THE UNIVERSAL
COOK BOOK

Size of Book 6 1-2 x 9 Inches, With Over 550 Pages
Bound in Decorative Sanitas Oil Cloth; Easily Cleaned

A collection of well-tried recipes, compiled and revised in accordance with the latest scientific knowledge of cookery and nutrition

Economical

The recipes show how to make the very best dishes at the least possible cost. A poor cook often sets a miserable table on money with which another woman would be able to provide a continual feast. The Universal Cook Book shows how to make one dollar do the work of two; and provides at the same time for meals that are dainty, wholesome and attractive.

94 Colored Plates and Halftone Illustrations

These illustrations are both novel and helpful. They show how to arrange a kitchen most conveniently — how to dress and prepare fish, poultry, etc. — how to perform various operations, such as iced fancy cakes — how to serve different dishes most appetizingly — how to properly carve different joints of meat — and how to do many things to make the housewife's work easier, better and more efficient.

It does not call for 4 eggs and 2 pound of butter when 1 egg and ½ pound of better will make just as palatable a dish. It tells how to reduce your butcher's bill one-half by properly cooking inexpensive cuts of meat and by using acceptable meat substitutes. It tells how to make bread and cake better and cheaper than the bakery product — how to make baking powder at a quarter of the market price — how to save fuel by the new methods of cooking and how in many other ways to reduce household bills to obtain the best results at the least cost. It contains all the old standard recipes revised and improved in accordance with the latest scientific knowledge of cookery and nutrition.

This Book is Given You, Free

with one new subscription to THE SABBATH RECORDER. The only condition is that your own subscription must also be paid in advance. The book will be sent postpaid (to paid-in-advance subscribers) on receipt of 75 cents. The book will ordinarily sell for $1.00, but we are making this special offer to secure new subscribers to THE SABBATH RECORDER and to induce you to pay in advance. Please remember this condition — all subscriptions must be paid in advance.

Sabbath Recorder, Plainfield, N. J.
Alfred University
ALFRED, N. Y.
Founded 1836

FOR PARTICULARS ADDRESS
Booth Colwell Davis, Ph. D., D. D., Pres.

Alfred Academy
COLLEGE PREPARATORY COURSES.
GENERAL ACADEMIC TRAINING.
TEACHERS' TRAINING COURSE.
For catalogues, illustrated booklet and further information, address
G. M. ELLIS, M. S., Principal.

Milton College
A college of liberal training for young men and women.
All graduates receive the degree of Bachelor of Arts.
Well-balanced required courses in Freshman and Sophomore years.
Special elective courses. Special advantages for the study of the English language and literature, German and Romance languages. Thorough courses in all sciences.
The Academic Year at Milton College is an excellent preparatory school for the College or for the University.
The School of Music has courses in piano, violin, viola, cello, voice, harmony, counterpoint, composition, musical keyboard, etc.
Classes in English and Physical Culture for men and women.
Club hours, $2.00 to $2.50 per hour; boarding in private families, $4.00 to $5.00 per week, including room and use of furniture.

For further information address
Rev. W. C. Daland, D. D., President
Milton, Rock County, Wis.

SALEM College
SALEM, West Virginia
Fall Term began Tuesday, Sept. 17, 1912.
Salem College offers six courses of study—three leading to the B.S. degree in normal and music; three leading to college degrees, the arts, science, and philosophy.
The aims of the college are:
Thoroughness in all work.
Graduates of college are well prepared for the world.
A happy spirit.
Christian character.
For catalogues and other information, address

The Founke School
REV. G. H. FITZ RANDOLPH, PRINCIPAL.
Other competent teachers will assist. Former excellent standard of work will be maintained.
For catalogues and information, address
Rev. G. H. Fitz Randolph, Founke, Ark.

The Seventh-Day Baptist Recorder

American Sabbath Tract Society
EXECUTIVE BOARD.
President—Stephen Babcock, 48 Livingston Ave., Yorktown, N. Y.
Recording Secretary—A. T. Titusworth, Plainfield, N. J.
 Corresponding Secretary—Rev. E. A. Whitford, Milton, N. J.
Treasurer—J. F. Hubbard, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second Firstday of each month, at 10 a. m.

