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 And carries thin, uncertain gusts of rain.
 Gray, naked twigs that mesh the dripping cloud,
 What do they know of scented blooms that cling
 To living sprays? Can they break through their shroud,
 And bourgeon to the ardor of the spring?

Full well my heart the miracle can guess;
 What I have seen I may again behold;
 From out the south the sun returns to bless
 The promise that the barren boughs infold.
 What though today the withered stems are bare?
 I wait, and watch them with a soul serene;
 Tomorrow, clear and pink, shall cluster there
 Pure coral buds in tender tufts of green.

—Margaret Ashmun, in *Christian Endeavor World*.

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EDITORIAL

"Cries From the Depths."

During the weeks just passed all the world has been stirred to the heart's core by cries of distress from the depths. Floods of waters have rendered many thousands of families homeless in our own land, and similar causes have brought famine and death to millions beyond the seas. And while all hearts were turned toward the suffering ones in efforts to relieve them, a cry of agony was flashed from the depths of old ocean that made the cheek turn pale and the heart stand still. The world's greatest steamship with over two thousand souls on board had suddenly gone to the bottom and fifteen hundred people had found a watery grave!

No calamity in recent years has been so appalling as this greatest tragedy of the seas. Language fails when one takes up the pen to write about it. While we write, all America, heart-smitten, stands peering into the fogs and mists to catch the first glimpse of the steamship bringing the hundreds of rescued women and children whose husbands and fathers, brothers and loved ones, were torn from them amid the darkness and agony of that fearful night, to go down finally with the ship. Into a thousand homes the dreadful tidings of bereavement have come, desolating the hearts of waiting loved ones, withering forever

the dearest earthly hopes, and taking the light out of the years. A deep sense of horror has filled the land. Visions of that majestic steamer taking its final plunge and burying fifteen hundred souls in the great deep will haunt us for many days to come.

Serious questionings will arise with many as to the Providence that allows such disasters, such desolations of earth, such wholesale bereavements to occur. Can it be that the God and Father of mankind looked upon such a scene, with struggling men and women praying for deliverance, only to engulf them in the depths and solitudes of the ocean? Were not their thoughts of home and loved ones, and their agonizing petitions smothered without mercy? Had not the God of love power to save them?

Such already have been the questionings of some hearts; and such questions will be multiplied many fold as the days go by. Bereaved souls will sit under the shadows and refuse to be comforted. What can we say to relieve such sorrow? Is there any light in the clouds to bring them a ray of hope? Or do we live under the brazen sky of hopeless despair? Oh, what can we say, when such questions are pressed upon us for solution? What view can we take of death that will serve to give hope in place of despair?

One thing is certain,—the value of our religion is largely settled by the view it reveals of death. Its truths should find their highest expressions, and focus their most assuring and comforting thoughts upon this great and far-reaching question.

Our faith seems tried the most when confronted with these exceptional cases. If the twenty-two hundred persons on board the *Titanic* had all reached port in safety, and then died one by one within a year, faith would not have been put to such a test. Every one knows that such an event is sure to come to all, and when the grim messenger comes in the ordinary way faith accepts the result without being greatly disturbed.

We can not hope to answer satisfactorily all these questions, for who can fully understand them in a world where so much is involved in mystery? But one great thought has helped me much. If we could only see it as God does, I am sure the mystery would all disappear, and we should be satisfied. To the eye of faith this is possible. Indeed, if we would have right conceptions of death, faith in God is all essential.

After all, may it not be our feeble vision, our want of faith—our skepticism—that shrouds death in such darkness and mystery? If we could only rise in faith-life until we could realize God's estimate of what we call death, our fears would vanish, our dread of the ordeal would pass away, and our hearts would be comforted. Of course the natural grief over loss of loved ones would remain, and tears would flow; but there would come an all-supporting comfort unknown to those who have never learned to view death with the eye of faith.

We are prone to count our physical existence everything, and to think of the physical world as the most substantial thing. But if I read my Bible aright, and rightly interpret the providences of God, he must regard this brief span of earth-life as the **smallest part** in his great plan for our real existence. He, seeing the end from the beginning, must look through and beyond the mists that overhang this narrow vale of earth-life, only to see "one glowing, vivid, boundless realm of life. To him, what we call death is but the laying off of the garments in which the soul is clad, in order that we may enter the higher life for which we were designed." To him every death-chamber is but the ante-room to his great temple of life. His children, created in his own image, were designed for this wonderful life,—a life which will enable the liberated soul to find enjoyment and growth, according to its ability as developed in the years that have fled. God is working only for the spiritual good of the children he has endowed with something of his own attributes, and to him physical death, even though in tragic forms, must be but an incident in his far-reaching, onward-moving plan of endless life. To our short vision, there are only scenes of death, blighting all our hopes; but to God there must be nothing but life to-

ward which his children hasten. When our friends go home, we say they are dead; but God must say, they have only begun to live—they have entered upon the boundless life for which they were created. He is working only for this spiritual, endless life. This is everything. For the development of this he made the world and placed us in it. He gave his Son to lead men away from the lower life of sense to the higher and spiritual life, the grand and far-reaching fields of which lie beyond the gates of death. To this higher life beyond, in his own best way and time, God opens the door to take his children through.

So long as men think the physical life is the real life; so long as they regard the body as the most substantial side of man, and think that the solid world is the chief reality outside themselves just so long will they fail to perceive the unspeakably higher life, and the real end toward which the providences and experiences of earth are designed to bring them. The victorious faith in immortality can never be realized through the medium of physical senses. We must train ourselves, by God's help, to see with our spiritual eyes, and so to realize that the spirit is the only enduring and substantial thing in humanity.

The next life, if true at all, according to the Christian interpretation of it, and according to the teachings of Christ, and the faith of his apostles, must in reality be more substantial than this. The most enduring and valuable things about us, even here, are the higher powers of our being, the powers of heart and mind and spirit. The deepest joys of earth are spiritual joys; the most precious realities are spiritual realities. And when the earthly and the sensual are laid aside, and we enter untrammelled into the higher realm for which we are designed, this great principle will have perfect sway, and we shall be satisfied.

Then, I trust, we shall be able to look back from that morning into this night, only to see that all the providences that befell us here—the things we called troubles, even the calamities of earth, have worked together for good. Then we shall see what these have done for us. All will be made clear and we shall be satisfied. Now we see as through a darkened glass. Mists becloud our vision, and we must ac-

cept by faith the assurance that God doeth all things well. Then we shall see everything in the light of heaven, and rejoice through eternity over the love and wisdom of God in working out for us such a glorious end.

Light in the Darkness.

While all the world has been stunned by the news of the ocean tragedy that has swept fifteen hundred of our fellow men from the face of the earth, and plunged two continents into darkness, still there are inspiring and helpful rays of light coming from that sad scene to bless the world. Mingled with the horrible details of the story, there have been coming to our ears accounts of the heroic deeds of men and women who bravely faced death and laid down their own lives that others might be saved. Thus out of the darkness of that awful night comes a light that shall shine through all time. The *Titanic's* record of noble deeds, of sublime fortitude, of unqualified resignation, of love's sacrificial devotion, of patient suffering, and of fidelity to duty, has stirred the hearts of men, and aroused the admiration of the civilized world. The story will go down in history as one of the sublimest chapters in the annals of man.

The sea will guard well the secrets of the hearts that suffered there and the anguish of soul that came when the last agonies drew near; but it can never cover the glories of the deeds performed, as men freely sacrificed their own lives in saving others.

Multi-millionaires, world-renowned philanthropists, soldiers, sailors, musicians, scholars, and laborers from the steerage and the stoke-rooms, stood on common ground and helped each other as best they could in the face of death. All were measured by the same standard, and when the order came, "Clear the life-boats! Women and children first!" men of all ranks fell into line to execute the order. Many sent their wives away alone, and the wealthiest among them assisted the poor people from the steerage as gently and as carefully as they did the rich from the first cabin, until all boats were filled, and then stood back and calmly waited the end with no hope of escape for themselves.

