bestowed in a more formal and commonplace way. The feelings of a grandson or great-grandson are necessarily different in intensity from those of a son. Thus it is certain that the element of personal mourning for the dead will diminish as the tide of the years bears Memorial day farther and farther away from battle-fields filled with new-made graves.

In view of these things it is proper to consider seriously what shall be the future of Memorial day, as a permanent anniversary, when it has grown away from the personal sentiment of mourning that has characterized it thus far. The Fourth of July never had the element of personal sorrow that has been attached to Memorial day, yet for those few who signed the Declaration of Independence, it must have had a far different significance from what it has for us who live in the twentieth century. Even though it might have meant more to the noble band participating in that historic scene in Independence Hall than to those who lived after them, there was no reason why the next generation should allow Independence day to become meaningless. The great principles of freedom survived. The spirit of patriotism did not wane. And there was a larger, grander meaning to Independence day as generations lived and passed away. Increasing devotion to the results obtained by sacrifice and patriotism has perpetuated the day until in the twentieth century it is enthroned in the hearts of the American people as never before. It now means more than a celebration of the signing of a document. It stands for the hundred years of progress and prosperity secured to a mighty nation through the devotion and heroism of men who lived and died long ago.

So may it be with Memorial day. Let the day be cherished not merely as a day of mourning for the dead whose names are inscribed on the marbles of a million graves, but as a day of rejoicing over the blessings secured at such heavy cost. Remote generations may have no kinship with the heroes who fought and died in the Civil

War. But living amid the untold blessings of the Union saved by sacrifice and blood, men of future years should pay increasing tribute to the cause for which these heroes died. The living must carry forward the work the veterans of the Grand Army have so faithfully begun. They must cultivate the high ideals cherished by those who put their lives in jeopardy for their country's defense. The Grand Army will soon live only in memory, but it will be a most precious and sacred memory which this country can never let die.

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### The Difference.

While we are thinking of the lessons of Memorial day, it might be well to remember the difference in the views that must be taken by the veterans of the Northern and the Southern armies. In the North there are thousands of old soldiers well cared for by the government for which they suffered. As they gather around their camp-fires they can tell of victories won and of the final triumph and complete success of the Northern arms. In the South it is not so. On Decoration day thousands of Confederate veterans, who suffered untold hardships during the war, will recall hard battles fought and a cause lost at last, in spite of their victories and their bravery. Theirs has been a struggle since the war closed, such as no soldiers of the North ever knew. After peace was declared, no general government could care for their maimed and wounded, and no aid could come, excepting through local governments. After the surrender at Appomattox they went home to an utterly devastated country and to a fight for reconstruction such as Northern soldiers never had. It was a fight of forgetting old hopes, a setting of their faces toward building a new South. No one can look upon the hardships of the reconstruction days that came to our conquered brothers of the South without a softening touch of sympathy. And no one can help admiring the heroic spirit with which the Southern soldier met his fate of hardship and toil.

This spirit has wrought wonders in the South. No matter how disheartened the Confederate veterans may have been when the war closed, their children have gone

forward in the spirit of loyalty to a united country, until the old soldiers, lingering there, now see a new South under industrial conditions of which they could not have dreamed in the days of their desolation. Their lost fortunes have been wonderfully retrieved, and today they see a better, cleaner, more prosperous South than ever before. And out of all the confusion and turmoil and strife, there has come a love for the united country and the one flag equal to that found in any other part of the land. Should that flag be insulted today, the people of the South would vie with those of the North in brave deeds to defend it. And should this country become involved in war with any foreign power, Southern and Northern soldiers would march side by side, to the death if need be, in order to defend and preserve the nation.

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### A Suggestive Picture.

On the page of a great New York daily paper published May 28, 1911, there is a large picture worthy of our study. Would that every reader of the SABBATH RECORDER could see it as it now lies before me. The twilight shadows falling upon it at the close of a beautiful day in May soften its outlines, and the peaceful quiet of the sunset hour helps to make it impressive. It is a picture of peace, prepared for Memorial day. In it two veterans face each other, standing at the two sides. One represents a Grand Army man, while the other pictures a veteran of the Confederacy. Both are bowed with the weight of years; locks, gray; faces, wrinkled; and in the left hand of each is a battle-flag of the army. Between them, reaching waist high, is a framed picture of a scene in the national cemetery at Elmira, N. Y., showing a broad field that contains thousands of soldiers' graves, shaded by beautiful and well-kept trees. The graves are those of Confederate soldiers who died while prisoners of war in Northern prisons, and the thousands of headstones, of uniform size with those on Union soldiers' graves, were furnished and placed in order by the United States Government. On the top of this frame, as if resting upon an altar between the two soldiers, are grouped six folded battle-flags and on top of these

stands a laurel wreath. Within the wreath is a dove with olive branch in its bill, and over it in a semicircle is inscribed the word, "Peace." The right hand of each soldier is outstretched toward the other and both men are leaning forward with every sign of friendship, to clasp hands over these emblems of loyalty and love.

The whole spirit and effect of this picture is in harmony with the spirit of these days and the attitude of the two sections once embittered by the Civil War. Nothing has done more to heal the wounds of war and to bridge the chasm of hatred between North and South than the generous deeds performed, and expressions of sympathy given, on annual Memorial days. Soldiers who fought on both sides, recognizing the valor of fallen foes, have brought laurels and flowers for friend and foe alike.

The action of the general government in providing, free of charge, marble headstones for Confederate graves throughout the North, wherever in Northern prison or hospital Southern soldiers died during the war, has done much to soften animosities and to restore feelings of love. Four years ago Uncle Sam appropriated \$200,000 to furnish marbles for the graves of Confederates buried in the North, and within two years from that time the commission appointed for that purpose had placed many thousand stones. Special efforts have been put forth to identify all the "unknown" and inscribe their names, regiment and company on the marbles. Wherever actual identification was impossible the remains were properly interred, and a general monument was erected, containing all their names. In a Chicago cemetery such a monument contains the names of 4,275 unidentified Southern soldiers, and at Point Lookout the monument to the "unknown" bears the names of 3,300 dead. There are many similar cases.

Thus, with all the marks of respect shown on Memorial days, with the generous treatment of dead foes by the government at Washington, and with the pleasant camp-fire meetings year by year, where the Blue and the Gray come together in friendly union, the years have brought about a sense of brotherhood and a spirit of genuine friendship between North and South that should call forth praise and thanksgiving from every heart.

### Blossom Days in Greenwood.

We have all heard of Brooklyn's famous city of the dead; but those who have never seen it have little conception of its beauty. Those who have visited the cemeteries of other lands tell us there is "only one Greenwood in the world." Many great cemeteries are little better than huddles of marbles without order or comeliness; but Greenwood with its natural scenery of hill and dell, of meadow and lake, of winding avenues and wooded paths, easily bears away the palm as a thing of beauty and order. We recently spent several hours of a sunny day in May wandering through the quiet, well-kept avenues, among the flowers and trees and grassy mounds of this marvelous silent city, in which sleep hundreds of thousands of New York's dead.

The best time to see Greenwood is when the dogwoods are in blossom. The creamy white, visible from every slightly point, and blending with every shade of opening foliage fresh with the tender greens of spring, is suggestive of wedding garlands rather than of funeral wreaths. Within this overshadowing of beauty, the thousands of marbles and sculptured sepulchres stand amid well-kept lawns and a great profusion of pansy beds, among which wind paths with names so beautiful that one can hardly think of death. One would scarcely think it possible to make a cemetery into a paradise of such splendor as to take away the gloom of the tomb. But this has been done in Greenwood, until the subduing, tranquilizing effect almost makes one wish to stay there. The beauty of the sunshine, the sweetness of the bird-songs and the charm of the landscape almost make one forget the sad bereavements revealed by the passing funeral train winding slowly through the streets, and the heart-breaking agony of ten thousand homes suggested by the monuments.

When we pass through the great gothic gateway into Greenwood all the world changes. The noise and bustle of the living city are left behind, and before us are the silent streets and voiceless homes of those who are asleep. Blossoming hill-sides and restful dells invite us to rest amid softened shadows and golden streaks of sunshine, while peace, joy and praise seem to fill the new world we have found. Here, sleeping low, lie pastors and the

flocks to which they ministered; parents and the children they loved; old friends and neighbors of years gone by; generals and the soldiers they led to war; merchants and the customers they served; writers and the people for whom they wrote—all resting together after the toils and burdens of their weary days. Some are on "Ocean Hill," some on "Forest Ridge," some by "Sylvan Water," and some on "Battle Hill." On the slope above the gate stands Brooklyn's monument to the hundreds who in 1876 perished in the Brooklyn Theater fire. On Battle Hill, overlooking the bay and three cities, stands New York City's monument erected to her soldier dead. That city alone enlisted 148,000 men for the Civil War. Not far away lies the dust of Henry George, and near by is the grave of one Mr. Burbank, who, with his seven sons, fought in the Revolutionary War. Near the middle of the cemetery is the Roosevelt circle holding a great family. The tombs of Dr. Theodole L. Cuyler, and Doctor Thompson of the "Land and the Book," and of many another whose name stood among the leaders of fifty years ago, will be found in Greenwood. As we climbed Ocean Hill, a diagonal path, called the Dawn Path, ran along the hillside, leading us to the unpretentious grave of Henry Ward Beecher. The grave slopes beautifully toward the sunrise just above the Dawn Path. But it would take volumes to tell the story of all the silent homes made so impressive by the blossoming spring-time, suggestive of the resurrection morn and the paradise of God.

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### Real Consecration.

A letter from one of our mission fields, expressing deep interest in the weekly reports of the debt for the African investigation, brings Treasurer Hubbard \$6.75 from two persons, members of the same family. The daughter is able to earn only 25 or 30 cents a day at sewing, and the father too earns very small wages. Yet these two send the amount named above, with an earnest prayer for the blessing of God upon it, as "a little help to pay the debt." The "poor sewing girl" sent \$1.52, and the remainder, \$5.23—is credited to "A Friend." The spirit of real consecration shown in many such cases during this debt canvass, if possessed by every member of our

## EDITORIAL NEWS NOTES

### Heroic Scene in the Balkan Drama.

Of all the heroic acts during the Turko-Balkan war, no one stands out more grandly than the final decision of Montenegro's King to yield to the demands of Europe and evacuate Scutari. The scene was enacted in Cetinje the other day, with the King, the Crown Prince, the Cabinet and the generals of the army as principal actors.

In the Montenegrin council of war the generals favored compliance with the mandate of the powers, while the Crown Prince and the ministers earnestly favored resistance, with the purpose of holding the captured city. This made it necessary for King Nicholas to decide the question. He rose to the occasion with a speech that touches all hearts and places him among heroes:

I have fought long with myself. Never before in the fifty years of my reign have I endured such torment. I have resolved to drain the bitter cup to the dregs. I must give way. I must allow Scutari—this dearest dream of my youth, the lawful heritage of Montenegro, the pledge of our better future—to be evacuated. You ministers are responsible to the Skupshtina; but I am responsible to God. I can not let the curse of generations of Montenegrins yet to come rest on my name for the misfortune in which my people would be plunged were I to remain firm in my opposition. I have no glimmer of hope. I can not make my view prevail against the will of Europe. Of the two evils, we must choose the lesser.

When the aged King had uttered these brave words, he took the pen and, with tearful eyes, signed the article of surrender.

Nicholas, King of Montenegro, will die; but these words will live. Future generations will place this act among the noblest deeds of this tragic war. The vanquished King will remain a hero in the world's estimation, while the great nations that crushed him must ever stand discounted in the eyes of men.

### Seventh Day Adventists in Conference.

The quadrennial World's Conference of the Seventh Day Adventist Denomination is now in session in Washington, D. C., and is to last three weeks. Through the

churches, would have long ago furnished the funds to wipe out the debts of both boards. Rather, would it not be more nearly correct to say, this spirit possessed by all would have made such debts impossible? The real consecration shown by such gifts as the ones mentioned above would have enabled the boards to enlarge their plans, and to extend rather than curtail their work.

Many of us must be put to shame when we note such self-sacrificing giving on the part of others, and compare it with the little we are doing. There is no real consecration manifested until we give enough to feel it. The sacrifice made measures the consecration of those who give to God's cause. There is little credit due to him who squeezes out a nickel now and then for benevolent and Christian work, while he freely spends dollars to feed a useless or harmful appetite, or to enjoy the amusements and pleasures of the world.

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### Home for Seventh Day Baptists Abroad.

It may be that some of our readers going to Germany this year would appreciate finding a home with Seventh Day Baptists while there. A card from Rev. Dr. J. H. Wallfisch brings the information that Sabbath-keepers desiring rest or study, where English is spoken and German is taught, can find such a retreat with him and his wife at appropriate prices. From September and during the winter he lives at Koenigsberg, East Prussia, Vorder Rossgarten, 65-66 Gartenhouse. But during the summer his home is at the beautiful East-Lea bathing resort, Cranz. This is only 55 minutes from Koenigsberg, which is the university city, where lived the philosopher Kant. Whether any of our people desire the home privileges suggested or not, Brother Wallfisch would greatly enjoy a call from Seventh Day Baptists who may be visiting in his country.