THE SABBATH VISITOR.
Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

Terms:
Single copy per year..............................60 cents
Ten copies, or upwards, per copy............50 cents
Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.
A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price, 25 cents a copy per year; 7 cents a quarter.

SEND SUBSCRIPTIONS TO THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

A JUNIOR QUARTERLY FOR SEVENTH-DAY BAPTIST SABBATH SCHOOLS.
A quarterly, containing carefully prepared helps on the International Lessons, for Juniors. Conducted by the Sabbath School Board of the Seventh-day Baptist General Conference.
Price, 15 cents per year; 5 cents per quarter.

MISSIONARY SOCIETY.
President—Wm. J. C. Weed, Reception Secretary—Rev. A. S. Babcock, Rockville, R. I.
Treasurer—Rev. B. F. Titusworth, Plainfield, N. J.
Corresponding Secretary—Rev. E. B. Saunders, Ashaway, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.
President—Rev. W. S. Titusworth, Corresponding Secretary—Rev. A. T. Titusworth, Milton, R. I.
Treasurer—Rev. B. F. Titusworth, Corresponding Secretary—Rev. E. B. Saunders, Ashaway, R. I.
Three annual meetings for the election of Directors and Managers are held at the headquarters 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, which is apparent to all that the task it 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 lesson of what is happening in all the five thousand seven hundred posts throughout the United States. Each year sees fewer and feebleer in the ranks, and we have the solemn and sad 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 no longer be found to carry out the Memorial day schemes. 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 grand display of the Republic of the Union. 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 2,778,100 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 duty is to be accomplished 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 upon the 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-
THE SABBATH RECORDER.

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 to express 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 side 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 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. And that spirit, 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 enshrined 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 that was added 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 those 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 noble 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. If the Grand Army will lose only in memory, but it will be a most precious and sacred memory which this country can never let die.

***

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 Northern pension officer 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 armies. In the South it is not easy to persuade the descendants 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 government or private acts of charity. Some of them in their old age, 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 sobering touch of sympathy, help adorning 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 distant the Confederates 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 dejection. 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, to love the union country and the one flag equal to that found in any other part of the land. Should that flag be wasted today, the people of the South will 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.

***

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. It shows a framed picture of a scene in the Lookout Mountain Cemetery. It represents a Grand Army man, while next to him is a framed picture of a scene in the Chicagocemetery, such as the 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 medals of honor to Confederate veterans 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 in our own state 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 for all, the "unknown Southern veterans." 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 with and without, 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 peace 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; and those who have never seen it have but a 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 marble 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. It would appear 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 sightly 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 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 tomb of Dr. Theodore L. same family. The tombs of Dr. 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 daughter of the Dawn Path, left the grave of a Mr. and a Maria, some on "Forest Ridge," some by "Silver 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, at the base of the grave of one Mr. Burbank.

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 his wife at appropriate prices. From September and during the winter he lives at Koenigsberg, East Prussia, Vorder Rossstrasse, 45-46 Gartenstrasse. But during the summer his home is at the beautiful East-Sea 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.

The Debt Report.

Our last report of receipts for the debt of the Tract Society was given May 8, at which time $1,166.80 had been received by Treasurer F. J. Hubbard. Since that date eleven persons have made special gifts for the debt, the amounts ranging from $5.00 to $1,208.30 received in all since the canvass began.
The Sabbath Recorder.

The Reply to Japan.

On May 19 our government's reply to Japan's protest against the anti-alien law of California reached 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 interfering with 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 Balkan states. It is to return to Greece, to the country 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 complaints 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 in the face that her office 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 company, which displaced 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 work. Mr. 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 ill-fitting gas-lights, choking 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 3,750 pounds of dynamite was successfully used to do the work. This demolished the dike to the south of the Strait of Conchita, allowing 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.

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.