The world has never seen men who arose more grandly to the emergency, and measured up more fully to the standard of true manhood, than did many on board the *Titanic*. Scores of witnesses testify to the valor of Astor, Straus, Guggenheim, Wm. T. Stead, Archibald Butt, the ship's band, the crew, Captain Smith and many others, some of whose names are familiar both in Europe and America. It makes one's heart ache to read of wives who in their devotion preferred to die with their husbands rather than leave them alone and be saved in the life-boats. The chivalry of husbands who refused offered seats in the boats with their wives, because women were still unsaved, and men who bravely fought back the crazed rabble when they tried to rush the boats ahead of the women, can never be too highly appreciated. Four great nations were grandly represented among that company of heroes. Englishmen, Frenchmen, Germans and Americans alike stood the supreme test, and their countrymen should be proud of the record they made. The names of the heroes do not stand among the titled nobles of earth, but they were among nature's noblemen, the glory of whose deeds shall never fade.

The splendid examples of devotion to duty shown by young Phillips, the wireless operator, standing to the last minute and searching the night for aid for the helpless women and children out in frail boats upon the waters, and for the crowding mass of men sinking slowly to death; and the wonderful nerve of the ship's band, playing lively airs to assure and keep up the spirits of those who were sinking down in despair, and to fortify the courage of all who were striving to save others, until finally, when the last few dreadful moments came, it struck up as a farewell requiem the tender music of "Nearer, My God, to Thee," give to the world pictures of noble manhood and devotion to duty that must forever inspire ideals of heroism and sacrifice.

Again, the quick response of the *Carpathia*, more than four hundred miles away, her wonderful race for hours under double watch amid the ice, risking all in desperate efforts to rescue the perishing, the self-sacrificing labors of officers and men and her own passengers in caring for the rescued, and the turning back upon her track

to New York, her starting-point, eleven hundred miles distant, were acts that command the admiration of all.

Then came the prompt response to calls for help on both sides the Atlantic, until more than \$100,000 were raised in less than four days to relieve and reimburse the suffering, and the special pains to welcome, comfort and aid the bereaved emigrant passengers who lost their all; also the activity of the Red Cross, the free opening of hospitals, and of hotels; and finally, the manifestation of the spirit of universal brotherhood when survivors having homes invited three or four unfortunates to share their hospitality until other arrangements could be made,—all these are rays of light in the darkness to cheer the world, which must serve to give comfort unspeakable in after days to hearts now conscious of the agony only.

All these deeds of heroism and services of love are, to me, evidences of the Christ-life, consciously or unconsciously moving the hearts of men to be true to God and their fellows in times of supreme emergency. The world must certainly be made better by such demonstrations of the principles of true manhood and womanhood. Hearts must be softened, eyes turned heavenward, hands set to work in doing good, and a deeper sense of our common brotherhood must result from such examples. They come as lights in the darkness, indicating that in spite of all its sins, humanity has not lost the attributes of the divine, God-implanted in the heart.

He who can study these things—these rays of light all the more conspicuous amid the gloom—and then insist that mankind are all going to the bad, waxing worse and worse, must be a misanthrope indeed.

A Little Child Shall Lead Them.

One of the vessels that had serious trouble in the same ice-floe that destroyed the *Titanic* was the *Niagara* of the French Line. She had rammed her nose into an iceberg and began to leak badly, so the captain sent out wireless signals of distress. Consternation seized the passengers when the danger became known, and men, women and children crowded upon the deck. Many were weeping, some became hysterical, and some were preparing to take to the life-boats. The steerage passengers were

wild with panic and appealed piteously for help.

In relating the story after reaching port the captain told of a little girl eleven years old among the passengers, who had crossed the ocean several times and who seemed to be the coolest one among them all. She went about the ship, trying to assure and comfort the women and children. Finally, when the excitement had reached its height and she was put to her wits' ends to know what to say more, this little girl fell upon her knees on the deck and began to pray aloud. The effect must have been like magic, for the captain said, "Soon she was joined by nearly all the women and children, and not a few men. The child led them and they followed, repeating her prayer."

When the little girl had failed in her efforts to comfort the people and allay their fears, in the simplicity of her faith she appealed to her heavenly Father. This led them also to seek refuge and strength from the God of the seas. Undoubtedly the troubled sea of their hearts was calmed, and many must have been comforted. It is a great thing to have an experimental knowledge of God as a refuge and strength in trouble. To this little girl her heavenly Father's presence was very real, and so became the refuge to which she fled. Well would it be if all God's children were as mindful of his comforting presence as was this little child. Many times since the days of the prophet have his words proved true, "And a little child shall lead them."

Another Evidence of Sabbathless Tendencies.

One of the unmistakable signs that the true Sabbath idea is being lost sight of in this country is the widespread tendency to characterize all earnest Christians who feel that the Sabbath should be spent in worship and communion with God, as superstitious and fanatical. It is a thing to be regretted more than pen can tell, that multitudes who call themselves Christians are coming to think of their Sabbaths only as days of rest and recreation—anything excepting what makes toward real communion and fellowship with God. And it does not speak well for the future of many that they speak slightingly of those who truly sabbatize.

EDITORIAL NEWS NOTES

Investigation by the Senate Committee.

There is general satisfaction with the prompt action taken by the Senate committee to investigate the *Titanic* disaster. The first session of this committee was held in New York immediately after the *Carpathia* arrived with those rescued from the wreck, and the work was then transferred to Washington where it is still in progress. A most searching investigation is being made, and a number of interesting points are being established. This will probably lead to many improvements in the life-saving equipments for ocean steamers, and to the choice of safer paths of travel, so that such a disaster will not be likely to occur again.

In the investigation the fourth officer of the *Titanic* testified that when the ship struck the iceberg, there was an unknown vessel within five miles of her, that paid no attention to her many signals of distress. It also appears that the deep-seated belief on the part of all, that the *Titanic* was absolutely unsinkable, resulted in the loss of some who might have been saved. This belief was so strong that many thought the wreck a safer place than the life-boats, and therefore staid when urged to enter the boats.

The directors of the Home of the Daughters of Jacob, in New York City, have decided to commemorate the name of Mrs. Isidor Straus in a lasting memorial, by naming the hospital ward for the poor and infirm in connection with the new home, the Mrs. Ida Straus Ward, of the Home for the Daughters of Jacob. Mrs. Straus was the woman on board the *Titanic* who chose to stay with her husband and die with him rather than accept a place of safety in the life-boats. She had been closely identified with the work of the institution and many aged and feeble helped by her will hold her in sweet remembrance.

With the devastating floods of the Mississippi driving thousands from their homes and drowning men, women and children, and with the latest cyclone horrors

in Illinois, Indiana and Wisconsin, where scores of deaths and great property loss have occurred, all added to the depression and bereavement caused by the great shipwreck, it seems that the heart-burdens in this country are about as heavy as can be borne.

At this writing, Tuesday, April 23, the cable-repair ship *Mackay-Bennett*, sent out to search for bodies from the *Titanic*, is returning with over fifty bodies, after having buried at sea many picked up but unrecognizable. Those lost with only night-clothes on had as a rule nothing about them by which they could be identified. As the *Mackay-Bennett* comes in, another vessel is going out to continue the search.

The French people are greatly distressed over the riots in Fez, which have resulted in the massacre of many Frenchmen and Jews. Twenty-five French soldiers were killed in efforts to put down the riot.

John D. Rockefeller gave \$5,000 to the Young Women's Hebrew Association, toward the erection of a new home for that institution. The fund is nearing the \$250,000 mark for which the young women are striving.

A bronze tablet of Mark Twain has been placed on exhibit in the Tiffany studios of New York, which is to be presented to the city of Hannibal, Mo., by Mr. and Mrs. George A. Mahan, as a memorial of the great humorist. The tablet is to be placed in his boyhood home, and the State of Missouri has appropriated funds for a statue of Mr. Clemens to stand in Fairview Park on the banks of the Mississippi.

The Legislature of New York State must have done a good deal of slipshod work this session, to make it necessary for Governor Dix to veto one hundred and forty-three bills which it had put through.

Among the reasons given for the vetoes were, "unconstitutional, defectively drafted, duplicates of bills already disposed of, special legislation, appropriations exceeding available funds, violations of the principle of home rule, or of sound public policy," and so on to the end.

The Italian fleet bombarded the Turkish forts at the entrance of the Dardanelles

for two and a half hours, and then withdrew. The Port has proclaimed the Dardanelles closed.