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### The Debt Report.

Our last report of receipts for the debt of the Tract Society was given May 8, at which time \$1,166.89 had been received by Treasurer F. J. Hubbard. Since that date eleven persons have made special gifts for the debt amounting to \$41.50. This makes \$1,208.39 received in all since the canvass began.

courtesy of C. H. Edwards of Westerly, R. I., we have been given the following data:

Between four and five thousand delegates and believers have assembled at the General Conference of the Seventh Day Adventists at Takoma Park, Washington, D. C., the headquarters of that denomination.

To accommodate the people who attend, something over 600 large family tents have been pitched, and filled with people.

This is by far the largest gathering of Adventists they have ever had, and their enthusiasm is high.

Their history is interesting. After the failure of the Lord to come in 1844, as the Millerites predicted, there were left many small Adventist churches throughout the United States. One of these was at Washington, N. H. To this place a Seventh Day Baptist sister moved from New York State. To the Adventists she carried the Sabbath of the fourth commandment. They at once accepted it, and thus at that place was found the first Seventh Day Adventist church of modern times. From that church Captain Joseph Bates of Massachusetts received the Sabbath truth, and from him the other leaders of the Seventh Day Adventists received the Sabbath truth also. Thus in 1846 they began their work as a denomination. For the first twenty years they devoted their time to raising a home constituency of about 8,000. In 1874 they sent their first missionary abroad. There has been a steady increase in strength and numbers till today they have entered 50 countries, and are publishing Sabbath literature in 71 languages. They have 2,874 organized churches, nearly 1,000 unorganized companies, with a total membership of 114,206 believers. Their gain last year was nearly 25 per cent in foreign fields. During their short history they have raised and expended for their evangelistic work something over \$25,000,000.

Last year they expended \$2,325,000 in extending their work.

They have 702 colleges, academies, intermediate and other schools, with an enrolment of 25,500 pupils.

Their 36 printing-plants have an investment of \$1,651,943. From these \$1,625,657 worth of Sabbath literature was sent out last year; 126 regular weekly, monthly or quarterly periodicals are published.

They have invested nearly \$4,000,000 in their 69 sanitariums, in which 2,224 physicians, nurses and other helpers are employed.

In twelve years they have sent 950 workers into foreign, non-Christian fields. At present they have 253 churches and 16,000 believers in Europe; 182 churches and 4,644 believers in Russia; 40 churches and 1,500 believers in Africa.

In Australia they have 121 churches, 5,000 believers; in the Fiji Islands they have 15 churches with 300 believers; India has 9 churches and 400 believers; China, 12 churches and 1,137 believers; Korea, 8 churches and 600 believers; Japan, 7 churches and 300 believers. In the West Indies they have 104 churches with 5,000 be-

lievers; in South America they have also 77 churches with a membership of 3,044.

Extensive plans are being laid at this conference to enlarge their work. The motto of the conference is, "The Advent message to all the world in this generation."

#### Yes, Indeed, a "Good Example."

One of the most distasteful things we notice in the great daily papers of these days is their manner of sneering at the temperance principles and consistent deeds of Secretary of State Bryan, simply because he prefers grape juice to whiskey and because he banishes wine and champagne from his own table. Probably a great majority of Americans heartily approve the temperance principles of the President and several members of his Cabinet, and are glad to see such sentiments prevail in the White House. And one would think that our greatest daily papers would hesitate before joining the rum hosts of the land, in casting jibes and dealing out sarcasm against those who do not favor putting the bottle to another's lips and who consistently refrain from putting it to their own.

If the heading of an article in one of the papers of May 17, "Bryan, the Good Example," had been a genuine expression of approval, it would have been well put. But there has been such a spirit of cynicism and ridicule regarding the matter in that same paper heretofore, that one can hardly help feeling that the expression, "The Good Example," is written in the same spirit in this instance. The writer intimates that Bryan halted his diplomatic negotiations with Japan long enough to speak to a few Boy Scouts who endorsed his "grape juice dinner." All honor to Secretary William J. Bryan if he did! The boys of this nation are well worth saving. The kind of men we make of them will settle the question of the nation's future. Many a father would be glad to have Mr. Bryan's good words spoken to his boy. Here are some of them:

If, since I was grown, I had ever felt tempted to begin the drinking of liquor, I would have been restrained by the feeling that it might injuriously affect some who looked to me for an example. And I have felt that more especially in public life, for as one becomes better known his example has a more far-reaching influence.

If I have been the means of helping just one boy, I do not know how much service I have rendered to the world through him, for we can never tell what a boy can do.

#### The Reply to Japan.

On May 19 our government's reply to Japan's protest against the anti-alien law of California was handed to the Japanese Ambassador in Washington. In the main the reply defends California's action, and shows that Japanese citizens are guaranteed every right assured them by the treaty of 1911. It also shows that the federal government has done everything in its power to shield Japan from affront. The new law is explained as giving even more liberty to Japanese than does the treaty itself.

Much concern is felt in official circles as to the probable reception of the answer of the United States by the people of Japan. If the "jingo" elements in both nations could only be well bottled up and their mouths stopped, all would be well. The Tokio and Washington governments will have no trouble in coming to an understanding, if those who try to stir up prejudice among the masses of Japan will stop inciting the common people there to the belief that their dignity is being trampled upon and Japan is being humiliated. Officers of the Japanese Association of America are urging their countrymen to be patient and not do anything to embarrass matters.

Dr. David Starr Jordan, president of Leland Stanford Junior University, has resigned the presidency in order to accept the office of chancellor, which the board of trustees is about to create for the purpose of giving him freedom to devote time and energy to the world's peace movement. For twenty-two years Doctor Jordan has been the president of Stanford. It owes much of its greatness to him.

Reports from Geneva, Switzerland, state that King Peter of Servia intends to abdicate the throne as soon as possible after peace is declared between Turkey and the Balkans. His plan is to return to Geneva, where he lived for many years before he was called to the Servian throne, in 1903, after the murder of King Alexander and Queen Draga. King Peter's emissary is already seeking a suitable residence for him. The King is sixty-nine years of age, broken in health as a result of the war strain, and wishes to end his days in peace among his friends in Switzerland.

Mrs. Helen D. Longstreet, widow of the Confederate general, has brought complaint before the Postoffice Department at Washington, for the purpose of explaining why she was removed from the office of postmistress in Gainesville, Ga. She does not ask reinstatement, but only wishes to clear her name from the charge that her postoffice was poorly managed. She brought a long list of endorsements showing that people of her community were well satisfied with her as postmistress; and she charges her displacement to a certain railway and power company, displeased with her because she favored legislation curtailing its favors.

A decision handed down by Judge Mayer in the United States District Court will probably cost the government \$1,000,000 a year for medical treatment to aliens brought to this country, and found after arrival to be suffering from some temporary contagious disease. The government sought to collect \$2,167 for such treatment, given immigrants brought in by one of the steamship lines, but the courts decide that such collections can not be made from steamship companies.

Caspar Knobel, the last survivor of the cavalry squad of fourteen who captured Jefferson Davis at the close of the war, is dying in Philadelphia, an old man of seventy years. He recently lost his job, and has lived in poverty, his pension not being sufficient to meet his needs. He is the man who corrected the story of Mr. Davis being captured in the disguise of woman's clothing. He says, the fact that Mrs. Davis threw a shawl over the ex-Confederate's shoulders, to shield him from the cold, gave rise to that story.

Mr. Knobel was found asphyxiated with illuminating gas, clutching in his hand the medal given him by Congress for his part in the capture of the President of the Confederacy.

On May 18 water from the Pacific was let into an extensive section of the Panama Canal. A giant blast of 32,750 pounds of dynamite was successfully used to do the job. This demolished the dike to the south of the Miraflores Locks, and allowed the water to rush in. The gigantic masonry works at Miraflores, through which the first ascent is to be made from the tide level, are now practically completed.

Cuba is sending a warship to participate in honoring the *Maine's* dead and in dedicating the *Maine* memorial at New York on May 30. Sailors from Cuba are to land and join in the ceremonies.

Mrs. Mattie Crise of Somerset, Pa., celebrated her one hundredth birthday on May 15. For a hundred years she has lived in the same place, and has never seen a railroad train, a street-car or a telephone. She never wore a hat, but used a knitted hood in its place.

Steps are now being taken toward a union of the United Presbyterian Church and the Southern Presbyterian Church. Resolutions formulating a basis of union were unanimously adopted by the assemblies on May 17. The matter will now be presented to the general assemblies of the two churches in 1914.

The people of Maine are awakening to the necessity compelling officials to enforce the laws or get out of the way for those who will. Five sheriffs who have been winking at illicit liquor selling, and were notoriously lax in enforcing laws, have been impeached. One old sheriff of thirty years' standing has been removed from office by the Legislature.

### Conference on Faith and Order.

REV. EDWIN SHAW.

It was my privilege as chairman of our committee appointed at the last session of our General Conference to attend the meeting mentioned in the following notice taken from *The Churchman* of May 17. I have also been invited to prepare an article for a future number of *The Churchman*, stating our attitude towards the question of Church Unity, and especially as to our point of contact with this particular movement, setting forth in brief the lines of agreement and of difference between others and us in the matters of Christian belief and practice. I shall be glad to receive suggestions from any one, and especially from members of our committee, as to the character of this article.

The first joint conference of the various religious communions in the interest of the proposed World Conference on questions of faith and order was held on May 8, at the Hotel Astor.

The purpose of the meeting was a preliminary discussion of the steps next to be taken to bring

the World Conference nearer. The secretary reported that the project had been brought formally to the attention of Cardinal Gibbons and of Archbishop Platon of the Russian Church. Both prelates had expressed approval of the movement and desired to be kept in touch with its progress.

It was announced that centers of influence had been established in every State in the Union and in every country in the world, with two or three minor exceptions.

It was further announced that the Archbishop of Canterbury had appointed a large and most representative commission to stand for the English Church.

The meeting was chiefly devoted to the consideration of the best method of approach to churches not yet represented. The following gentlemen were appointed to confer on this subject with the Episcopalian Commission: Bishop John W. Hamilton, D. D., the Rev. Dr. Peter Ainslee, D. D., the Rev. W. C. P. Rhoades, Professor Williston Walker, Henry W. Jessup, Esq.

The meeting was an informal one called by the executive committee of the Episcopal Commission and to it the chairman and secretaries of the other commissions were invited. Already twenty-two similar commissions have been appointed by as many different communions.

It is contemplated that at a future time as yet not determined a great conference shall be held between Christian men of the various churches for the friendly consideration of points of difference as well as of points of agreement. The purpose is not to force any scheme of unity, but merely to promote fraternal study and consultation on the things that a frank recognition of differences must precede any effort at reconciliation. All communions of Christendom acknowledging Jesus Christ as God and Saviour will be invited to participate.

The session lasted the whole day and great progress was reported. The most cordial feeling prevailed and there was a wonderful unanimity of purpose, coupled with strong faith in the movement.

### Changed Address of William L. Clarke.

Some weeks ago notice was given in the RECORDER of the change in the address of William L. Clarke, president of the Missionary Board, from Westerly to Ashaway, R. I. Changes in standing notices of the boards on inside cover can be made only when these are printed, once in three or four months. So please use this address for Brother Clarke instead of the one in the cover.

Man must ask, and God will answer, yet he may not understand.

Knowing but our poor language, all the writing of his hand;

In our meager speech we ask him, and he answers in his own;

Vastly beyond our thought the blessing that we blindly judge is none.—*Lucy Larcom.*

## SABBATH REFORM

### Did the Apostles Preach and Practice the Keeping of the Sabbath or of Sunday?

#### Or Who is Responsible for the Attempted Change of Day?

J. A. DAVIDSON.

(Continued.)

INDIA.

That the Gospel was carried into India by St. Thomas, the apostle, is shown by the following statement from Fleetwood's *Lives of the Apostles*.

"When the Portuguese first visited these countries, . . . they received the following particulars, partly from constant and uncontroverted traditions preserved by the Christians in those parts; namely, that St. Thomas came first to Socotra, an island in the Arabian Sea, and then to Cranaganore, and the Malabar coast of India; where having converted many from the error of their ways, he traveled farther into the East; and having successfully preached the Gospel, returned back to the kingdom of Coromandel, where at Mylapur, the metropolis of the kingdom, not far from the mouth of the Ganges, he began to erect a place for divine worship, till prohibited by the idolatrous priests, and Sagamo, prince of the country. But after performing several miracles, the work was suffered to proceed, and Sagamo himself embraced the Christian faith, whose example was soon followed by great numbers of his friends and subjects."