The kind of men we make of them will set-
Cuba is sending a warship to participate in honoring the Majority 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, 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 are notorious lax in enforcing laws, have been Five sheriffs who have been of years' standing has been removed from offices. 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 toward 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 ourselves. So please use this address for Brother Clarke instead of the one in the cover.

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

Vastly beyond the human 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 Socota, an island in the Arabian Sea, and then to Cranagone, and the Malabar coast of India; where having converted many from the error of their ways, he traveled farther into the East and having received from 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, then 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 a strength firmest and most cordial ally of the Portuguese; but the Inquisitors, that 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 action was so much the more discreditable as they had left them in ignorance of the improvements and corruptions of a thousand years; and their conformity with the faith and practices of the fifth century would equally disgrace a priest 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 reported 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.

Machyn's, J. D., in his Christian Research 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 the Western Church, and held to the Papal jurisdiction and that for 1,300 years past they had enjoyed a succession of bishops appointed by the Patriarch of Antioch. "We, they are, 'of the true faith, whatever you take the form of; for the Pope is the image of his grace when the followers of Christ were first called Christians.'" The efforts of emissaries of the Papal
The Sabbath was a prominent crime in the eyes of the Inquisitors, shows that these Christians, like their companions 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 endeavoured 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 that ancient church of Central Asia. They trace their descent from the earliest of all Christian missions—the mission of Thaddeus 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 Hessey quotes from Grant's History of the Jews, the chapter 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 Thaddeus and Peter established the church there. The Chaldean 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.)

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, which in 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 the coast from near 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 16 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.

J ust west is Catalina Island and the left side of Santa Catalina 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 become vividly prominent, 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 in this period of 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 chapparal comprises most of the ground cover, although there are isolated stands of life, peak and scanty in the higher mountains. Destroy this brush and you have a desert unrecognizable 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 creeks and rivers flowed the year through? California and the Pacific states are dotted with the remains of what we believe 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 fires, and the 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 burning. Weeds 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 the brush to grow. 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 Point Loma, and many a canyon, cut 20 feet deep in the past twenty years. The most of the overgrowing in the Laguna 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 meadowland, 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 cacias are well adapted to our soil and are used with advantage for horse corral fencing in the northern part of the State.

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 spray 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 mind. Is it not possible the beautiful 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 little appeal of 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 State 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 special direction of the plantings about the school buildings, 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 to plant 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 assigned 1216 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 Northwestern and other timbered sections have completed organizations for the protection against fire and 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 conservancy 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 budge. The other day I received another letter from them. 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 xvii, 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 baffled, 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 the example of our Subscribers, our non-subscribers to the SABBATH RECORDER, our unsaved and wandering ones, and though annoying pernance now, many of them will live to bless us for it.

Will all of those parents and others who receive 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 care for their little. 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 creche in some church parlor or elsewhere where, with their own baby brothers and sisters, to 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 multiply it ever and ever. And multiply it ever and ever.

Consider oft the story old, About the birds and lilies fair; Each day, of blessings near, Means much to their parent dear.

FAITH AND LOVE AND TRUST.

Consider oft the story old, About the birds and lilies fair; Each day, of blessings near, Means much to their parent dear.

God's kingdom first, and righteousness should rule the eager, anxious mind; then multiply it ever and ever.

Consider oft the story old, About the birds and lilies fair; Each day, of blessings near, Means much to their parent dear.

Contentment, joined with godliness, Means much to our provision store; Yes, faith and love and gentleness, Each day, of blessings rich and rare.

An hundredfold God giveth 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 Upon the great pavilion wall. Forge from their fragments one sharp spear of will—will.

The barriers down, but thou shalt pierce them still.

*Priscilla Leonard.
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 of 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 here another thirty years, I am sure there would still come times of homesickness—those of our mission who have not been my good fortune. I f I could live it would still come times of homesickness. I was always a cause of gratitude for the beloved ones far away.