The reply given by Turkey to the mediation propositions of the powers is to the effect that she is glad to accept the good offices of mediators, but only with the understanding that Turkey's sovereignty shall be maintained in Tripoli and that Italy shall evacuate that country. Turkey, however, expresses a willingness to grant certain economic concessions to Italy. While Turkey is making this answer Italy seizes an island belonging to Turkey, and establishes a naval base there for the purpose of holding the Aegean Sea, and cutting off trade with Turkey.

Irish home rule has won at last. A resolution in Dublin accepting the bill as passed was carried amid a scene of wild enthusiasm and unfurling of the green flag.

Why I Am Opposed to the Licensed Saloon.

REV. A. J. C. BOND.

From a sermon at Milton Junction Seventh-day Baptist Church, March 24, 1912.

Text, "Woe unto him that giveth his neighbor drink. . . . Thou art filled with shame, and not glory: drink thou also, and be as one uncircumcised." Hab. ii, 15, 16.

In view of the woe pronounced upon him that giveth his neighbor drink, it is well for us to consider who might be accounted guilty. I have heard of men who by sheer physical force have compelled another to drink. I suppose they would be guilty under this indictment. I have known men by persuasion to prevail on another to drink. I suppose it could be said that they gave their neighbor drink. But I believe there is another set of men who are guilty. The men who vote to put strong drink in the way of their neighbor who has a depraved appetite or a weak will and I might add, those who vote against it. And the Old Prophet says of them that they are filled with shame and not glory, and they had as well drink also, and become one of them.

This is a big question and might be treated in various ways. Under a somewhat arbitrary division I shall give five reasons why I am opposed to the licensed saloon. I present them as my personal reasons, and my desire is that every man shall have good reasons for his position in regard to liquor license in the town of Milton.

First. *I am opposed to license because I am a minister.* The ordaining hands have been laid upon me, setting me apart to that sacred office. Even before that, I believe the call of God came to my own heart calling me to the work of the gospel ministry. I am opposed to the saloon because it opposes everything for which I stand as a minister. The church stands for everything that is true and pure and good. But truth and purity and goodness as abstract terms to conjure with have no vital worth. They must be vitalized in human life and character. It is the business of the church of Jesus Christ, and of her ministry, to build these things into the lives of men and women; boys and girls. It is the business of the saloon to destroy manhood and womanhood, and it does it consistently and effectually wherever it exists. As a minister I must oppose it.

Second. *I am opposed to license because I am a Christian.* What I have said regarding my attitude as a minister might be said with almost equal emphasis here. Every Christian is anxious to see the kingdom of Jesus Christ built up in the earth; which is simply the kingdom where God is honored, and where men are governed in their conduct toward each other by the golden rule. Every honest Christian seeks this ideal for his community by trying to live a good life himself, and by trying to make it easier for others to do right. He often finds it a double conflict against the evil desires of his own heart, and against the evil influences outside of, and about him. He recognizes it as his duty not only to himself but to others, to lessen as far as possible the evil influence of the community. There is no organized form of evil which so demoralizes a community, and so persistently opposes everything that would build it up as does the saloon. As a Christian man I am opposed to it.

Third. *I am opposed to license because I am a father.* I believe in the divine or-

igin of the family, and in the sanctity of the home. It is my privilege as a father and husband to experience something of the strengthening ties which bind members of the household together. I recognize the fundamental place of the home in our civilization. Whoever enters its sacred precincts to disorganize or to destroy, strikes at the very heart of humanity. Whoever weakens its integrity or blights the fair hopes cherished at its sacred altar, is an enemy of the race. This the saloon does. It is the home's deadliest foe, recognized as such by all who know anything of the misery it causes. As the head of a household, and its natural defender, I am opposed to the saloon, the home's worst enemy.

Fourth. *I am opposed to license because I am a man.* Every man from the very fact of his existence has certain fundamental obligations. He has an economic duty not to burden society by living an unproductive life. The notion that the world owes every man a living has led to false standards of conduct. We forget our debt to the world. Every man is morally bound to produce as much as he consumes. He may not produce the very things he consumes and uses, but he must render to the world an equivalent for these. Then he is just even. If he is to be of any economic worth to the world he must produce a surplus of something the world needs. The saloon robs men of their earning powers. It not only fosters idleness, thus creating a non-producing class of citizens, it not only lessens the capacity of him who would work; but it makes wrecks of human lives and throws them back upon society to be a burden to the end of their miserable existence. As a man, a unit in the social order, I am opposed to the saloon.

Fifth. *I am opposed to license because I am a citizen.* I believe in our government and in its free institutions. I am proud to be a citizen of a country where the people rule. I believe that with this privilege come corresponding obligations. As a citizen every man has a right to vote for good men, and to work for their election; to uphold the law by obeying it himself, and by supporting officers who seek to enforce it against the lawless. It is a truism that a large majority of the crimes committed against the government are directly traceable to the saloon. Not

only does whiskey nerve the assassin's hand, and incite men to every form of law violation, but it creates a base citizenship. Corrupt politics thrive in the saloon, and it is today the greatest menace to our government, endangering the very life of the nation. As a citizen of a free country I am opposed to the saloon.

SALOONS VS. "BLIND PIGS."

I have given you some of the reasons why I am opposed to licensed saloons. There are men who will agree with me, but who will say, "If by defeating license we could rid ourselves of the traffic, I would be with you. But I had rather have licensed saloons than 'blind pigs.'" I have no use for the so-called "blind pig", and I wish the manhood of our town would rise up and put them out of business. But in spite of the flagrant violations of the excise laws under no-license, I am opposed to the licensed saloon.

There are men who say that we must have about so much evil anyway, and "it would be better to regulate it." There is about so much murder included in this evil, but I have heard of no movement to license the Allens who have brought a blot upon the fair name of Virginia, restricting their killing to judges and sheriffs, or to days when there is no court, so as to protect innocent bystanders. Murder is a crime, and no one would "regulate" it. Apropos of this sentiment to regulate, let me read a clipping, semi-humorous but pertinent.

"Regulate by license." God save the mark! Regulate the bolt of lightning hurled from the sky by sprinkling wizard oil on the ragged edges of the cloven cloud. Regulate a cyclone with a palm leaf fan. Regulate the surging tide of old ocean by placing a smoothing iron on a spot on the moon. Regulate the hoarseness of the north wind by putting a cough drop out of the window. Regulate the snapping of a mad dog by putting a revenue stamp on the head of the worthless cur. Regulate a gun by shooting it off one inch at a time. Regulate the color of the Ethiopian's skin by sprinkling him with cornstarch. Regulate a powder magazine by thrusting a red hot poker into it.

It is as-rational to attempt to accomplish each and all of these impracticable and impossible things as to hope to lessen the consumption or mitigate the horrors of the traffic in rum by license. Licensing the liquor traffic is the liquor dealer's strategy and the politician's moral white-wash to cheat the people.

How will a license regulate it? Who will see that it is regulated? Can you

regulate this business with a piece of paper? Will men who openly break the law and violate the express wishes of the sovereign voters of the town suddenly become law-abiding when these same citizens have weakened to a compromise? There are more law violations with license than without. Not only so, but the law is more difficult to enforce where some sales are legal and others are not, than it is where every sale is a violation of law.

Nor does license insure against "blind pigs." To illustrate. The population of New Jersey and North Carolina is about the same. New Jersey has the license laws to suit the traffic; North Carolina has state-wide prohibition. New Jersey has 7,861 saloons, but 11,635 revenue receipts, thus showing 3,774 revenue receipts held by "blind tigers" and druggists, while North Carolina, with prohibition, has less than four hundred revenue permits held by "blind tigers" and druggists. Where do the "blind pigs" flourish best?

The saloon invites brewery domination. Wherever there are saloons, the brewery interests become an issue. We do well as a community to keep ourselves as free as possible from its power.

The saloon takes its place beside every other business, not only to the detriment of these legitimate interests, but to the demoralizing of the business and moral standards of the young. The saloon business is an outlaw, and can not be made right by the fiat of government.