Gibbon thus attests: "According to the legend of antiquity, the Gospel was preached in India by St. Thomas. . . . When the Portuguese first opened the navigation of India, the Christians of St. Thomas had been seated for ages on the coast of Malabar. . . . Their religion would have rendered them the firmest and most cordial allies of the Portuguese; but the Inquisitors soon discerned in the Christians of St. Thomas the unpardonable guilt of heresy and schism. Instead of owning themselves the subjects of the Roman Pontiff, the spiritual and temporal monarch of the globe, they adhered, like their ancestors, to the communion of the Nestorian patriarch (the

Nestorians were Sabbath-keepers, as we shall soon see). . . . The title, 'Mother of God,' was offensive to their ear, and they measured with scrupulous avarice the honors of the Virgin Mary. . . . When her image was first presented to the disciples of St. Thomas, they indignantly exclaimed, 'We are Christians, not idolators.' . . . Their separation from the western world had left them in ignorance of the improvements or corruptions of a thousand years; and their conformity with the faith and practices of the fifth century would equally disappoint the prejudices of a Papist or a Protestant."—*Decline and Fall of the Roman Empire*, Vol. iv, chap. xlvii.

Lewis' *History of the Sabbath and the Sunday* says: "Another branch of the Eastern Church called Christians of St. Thomas, Syrian Christians, Christians of Malabar, etc., presents the same picture of Sabbath-keepers."

Early in the ministry of the apostles, St. Thomas is said to have preached the Gospel in the south of Arabia, and then, crossing the Arabian Sea, in the southern part of India, where large numbers were converted to the Gospel.

Claudius Buchanan, D. D., in his *Christian Researches in Asia*, says:

"The Syrian Christians inhabit the interior of Travancore and Malabar, in the south of India, and have been settled there from the early ages of Christianity. The first notices of this ancient people in recent times are to be found in the Portuguese histories. . . . When the Portuguese arrived, they were agreeably surprised to find upwards of a hundred Christian churches on the coast of Malabar. But when they became acquainted with the purity and simplicity of their worship, they were offended. 'These churches,' said the Portuguese, 'belong to the Pope.' 'Who is the Pope?' said the natives, 'we never heard of him.' The European priests were yet more alarmed when they found that these Hindoo Christians maintained the order and discipline of a regular church under Episcopal jurisdiction; and that for 1,300 years past they had enjoyed a succession of bishops appointed by the Patriarch of Antioch. 'We,' said they, 'are of the true faith, whatever you from the west may be; for we come from the place where the followers of Christ were first called Christians.'"

The efforts of emissaries of the Papal

Church to reduce these primitive Syrian Christians to the Romish faith were carried forward through the Inquisition. Dellon, one of the victims of that bloody tribunal, who escaped, wrote an account of its workings, and of the charges upon which men were tried, in which we find Sabbath-keeping a prominent one. Witness the following from his book. His arrest occurred in 1673:

"Amongst the crimes there are some which may be committed by one person alone, as blasphemy, impiety, etc., . . . and others again which require several, as assisting at the Jewish Sabbath."

In chapter xx, on "The injustice committed in the Inquisition toward those accused of Judaism," he says:

"But when the period of the auto-da-fé approaches, the proctor waits upon him and declares that he is charged by a great number of witnesses, of having Judaized; which means, having conformed to the ceremonies of the Mosaic law, such as not eating pork, hare, fish without scales, etc., of having attended the solemnization of the Sabbath, having eaten the paschal lamb, etc. He is then conjured 'by the bowels of the mercy of our Lord Jesus Christ,' voluntarily to confess his crimes, as the sole means of saving his life. . . . The innocent man persists in denying what he is urged to confess; he is, in consequence, condemned as *convicto negativo* (convicted, but confessing not), to be delivered over to the secular power, to be punished according to law, that is, to be burnt.

"He, perhaps, then concludes that he shall be discharged; but he has other things to perform, which are infinitely less easy than what he has hitherto done; for the Inquisitors, by degrees, begin to urge him in this way—'If thou hast observed the law of Moses, and assembled on the Sabbath day as thou sayest, and thy accusers have seen thee there, as appears to have been the case; to convince us of the sincerity of thy repentance, tell us who are thine accusers, and those who have been with thee at these assemblies.'" Dellon's *Account of the Inquisition at Goa*, translated from the French. Paris, 1684.

"There can be no doubt that the charge of 'Judaism' as opposed to Christianity was false. The Inquisition was never noted for the justness nor the accuracy of its charges. But the fact that assembling on

the Sabbath was a prominent crime in the eyes of the Inquisitors, shows that these Christians, like their compeers, the Abyssinians and Armenians, kept the Sabbath as they received it from the apostles."—Lewis' *History of the Sabbath*, pp. 225, 226.

So we have another example of the planting of Gospel and the Sabbath by the apostle Thomas, this time in India, where the practice of Sabbath-keeping was kept up for upwards of 1,300 years. When at last the Papal Church endeavored through the Inquisition to force them to the acceptance of the Romish faith, Sabbath-keeping was one of the prominent faults. Did Thomas, then, keep the Sabbath or Sunday?

#### NESTORIAN OR CHALDEAN CHRISTIANS.

Stanley states that "the 'Chaldean Christians,' called by their opponents, 'Nestorians,' are the most remote of those old Separatists. Only the first two councils, those of Nicæa and Constantinople, have weight with them. The third—of Ephesus—already presents the stumbling-block of the decree which condemned Nestorius. Living in the secluded fastness of Kurdistan they represent the persecuted remnant of the ancient church of Central Asia. They trace their descent from the earliest of all Christian missions—the mission of Thaddæus to Abgarus."—*History Eastern Church*, pp. 91, 92.

It is quite evident that St. Peter had a good deal to do with the Gospel in Chaldea, as his first epistle is written from Babylon (1 Pet. v, 13). His salutation reads, "The church that is at Babylon . . . saluteth you."

The historian Coleman speaks of their Sabbath-keeping as follows: "The Sabbath day we reckon far—far above the others." *Ancient Christianity Exemplified*, p. 573. (Lewis' *History*, p. 219.)

Doctor Hesse quotes from Grant's *History of the Nestorians* as follows: "The Sabbath is regarded with a sacredness among the mountain tribes, which I have seen among no other Christians in the East."—*Lectures on Sunday*, pp. 309, 310.

From this we see that Thaddæus and Peter established the church in Chaldea and the historians have found them to be Sabbath-keepers, and that the Papal Church, with its Inquisition, could not force them to submit.

(To be continued.)

## Importance of the United States Forest Service.

H. N. WHEELER.

(Concluded.)

The prevention of fire is given first consideration. In addition to building trails into inaccessible portions of the forest and constructing telephone lines, prominent lookout points are selected. During the fire season, rangers are located so as to report from these lookout stations every day.

To illustrate, on the Cleveland National Forest in southern California there are at present three lookout stations—one on Hot Spring Mountain back of Warners Hot Springs, one on Bottle Peak, near Escondido and one on Santiago Peak (Ald Saddle Back) the highest point on the Santa Ana Range. Another one will be established on Cuyamaca Peak. Aside from these permanent lookouts each ranger and guard has some high point near his station where he can get a good view of the surrounding territory. Santiago Peak Lookout covers an especially wide range. From its summit on a clear day may be seen to the east and northeast the San Jacinto and San Bernardino mountains, those guardians of the gateway to the desert. Farther south are the Santa Rosa Mountains and Palomar or Smith Mountain in the foreground. To the southeast Cuyamaca can be seen, far in the distance. To the northwest lies the Santa Monica Range and in the distance the Santa Barbara Mountains. To the south lies Point Loma and beyond the Coronado Islands, while the Mesa Redondo looms up 160 miles to the south, being 60 miles south of the Mexican line. To the northwest can be seen San Pedro Bay and one of the Santa Barbara Islands.

Just west is Catalina Island and to the left San Clements and far in the distance can be discerned San Nicolas Island, while far to the west, northwest and southwest the mighty Pacific stretches seemingly into limitless space. At night the scene is one of surpassing beauty. The lights of Los Angeles, Long Beach, Newport, Fullerton, Redlands, Riverside and Corona, Santa Ana, Ontario, Pomona, San Bernardino, and Anaheim glimmer and gleam in the darkness like so many stars peeping out of fairyland.

The practice of forestry methods has a decided effect upon irrigation, the streams being regulated by springs which would dry up were lands denuded by fire or overcutting. On a denuded or rocky area, the water from snows and rains runs off at once, and on forested or brush-covered sections, sinks into the soil and is fed gradually into the streams, making a constant flow instead of causing freshets in the spring or after heavy rains, and leaving a dry bed the remainder of the season.

Few people realize the great value of the Cleveland Forest, since within it chaparral comprises most of the ground cover, although there are scattering trees of live oak and sycamore in the higher mountains. Destroy this brush and you have a desert unreclaimable until the mountains and hills are again covered with brush and timber. Again, conditions in China serve as illustration. It is proved beyond a doubt that if timber and brush is destroyed on our mountains, the springs dry up and the rivers disappear. Is it not possible that before the ravages of fire in this country the creek and rivers flowed the year through? Cabrillo and the Franciscan fathers state that when they arrived in San Diego Bay, timber covered Point Loma and the present site of San Diego. Indians say that it was destroyed by fire. Not a locality in the whole Cleveland Forest but shows the effects of fire; charred stumps of trees and brush can be found in almost all portions.

The quick recovery of the brush in making a new start after a fire is the salvation of the country, and yet repeated burning finally lessens the brush growth and leaves the soil open for erosion. Whole hillsides have been swept bare of soil. Last winter a farmer near Romona, Cal., allowed a fire to get beyond his control. It burned a hillside of about 50 acres. Later in the season he had a fine field of corn on a small patch at the base of the hill, but heavy rain came and washed the soil from the hillside onto the corn, burying it up and covering the good soil with a layer six inches to one foot deep with barren unproductive gravel and rock, besides destroying the land needed for brush to grow upon, on the slope. This same phenomena can be observed in all parts of the forest. In some localities as the Laguna Mountains, source of San Diego's water supply, the area has been burned and overgrazed

until the future of San Diego is seriously menaced. Many of the springs have been trodden out by cattle, the water has commenced to cut, and deep canons, yearly becoming deeper, have been formed. Ride through Pine Valley between Descanso and Buckman Springs and see that canon, cut 20 feet deep in the past twenty years. The most of the overgrazing in the Llagunas is beyond the control of the Forest Service, since the lands are patented. The time may come when it will be necessary for the State to take over those lands and protect them, since the welfare of our city is at stake. Mendenhall Valley on Palomar Mountain, once a beautiful stretch of meadow-land, is now fissured by deep canons of black soil which are yearly being cut deeper and wider by those same destructive forces.

Not only can we protect the brush and timber of the forest, but we can assist reforestation. Eucalyptus grows well in many places. Black locust and the various acacias will doubtless do well in the higher hills. Much waste land along the river and creek beds will raise trees of the Middle West, such as elm, ash, black walnut and others. Can we not plant trees along the 400 miles of our new boulevard throughout San Diego County, and around our schoolhouses and country churches?

Forestry should not be left entirely to the United States Government, but is work for each State, for each railroad and other corporation dependent upon timber, as well as for every farmer, who should be taught how to raise his own fence posts, fire-wood, and other timber. Every farmer and every business man,—in fact, every citizen of this great nation should know the rudiments of forestry, which should be taught in every district and graded school, as well as in all the colleges in the whole United States.

The welfare of our country is at stake. The children's interest should be aroused by every possible means. One good way that appeals to me, is to have all the children in each school make a drawing to scale of the school ground, showing just where different kinds of trees and shrubs should be planted to secure the best effect. This could be made a study in each school and finally the best plan for beautifying the grounds adopted. The children could be

further taught the danger of forest and brush fires and how to prevent them.

These matters are of vital importance to all the States, but this is especially true of the Western States that are dependent upon water for irrigation. Many of our school grounds are totally neglected—not a tree, shrub or spear of grass to break the monotony. Pleasant surroundings have much to do with development of the child's mind. We do not know how much trees, shrubs and flowers stir the child with a desire to acquire the best things of life or how much the lack of these things may tend toward the development of a dullard or actual criminal. An idea of the useful as well as the beautiful may be instilled into the child through the teaching of forestry and the planting of shrubs, flowers and trees about the school grounds and homes.

Another point gained is, that the trees and shrubs shelter the birds, which for our welfare are an absolute necessity besides being of real esthetic value. At this point I wish to make a protest against the ordinary house cat. The birds are its natural food. It is estimated that 35,000 birds are destroyed yearly in Massachusetts by cats alone. At this rate the destruction over the whole United States must be enormous. Is it any wonder that injurious insects,—beetles, moths, etc., are becoming yearly more destructive to our forest and fruit trees?

To assist the school districts, farmers and small settlements in selecting material for planting, and devising the best methods of caring for the wood-lots and shade trees, would it not be advisable to create the office of county forester, to work under the general direction of the state forester? He would assume direct charge of the trees along the highways and in the small unincorporated villages and towns and would have especial direction of the plantings about the schoolhouses, in conjunction with school boards, and would advise and assist the farmers in caring for their wood-lots. Nearly all the larger cities and many of the smaller ones have city foresters and it is but a matter of time when all cities will be so cared for.

Much advancement has been made in forestry since 1905. The national government is spending millions each year in the management of the national forests. Most

of the States have state foresters with a more or less complete organization to combat fires and handle the timbered areas belonging to the States. Many of the counties in the States have paid fire wardens who are placed on regular fire patrol.