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 deal of teaching. 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 usual style of wedding garments. 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 beautifully dressed. All was in such great contrast to the usual wedding garb to make it especially noticeable. The bride's head-gear, and thick red veil usually worn over the face. The "go-betweens"—two old Chinese women pocking along with the bride—were also dressed with it. So much is the sea of change and progress in China that the bride's 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 small carriage but that is 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 bride that it seemed like 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 young man, who has 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 bride's and groom's home were surprised to find 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 without the means of lead-ings 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 well-being 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. 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 out-pouring 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 work.

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. He is the first young man we have lost in 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 everyone 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 recov-ery. He died 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 teacher came in to officiate 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.

I was the only one who 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 an 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 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 was very greatly occupied these days and was not able to do any other work in Shanghai but there were not such marked results. It seems as though the Y. M. C. A. was created for such work.

Some of you may be pleased to know that our son Alfred, who returned to China with us, is doing. The first few months he taught in a Chinese missionary school, but he is 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.


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 emergencies.

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 Biblical 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 reported 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 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 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. Q. 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. Tittsworth, Recording Secretary.

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

T. B. Aldrich.
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 had 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?" asked 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 engraved upon it, that belonged to 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." Mrs. Thorn.

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 'Sinner' of the 'Sinner's Creed.' The money needed to support her 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."—Sam Hubbard Martin, in Congregationalist.
but by all the boys of the neighborhood as well. Her children were Charles, who went as missionary to Palestine, Peleg, Dea. Nathan, Dr. Harm, and two daughters.—Mary 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 Kate, 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 two sons and two daughters,—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 sons 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, whose 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 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.

There are many of the descendants of the Clarises, Wells, Burdicks and Cran- dalls, and many others whom we might mention, who as much reason for praising God for noble, zealous, God-fear- ing men, 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, who and her sister-in-law, Mrs. Luke Crandall, gave both care and money to the poor and to 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 an hymn and among. Among these were Mrs. Julia Langworthy, Miss Harriet Langworthy, Mrs. Eliza Taylor Burdick, Mrs. Martha Thomas Crandall, and of later years, Mrs. Clara Stimson, Mrs. Alana Wells Palmer 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 grand-children 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 of 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 beloved 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 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 Babcock 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 performing good works. 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 the fields, 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 marred the sacred ground.

But which the sacred wood whereon her blest Saviour died?

How shall I know the true and false? in bit- years, Mrs. Clara Stimson, Mrs. Alana Wells Palmier and Mrs. Sarah Babcock Crandall.

"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's watch and prayer,

Through time and changes, unchanged still, in blessings shall abide.

The healing touch of tender hands which soothe the brow of pain.

The balm of cheering words which fell like showers of summer rain.

These shall be the regal drapery, 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 be ever 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 entrance. 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 square at the entrance or vase 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.

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

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.
"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. “Peace of God.” 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 of peace. Peace was the desired state of the world; “Peace be upon thee.”

Peace among nations. “Peace with God.” “Peace among men.” “Peace with Christ.” Men have been striving through the ages to make peace. God’s peace is the assurance that peace will be established in the world.

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 and armaments 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 next 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, Ashaway, R. I., 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 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. He had become so troublesome, venturing near the settlement in broad daylight. The cowardly natives surrendered to their superstitious fears. They thought that their troubles would be relieved if they could kill a single one of them. 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. Growing 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 lovely mist over the desert, however, was relieved by a beautiful sight. One day there burst upon their view what seemed to be a lovely mist over the desert, a dance of the mist like a private home than a hostelry. The setting sun cast a place, most of them being students working for several days.

In 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 Zouga River, which flowed by a village. The people of the village told them that the winds of the desert, however, was relieved by a beautiful sight. One day there burst upon their view what seemed to be a lovely mist over the desert, a dance of the mist like a private home than a hostelry. The setting sun cast a place, most of them being students working for several days.

In 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 Zouga River, which flowed by a village. The people of the village told them that the winds of the desert, however, was relieved by a beautiful sight. One day there burst upon their view what seemed to be a lovely mist over the desert, a dance of the mist like a private home than a hostelry. The setting sun cast a place, most of them being students working for several days.

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-striken marches 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 possibility is not the keynote 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 bread for people to idle. He will find a bustling employ, anxious 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, are usual 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, and 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 26, addresses given will be given by eminent Bible teachers.