There are other attendant evils of the saloon that do not flourish where there is no license. The "blind pigger" has about all he wants to do to keep from being prosecuted, and some have confessed that it is not a comfortable life to live. The legalized saloon becomes the open door to other evils. Whiskey selling being protected by license, the saloon-keeper can devote his surplus energies to the by-products of the trade.

I am opposed to issuing an invitation to the dry towns about us to dump the lowest of their population into Milton Junction, even temporarily, as would be the case if we had saloons.

If saloons should be voted upon the town with all the evil consequences, as in "the year we had saloons", it is well worth a man's while to be true to himself, to his family, and to the best interests of the

community, and to be able to say, "It was not by my vote."

No-license carried last year by only eighteen votes. But do you know that the vote in favor of license last year was only five more than it was the year license was defeated by 114 majority? The majority against license for the three previous years that the question was voted on was 58, 69, and 79 respectively, a gain of ten each year until last year. Do you know that the vote for license last year was not as large as it was the year the proposition was defeated by 58 majority? What does this mean? Has the population of the town decreased? If not, it means that forty voters in the town of Milton who are opposed to license did not vote last year.

I do not know whether we shall win or lose. You do not know. We shall not know until the ballots are counted. There is a clear majority of the citizens of the town of Milton who are opposed to licensed saloons. A full vote will defeat it. Whatever influence you have, use it; remembering we are not fighting men. We are for what is right, and against whatever is wrong. Let that be our position, and there with malice toward none let us firmly stand.

No mail has been received from Brethren Moore and Wilcox since the first letters, a part of which was published in the last RECORDER. It is probable that their last communications before leaving London found a place in one of the three thousand five hundred mail-bags that went to the bottom with the ill-fated *Titanic*.

I have long since ceased to pray "Lord Jesus, have compassion on a lost world." I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion upon a lost world and now it is time for you to have compassion. I have left you to fill up that which is wanting in mine afflictions of the flesh for the body's sake, which is the Church. I have given my heart; now give your hearts."—A. J. Gordon.

"No grief, however great, has the right to rob you of the sunlight of joy."

SABBATH REFORM

"Making Sunday a Delight."

One of our most esteemed contemporaries, in the issue giving the Sabbath-school lesson on Jesus and the Sabbath, has a whole page article on "Making Sunday a Delight to Children." The very next page contains a full page article on "How Uncle Abner Kept the Sabbath," while just opposite this full page heading is another one, also running clear across the page, "Evangelism in the Sunday School."

Looking into the text all through this paper one can not help noticing the inconsistent use of the words "Sabbath" and "Sunday", just as though they meant one and the same thing. We are particularly impressed with the incongruity of the use of "Sunday" in place of "Sabbath" in sentences made up almost or quite of Bible language. Bible students are familiar with the expression, "Sabbath a delight", as found in Isaiah; and when in bold headlines they see the term, "Sunday a delight", as though it were equivalent to the Bible term, there must come a feeling of uncertainty as if something were wrong with the teaching. The children have been taught to revere the Bible as their only rule of faith and practice, and especially as their authority for the Sabbath, and their guide in true Sabbath-keeping. They have been urged to commit passages of Scripture until they have the Bible teachings about the Sabbath at their tongues' ends; and whenever they meet such incongruities as those mentioned above, how can they help feeling a shock over the inconsistency; and if thoughtful, how can they avoid the thought that something is wrong either with the teacher or with the Bible?

How much better it would be if all who are pleading for a "Sunday rest day" could fall back upon the Bible they claim as their authority, and conform their teachings to the plain teachings of that Book! Then there could not be the inevitable undercurrent of conviction in thousands of young hearts, that something is wrong. As it now is we have many times found a deep-seated conviction in the hearts of young people brought up to

keep Sunday, that there is an unexplainable discrepancy between the teachings of their leaders and the spirit and unmistakable precepts of the entire Bible!

These misgivings do not easily give way, even though silenced by the sophistries of teachers. For when those who have them discover, as they must sooner or later, the unwarrantable positions assumed by leaders in order to escape the dilemma in which they find themselves, they are not helped out of their misgivings. Furthermore, when these same wavering ones see how their teachers are driven to strain every point in argument to get around the plainest teachings of their Bible, and to make it mean something different from what it says; when they see them ignoring the lifelong example of their Lord, and claiming for the apostles a turning from the Sabbath which any child can see is not borne out by New Testament writings, how can they help being possessed with the conviction that after all the Bible is true and their teachers are wrong?

But most of those who have these fears can not see their way clear to follow the voice of conscience and openly embrace the Bible truth; therefore they try to persuade themselves that it won't make much difference if they only try to keep aright the first day instead of the seventh. The tendency of all this is to stultify the conscience and to expunge from the heart the real Sabbath idea. Then the next step must be to leave out the word Sabbath as much as possible, turn from the divine to the civil law, and talk about "one day's rest in seven", or "Sunday rest", just as if these expressions were equivalent to the Sabbath of the Bible! No wonder America is becoming sabbathless!

In harmony with such expressions as "Sunday a delight" we might expect next to hear, "The Son of man is Lord of the Sunday", "The Sunday was made for man", and "When the Sunday was come he went into the synagogue as his custom was"; or, Paul "reasoned in the synagogue every Sunday", and on "the next Sunday came almost the whole city together to hear the word of God"! Would this not be consistent? Why is it not as scriptural as the expression, "making Sunday a delight"?

Really, if people believe that Sunday is the Sabbath and that they have Bible grounds

for their belief, why do they not call it so? Why confuse things by avoiding the use of the sacred name so persistently, for names never given to Sabbath in the Bible?

"Unusual Fidelity to Principle."

One of New York's greatest denominational papers gives some cases of conscience that came to the surface in one of the courts there recently. We are glad to see the free recognition of the worth and sacredness of conscience as expressed by that paper, and the regard for genuine convictions of others as manifested by that court. The paper referred to speaks of the "unusual fidelity to principle" on the part of the three jurors; and we would like to acknowledge the unusual broadness of view, as shown by the writer. It is quite refreshing when compared with the persistent pleas of some Christians to compel men by law to give up conscience regarding their Sabbath and accept a sabbath they do not believe in. The spirit manifested in the following item is quite different from the spirit of those who would put these men in jail for treating Sunday as a secular day after having been true to Jehovah's Sabbath the day before.

In this city last week something unusual relating to religion came to the surface.

In the Supreme Court a jury retired to consider its verdict shortly after four o'clock on Friday afternoon. At 6.30 Justice Lehman, not knowing how long they might stay out of the Supreme Court, directed them to return a sealed verdict. Soon he was informed by the foreman that John M. Calvert, one of the jurors (on the ground that as a Seventh-day Adventist his Sabbath commences at sundown on Friday evening) felt himself barred from consulting with his brother jurors, or agreeing to a verdict of any kind. He expressed his willingness to act on Monday or even on Sunday.

Justice Lehman endeavored to convince him that it was his duty to conclude his work as a juror, but Calvert said that he could not "under any circumstances violate the tenets of his faith."

The Judge was next confronted by two Hebrews, who stated that as their Sabbath also began at sundown on Friday, they did not feel that they could perform any act of duty other than a religious one. The Justice pointed out to them that he too was a Hebrew, but considered it his duty to finish the case and thought that they should do so. These two jurors said that they could not consent to return a sealed verdict, as they could not sign the official blank on the Sabbath. The Justice effected a compromise by saying that he would remain in the court-house until a verdict was arrived at, and they said that would be satisfactory. As persuasion was lost on Calvert, the Justice had to ask

the counsel if they would consent to a verdict by eleven jurors, and they agreed to do so. He discharged Calvert, and the eleven went back to their room. At half past eight o'clock they returned a verdict for the defendant.

This may look like fanaticism, but it is a great deal better for one to stand up for his principles than to have no principles, or deceive himself into the thought that he has principles when in reality he has none. There are some Mohammedans in the city of New York who have been naturalized, and if one had been found on the jury he would not have objected to transacting business on Saturday or Sunday, but would not have wished to sit on *Friday*.

Home Department Work.

[Below we give a sample of the Home Department work of Pastor Edgar D. Van Horn of New York City. It will be interesting to those who may be wishing for suggestions in this line of work.—ED.]

DEAR FRIEND:

I hope you will read this letter through. It is written chiefly in the interests of the members of the Home Department of the Sabbath school but will for this reason be of no less interest to you. Such has been the growth and interest in this work that it is deserving of special mention.