In 1912 the United States Forest Service expended \$404,216 for the management of the forests in Colorado. This year, 1913, the expenditure will be about the same, exclusive of any amount used in the actual suppression of fires, which comes from a special fund.

In addition to the United States and the state organizations, the large lumber companies of the Northwest and other timbered sections have completed organizations for the protection against fire and its actual suppression. The country has at last awakened from its lethargy on forest protection and is now making rapid strides in forest development, this one great conservation factor.

### Follow Them Up.

REV. G. M. COTTRELL.

(Field Secretary Lone Sabbath-keepers.)

For one year I took a magazine called *System*. When my subscription expired, the publishers sent me the usual request to take it the next year. I had decided to get along without it. Soon I received another urgent request from them. But I didn't propose to take it. Nothing daunted, they framed up special offers of extra numbers, cheap prize books, etc., etc. And still I would not bait. The other day I received another letter from them. I don't know whether I will ever hear the last of it. I may have to take their paper yet to get rid of them (like the unjust judge and the widow of Luke xviii, 2-5). Well, they are following out their own teachings, at any rate. That is "system" put into practice.

I wonder if we can't profit by use of their method? We are too easily bluffed, or discouraged. If we write one letter asking for RECORDER subscription and get no reply, how many of us write again? Better consider this first letter as a "feeler," or sort of prefatory to the major and minor premises, and then the grand conclusion. "Follow up" tactics form an important part of modern business methods. Let us

not miss the advantage of this modern business discovery. Let us *follow them up*—our Lone Sabbath-keepers, our non-subscribers to the SABBATH RECORDER, our unsaved and wandering ones, and though annoying perchance now, many of them will live to bless us for it.

Will all of those pastors and others who received lists of Lone Sabbath-keepers not taking the RECORDER, please drop me a card stating the progress they are making in the work assigned?

Topeka, Kan.,

May 17, 1913.

### A Good Work for Girls.

One way to be of present usefulness and get a future reward also is to have a creche in the church, where "little mothers" can take care of babies not only for their own mothers, but also for other mothers who can not otherwise attend church. And in mill towns, girls who are free from other cares can do good and at the same time learn lessons for future use by having a crèche in some church parlor or elsewhere where, with their own baby brothers and sisters, they can take care of the babies of mothers who must work in the mills.—*Christian Herald*.

### God's Kingdom First.

God's kingdom first, and righteousness,  
Should rule the eager, anxious mind;  
Then from his bounty God will bless  
Our daily need of every kind.

Consider oft the story old,  
About the birds and lilies fair;  
How, trusting God, they've manifold  
Each day, of blessings rich and rare.

Contentment, joined with godliness,  
Means much to our provision store;  
Yes, faith and love and gentleness  
Will multiply it o'er and o'er.

An hundredfold God pledges now  
Of homes and lands and Christian friends  
With trials. And faithful, he'll endow  
With life eternal when this ends.

Scatter thy wishes, and thy arrows fall  
Broken and spent beneath Fate's frowning wall.  
Forge from their fragments one sharp spear of  
will—  
The barriers frown, but thou shalt pierce them  
still. —Priscilla Leonard.

## MISSIONS

### Letter From China.

DEAR FRIENDS IN THE HOMELAND:

Some of you have been writing to inquire regarding my health, what I am doing, etc., and it has been on my mind for some time to write a few lines for the RECORDER. I can report myself in much better health than when we left the States last summer, and for this I am grateful indeed. Your missionaries in Shanghai have all been very well this year. Several in other missions have failed in health and consequently been obliged to leave the field; therefore we appreciate our blessings in this respect. When the health of the missionary fails, the work must suffer, and it brings sorrow and disappointment to the worker. For myself it is always a cause of gratitude to be able "to keep busy"—all my time occupied, so there won't be any left for homesickness and longing for the dear ones far away. Some people tell me they have never been homesick. That has not been my good fortune. If I could live in China another thirty years, I am sure there would still come times of homesickness, and intense longing for the loved ones across the sea.

When we arrived here last September I found Miss West struggling with all the teaching in the Girls' Boarding School, and it certainly was a struggle for one who had had only one year at the study of this difficult language. Of course there are native teachers in the school, but the foreigner has to superintend and also do a large amount of teaching. I was very glad to relieve Miss West of some of this, and make it possible for her to have some time each day to continue her study. She has done so well in her language and also in the management of the school.

Some months ago we had a Christian wedding in our church which I wanted you all to know about; but thinking some one else would write about it I failed to do so. The bridegroom was a young man who for some years was in the boarding school and in my English classes. He came to understand the Gospel but never had the courage to come out and make a profession. However, when he came to be married he want-

ed a Christian ceremony; perhaps it would be more exact to say he wanted it the foreign "fah-ts" (way) and his former teacher, Mr. Crofoot, was asked to officiate. The young lady he was to marry had been for four years a student in the Baptist boarding school, and at heart was a Christian, but her people would not allow her to receive baptism. The day of her wedding her teacher, Miss Priest, said she was a sincere believer, had always been such a good girl, never giving her any occasion for anxiety. I was glad to hear her say this to the young man's father.

The young people not only wanted a Christian service but they dispensed entirely with the old style of wedding garments. The bridegroom wore a gentleman's ordinary costume. The bride wore a pink brocade silk, skirt and tunic of the same material, made very simply and prettily. She wore white kid gloves and carried a bouquet of flowers. Over all was thrown a lovely white veil and on her head was a wreath of orange blossoms. She was attended by two bridesmaids who were also becomingly dressed. All was in such great contrast to the usual wedding garments, especially to the heavy, elaborate head-gear, and thick red veil usually worn over the face. The "go-betweens"—two old Chinese women poking along with the bride—were also dispensed with.

So much for the dress; of course of more importance was the ceremony, which was a very simple Christian service. Then came another innovation on old customs. The bride and groom went away together in a close carriage. The red chair was not required. Just as they left the church it began to snow. It was so beautiful and so unusual for us to have snow here, I said to the father of the groom that I trusted it was a good "omen." He smiled, but whether he was pleased or displeased one wouldn't venture to guess. These people can disguise their true feelings even better than Americans.

This wedding, especially for those who have made no profession of Christianity, is a wonderful change from the old order of things. Those of our mission who went, after the ceremony, to the bridegroom's home for the "feast," reported that the bride and groom had to do the usual bowing to the parents and the ancestral tablet. This was not strange, as the family are not any of them Christians.

One can but hope that the bride, who at heart is a believer, and her husband, who knows the doctrine, may yet be able to profess Christianity and be the means of leading others to believe. There are so many of this class of young people in China now. Things can never be as in the past. Customs must change and are changing, rapidly, though it is true not always for the better. It is a time for much anxiety, yet a most opportune time for Christian missions, and very much is being done along all lines to enlighten the minds of the students of China and quicken an interest in those things which will make for the future welfare of the empire.

In our Sabbath school I am teaching one of the classes of young men from the boarding school. They are such bright, intelligent boys. I do long to have them believe in Christ and to realize the great blessing which can come into their lives only through the Gospel; but I realize that, as is the case in every land, only those who yield themselves to the influence of the Holy Spirit can believe. In the north of China and in the south, where Mr. Mott and Mr. Eddy have recently been holding meetings, there has been a remarkable outpouring of the Holy Spirit, and many young men have offered themselves for service. Much good was accomplished in their meetings here in Shanghai but there were not such marked results. It seems as though the Y. M. C. A. was created "for such a time as this" in China.

Yesterday was the occasion of a funeral held in our church and this was also one of the boarding school boys, the son of Dzau Sing-chung, and grandson of Dzau Chung-La, who fifty-five years ago visited our churches in America. This young man, never very rugged, was obliged to leave school a year ago, and has gradually declined, until it was a relief to every one when we learned he had passed away. He was a Christian and ready to go. Of course he wanted to live, but made no complaint when his father told him, a few days ago, that there was no hope of his recovery. I went to see him about a week before he died and he told me he was at peace in his heart and trusting in Christ. The poor mother took it very hard. They live over the old chapel in the native city. He died yesterday morning and the father thought it best to have the funeral that day

for sanitary reasons. Miss West, Mr. Crofoot and I went in to the home. The schoolboys also with the native teachers came in to accompany the coffin out to the mission. Mr. Crofoot read some Scripture and offered prayer. Then we sang the old hymn, "There is a Happy Land." This song was a great favorite of dear Dzau Chung-La's.

The family quite insisted that the mother should not come out to the funeral. I suppose according to old custom neither the father nor mother would have come. However, she just insisted on it and I said that if it would be any comfort to her she should be allowed to come. I was glad to be with her.

The services at the church were conducted by Mr. Crofoot, the young man's teacher, and at the grave by Mr. Davis. It was all a very simple, impressive service and it seems as though it must have left a good impression upon those who attended who are not Christians.

Mr. Davis is very much occupied these days, in addition to his other work, in superintending the building of the new house. The work was begun the first of March and if the weather is favorable the roof will probably be on in two weeks. This we consider quick work in China. You know the houses here are built of brick, and could you see the tools the workmen are obliged to use you would wonder how they could possibly accomplish such good work.

Some of you may be pleased to know what our son Alfred, who returned to China with us, is doing. The first few months he taught in a Chinese railway mining school; but this was only temporary as Mr. Evans who has a large "Book Room and Educational Depository," was anxious for him to come into the business. He leaves us at eight o'clock in the morning and we don't see him until evening, sometimes after seven o'clock if there happens to be Volunteer drill, as he is a member of one of the English companies. The trolley runs past our mission premises and this makes it convenient for him. The people with whom he is connected are Christian people and he has his Sabbath at home. Sundays he spends two hours studying the language, also one evening during the week.

It is a great comfort to us to have him

with us and we hope it is the best thing for him. What the future holds for any of us we can not say. If we faithfully perform what seems to be present duty we can trust our heavenly Father for the future.

I consider this a personal letter to all my dear home friends to whom I have not written since my return to this land. I appreciate all your kind inquiries and remember with appreciation all the kindness and good will received at your hands while in the homeland.

Affectionately yours,  
SARA G. DAVIS.

Shanghai, China,  
Apr. 15, 1913.

### Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, May 11, 1913, at 2 o'clock p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, Corliss F. Randolph, Edwin Shaw, W. M. Stillman, F. J. Hubbard, J. D. Spicer, W. C. Hubbard, T. L. Gardiner, E. D. Van Horn, C. W. Spicer, H. N. Jordan, J. G. Burdick, L. A. Worden, Asa F. Randolph, H. M. Maxson, J. B. Cottrell, A. L. Titsworth.

Visitors: A. Savarese, James Clawson, Raymond C. Burdick.

Prayer was offered by Rev. T. L. Gardiner, D. D.

Minutes of last meeting were read.

The Advisory Committee reported that work in Nebraska will be delayed for a time owing to the illness of a member of the quartet expected to engage in the work.

The Supervisory Committee reported having examined the accounts at the Publishing House, and audited them and ordered bills paid, also that the committee has ordered the purchase of a new motor for a linotype machine, and will keep the old for use in emergency.

The Committee on Distribution of Literature reported through its chairman, W. C. Hubbard, 30,817 pages of tracts sent out for the month ending May 9, 1913; 1 Sabbath Commentary sold, also 1 Bib-

lical Teachings, 1 Doctor Main's Bible Studies, 1 Critical History Sabbath and Sunday; 9 new subscriptions added; 8 delinquents put back on list.

Correspondence was received from G. Velthuysen, and it was voted that the Corresponding Secretary be requested to write Brother Velthuysen expressing our sympathy with him, and our desire for the unity and success of his work.

Voted that Secretary Shaw be requested to edit the letter and publish extracts therefrom in the SABBATH RECORDER.

The Treasurer presented correspondence from W. M. Stringer of Villa Ridge, S. D., which was accompanied with a check for \$119.00, which was placed in the permanent fund.

The action of the Treasurer was approved.

The Treasurer reported progress in the collection of the bequest of Murilla B. Phillips.

Corliss F. Randolph spoke very interestingly of our interests in the British Isles; the Mill Yard Church and the work represented by Lieut-Col. T. W. Richardson, and after discussion the matter by vote was referred to the Budget Committee.

Voted that we express to Brother H. N. Jordan our regrets at his near departure for Milton Junction, Wis., and extend to him our best wishes for his success in the new field, and our appreciation of his valued services as a member of this Board.

Correspondence was also received from G. Velthuysen, Rev. Chas. B. Clark, Prof. J. Nelson Norwood, N. O. Moore, Rev. Geo. B. Shaw, Rev. E. B. Saunders, Rev. William L. Burdick, Geo. B. Carpenter, F. J. Henderson, D. O. Brown.

Editor T. L. Gardiner presented correspondence from J. A. Davidson relating to publishing in tract form some manuscript prepared by him for that purpose.

Voted that Editor Gardiner be requested to edit the material and have a few hundred copies printed for distribution.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
Recording Secretary.

I'll not confer with sorrow  
Till tomorrow;  
But joy shall have her way  
This very day.

—T. B. Aldrich.

## WOMAN'S WORK

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

"In Christ there is no East or West,  
In him no South or North,  
But one great fellowship of love  
Throughout the whole wide earth.