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 20-26.

Young Women's Conference—July 2-9.

Student School for Women's Foreign Missionary Society—July 26-30.


Summer School for Sunday School Workers—July 30—August 6.

General Conference of Christian Workers—August 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:

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1907-08</td>
<td>$383.33</td>
</tr>
<tr>
<td>1908-09</td>
<td>758.77</td>
</tr>
<tr>
<td>1909-10</td>
<td>834.04</td>
</tr>
<tr>
<td>1910-11</td>
<td>889.83</td>
</tr>
<tr>
<td>1911-12</td>
<td>549.58</td>
</tr>
</tbody>
</table>

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 of four men as herebefore, 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 Baptists Missionary Society, Paul E. Tisworth, Treasurer, Alfred, N. Y.

**Alfred Theological Seminary,**

Curtis F. Randolph, Treasurer.
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 the efforts. When the school hours ended, however, and the pupiils 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 prey 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 any how. Come on, boys! Let's see who can roll down the fastest."

And before they quite knew how it came about, Don was rolling 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 believe you'll 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's mine. I home take it," urged 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 Don knocked him over anyhow. Come on, boys! Let's see if you'd throw your book so far you'd never find it, and roll Don downhill if you want to. It looks so smooth and green I'd like to roll down any how."

"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?"


"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 believe you really are afraid, after all," he said. "What makes you always let people in when you are first?"

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 abuse.'"

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

Press onward, heirs of glory! What tho' the way may 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 victory will be won.

—E. E. Herriott.
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 a 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 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. 245.) 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 formal efforts at religious instruction. The church may bring a double responsibility upon the church and home to shirk their responsibility, our people will become a nation without a religion, disintegrating and decaying. No church can afford to neglect 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 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 Calvin's Catechism, entitled, "Sacramental 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 Zachaeus "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 history 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 soil 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 decaying. No church can afford to neglect any formal efforts at religious instruction. Hence, the neglect of these two institutions brings a double responsibility upon the church.

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 parlor 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 then beautiful Parsonage, which had been a gift of money was made by Joseph F. McGrail, a representative of the Shelden Business School. His subject was "Efficiency of Education." Stephen H. Voorhees, who has just returned from Porto Rico, gave an interesting account of his travels.

Plainfield Courier-News

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, 1864, one copy, by James Bailey. Address

G. H. GREENE
32 North Washington Ave., Battle Creek, Mich.
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 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 brothers 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 remote 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 de­ligheteth 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; Magnified bands were hastily 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 thousand hundred 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 troublesome 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 disguise? 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, Are ever blooming bloom.

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

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

More than the water of the sea, And deeper than the sea, They adorn 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 11, 1913, by Rev. Geo. W. Price, 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 Pawcatuck 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 Maedalena 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, 1880, 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 the army and one 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.

C. B. C.

THE BIBLE IN SYMBOLS

is a Grand Book that Pleases and Interests Every one. Choice Passages of Sacred Scripture are Given in Connection with a Group of Pictures as Above Cut Shows; the Reader is to find out the Full Text. Quoted by Interpreting the Meaning of the Pictures, and it is Indubitably Impressed on the Mind. A copy should be in every Family Library. It is Printed on Superfine Paper so Pictures and Reading Show up Beautifully. Size 7x9 inches. Fine Cloth Binding. Mailed for ONE DOLLAR. Address

W. B. JONES CO., Silver Creek, N. Y.
NEW
THE SEWING MACHINE OF QUALITY.

WARRANTED FOR ALL TIME.

If you purchase the NEW HOME you will have a life asset at the price you pay, and will not have an endless chain of repairs.

1. Quality is Considered it the Cheapest in the end to buy.

If you want a sewing machine, write for our latest catalogue before you purchase.

Write to THE BROTHERHOOD AT MILTON for information Concerning Church and social privileges, Excellent educational advantages, Preferential freight facilities and all healthful climate, at MILTON, WISCONSIN.

Lock box 34.

THE SABBATH RECORDER.