ORGANIZATION.

Last fall when the field secretary was here in the interest of the Sabbath school, we made a mental canvass of the field and estimated that there were at least forty people in the parish whose names ought to be on the Home Department Roll. That was less than six months ago. Today we have a membership of eighteen and we feel sure that a number of others will join as soon as the matter is laid before them and they are personally invited to become members of this splendid group. The following are members of

THE CLASS.

Mrs. J. M. B. Ambler, Chatham.
Mrs. Lewis Burton, Brooklyn.
Mrs. C. H. Chipman, Yonkers.
Mr. Walter G. Davis, Ridgefield Park.
Mrs. Walter G. Davis, Ridgefield Park.
Thurlow Davis, Ridgefield Park.
Mrs. William Fitch, Brooklyn.
Mrs. Martha Graves, Brooklyn.
Miss Mary Graves, Brooklyn.
Mrs. Clarence Hallenbeck, Ravens.
Mrs. W. J. Moore, Brooklyn.
Mrs. Maude B. Osgood, Brentwood, L. I.
Mrs. C. N. Richmond, Yonkers.
Mrs. Mary Rogers, Brooklyn.

Mr. Frank Thomas, Brooklyn.
Mrs. Frank Thomas, Brooklyn.
Mrs. William Van Woert, Bayonne, N. J.
Mrs. E. E. Whitford, Manhattan.

THE PURPOSE

is to bring into active relation to the church, through the Sabbath school, those members of the parish who are not able to attend our Sabbath services but who are willing to spend at least half an hour each week in the study of the lesson. Members of this department are counted as members of the school, are furnished the needed lesson helps, and are to enjoy all the advantages and helpfulness which the main school can extend.

THE BENEFITS.

Is it necessary that I should attempt to enumerate the advantages of such a movement? Can any Christian doubt the blessings of an open Bible in the home? Can we afford to neglect the help and counsel of such a guide in our efforts to lead clean practical lives? Can we fail to see the safeguards that are thrown about our families by the influence of this blessed Book? The Home Department has helped many parents to add "stars to their crown" by helping them to save their boys and girls. It could not do a more noble work. It helps to build up and strengthen the family altar, it sets our "heads to thinking," our "hearts to praying" and our hands and feet to doing deeds of love. It helps in producing ideal homes where father and mother with open Bibles before their children commune with the Great Father above, through his Holy Word. It unites the isolated ones of the parish with the main school in a common purpose to know and walk in the way of eternal life.

APPRECIATION.

Many kindly words have been spoken to the pastor who is the superintendent of this department. One writes: "Not being able to attend Sabbath services regularly, and wishing to keep in touch with the people of my own denomination, I would like to join your Home Department." It is needless to say we took pleasure in welcoming her. Another said, "I am glad to be in touch with the Sabbath school and in this way keep up an interest in Bible study." These and other like expressions make us feel that the movement is meeting a need

among the scattered members of the parish.

You will also be interested to know that a Cradle Roll has been formed and is well under way. There are eight members in this class and there are others whom we hope to enroll in the near future. We plan to publish the names of these little children in the next bulletin.

A FEW NEWS ITEMS.

A number of our people have been on the sick list in the last two or three weeks. Mrs. Eslie Rogers and Mrs. Ralph Babcock have both been ill with colds while Alfred and Roger are entertaining the mumps. All are better now. About the same time Donald Van Horn suffered the inconvenience of a healthy case of measles. It was little more than an inconvenience and he is as well as ever.

Murray Maxson who had the misfortune to break a leg last fall had to return to the hospital recently for heroic treatment again. It is hoped now that the way is open for a complete recovery.

Mr. and Mrs. C. C. Chipman recently made a trip to Rhode Island. Mr. Chipman is building a very pretty cottage on the beach at Pleasant View.

Prof. Edward E. Whitford of City College has just received the degree of Ph. D. in mathematics. His thesis, "The Pell Equation", is published in book form in a volume of 193 pages by the New Era Printing Company. It is a notable work and was submitted in partial fulfilment of the requirements for the degree of doctor of philosophy, in the Faculty of Pure Science, Columbia University.

The friends of Rev. R. Bertrand Tolbert will be interested to know that he has accepted a call to, and is now preaching in, a church at Niagara Falls, N. Y.

Robert Whitford who graduated from the College of the City of New York at the close of last semester is now taking work in Columbia University.

Mr. Stephen Babcock who has been on the sick list is now on the gain.

Mr. J. A. Brown of 653 Monroe St., Brooklyn, is also on the sick list.

Mrs. Warren J. Moore united with our church last Sabbath. We are glad to welcome Mrs. Moore to our church home.

With best wishes,

EDGAR D. VAN HORN, *Pastor*.

New York City,
April 16, 1912.

MISSIONS

Secretary's Report.

For the quarter ending March 31, 1912.

January first I attended a sunrise prayer meeting at Milton, Wis. At 10.30 in the morning and again in the evening I spoke to a good-sized congregation for Pastor Bond at Milton Junction where he was with his people observing the week of prayer. On the third a phone was received from Brother Ashurst, of Walworth, which seemed to make it best to visit him. The severe northern climate compelled him to return to Hammond, La., where for three months he has been serving our church, which has taken on new life. Late in April he will return to his charge at Walworth, Wis.

January fourth I very much enjoyed attending a session of the Woman's Board at Milton, Wis. Its records, financial accounts and all its business matters are conducted in a way to do credit to any board. Sabbath day, January sixth, was spent with Pastor T. J. Van Horn, at Albion. With the temperature in that place far below zero, I spoke on Sabbath morning to a congregation of some thirty people. One day in Chicago was occupied in talking over matters relative to our Hungarian Mission with Brother Kovats and other friends of the work. I next returned to Rhode Island where on the twelfth office work was resumed preparatory to the meeting of the board which was held on the seventeenth. The following Sabbath was spent with the First Westerly Church. On Thursday, February first, I went to assist Brother Severance for three weeks in a series of meetings at Leonardsville, N. Y. At those meetings the interest gradually increased. Some of the results were a blessing brought to the church and several baptisms and additions. During this time one Sabbath was spent with the church at Brookfield, one at West Edmeston, and one Sunday with the M. E. church of Leonardsville.

A visit was then made to Miss Agnes Barber of Norwich, N. Y., and on Feb-

ruary twenty-eighth I went to DeRuyter, N. Y., to assist Pastor Wing in a series of meetings. They were continued about three weeks and on the last Sabbath some ten candidates were received for baptism and church membership. The eighteenth I left DeRuyter for Alfred, N. Y., where the following day was occupied with Brother W. L. Burdick, chairman of the Missionary Committee of the Western Association, and with several young men who think of going out this summer to do gospel work on destitute fields. One of them may go to Scott, N. Y. At the request of Brother W. L. Davis of Hebron, Pa., a night and part of one day were spent with him. I went next to Shingle House, Pa., to see what condition our vacant church building was in. We also have a slight interest in a house formerly used as parsonage.

From here I went to Milton, Wis., where it became necessary to visit Ebenezer Ammoko. It seemed to me best to bring him with me to my home in Rhode Island. While he has greatly improved since coming to this country, it seems at his age he can make very little progress except through personal training. He knows more about books than of the home and Christian civilization, which he so much needs to carry back to his people in Africa. While at Milton I spoke to our people on Sabbath morning. Sunday I spent the day going among old friends at Rock River and at night held a gospel meeting in the schoolhouse, where Brother Edwin Babcock and other young men have been occasionally going. From Milton I went to Waterloo, Iowa, to look after a house and lot in that city, two thirds of which belongs to the Missionary Society after the life use of the same by a Mrs. Harrington of Farmington, Ill., who is blind and eighty-two years of age. On the way to Farmington to see her I remained over the Sabbath at Garwin, Iowa. Though the roads were very bad, on Sabbath morning I spoke to a good-sized congregation. Here I had an interview with a young man who is thinking of entering gospel work. The weather had been cold and at times roads bad, but God in his wonderful goodness has given health and safety in the work and journeyings.