"In Christ now meet both East and West,  
In him meet South and North;  
All Christly souls are one in him,  
Throughout the whole wide earth."

### The Lord's Prayer Corrected.

For the use of the man or woman who doesn't believe in Missions.

Our Father who art in heaven,  
Hallowed be Thy Name  
Thy Kingdom come,  
Thy Will be done on Earth  
As it is in Heaven.

Give us this day our daily bread.

And forgive us our debts,  
As we forgive our debtors.

And lead us not into temptation,

But deliver us from evil.

For Thine is the Kingdom,  
And the power,  
And the glory,  
Forever. Amen.

—Missionary Review of the World.

### Her Keepsakes.

He came up the walk, a dejected, stooping figure, with a rusty band of crape around the shabby hat.

"Is Mrs. Bertram at home?" he asked the smart maid who answered the ring.

The maid eyed him somewhat suspiciously. He was so very shabby and old.

"Yes, she's at home," she answered somewhat doubtfully.

"Will you please tell her that Daniel Young would like to speak to her?" he said gently.

The mild eyes looked so pleading, so

eager, the maid's good heart came to his rescue.

"Yes," she said, "you can come into the hall. I'll tell her."

Mrs. Bertram, a tall, fair, sweet-looking woman came into the hall.

The stooping figure rose. He had the shabby hat with the band of crape upon it still in his hand.

"This is Mrs. Bertram?" he asked.

"Yes."

"You are the president of the Missionary Society, are you not?"

"Yes."

"And I—I am Daniel Young."

"My wife," he added huskily, "died the fifteenth of last month. She—she loved missions so! She always wanted to be doing something for them. But it seems we have had a struggle all through life. We couldn't give much to missions. It—it was always a great grief to her. She took a little missionary paper, and she would have the cover off before it had been in the house two minutes. That was the way she was—always loving missions. She had an old blue sugar bowl that she kept to drop her pennies in. Once I remember during a time when little children were starving in China, she went without any shoes, new ones; I mean. She wore her old ones, patched. It hurt me to think we could give so little, but I have been sick a good part of the time, and she too has not been in good health these last years; still I never dreamed that she would go first."

Mrs. Bertram's face had grown more and more sympathetic.

"I am very sorry for you," she said in her sweet and gracious way.

The weather-beaten face quivered.

"Thank you," he said brokenly; "and what I wanted to see you about was this—"

He took up a package that he had laid down, and held it in his hands. "I thought maybe you could use these for missions," he added tremulously. "My wife always thought a great deal of you. She used to say that it was worth going to a meeting just to hear you pray and encourage others to take an interest in missions. She was in sympathy with you always. Of course you do not call her to mind. She was so quiet and plain. But she never missed a

meeting when you were going to preside, if she could help it, and she would tell me all about it when she came home, so you see, I almost feel acquainted with you. But what I wanted to say was this: Couldn't you use these for missions?"

He untied the string as he spoke, unwrapped the paper carefully and held up to view a small leather bag and a shell. A shell with the Lord's prayer engraved on it.

"She did not have any jewelry," he said, still gently, "else I would have brought that. She was never a woman to spend money if she had had it for things like that. This bag and shell were about all the treasures she had. She never used the bag. She was so choice of it. One of her friends gave it to her for her birthday, and she kept it in her trunk. The shell was wrapped up in tissue paper inside of it. I couldn't think of any one quite good enough to give them to, and then it came to me to bring them to you. Perhaps you could make use of them. The shell she brought from England when she was a girl."

There was a short pause. He broke it. "If you knew how she loved missions, you could not help but love her," he added. "All through her life she was always praying for the extension of the Lord's work. I always regretted that we could give so little when it would have been such a joy to her."

Mrs. Bertram's eyes were full of tears. She took the trembling hand.

"We shall be honored to receive the gifts," she said unsteadily, "and thank you."

He rose and took up his shabby hat.

"And this leaves you alone?" asked Mrs. Bertram.

"Yes, quite alone. We had two children but they died when they were little. We—we had been married thirty-three years. She was everything to me, and all I had in the world."

His voice broke.

With his trembling hands he brushed away the tears.

"Well, I must be going, and thank you kindly, ma'am, for your courtesy and interest. If she knows anything about what I have done today, she will be happy to think that you received the little that she left. Good-by."

"Good-by, Mr. Young, and thank you kindly."

Mrs. Bertram watched him as he went

away. The stooping figure, the slow step, all spoke of the freshness of his grief.

Then she turned and looked at the two articles he had left, the little leather bag and the engraved shell. Somehow, the interview had moved her very much. Then she took them to her own room and kneeling down she asked God to make the humble little keepsakes to speak for missions.

They were to take up a collection for foreign work that afternoon, but Mrs. Bertram, in the chair, saw the signs and knew that unless something was done this collection would be a failure. Hearts were not alive to the situation, the audience was inert, unresponsive, apathetic. Mrs. Bertram rose suddenly.

"Dear friends," she said, "before we take up this collection may I tell you a little story?" And then with the shell with the Lord's Prayer written upon it, and the little leather bag in her hand, she told the story of Daniel Young's wife. The story of a poor woman who had loved missions. At her death there were no great legacies left, no costly keepsakes, no precious gems, just a little leather bag and an engraved shell that she had put away carefully in her trunk.

She described the little, stooping elderly man who had come into her home with the humble gifts. She told of the life of the woman who had always loved missions so much that the husband, knowing this, had given them into her hands. "And I want you to look at them, dear friends. This little leather bag and this shell with the Lord's Prayer engraved upon it. All that one woman had to leave." She held them up with reverent hands, and there were tears in her eyes.

Beautiful gowned women looked at them and were silent. It seemed incredible that any one should die and leave so little, and yet, valueless as the two little articles were from one standpoint, they were infinitely precious in another. They spoke volumes to the women who had sat through that meeting with indifference. Not a heart there but that was stirred by them.

"Sisters," pleaded Mrs. Bertram, "let us not make this collection one that will make us ashamed. Because of the wife of Daniel Young, let us not make a failure of today."

"Now, then, what shall we do with these two articles?"

A woman in the great audience rose. A slender woman and young. She had been crying, too. "Madam President," she began, "I move that we keep the little bag in our society, and that we take up our collection in it from this day forward. And when it comes to us with its mute appeal, may our hearts so respond to the call of missions that we will give, even as the owner of it would have given had God blessed her with means. I am sure that listening as we have to the story of a humble life, the mere sight of the leather bag that was hers will incite us to greater efforts."

"Do I hear a second to that motion?" spoke Mrs. Bertram in a moved voice.

"I second it," said a voice in the audience.

The motion was carried.

"Madam President," said a tall, stately woman, beautifully gowned.

"Mrs. Thorn," replied the president.

"I would ask that that shell with the Lord's Prayer written upon it, that belonged to this wife of Daniel Young, be given into my hands for the sum of fifty dollars. I find that I do not repeat that prayer as I should. I have forgotten the part, 'Thy kingdom come.'"

"If the society pleases, upon the possession of this little keepsake I will hand over to our Madam President the said sum of fifty dollars, to be used in any cause for missions she may deem fit."

There was an instant clapping of hands, and when the little leather bag of Daniel Young's wife was passed for the collection, it was passed to a body of women very much alive upon the subject of missions. Everything was different. Something had dispelled the indifference. Something real and vital had gotten hold of that missionary meeting.

The humble little keepsakes told their own story.

At the close of the meeting Mrs. Bertram rose.

"Dear friends," she said, "we have met the sum required of us. The money we needed to send over for the foreign work has been subscribed. I thank God for it," and then she added very significantly, very reverently:

"She being dead, yet speaketh."—*Susan Hubbard Martin, in Congregationalist.*

## The Mothers of the First Hopkinton Church.

MRS. SARAH C. BERRY.

Read at Mothers' Day Service, May 10, 1913.

We can never collect too many memorials belonging to the past, "the good old times." Byron said, "All times, when old, are good."

The purpose of this paper, as was suggested, is to serve as a memorial to the "mothers in Israel" whose labors were long since over but whose deeds still live. An old writer has said: "The mother in her office holds the key to the soul, and she it is who stamps the coin of character and makes the being who would be a savage, but for her gentle care, a Christian man."

The material which is wrought into this paper has been furnished by one who has been familiar with our church life for the last seventy years. The list of names must of necessity be incomplete and there may be slight inaccuracies, but they are on the whole substantially true.

The first one whom we will mention is Content Babcock, who was more familiarly known as "Aunt Tentie," wife of Dea. Daniel Babcock, whose sons and daughters were Daniel, Oliver, Jacob, Mary, wife of Peleg Saunder, Emily, and a daughter who was the wife of George Irish, who in turn gave us George Jr., Rev. James R., Dea. Daniel, and Oliver B. A daughter, Mrs. Mary Green, is still living. Besides caring for her own household, she took homeless boys into her loving care, making a home for them and impressing upon their lives her motherly Christian character. Among these were the Rev. Lebbeus Cottrell and the late Franklin Cottrell.

Aunt Martha, the wife of Dea. William Stillman, reared a family of eight boys and two girls,—William, Rev. Christopher, Dea. Jonathan, Ezra, Ephraim, Amos, Matthew, Wealthy and Martha. The sons were all stalwart men who were earnest factors in the organization of other churches and who have many descendants living today. The oldest son, William, married Charlotte Champlin, whose children were Ezra, Joseph, Elizabeth, Matilda, Martha and Elisha.

Aunt Sara, wife of Capt. Clark Saunders, was a sweet-faced, soft-voiced woman, loved not only by her own household

but by all the boys of the neighborhood as well. Her children were Charles, who went as missionary to Palestine, Peleg, Dea. Nathan, Dr. Henry, and three daughters,—Mary, Sarah and Hannah. These were zealous church and Sabbath-school workers and reckoned by many as a part of the salt of the earth.

Not far distant from this home was the home of Oliver Babcock and his wife Phebe, who was an energetic woman full of good works, whose children were Nathan, Daniel, Stephen, Amanda, wife of Thomas Green, Ann, wife of Charles Fenner, Mrs. Dr. Waite, Dr. Lucy, and Mrs. Julia Ambler.

Aunt Katie, wife of Hosea Barber, had five sons,—Maxson, Jared, Harry, Hosea and Charles, and two daughters,—Katie and Eunice. Maxson Barber's daughters, Mrs. Lucy Saunders and Mrs. Jane Barber, are still living.

Mrs. Mary Greenman, wife of Silas Greenman, was mother of five children,—Silas, George, Clark, Thomas and Katie.

Aunt Wealthy, wife of Dea. Christopher Lewis, had five boys,—Deacons Alfred and Nathan K., Christopher, and Doctors Daniel and Edwin.

Dea. Daniel Lewis was twice married. His first wife was Sarah Ann Northrup, who had four daughters and two sons. Eliza was the wife of John Avery Langworthy, Anna the wife of Thomas M. Clarke, and Amy, wife of B. F. Langworthy. His second wife was Content Langworthy. Her children were Sarah Content, who married Rev. A. B. Burdick, and Abby, who married David Bliss.

Polly, wife of Thomas Potter, was a woman remarkable for her hospitality. She at one time entertained all the ministers of the denomination. She might be called a superior woman. She had two daughters, Harriet and Maria, and was foster-mother of G. B. Carpenter.

Now there are many of the descendants of the Clarks, Wells, Burdicks and Crandalls, and many others whom we might mention, who have as much reason for praising God for noble, zealous, God-fearing mothers as have those of the families already noted.

There are those who, neither wives nor mothers, were devoted to the service of the church and did efficient work for it and the Sabbath school. One of these was Mary

Ann Crandall. She and her sister-in-law, Mrs. Luke Crandall, gave both care and money to the friendless and poor of the church; and at last gave their home as an asylum for those of the church who were dependent.

Another was Miss Eliza Langworthy, born blind, and never able to read, but with a mind so richly stored with Bible truths that it was an inspiration to hear her talk.

We might mention some of those who are now silent, but who in days past were ready each Sabbath to praise God with anthem and hymn. Among these were Mrs. Julia Langworthy, Miss Harriet Langworthy, Mrs. Eliza Taylor Burdick, Mrs. Martha Taylor Crandall, and of later years, Mrs. Clara Langworthy Stillman, Mrs. Altana Wells Palmiter and Mrs. Sarah Babcock Crandall.

We make no claim that these women were perfect, but admit that they were very human. Some of them were limited in opportunities and advantages; yet they possessed piety in the good old-fashioned sense of the word and were devout and godly women. Their children and grandchildren rise up and call them blessed.

Some there are who won distinction in various lines of work. Miss Maria Potter was a woman of strong personality, a ready writer, one of the first Sabbath-school workers and teachers, and an authority on church and local history. Mrs. Dr. Waite, a well-known physician, was considered authority on various medical questions. She was also dean of a woman's college. Miss Phebe Stillman was a noted and successful teacher, who won a pension by twenty-five years' consecutive teaching. Annie L. Holberton, a lone Sabbath-keeper, contributes to the columns of the papers poems which are gems of religious thought. The one who has been most familiarly known and loved by the church workers of today and whose poems have become almost as household words was Mrs. Mary Bassett Clarke, author of *Autumn Leaves* and other poems.