The Sabbath Recorder

The address of all Seventh-day Baptist missionaries in China is Wm. Gate, Shanghai, China. Payment is the same as domestic rates.

The first Seventh-day Baptist Church of Syracuse, N. Y., holds Sabbath services at 2:30 o'clock in Snow's Hall, No. 214 South Warren Street. All communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Plaistfield, N. J.

Advertising rates furnished on request.

What does Diocletian think of Christianity in the twentieth century? He celebrated the extensive persecutions of his reign by striking a medal with the inscription-'The Christian religion is destroyed.' He is not the only foe of Christianity whose persecution cannot annihilate the faith he has made him ridiculous in the eyes of men—Christian Advocate.

SPECIAL NOTICES

The church in Los Angeles, Cal., holds regular services in its hallowed of worship near the corner of West Street and Monterey Avenue, every Sabbath afternoons, Sabbath school at 1 o'clock, preaching at 2. Every body is welcome. Rev. Geo. W. Hulik, pastor, 204 W. 49th St.

The Seventh-day Church of Christ in Chicago holds regular Sabbath services at the Memorable Temple, N. E. cor. State and Randolph Streets, at a 1 o'clock p.m. Visitors are most cordially welcome.

The Seventh-day Church of Christ in Chicago holds regular Sabbath services in its house of worship in the strong of Christian Temple, N. E. cor. State and Randolph Streets, at a 1 o'clock p.m. Visitors are most cordially welcome.

The church in Los Angeles, Cal., holds regular services in its hallowed of worship near the corner of West Street and Monterey Avenue, every Sabbath afternoons, Sabbath school at 1 o'clock, preaching at 2. Every body is welcome. Rev. Geo. W. Hulik, pastor, 204 W. 49th St.

The Seventh-day Church of Christ in Chicago holds regular Sabbath services in its house of worship in the strong of Christian Temple, N. E. cor. State and Randolph Streets, at a 1 o'clock p.m. Visitors are most cordially welcome.

The church in Los Angeles, Cal., holds regular services in its hallowed of worship near the corner of West Street and Monterey Avenue, every Sabbath afternoons, Sabbath school at 1 o'clock, preaching at 2. Every body is welcome. Rev. Geo. W. Hulik, pastor, 204 W. 49th St.

BIBLICAL STUDIES ON THE SABBATH QUESTION.

In paper, postpaid, 15 cents; in cloth, 25 cents. Address, Alfred Theological Seminary.

THE TWENTIETH CENTURY ENDOWMENT FUND.

For the joint benefit of Salem, Milton, and Alfred. The Seventh-day Baptist Education Society solicits gifts and bequests.

Write to THE BROTHERHOOD AT MILTON for information Concerning Church and social privileges, Excellent educational advantages, Preferential freight facilities and all healthful climate, at MILTON, WISCONSIN.

Lock box 34.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President—Mrs. A. R. West, Milton Junction, Wis.

First Vice-President—Mrs. J. B. Morton, Milton, Wis.; Mrs. A. R. Crandall, Milton, Wis.; Mrs. A. J. Bond, Milton Junction, Wis.

Recording Secretary—Mrs. S. A. Maxwell, Milton, Wis.

Corresponding Secretary—Mrs. H. J. Babcock, Milton, Wis.

Treasurer—Mrs. J. F. Whitford, Milton, Wis.

Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

Secretary, Eastern Association—Mrs. Edward Shaw, Plaistfield, N. J.

Secretary, Southern Association—Mrs. M. C. Stillman, Rushville, Va.

Secretary, Central Association—Miss A. Babcock, Leonardtown, Md.

Secretary, Western Association—Mrs. F. W. Whitford, Niles, N. J., and Mrs. A. E. Whitford, Milton, Wis.

Secretary, Northwestern Association—Miss Phoebe Stillman, Chicago, Ill.

Secretary, Pacific Coast Association—Mrs. G. E. Osborn, Kenosha, Wis.

SABBATH SCHOOL BOARD.

President—Prof. A. B. West, Milton, Wis.

Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.

Treasurer—W. H. Greenman, Milton Junction, W i s .