Reports show that the work on the field during the quarter has been unavoidably retarded by severe weather and bad roads. No worker has yet been secured for the great Southwestern field. There are several changes in missionary pastors. The Hebron (Pa.) churches are to be left without a pastor after April twentieth by the removal of Brother W. L. Davis to the Brookfield (N. Y.) Church. The second Sabbath in February Brother G. H. F. Randolph resumed his work and the pastorate of the church at Fouke, Ark. Bad roads have prevented holding appointments at Second Verona, and at Lincklaen Center, N. Y. At Cosmos, Okla., the spiritual conditions have been good, but excessive cold and deep snows have made the roads almost impassable to the railroad and there has been a destitution of both food and fuel. Brother D. B. Coon of Battle Creek has spent the quarter on the field among our churches which have given generously to his appeal. His work at home has prospered in the hands of its good friends. Brother Wilson of Attalla reports several Sabbath converts on the Alabama field. Brother Wilburt Davis has been on leave of absence from the Gentry (Ark.) Church and has been supplying the church at Marlboro, N. J. Brother J. T. Davis of Garwin, Iowa, through the kindness of the Tract Society, has visited Gentry, Fouke and Riverside, though the work at home has been well sustained. Reports and letters have been received from nearly all the workers.

There are 23 men on the home field; weeks of labor 300 on some 40 different localities; number of sermons 473, to congregations ranging from 20 to 100 people; prayer meetings held 204; calls made 1,357; pages of tracts distributed 6,683; papers distributed 2,396; books distributed 30; added to the churches 15,—by letter or experience 3, by baptism 12; Sabbath converts 7; Bible schools organized 3.

Your corresponding secretary has spoken at 11 of our churches and visited 10 other fields, spoken in all 65 times; number of communications received 250; sent out 270; miles traveled 3,500.

Respectfully submitted,

E. B. SAUNDERS,
Corresponding Secretary.

Missionary Board Meeting.

The Board of Managers of the Seventh-day Baptist Missionary Society held its regular meeting in Westerly, R. I., on Wednesday, April 17, 1912, at 9.30 a. m., President Clarke in the chair.

Members present: Wm. L. Clarke, G. B. Carpenter, James A. Saunders, E. B. Saunders, Alex. C. Kenyon, S. H. Davis, J. Irving Maxson, Ira B. Crandall, A. G. Crofoot, C. H. Stanton, L. F. Randolph, H. C. Van Horn, C. A. Burdick, J. H. Austin, A. S. Babcock.

Visitors: Ebenezer Ammoko, Dr. Anne L. Waite, James Waite, Mrs. C. H. Stanton, Mrs. Ira B. Crandall, Miss Celia Hixcox, Mrs. G. B. Carpenter, Miss L. Adell Rogers, Mrs. Chas. A. Maxson, Mrs. A. G. Crofoot.

The meeting opened with prayer by the President.

Minutes of the special meeting held February 15, 1912, were approved.

The Treasurer and Corresponding Secretary presented their quarterly reports, which were approved.

The Joint Committee presented a full report of its doings in the matter of sending two men to Africa as our representatives to investigate Seventh-day Baptist interests in South and East Africa and Nyassaland. The Rev. Wayland D. Wilcox and Brother Nathan O. Moore are already on their way toward Cape Town. The report gives full account of instructions given Brethren Moore and Wilcox as to their route and what is expected of them as our representatives in Africa; also a detailed account of expenses to date amounting to \$2,257.05.

Upon motion the President appointed as a committee to prepare program for Missionary Hour in General Conference, 1912, the Rev. A. G. Crofoot, the Rev. H. C. Van Horn and John H. Austin.

The Committee on the Fisher Estate reported:

To the Seventh-day Baptist Missionary Society:

Your committee appointed to sell the H. Alice Fisher farm in Northboro, Mass., would respectfully report that the same was sold to a Mr. Heath of said Northboro for four thousand five hundred dollars, less one dollar exchange paid to the Northboro National Bank, through which the deed was delivered and payment made.

Several dollars were also expended in telegrams bringing about the sale, the same being charged to the general fund. The net returns of \$4,499.00

is now in the hands of the Treasurer, with the written request of Mrs. Fisher, donor of the land, that a portion of the receipt from the sale of the land "be used according to the judgment of the Board to help in the support of needy Seventh-day Baptist ministers."

Westerly, R. I., April 17, 1912.

The report was approved; and it was voted that, from the said fund from the sale of the H. Alice Fisher land, the sum of \$2,250.00 be placed with the Memorial Board, to be applied toward the "Ministerial Relief Fund"; that \$1,000 of the proceeds of the sale be placed with the Permanent Fund, and the balance, \$1,249, be placed in the General Fund of the Society.

The Rev. D. H. Davis writes that he may return to China in September next by the same steamer which brought him with Mrs. Davis to this country.

It was voted that all matters pertaining to the return to China of Brother and Sister Davis be left with the Treasurer and Brother Davis, with authority; also, that "it is the understanding of this Board that, upon Brother D. H. Davis' return to China, his relations with the Board and its work shall be as they were previous to his vacation in the homeland."

Brother Ebenezer Ammokoo, who has been in this country nearly two and one-half years, briefly addressed the Board. Brother Ammokoo will soon return to Ayan Maim, West Africa; and E. B. Saunders, S. H. Davis and C. H. Stanton were appointed a committee to arrange all matters connected therewith.

Correspondence was received from Geo. H. Vane, clerk of the church in London, England, relating to the proposed ordination to the gospel ministry of Lt.-Col. Thos. W. Richardson, and of Joseph Nicholls to the office of deacon; and it was voted that should the London and Haarlem churches, or either of them, request the presence and assistance of Brethren Moore and Wilcox in the ordination of certain men to the gospel ministry and the office of deacon, we will approve of their acting in accordance with such request, on their return trip from Africa.

Much correspondence was considered which includes letters from Pres. Booker T. Washington, Rev. A. L. Davis, Rev. D. B. Coon, Rev. J. H. Hurley, Rev. F. J.

Bakker, Marie Jansz, Miss Alt, Rev. J. W. Crofoot and others.

Adjourned.

WM. L. CLARKE,
President.

A. S. BABCOCK,
Recording Secretary.

Quarterly Report.

From January 1, 1912, to April 1, 1912.

SAMUEL H. DAVIS, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

By Months.

Dr.

Cash in treasury Jan. 1, 1912.	\$ 960.59
Cash received in January	\$2,914.53
Cash received in February ...	882.44
Cash received in March	2,073.64
	<u>5,870.61</u>
	<u>\$6,831.20</u>

Cr.

Expenses paid in January ...	\$1,886.05
Expenses paid in February ...	2,508.34
Expenses paid in March	1,962.34
Cash in treasury April 1, 1912.	480.47
	<u>\$6,350.73</u>
	<u>\$6,831.20</u>

By Classification.

Cash Received.

Gen. Fund inc. bal. brot. for'd.	\$2,352.76
Home field	69.50
China field	237.94
African field	1,139.80
Italian Mission	5.00
Denmark Mission	15.75
Java Mission	3.50
Salary and exp. of Cor. Sec.	143.36
Income from Memorial Board.	471.29
Income from Permanent Funds	1,376.43
Income from Utica Funds ...	14.87
Debt Fund	1.00
Loans	1,000.00
	<u>\$6,831.20</u>

Disbursements.

Corresponding Secretary	\$ 287.72
Churches and pastors	1,365.72
China	1,403.48
Africa	2,125.65
Italian Mission	150.00
Java Mission	37.50
Denmark Mission	75.00
Holland Mission	75.00
Tract Soc. (from Denmark and Mill Yard)	15.76
Expense of Joint Committee	55.15
Exp. H. Alice Fisher estate..	56.61
Printing Year Book	94.89
Treasurer's expenses	71.00
Note and interest on notes..	534.70
Exchange	2.55
	<u>\$6,350.73</u>

Cash in treasury Apr. 1, 1912..	480.47
	<u>\$6,831.20</u>

Notes outstanding Apr. 1, 1912. \$3,000.00

E. & O. E.

TREASURER.

The Function of the Public Secondary School.

PRIN. G. M. ELLIS.

(Concluded.)

Before bringing this paper to a close, permit me to add a personal word.