In the lives of these there has been but little of public service and notoriety, just the gentle solicitude and faithfully performed duties for family and church. In the volume of *Autumn Leaves* the poem, "The True Cross," emphasizes the thought that simple services of Christian mother-love ever bear rich fruitage for Christ and the church.

"Tis said, the mother, wise and good, of Constantine the Great,  
Bent on a pious pilgrimage, once left her high estate  
And through the paths of Palestine wandered  
with weary feet,  
Searching for tokens of her Lord, the unfamiliar street,

"And grieved to note how time and man had swept with ruthless hand  
The frail memorials of his love from that once favored land;  
Yet found amid the debris, where tradition marked his doom,  
Three crosses, rude reminders left of hour of darkest gloom.

"But which the sacred wood whereon her bleeding Saviour died?  
'How shall I know the true and false?' in bitterness she cried.  
Ere long, from one, such healing power as every doubt removed  
Revealed his touch, who, living still, the Great Physician proved.

"O Christian mothers, everywhere, who seek the good and true,  
The legend of the healing cross its lesson has for you.  
The patient, faithful mother's love, by long night-watches tried,  
Through time and changes, unchanging still, in blessings shall abide.

"The healing touch of tender hands which soothed the brow of pain.  
The balm of cheering words which fell like showers of summer rain,  
These shall their own rich fruitage bear, through time and change and loss.  
And unto watchful eyes reveal life's dearest, holiest cross.

### Flag Etiquette.

The following are a few items of flag etiquette for use in displaying the national colors. The suggestions will be useful in floating the flag for Memorial day. They are submitted by the Flag Committee of Camp Bagley, Spanish War Veterans.

1. Under no circumstances should the flag be raised before sunrise, or left flying after sunset.

2. The flag should never be used as a table or stand covering. A person should never stand or sit upon the flag, nor should objects ever be placed upon it.

3. When a single flag is used in decorating, the field (that portion containing the stars) should be uppermost and outermost. If the flag is suspended, as from a porch, for instance, with the stripes vertical, the field should be away from the steps or en-

trance. If the stripes are horizontal the field is then towards the entrance. As a guide to the proper way note where the field would be if the flag were fastened to a pole and you stood at the entrance or vantage point holding it.

4. The flag should always be neatly folded, and never bunched up and thrown into a corner or upon the floor. It should never be permitted to touch the floor or ground.

5. On Memorial day the flag should be raised to the top of the staff at sunrise, and then immediately lowered to a point about two-thirds the distance from the base of the staff. At noon the flag should be raised to the top of the staff and left there until sunset.

6. To indicate mourning the flag should be first raised to the top of the staff, and then lowered to a point about two-thirds the distance from the base. At sunset it should be first raised to the top of the staff before lowering.

7. Any organization composed of veterans, such as the Grand Army of the Republic, etc., is entitled to the honors whether carrying colors or not.

8. In addition to the regular holidays the flag should be displayed on June 14, Flag day.

10. Every good American citizen, actual or prospective, should be thoroughly familiar with the words of "The Star Spangled Banner" and should rise promptly at the first note and remain standing until the end.—*Exchange*.

One hundred wayfarers from the streets of Chicago have united with the well-known Immanuel Baptist Church of that city as a result of a unique and practical campaign that church has made for them.

On some cold mornings last winter as many as a thousand hungry men have entered this church to get warm and be fed. The pastor, Rev. Johnston Myers, arrives at the church at six a. m., often opening the doors to a hundred men even at this early hour. Hundreds of men owe their present jobs, both inside and outside of Chicago, to the free employment agency to which this pastor has devoted two whole days of each week for more than two years.—*The Christian Herald*.

## YOUNG PEOPLE'S WORK

REV. H. C. VAN HORN, Contributing Editor.

### "Seek Peace."

REV. WALTER L. GREENE.

*Christian Endeavor topic for June 7, 1913.*

#### Daily Readings.

Sunday—Peace with God (Rom. v, 1-11).  
 Monday—Peace of God (Phil. iv, 1-17).  
 Tuesday—Peace with men (Rom. xii, 9-21).  
 Wednesday—Peace on earth (Luke ii, 8-18).  
 Thursday—Peace among nations (Isa. ii, 4).  
 Friday—The reign of peace (Rev. xxi, 1-8).  
 Sabbath day—Topic: Seek peace and pursue it (1 Peter iii, 8-18).

The daily readings direct our attention to the use of the word "peace" in several different senses, but three uses particularly deserve our attention as suggested by these significant phrases, "Peace of God," "Peace with God," "Be at peace with all men," "Peace on earth," "Nation shall not lift up sword against nation, neither shall they learn war any more." These three relations are between man and God, man and man, and nation and nation.

#### I. PEACE TOWARD GOD.

When one is not a Christian he is an enemy of God, but when he embraces Christianity in a heartfelt way, the state of hostility in which he had stood to God is done away and there is substituted for it a state of peace which he has only to realize. The declaration of "not guilty" and the peace which follows are not due to himself; but "through Jesus Christ our Lord." What a feeling of peace and repose comes to one when the estrangement has been done away and reconciliation has been effected. It is a removal of all elements of discord from the soul, and in its place is the peace of God. "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you." The peace *with* God now becomes the peace *of* God. God's peace becomes a personal possession, through the gift of Christ. Men have been known to make bequests when they had nothing to leave; but peace was a blessing which Jesus had power to bestow, because it was his own peculiar possession. At the very center of his earthly life, amidst all its vicissitudes, there always lies a profound peace,

which is quite different from impassivity, for it is something vital and flowing like a calm strong river.

It was the magnetism of this peace-possessing and peace-diffusing strength of Jesus that drew troubled hearts to him; and it was the consciousness of having it and being able to bestow it, that inspired that most characteristic invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This peace is more than the peace of outward circumstances; it came from the assurance of perfect union in thought and heart and will with his Father in heaven. He realized in a peculiar way the full meaning of the prophet's word, "Thou wilt keep him in perfect peace whose mind is stayed on thee."

#### 2. PEACE AMONG MEN.

This was a special feature of Jesus' mission. The prophets anticipated the coming of the Messiah to inaugurate a reign of peace. The angels announce his birth with songs of "peace on earth." His earthly ministry was a ministry and message of peace. "Have peace one with another" was one of his injunctions, while of those who not merely live in peace, but are peacemakers, he said that they should be called sons of God. Peace is the mission of the Gospel of Christ, a peace not always without conflict, but after conflict. Peace may be attained by the sword, a sword which will ultimately secure the victory of the good in the conflict with evil, and bring in the peace that rests on righteousness. Jesus would never compromise with falsehood or error or sin, nor would he permit his followers to compromise. So in a world where these things abound his coming brings divisions and conflict; and yet, for all that, his mission was that of peace,—peace after wrong is overthrown and justice and righteousness prevails.

#### 3. WORLD-WIDE PEACE.

There is undoubtedly a growing sentiment for world-wide peace among the nations of the world. This perhaps is an inward feeling rather than an outward act. Little seems to have been accomplished in disarmament; the nations are adding battleships to their navy and millions are spent in the munitions of war. The cause of arbitration, however, has made progress, and it requires greater provocation to bring on a war than formerly. It is to be believed

that the nations of the world are peace-loving and desire the time to come when "they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

#### QUESTIONS TO BE ANSWERED IN THE MEETING.

1. What promise is given to the peacemakers?
2. How does Jesus bring peace?
3. What evidence do we have that there is a growing sentiment for world-wide peace?
4. How can we preserve neighborly and industrial peace?
5. How may we pursue peace?

### The Study Course.

I hope every society will take up at once the study of the *Conference Year Book* for 1912. You do not need an expert teacher or leader for this study. The matter is all in the *Year Book*. Certain parts are assigned for reading in preparation of each lesson, and a series of questions indicate the things you are expected to learn and to think about. By these questions you may test the thoroughness of your study.

The twelve-page leaflet containing the seven lessons has been described recently in these pages. The Young People's Board has them. They are for you. The General Conference proposed this matter, our editor arranged the study, and the board has had it printed in this convenient form.

Those societies that are in the Efficiency Campaign may notice that this study is in line with one of the requirements, and that it will count in raising your standard of efficiency. Whether you are in the campaign or not, this matter is something of an efficiency test. The board will report to Conference this year the societies that have responded to the suggestion of the Conference in this matter. How shall we report you? The Conference year closes the first of July. But there is time yet, as there are but seven lessons.

Take a lesson a week, using part of the prayer meeting hour for the discussion. Take it weekly at some other hour, or two or three times a week. Have a class meeting daily for a week, in the evening,

or in the early morning, or at the noon hour. Take the study individually and privately, one lesson each day for one week, and then come together for a general quizzing and discussion. Do it some better way.

A. J. C. BOND,  
President.

*Salem, W. Va.*

### David Livingstone as An Explorer.

THELMA LARKIN.

*Presented at Livingstone Celebration, Ash-  
 away, R. J., March 22, 1913.*

The hero spirit was in Livingstone. His love of the new and eagerness for travel were sanctified by the man himself and by his appreciation of the real and useful. He took great delight in scientific books and experiments. It was his wonderful love of knowledge and his great love for Christ that strengthened his heart for the noble work he was to do.

In 1840 he left England for Africa. He was twenty-five years old when he began his great work there. The part of the continent which he settled in was full of interest and mystery. He landed at Cape Town, an African city. After spending a little time here in order to rest himself, Livingstone sailed from Cape Town around to Algora Bay, and entered the interior of the wild and strange country.

The tribe he first came in contact with was known as the Bakwain tribe. He was preparing to work among these people for a time, but they were deprived of their territory by one of those terrible and unexpected native wars. After some journeying hither and thither he entered, in 1843, the beautiful valley of Metabosa. In this wild country Livingstone's life was often in great peril. He gives us an interesting account of an encounter with a lion. The lions had become so troublesome, venturing near the settlement in broad daylight. The cowardly natives surrendered to their superstitions. They thought that their troubles would be relieved if they could kill a single one of the lions. Under the circumstances Livingstone led a party out, to capture one. When a lion was discovered, Livingstone fired at it; but the effect of the firing was to bring the lion bounding upon him. Both Livingstone

and the lion fell to the ground. Growling horribly the monster shook Livingstone with might, inflicting eleven wounds upon his arm and crushing the bone in splinters. Livingstone afterwards said that this was the mark of God.

While Livingstone wandered around in the heart of Africa, he made discoveries and did missionary work among the natives. He had heard of the great lake and a tribe beyond the African desert. He was desirous of finding this lake. With a score of men, twenty horses and eighty oxen, Livingstone slowly skirted the desert from pool to pool. The progress was toilsome, and the scorching sun and deep sand only added to their discomfort. The monotony of the desert, however, was relieved by a beautiful sight. One day there burst upon their view what seemed to be a beautiful lake. The setting sun cast a lovely mist over its surface. The waves seemed to be dancing and rippling; the shadows of the trees were as real as life. Livingstone and his party thought the reward of their toil had come, but they were disappointed on finding that there was no lake. It was only a very wonderful mirage which had deceived them. At length, however, they came to the Zouga River, which flowed by a village. The people of the village told them that the river came from the lake. On the first of August, 1849, the travelers went down the river to Lake Ngami. The discovery of this lake furnished the key to all the lower portion of the continent, contributed greatly to the interest in African travel and aroused a deeper interest in trade. Livingstone also made his way down the Zambesi and discovered the beautiful Lake Nyasa.

Then he determined to find the source of the great Nile River. He labored long and hard in this work and discovered two more large lakes. For some years he was the only white man on the continent. Finally, he was visited by H. M. Stanley. Livingstone could not be persuaded to return home, for he felt that his work was not yet done. He wanted to make sure that the rivers which he had discovered were the sources of the Nile and Congo. His last journey across fever-stricken marshes was too much for his weakened condition and in 1873 he died. It was the great explorer, Livingstone, who opened a way to Africa for the missionaries of today.

### Unique Northfield.

In these days, when so many believe that the church is losing its power, and falter when they see the corruption and evil of the cities, it is a pleasure and an inspiration to visit Northfield and to realize that pessimism is not the key-note of present-day religion. One can not spend even a day there without feeling a subtle difference in atmosphere from that of any other place. The newcomer will notice it the moment he arrives. The air will seem strangely pure and he will have to go a long way before he smells tobacco. He will find no loafers on the street corners for there is no barroom. Even the busiest employe is ready to do any little favor smilingly, for they, too, have caught the spirit of the place, most of them being students working their way in the Northfield Schools. At the Northfield Hotel, where nearly two hundred guests may be comfortably housed, morning prayers are held daily directly after breakfast,—a custom so unusual in hotels that it makes the house seem more like a private home than a hostelry. To these attractions nature has added its unsurpassed touch of hills with thick shady woods and fair open valleys through which winds the Connecticut River.

Such an atmosphere and natural setting would make Northfield a favorite rendezvous were these its only charms, but when many speakers of world-wide fame are added, it is no wonder that the number of visitors increases yearly. Special Bible studies and lectures began May 6 at Mount Hermon School, where they will be given almost continuously until June 20, when students from over one hundred men's institutions gather at Northfield. Conference after conference follows in quick succession through the summer until the first two weeks of August, when the large auditorium is filled with Christian workers from all parts of the country. Between August 18 and October 1 post-conference addresses will be given by eminent Bible teachers.