YOUNG PEOPLE'S EXECUTIVE BOARD.

President—Rev. A. J. Bond, Milton Junction, Wis.

First Vice-President—E. E. Babcock, Milton, Wis.

Second Vice-President—Robert West, Milton Junction, Wis.

Secretary—Carrie Nelson, Milton, Wis.

Corresponding Secretary—Spencer Eaton, Milton Junction, Wis.

Treasurer—L. E. Stein, Milton, Wis.

Trustee of United Society—Rev. Wm. L. Burdick, Al-fred, N. Y.

Field Secretaries—E. Mildred Saunders, Ashaway, R. I.; R. R. Bemore, Verga, N. Y. (C.); Paul Burdick, Alfred, N. Y. (W.); Orly A. Davis, Salem, W. Va.; A. E. Babcock, Battle Creek, Mich. (N. W.); Bernice Burdick, Milton, Wis. (A.); C. W. Van Etten, Genoa, Ark. (A. W.); Lulu Baker, River- side, Calif. (P. C.); Rev. Peter Taeckema, Rotterdam, Holland, Netherlands, China.

BOARD OF PULTF SUPPLY AND MINISTERIAL EMPLOYMENT.

President—L. B. Crandall, Westley, R. I.

Recording Secretary—Frank Hill, Ashaway, R. I.

Corresponding Secretary—E. R. Sayre, Ashaway, R. I.

Corresponding Secretary—E. R. Sayre, Ashaway, R. I.

Corresponding Secretary—E. R. Sayre, Ashaway, R. I.

Corresponding Secretary—E. R. Sayre, Ashaway, R. I.

Corresponding Secretary—E. R. Sayre, Ashaway, R. I.

Corresponding Secretary—E. R. Sayre, Ashaway, R. I.

Corresponding Secretary—E. R. Sayre, Ashaway, R. I.
THE UNIVERSAL
COOK BOOK

Size of Book 6 1-2 x 9 Inches, With Over 550 Pages Bound in Decorative Sanitas Cloth; Easily Cleaned

A collection of well-tried recipes, compiled and revised in accordance with the latest scientific knowledge of cookery and nutrition

Economical

The recipes show how to make the very best dishes at the least possible cost. A poor cook often sets a miserable table on money with which another woman would be able to provide a continual feast. The Universal Cook Book shows how to make one dollar do the work of two; and provides at the same time for meals that are dainty, wholesome and attractive.

94 Colored Plates and Halftone Illustrations

These illustrations are both novel and helpful. They show how to arrange a kitchen most conveniently—how to furnish a dining room simply and attractively—ideas for table decorations for luncheons, dinners, etc.—how to dress and prepare fish, poultry, etc.—how to perform various operations, such as icing fancy cakes—how to serve different dishes most appetizingly—how to properly carve different joints of meat—and how to do many things to make the housewife’s work easier, better and more efficient.

It does not call for 4 eggs and 1 pound of butter when 1 egg and 1/4 pound of butter will make just as palatable a dish. It tells how to reduce your butcher’s bill one-half by properly cooking inexpensive cuts of meat and by using acceptable meat substitutes. It tells how to make bread and cake better and cheaper than the bakery product—how to make baking powder at a quarter of the market price—how to save fuel by the new methods of cooking and how in many other ways to reduce household bills to obtain the best results at the least cost. It contains all the old standard recipes revised and improved in accordance with the latest scientific knowledge of cookery and nutrition. But it also contains a great deal more—new dishes, new ways of serving old dishes, suggestions for buying, entertaining, serving, etc., not contained in other cook books.

This Book is Given You, Free

with one new subscription to The Sabbath Recorder. The only condition is that your own subscription must also be paid in advance. The book will be sent postpaid (to paid-in-advance subscribers) on receipt of 75 cents. The book will ordinarily sell for $1.00, but we are making this special offer to secure new subscribers to The Sabbath Recorder and to induce you to pay in advance. Please remember this condition—all subscriptions must be paid in advance.

Sabbath Recorder, Plainfield, N. J.