The determination of the proper functions of the high school is largely in the hands of the teachers in the high school as well as in the colleges. Our teachers should by all means be college trained or its equivalent, and I mean no reflection on the college when I say that the training offered by the average college is quite inadequate for the most successful high school teachers.

The teachers in the college will not offer the requisite training until they take a more sympathetic view of the community demands upon the average high school, and especially of the conditions that actually obtain in the high school and its environment and not those that ought to obtain under more ideal conditions.

I believe that every high school teacher, before accepting the first regular appointment, should have had the opportunity in the junior or senior year of doing practice teaching under skilled direction. From the college point of view, this may seem impracticable. Certainly from the point of view of the high school administration, it is most desirable. Why can not the college carry out some such plan as is done in the case of many normal schools? Again the average teacher that comes to the high school direct from the college does not appreciate how her work must be correlated with that of other departments of high school instruction. That she should be an expert along the line of her specialty is desirable of course, but it seems to me to be quite as essential that she should know how to make her work "fit in." In still other ways I believe that the college can offer more practical and useful training to high school teachers than it is now doing.

I believe that the high school and college would be mutually benefited, if during the first year at least, and possibly the second year in college, a record of each student's work should be frequently sent back to the high school that prepared the student for college. Such report should

include, in a general way, a statement of the grade of work maintained by the particular student from week to week in each of his classes, not merely a report on his examination. In this way the high school will get a line on its deficiencies, and the student himself will put forth that much better effort to maintain a good record. I know that such a plan is practical because many higher institutions make such a report and I have received them, and I know that the effect of such on the high school has been beneficial.

On the other hand, I think that the college should require, not request, more detailed information from the high school bearing upon the grade of work done in the high school by the student during the last year or two before entering college, particularly his habits of study, his morals and his general fitness to do good college work. I believe that these points are just as essential as any in determining whether a student should be admitted to college. Certainly the rigid enforcement of such a plan would encourage a better grade of work in the high school, and particularly so in the college. In securing such information, as some colleges do, the same is furnished direct from the high school to the college authorities, and for that reason the confidential information thus secured will be of much greater value. The usual unit system may be a necessity, but I certainly believe the usual operation of it is detrimental to the high school. I am confident that much more would be gained by both the high school and college if greater emphasis were placed upon the degree of proficiency of the student in a particular subject required for college entrance than on the mere perfunctory attendance upon a certain number for recitations and the so-called "passing" of an examination at a low grade as is possible under the Regents or any other similar system.

I believe that the average high school teacher can give the college more light on whether a student is fitted in a particular subject to enter college than can be ascertained by any examination. It would do much to shift such responsibility on the teachers and would prove an incentive to both the teacher and the student.

During the past few years much has been heard of high school autonomy and college domination. We may all rejoice that the

period of such unsatisfactory feeling between the two classes of institutions is passing and that both are realizing their mutual dependence on each other. The college has felt that the high school has been trying to include in its curricula subjects of doubtful value. The high school has been equally insistent that the college arbitrarily fixed its entrance requirements so that the high school could not serve the community as it should. Without doubt, both have been right, but the proper course will prove to be—as is usually the case—a compromise between the two. President Pritchett of the Carnegie Foundation says "the colleges are now tending toward a policy marked by these two important features: (1) Freedom for the secondary school in the choice of studies and in method of teaching, so that it may make its work inspiring and fruitful to those who resort to it, the majority of whom will not enter college; (2) Insistence by the college merely upon the attainment by the student in the secondary school of an adequate intellectual training within large limits irrespective of the detail through which it may have been secured."

Pritchett in his report of 1910 shows that of those admitted to the undergraduate department of Harvard, Yale, Princeton and Columbia, 55 per cent were admitted with conditions, a year before that a still higher per cent on condition. Now to give the conditioned student a chance is often a fair thing to do, but when the exception becomes the rule something is wrong.

Before closing my remarks, I wish to insert some figures which should be of interest and which will bear upon the degree to which our educational institutions of all classes are being used by the people. The maximum enrolment in all educational institutions combined throughout the country for the different ages are reported as follows:

14 years	.....	83.87	per cent
15 "	.....	57.65	"
16 "	.....	39.64	"
17 "	.....	23.84	"
18 "	.....	14.74	"
19 "	.....	9.99	"
20 "	.....	6.93	"

Less than half the young people between 15 and 20 are in any educational institution whatever.

Throughout this discussion I have been pleading for a proper view-point in determining what the functions of the public secondary school should be, rather than discussing the subject exactly as the wording of it would imply.

I have not considered it my duty to defend the high school and its work, but rather to point out its defects and the reason for those defects, and to imply, at least, how the work of the high school can be strengthened.

Certain it is that the high school has manifested a remarkable growth in the past, the present status is one of unusual prosperity and the future offers wonderful opportunities.

Fellowship.

M. E. H. EVERETT.

"Lay on our willing necks thy yoke,
Thy cup and thy baptism share,"
And looking in our piteous eyes
He granted us our eager prayer.

"Is this, Lord, thy baptism? This?
But Jordan's waves were warm and bright,—
This fount is cold and bitter cold
And black with shadows of the night."

But by his wordless love constrained,
We pass into the depths below;
The thunderous billows o'er us roll
And beat in angry overflow.

His warm hand clasps us, his strong arm
Uplifts us from the deathful wave
And we can sing with trustful hearts
His present help a power to save.

"Wormwood and gall—is this thy cup?
We prayed thee but we did not know;
Yet, Lord, thou shalt not drink alone,
We share the anguish and the woe."

Our lips grow white with agony,
With fearful hearts we quail and shrink;
With steadfast patience still our souls
Lift up the bitter cup and drink.

Oblivion sweeps away our pain
And when we waken, all the air
Is full of perfect peace around
And Sharon's rose is blooming there.

Strong in his strength who once were weak,
The world's cold strain no more can vex;
Its painted smiles no longer lure;
Its measures nor its weights perplex.

The beauty of his holiness
Dawns on us like a radiant morn,
And in the kingdom of his grace
We stand together newly born.

Coudersport, Pa.

WOMAN'S WORK

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

Doctor Crandall Visits the Mission Home in Shanghai.

MY DEAR MRS. CROSLY:

Things in China are not quite as exciting now as they have been some of the time this winter, but there are still plenty of questions in the politics of the country which are unanswered. However, people seem to think that the situation will eventually work out without further war. The organization of the new republic will be a stupendous task, of course, but the mass of the people are not so much concerned over that. They are again turning to their occupations, glad that war is over.

Just at present I am in Shanghai. I came in last Wednesday after trying in vain to come earlier in the week. There are only three available means by which one can come into Shanghai from Lieu-oo at any time. One is by wheelbarrow, eight miles, and the rest by canal-launch, and train. The second is a very roundabout way, by steam-launch for about three hours, then by train. The third is by the outside boat. The outside boat is a small sailboat which comes down the canal from Lieu-oo to the Yang-tse, 3 miles; then down the Yang-tse to Wu-sung, about 20 miles; then up the Whang-poo to Shanghai, about 15 miles. This boat always goes with the tide—coming to Wu-sung on the outgoing tide and coming up the Whang-poo on the incoming tide. When the wind is right it is the quickest way and to my mind the easiest, but when the wind is contrary it is anything but pleasant. This past week it rained hard the first three days, so that the wheelbarrow route was impossible. The steam-launch was not running because the owner was sick. So the outside boat was the only way, but the wind was contrary until Wednesday morning, when it seemed very good.

Three of Miss Burdick's girls, the three who belong to the school, were out at Lieu-oo with us for their vacation and I came in partly to bring them back to school.

We had a delightful trip until we reached Wu-sung. We fairly swept along doing the distance in a little over two hours. Then we had to wait an hour at Wu-sung for the turn of the tide. By that time the wind was strong enough so that the waves were pretty high and our course was a little different so that we had to tack about half the way up to Shanghai. This part of the journey took about four hours and two of my girls were pretty sick. But even at that it was a shorter and pleasanter trip than either of the other routes.

The people here at Zia-jau are all well at present and are very busy with the opening of school. The prospect of the school's being full seems very good at present. There are a good many new pupils in each school.

Today at church the house was well filled. Mr. Toong preached. The Chinese seem to enjoy his preaching very much. He has an original way of presenting his subject which is attractive to them evidently. An increasing number of progressive looking men are attending the services. Today there were a number of the smart appearing young men there.