This year the list of speakers includes a large number of favorites, some of whom have not been at Northfield for several years. Already the following have been secured: Rev. J. Stuart Holden, B. A., London, England; Rev. John A. Hutton, B. A., Edinburgh, Scotland; Rev. Geo. R. Stuart, D. D., Knoxville, Tenn.; Rev. A. T.

Robertson, D. D., Louisville, Ky.; Mr. Robert E. Speer, D. D., New York City; Rev. John Daniel Jones, Bournemouth, England; Rev. John Thomas, Liverpool, England; Prof. Charles R. Erdman, Princeton, N. J.; Rev. Chas. Inglis, London, England; Rev. W. S. Jacoby, Chicago, Ill.; Rev. Len G. Broughton, D. D., London, England; Mr. Melvin Trotter, Grand Rapids, Mich.; Rev. Robert F. Y. Pierce, D. D., Brooklyn, N. Y.; Rev. Francis S. Downs, Baltimore, Md.; Rev. Herbert J. White, Hartford, Conn.; Rev. H. F. Swartz, New York City; Mr. John R. Mott, L. D. D., New York City; Rev. G. Campbell Morgan, D. D., London, England.

The dates for the different conferences to be held this summer are announced as follows:

Summer Bible School and Special Lectures at The Northfield Schools—May 6-September 30.  
Northfield Seminary Commencement—June 7-10.  
Student Conference—June 20-29.  
Young Women's Conference—July 2-9.  
Summer School for Women's Foreign Missionary Societies—July 10-17.  
Home Missionary Conference—July 18-24.  
Summer School for Sunday School Workers—July 19-26.  
General Conference of Christian Workers—August 1-17.

East Northfield, Mass.,  
May 9, 1913.

### Alfred Theological Seminary.

At the request of the Education Society I am writing regarding the financial condition of the Theological Seminary.

Last year it was possible to complete the year with salaries and other bills paid, only by advancing to the Seminary before the end of the fiscal year, June 30, the interest on moneys held in trust which should be, and formerly has been, available for use the succeeding year. Therefore, instead of having this amount on hand to start the new year, there was a balance of \$58 only.

For the present year the situation is even more critical, for after interest is advanced as last year, there will still be lacking some three or four hundred dollars of the amount necessary to carry the Seminary through to the end of the fiscal year.

Perhaps I could not make the reason for this shortage clearer than by giving a comparison of the amounts received by the

treasurer from contributions from churches and individuals for the past five years, namely:

1907-08	.....	\$838.33
1908-09	.....	758.77
1909-10	.....	834.64
1910-11	.....	859.83
1911-12	.....	549.58

For this year the regular contributions from the same sources have been about the same as last year, with the addition of something over one hundred dollars resulting from the special appeal made by Dean Main a few weeks ago. The salaries of the three professors have been slightly increased; however, three men are now doing the work instead of four men as heretofore, so the gross amount paid for salary is practically the same as last year.

Until such time as there shall be an increased endowment for the Seminary it is apparent that the people must contribute at least eight hundred to one thousand dollars a year if this work is to be carried forward, and with contributions around the \$500 mark nothing but a deficit is possible.

Contributions should be sent to the Seventh Day Baptist Education Society, Paul E. Titsworth, Treasurer, Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY,  
CURTIS F. RANDOLPH,  
Treasurer.

A wealthy man who died in Brussels recently left much of his large fortune to a girl who was unacquainted with him. He was very eccentric, and, like Diogenes, he set out to find an honest man. His tub was an omnibus and his lantern a small coin. In the omnibus he took his seat near the conductor and always showed himself very obliging, passing up the money of passengers and returning the change, but to the latter he always managed to add a franc or half-franc. Then he would watch those to whom it came. They would count it carefully, notice the extra coin, and invariably slip it into their pockets. But at last a young woman passed hers back, with "Conductor, you have given me half a franc too much." The man followed her to her home, learned what he could about her, and made his will in her favor, though he never told her that the half franc returned would bring her a million.—*The Christian Herald.*

## CHILDREN'S PAGE

### Four Rules.

He was a new boy in school, and according to custom—though nobody seemed to know when or why such a custom started—the others were teasing him and trying to make him uncomfortable. They did not succeed very well, for Don did not appear to notice their efforts. When the school hours ended, however, and the pupils scattered for the homeward walk, there was a fine chance.

"Here, you little softy-boy!" cried Archie, catching up with the newcomer, at the end of the brick wall, "what are you hurrying off so fast for? For three cents I'd throw your book so far you'd never find it, and roll you clear down that hill."

"I wouldn't pay you three cents for throwing my book where I couldn't find it," laughed Don, "and I don't mind your rolling me downhill if you want to. It looks so smooth and green I'd like to roll down anyhow. Come on, boys! Let's see who can roll down the fastest."

And before they quite knew how it came about, Don and Archie, with the two boys who had stopped to see what would happen, were having the merriest sort of game. Of course, Don did not stay a new boy for very many days. He was so good-natured that it wasn't easy to tease him, and so full of fun that everybody liked him; but Archie—who really liked him best of all, because they went home the same way and were together so much—always noticed how Don managed to laugh himself out of quarrels, and had a suspicion that his friend was something of a coward.

"I don't b'lieve you'd fight a rabbit," he said tauntingly.

"Of course not. 'Twouldn't be a fair fight," laughed Don.

Archie, himself, was so fond of teasing that he often forgot to think anything about what was fair or kind. That was the way in which he was tormenting a little German girl, one day, when he met her upon the road with a kitten in her arms.

"Here, I want that cat! Give it to me," he demanded. "Hand it over right away, little girl."

"No, it iss mine. I home take it," urg-

ed the small Bertha, her blue eyes frightened and filling with tears.

"Ho, this isn't a Dutch cat!" declared Archie. "Here, let me have it!"

He was drawing it out of her arms, while she struggled and tried to hold it fast, when suddenly he received a push so violent and unexpected that it knocked him over. Somebody promptly sat down upon him, while Don's voice, still good-natured, said:

"Run along with your kitten, sissy. This fellow doesn't want it, and he's so tired that he's going to lie still and rest awhile."

"Aw, get off. What did you do that for?" growled Archie, wriggling to throw off his burden.

"You can have three guesses—if you need 'em," answered Don. "If that had been your sister Esther, and you had seen any boy plaguing her, what would you have done?"

"Punch him," admitted Archie, honestly.

"Well, punch yourself, then," said Don, rolling off and giving him a chance to get up.

Archie sat up, brushed the dust from his clothes, and looked with a new curiosity and respect at the other small boy.

"Say, Don, I don't b'lieve you really are afraid, after all," he said. "What makes you always act as if—as if—"

Don's brown eyes grew bright.

"It's my grandfather," he explained. "He's the bravest man I know, and he told me. He was a soldier and an officer, and he says there are four rules for courage: 'A laugh is a better weapon than cross words, or fists. Don't think it's brave to quarrel and fight. Never strike unless you have to. Don't stand by and see some one smaller and weaker than yourself abused.'"

"Humph!" answered Archie—if that could be called an answer—and he walked away thoughtfully.—*Kate W. Hamilton.*

"The thing that made Milwaukee famous will make you drunk."

Press onward, heirs of glory!  
What tho' the way be steep!  
Your Father's everlasting arms  
Will surely save and keep;  
Angelic guards surround you,  
Sweet voices urge you on;  
In never-failing armor clad,  
The vicory will be won.

—E. E. Hewitt.

## SABBATH SCHOOL

REV. WALTER L. GREENE,  
Contributing Editor.

(For Lesson Notes, See *Helping Hand*.)

LESSON IX.—MAY 31, 1913.

JOSEPH TESTS HIS BRETHREN.

Lesson Text.—Gen. xlv, 1-34.

*Golden Text*.—"Confess therefore your sins one to another, and pray one for another, that ye may be healed." Jas. v, 16.

DAILY READINGS.

First-day, Rom. v, 1-11.

Second-day, 2 Cor. viii, 1-15.

Third-day, 1 Sam. xix, 1-17.

Fourth-day, 1 Sam. xx, 1-17.

Fifth-day, 2 Sam. xxiii, 8-19.

Sixth-day, Gen. xlv, 1-17.

Sabbath day, Gen. xlv, 18-34.

(For Lesson Notes, see *Helping Hand*.)

### Pastoral Leadership in Religious Education.

REV. WALTER L. GREENE.

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The past decade has witnessed a remarkable interest and activity in the field of Religious Education. To some, this movement has seemed but a temporary enthusiasm for a new cause, but to others it represents a new emphasis upon a great and fundamental principle of Christian effort; it has to do with childhood and youth, the hope of the future; it emphasizes the study of the Bible, the bulwark of Protestant Christianity; in method it is sufficiently broad to touch life under many and varied conditions; it is warm and spiritual enough for the mystic and it is sane and reasonable enough to make its appeal to the intel-

ligent and thoughtful. In the words of President Faunce, "Every civilized community is today throbbing with educational activity. The impulse to gain new knowledge and apply that truth to life is clearly the dominant impulse of our time. The whole world is going to school. Instruction has gone far outside the schoolhouse and the college. Public libraries have sprung up in every village. University extension has spread out its tendrils until a single university now enrolls more than three thousand students in extension courses. Correspondence schools, with work of varying value, have multiplied until a single school now enrolls three hundred and fifty thousand in all civilized lands, most of the pupils being employed during the day and pursuing their studies at night. A new reading public has been developed by popular journalism and the low-priced magazine. Hundreds of thousands of parents who can give their children no prestige or position or wealth are making heroic sacrifices to give their children the best possible mental training. Business men who a generation ago scoffed at the inefficiency of the college graduate are now writing every spring to the colleges for a list of the most promising men in the senior class. Never in history has there been such eagerness for education as is now universal in America." (Faunce, pp. 195, 196.)

Is it any wonder that the efforts to bring the educational method to the support of religion and the church is meeting with such a hearty response?

History bears witness to the success of educational endeavor in conserving and promoting the cause for which the church has stood. Jesus was a teacher of the highest order. His ministry was preeminently a teaching ministry. The synagogue school, the catechetical schools of the early church, the catechetical instruction of the Reformation, the Christian Nurture idea of Horace Bushnell, were worthy attempts to bring an educational ideal into religion. The present movement for religious education is the enlarged and enriched conception, as well as the inheritor, of these earlier institutions.

It is obvious that one's ideal of leadership in religious education will be determined by one's conception of the pastoral office. If the ministerial function is chiefly the priestly one of conserving the

traditions of the past and leading a dignified symbolic worship, the ideal of leadership will be different from what it would be, if we regard the pastoral office as that of a prophet and teacher whose mission is to appeal to the divinity that is in human nature, to quicken faith in the ruler of the universe and the Father of us all, to stir aspiration after the perfections of character that were revealed in Jesus Christ and to stimulate and guide the expression of love to one's neighbor. (*Religious Education*, Dec., 1910, p. 445.) Religious education is more than religious instruction, or the imparting of the knowledge of religion. It is bringing religious truth to expression in character and conduct. Leadership in such a work involves many and varied means and methods. It is more than an occasional conference with the Bible-school officers or a perfunctory position in the Sabbath school. The process of growing Christian character requires our best skill and our most careful leadership.

In view of the times in which we live, the church has a special duty to foster the cause of religious education. To very many it appears that the home is shirking its responsibility for the religious nurture of the children of the present generation. The state is resolutely forbidding any formal efforts at religious instruction. Hence, the neglect of these two institutions brings a double responsibility upon the church. I have in my possession a copy of the old New England Primer which was the chief text-book of the New England public schools a hundred or more years ago. In the course of one hundred and fifty years it is said three million copies were printed. Practically, every child in New England received his instruction by means of it. In this famous primer is the Lord's Prayer, the Apostles' Creed, the Shorter Catechism, John Cotton's Catechism, entitled, "Spiritual Milk for American Babes" and a "Dialogue between Christ, Youth and the Devil." The letter A introduced the child to the story of Adam "in whose fall we sinned all." O made him familiar with Obadiah, and Z was forever linked with Zaccheus "who did climb a tree his Lord to see." It serves to indicate the change from theological education prescribed by the state during two centuries of New England his-

tory to the secular education provided by the state today. However much we may disagree with the theology of the New England Primer, the people of that time had, at least, a commendable feeling of responsibility for the religious instruction of the children, and a consuming ideal of religious propaganda as a fundamental aim in education. It is clear that we have departed somewhat from that ideal. Through the relentless application of our fundamental principle of soul liberty, it has come to pass that the American state will never again formally undertake that most important task of education, the development of the religious nature. Herein is a great national peril that "the supremely important task of our generation will fall between the church and state and be ignored by both. The church may say, 'Education is no longer in our hands'; the state may say, 'On all religious matters we are silent.' Thus millions may grow up without any genuine religious training. If the church and the home shirk their responsibility, our people will become a nation without a religion, disintegrating and dying. No strong and enduring people ever existed without definite and continuous training of its citizens and children in matters of religion. Since the state can not and the home so generally does not undertake religious instruction, what is the duty of the church? She must assume her responsibility, for, if the feeling of reverence for the Divine is lost, the nation is palsied at its very heart." (Faunce, p. 199.)

(To be continued.)

Every man who votes for license becomes a partner to the liquor traffic and all its consequences.—*William McKinley*.

### WANTED

Two copies Henry Clarke's *History of the Sabbatarian Baptists, 1813*; One copy Tamer Davis' *History of the Sabbatarian Baptist Churches, 1851*; *History of the Seventh-day Baptist General Conference, 1866*, one copy, by James Bailey. Address

C. H. GREENE

232 North Washington Ave., Battle Creek, Mich.

## DENOMINATIONAL NEWS

Members of the New Market Seventh Day Baptist Church, as well as other friends of the Rev. H. N. Jordan, attended the farewell reception given him at the church on the evening after the Sabbath. It was the largest gathering that has been held in the church parlors in some time. Besides friends from near by, others were there from Alfred, N. Y., New York City, and elsewhere. Musical selections were given during the evening by Mrs. Charles Day, Mr. John Mann, and Mr. Nathan Wardner of Plainfield.

On behalf of the men of the church Pastor Jordan was presented with a handsome gold watch. The presentation was made by J. G. Burdick. The pastor made fitting response. There were many expressions of regret for his leaving New Market.—*Plainfield Courier-News*.

Covers were laid for forty-five at the annual banquet of the Men's Club, of the Seventh Day Baptist church, held last evening in the church. The retiring president, Orra S. Rogers, acted as toast-master. The principal address was given by Joseph F. McGrail, a representative of the Shelden Business School. His subject was "Efficiency of Service."

Stephen R. Voorhees, who has just returned from Porto Rico, gave an interesting description of that country.

There were also brief addresses by Supt. Henry M. Maxson and Rev. Edwin Shaw.

The business meeting and election took place. One new member was elected to membership. The officers chosen were as follows: president, R. C. Burdick; vice-president, Irving A. Hunting; secretary, George M. Clarke, and treasurer, Roland M. Davis. The executive committee includes the officers and the two other members elected as follows: O. S. Rogers and Roy Titsworth.

The dinner was in charge of a committee from the Woman's Society for Christian Work, of which Mrs. Orra S. Rogers was chairman. Four boys, neatly attired in white, served the dinner. They were Leland Shaw, D. Worden, H. Spicer and J. Cottrell Jr. George M. Clarke was the chairman of the general committee.

The long tables were nicely decorated with spring flowers and presented a splendid appearance. This meeting closed the season of the club.—*Courier-News*.

A farewell reception was given by the church and society to Pastor Cottrell and wife at the Whitford homestead last Sabbath evening. There were about eighty of their friends and neighbors present, not only of their own church, but many from the First-day people. Refreshments consisting of ice-cream and cake were served, during which Miss Fanny Whitford and Miss Gertrude Wells gave several duets on the piano. Pastor Cottrell and wife sang a sacred duet which was much appreciated, after which Mrs. S. C. Crandall, in behalf of the Ladies' Aid, presented them with a beautiful quilt as a token of appreciation, and a gift of money was made to little Harriet to help her remember the Nile people when she gets a little older. Pastor Cottrell and wife responded, and then Rev. Mr. Deer spoke of the pleasant relations that had existed between both pastors, and the high esteem that was expressed for both Mr. and Mrs. Cottrell by his people. In behalf of the company present he wished them "Godspeed" in their new field of labor, after which all joined heartily in singing "God be with you till we meet again." We shall surely miss our pastor and wife, as well as little Harriet, who has won the love of all, and they carry to their new field of labor the love and prayers of those left behind. May their usefulness increase as the years come and go and may they find true and helpful friends in the old Berlin Church.—*Alfred Sun*.

## HAIR WORK

Send me your hair or combings, for Switches and Puffs. All work guaranteed, and prices reasonable.

Reference, Rev. E. D. Van Horn, New York City.

Address, MRS. M. M. BARTON

Rural No. 1.

Rutland, Vt.

## HOME NEWS

DAYTONA, FLA.—The Daytona Sabbath School has enjoyed a very pleasant and profitable (winter) "season" just closed. While some of our resident members have been absent the greater part of the winter, we have had a number of new members and visitors come in, so that the average attendance of other years has been maintained.

Our superintendent, George A. Main, recognizing the extra amount of fresh talent, diverted from the ordinary course and called on different ones, each Sabbath, to teach the adult class, Miss Mabel Rogers teaching the infant class.

We have had a remarkably mild and pleasant winter, with a fair amount of rainfall and not enough frost to kill tender vegetation.

Daytona with its suburbs is building more, and property valuations advancing more, than at any time in its history. The fourth bridge across the Halifax River (of reinforced concrete three thousand feet in length) is now nearing completion. It is to be hoped that our advancement in spiritual things will be even greater than in temporal prosperity.

D. D. R.

Daytona, Fla.,  
May 15, 1913.

### Thousands of Dead Babies.

Three hundred thousand babies die in their first year in the United States, and thirty per cent of all in the first five years. Most of these deaths, the doctors say, are due to the ignorance and carelessness of those who have the care of the little ones. If young girls will by reading and by inquiry learn now to be wise "little mothers," when they grow up they will be wise "big mothers," and there will be fewer little coffins. There is therefore a double reason why big sisters should become the best possible "little mothers" to their younger brothers and sisters. They should learn "first aid to the injured"; and why not give all young girls a course of lessons on care of their baby brothers for near and remoter benefits? This will be a way to help tired mothers at the same time.—*Christian Herald.*

### Decoration Day.

What shall be done to the man whom the king delighteth to honor? Esther vi, 6.

What shall be done to honor the men  
Whom the country delights to praise?—  
The men who stood at the battle's front  
In dark and dangerous days?

The nation's life was threatened then,  
All patriot hearts beat low;  
Misguided hands were rashly raised  
To strike the fatal blow.

But swiftly came at the country's call,  
To fight against the wrong,  
The sons of the farm and shop and hall,  
Twelve hundred thousand strong.

They marched and camped in storm and shine,  
They bore the toils of war,  
They fell in forest, field and swamp,  
And behind the prison-bar.

In youth's bright years and manhood's prime,  
Their life-blood oozed away,  
In hospital, on firing line,  
By frosty night, through glaring day.

Nor was their sacrifice in vain;  
The nation lives today  
And seeks its debt of gratitude  
In justice now to pay.

What, then, shall be done to the hero dead  
Whom the country fain would praise,  
To the men who fell at the battle's front  
In the dark and troublous days?

Shall we weave a gilded diadem,  
Or build a stately hall?  
Shall we raise a splendid monument  
Of granite, strong and tall?

What care these sleeping soldier boys  
For tinsel or display?  
Will gold or granite suitly grace  
Our Decoration day?

We spread their graves with simple flowers,  
The wealth of nature's loom;  
Roses and lilies, white and red,  
The fairest of every bloom.

Their fragile beauty soon may fade,  
But ever is renewed,  
And as the years roll on will speak  
The nation's gratitude.

Seedtime and harvest ne'er shall fail,  
Nor flowers cease to bloom,  
Nor cease, as seasons swift recur,  
To wreath the soldier's tomb.

More during far than marble shaft,  
Or granite deeply graven,  
They shrine our heroes' memory,  
And flash it forth to heaven.

As long as ages come and go  
May our loved nation stand,  
And flags and flowers homage show  
To the saviors of our land!—*F. J. Rice.*

## MARRIAGES

JACOBS-ARRINGTON.—At the home of the bride's parents Mr. and Mrs. F. T. Arrington, at Welton, Iowa, May 7, 1913, by Rev. Geo. W. Burdick, Mr. John H. Jacobs of Davenport, Iowa, and Miss Olga Fay Arrington.

## DEATHS

MAXSON.—In Westerly, R. I., April 5, 1913, Mrs. Margaret Maria (Reynolds) Maxson. Mrs. Maxson was the daughter of Nelson and Katherine S. Reynolds, and was born in Petersburg, N. Y. In early life the family moved to Milton, Wis., where she lived until her marriage, November 30, 1874, to Charles A. Maxson of Westerly, R. I., at which place she has ever since resided. Mrs. Maxson had been in poor health for many years. The past winter she visited her son in Kentucky and before returning contracted a cold, resulting in the sickness that caused her death. Since living in Westerly she has been a member of the Pawcattuck Seventh Day Baptist Church, a regular attendant upon its services and interested in its welfare. Mr. Maxson preceded her in death several years.

She leaves of her immediate family one son, Ralph N. Maxson of Lexington, Ky., also a daughter, Helen C. Maxson, and a sister, Arletta Reynolds, both of Westerly, R. I.

The funeral services were conducted by the pastor, assisted by Rev. E. B. Saunders.

C. A. B.

PIETERS.—Christina Magdalena Asmussen was born in Haarlem, Holland, January 29, 1853, and died in Battle Creek, Mich., April 15, 1913.

In October, 1869, she was baptized and united with the Haarlem church of First-day Baptists. Eight years later she was converted to the Sabbath and became a constituent member of the Seventh Day Baptist church of Haarlem. She remained a faithful member of this church till death. She was married, February 4, 1886, to Herman Pieters, who survives her. They made their home in Haarlem till about two years ago, when Brother Pieters moved to Shiloh, N. J. Sister Pieters came a few months later. Last year they moved to Battle Creek. Besides her husband she leaves three sons and three daughters and six grandchildren. Three children are in Holland and three are in the United States. She was a faithful, earnest, hard-working Christian woman.

The funeral services were conducted in Battle Creek by Pastor Coon, assisted G. F. Bakker. The remains were laid to rest in Oak Hill Cemetery, Battle Creek.

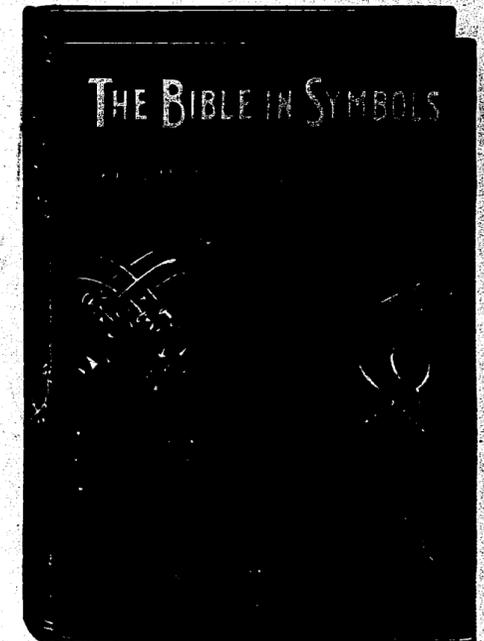
D. B. C.

RANDALL.—Edwin Randall was born in Peoria, Ill., December 26, 1835, and died at Kendrick, April 29, 1913, aged 77 years, 4 months and 3 days.

He was married to Elizabeth Van Horn in 1865. To them were born three sons, Wayne, Venevie and Elbra, and three daughters,—Florence, Matie and Lillian. He is survived by fifteen grandchildren and one great-grandchild. Two grandchildren, Mrs. Dora Rodger and Mrs. Viola Rodger, and the great-grandchild live at Balboa, Cal. One brother, James Randall, lives at Mountain Home, Idaho, and one sister at Garwin, Iowa. After the death of two daughters and one son, the family came west to Moscow in the fall of 1885. About a year later the third daughter passed away, and then the mother, who died January 15, 1895.

Mr. Randall had been ill for some time and during his last sickness was a great sufferer. But he was always patient and kind and was cheerful to the day of his death. He leaves scores of friends to mourn his loss, and many of them followed the remains to the grave, where interment was made in the Joel Cemetery at Joel, Idaho.

C. E. R.



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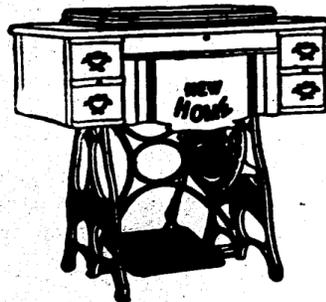
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The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, 450 Audubon Ave. (between 187th & 188th Sts.), Manhattan.

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

The church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock, preaching at 3. Everybody welcome. Rev. Geo. W. Hills, pastor, 264 W. 42d St.

The Seventh-day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Rev. D. Burdett Coon, pastor, 198 N. Washington Ave.

The Mill Yard Seventh-day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

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

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### THE LAND OF PROMISE.

If all the sobs and sighs and tears  
Of all the dead and vanished years  
Were brought together in one spot,  
Their energy combined could not  
Restore one single shattered dream,  
Rejuvenate a fruitless scheme,  
Repair one broken pledge or heart,  
Or render straight a crooked start.

So why waste time in vain regret?  
Today is here and must be met;  
Start out anew, forget the past,  
Great fortune still can be amassed;  
Great reputations still attained,  
And posts of honor yet be gained.  
Look forward, yesterday is dead,  
The land of promise lies ahead.

—Herbert Kaufman, in *Jewish Exponent*.

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