Since the revolution has begun China seems suddenly to be full of this class of fellows, men of the new education, they call them. They seem as alert and businesslike as our college boys at home. A great deal and, perhaps, too much of the management of the new government seems to be in the hands of these young fellows. They have in them the making of splendid men, but there is the danger that in their enthusiasm and inexperience they will be too radical. Many of them are undoubtedly honest in their motives and just as surely, no doubt, many of them are selfish and ambitious. Human nature is no different in China than in America.

Speaking of politics, some of us are wondering if the situation in China is much more complicated than the present Presidential outlook in the United States. If the people of either nation succeed in finding out what they really want, the result will certainly be a matter of historical interest. But pardon me for discussing politics so much, for I am certainly no politician.

GRACE I. CRANDALL.

Shanghai, China,
March 9, 1912.

On a recent Sabbath morning the services of the Hartsville (N. Y.) Church were conducted by the Ladies' Aid society of that church. These services, if we may take the word of the pastor—and we have no reason to doubt it—were very enjoyable. Four interesting papers were presented by members of the society.

Through the kindness of Pastor Simpson we will have the pleasure of reading these articles in this department of our paper. Two are published this week and the others will appear later.

The Christian Woman in the Home.

MRS. HULDA WHITFORD.

No thoughtful person can question the fact that the Christian life as it is generally lived is not entirely a happy life.

Can we not remember, some of us, the joy we felt when we gave ourselves to Christ? How sure we were of victory then! How easy it seemed to be more than conquerors through Him that loved us; and yet, to many of us, how different has been our real experience! Our victories have been few and fleeting, our defeats many.

Christianity begins in the home. It may be full of persons who are very dear and kind to each other; but if God is not there, the true idea of home will not be realized. We may attend meetings, sing, and join devoutly in prayer; give money to the poor, and send missionaries to the heathen. We may organize societies of every description—in short, devote our time and means to doing good, and yet not be the true and earnest Christians we ought to be, after all.

If home is not a better and happier place for our living in it; if our influence is not helping those about us in the right direction, it is time for us to stop where we are and ask ourselves if we are following after our Pattern.

Is He ours? Are we patient, kind and forgiving,—seeking with all our hearts to do good and dreading to do evil?

The standard of practical holy living has been so low among Christians, that the least degree of real devotedness of life is looked upon with surprise by a large portion of the church; and for the most part the followers of the Lord are satisfied with a life so conformed to the world and so like it in almost every respect, that, to a

casual observer, no difference is noticed. Seek first the kingdom of God and his righteousness and all these things shall be added unto you.

Above all things else trust God. He has promised to guide, and he will not guide those souls who never trust him enough to believe that he is doing it. Do not be afraid of this life lived hour by hour and day by day under the guidance of, thy Lord.

"God only is the creature's home,
Though rough and straight the road;
Yet nothing else can satisfy
The love that longs for God.

"How little of that road, my soul!
How little hast thou gone!
Take heart, and let the thought of God
Allure thee further on.

"Dole not thy duties out to God,
But let thy hand be free;
Look long at Jesus—his sweet love,
How has it dealt to thee?

"The perfect way is hard to flesh,
It is not hard to love;
If thou art sick for want of God,
How swiftly wouldst thou move.

"And only this perfection needs—
A heart kept calm all day,
To catch the words the Spirit there
From hour to hour may say.

"Then keep thy conscience sensitive,
No inward token miss
And go where grace entices thee—
Perfection lies in this.

"Be docile to thine unseen Guide,
Love him as he loves thee;
Time and obedience are enough
And thou a saint shalt be."

What Christianity Has Done for Womanhood.

MRS. D. A. CLARKE.

In trying to recall to mind what Christianity has done for womanhood, the thought occurred to me, first, What has it not done? History tells us that in uncivilized and unchristianized parts of the earth women were made to bear the burdens and toils of livelihood, and oftentimes with much brute force. But when Christianity enters, what a change takes place! Gradually, perhaps, this change is brought about, but in all instances as Christianity advances it becomes perceptible, and the yoke begins to be less burdensome.

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, New Jersey, on Sunday, April 14, 1912, at 2 o'clock p. m., Vice-President Joseph A. Hubbard in the chair.

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

Visitors: Rev. J. L. Skaggs, C. L. Ford, J. Bakker.

Prayer was offered by Rev. E. D. Van Horn.

Minutes of last meeting were read.

The Advisory Committee reported correspondence from Rev. J. T. Davis reporting on work in the West, and correspondence was read relating to work in southern Illinois, Rutland, Vermont, and West Virginia.

The Supervisory Committee reported matters progressing favorably at the Publishing House, and all bills duly audited so far as presented to date.

The Committee on Distribution of Literature presented the following report:

According to Budget for year, \$500.00 is allowed for deficit on printing literature.

Doctor Main's book will cost about \$190.00, with very little return to count on.

We have thus far expended less than \$100.00 for printing free tracts this year.

The tract, "Sunday Observance Is Non-Protestant," is out of print. It was in the form of a 32-page tract, evidently the compilation of Rev. A. H. Lewis. We favor an edition of five thousand copies, at an estimated cost of \$50.00.

We recommend the printing of a little four-page tract by Mrs. T. J. Van Horn, called "Her Wedding Ring," an edition of 5,000, estimated cost \$18.00.

J. A. Davidson sends a manuscript of 18 pages which we estimate as a 12-page tract. He calls it "Does It Make Any Difference which Day We Keep?" We suggest that it be put into tract form from the RECORDER, when printed there, and that 3,000 copies be sent to him for his use. The cost would not be large if taken from the RECORDER, possibly \$15.00.

These three publications appear to be in our line of work and we estimate would not cost over \$90.00. We would thus be \$100.00 within our Budget allowance for the year.

WM. C. HUBBARD, Chairman.

Oriental civilization was based on the theory that the individual belonged to the state, and could have no interest except that which was bound up in interests of the state. Christianity on the other hand taught that while the individual has duties which he owes to the state, he owes a higher allegiance elsewhere, and no fetters can be placed on the aspirations or wants of one's soul. The first fifteen centuries are those known in history as the dark ages, during which progress was indeed slow. The apostles and church fathers were foremost in all educational matters. The foundation of all true education is the Christian life and example.

In the history of Athens, women were not held in the highest esteem. The husband exercised the same authority over his wife that he did over his children. Neither by social position, nor by intellectual attainments, was she his equal. The Athenian education excluded women and slaves from its benefits. Roman education demanded that children should be trained in the practical duties of life, in order that they might know how to become rich. Little account was taken for the education of girls, except in household duties. Still, women were more respected and had wider privileges than they had before enjoyed. In honoring the home, and teaching respect for the mother, Rome took a great step in advance of many nations of antiquity. When we read ancient history and then compare it with the history of modern times we almost wonder at the change. The advantages of universities and colleges that women have access to, and the many public libraries, are a mine of wealth to draw from. The women of the present age need not sit idly down and watch the advancement, but can take an active part. And the many positions that they now so ably fill all go to show what Christianity has done for womanhood.

If believers should sit down in ease and appropriate all spiritual blessings to themselves and their own friends immediately around them, must they not be condemned as guilty of a dishonest attempt to embezzle the treasures of His grace?—
Alexander Duff.

Report adopted.

The Joint Committee presented the following report prepared by Geo. B. Carpenter:

DEAR BRETHREN: In accordance with the action of the Board of Directors of the American Sabbath Tract Society, as expressed in the meeting of March 10, 1912, your committee entered into arrangements with Rev. Wm. L. Burdick and Nathan O. Moore to go to Africa as a committee to investigate Seventh-day Baptist interests in South and East Africa and Nyassaland.

Arrangements for their sailing were made with the agent of the Cunard Line, to leave New York on steamer *Lusitania* on March 20, 1 a.m. Tickets were purchased, New York to London, thence to Cape Town and north to Chinde on the East Coast and up to Blantyre in Nyassaland with return tickets to London via Suez Canal. Staterooms for the entire outward passage to Cape Town were reserved for us.

On the twelfth of March, or eight days before sailing, we received a dispatch from Brother Burdick telling us he would be unable to take the African trip owing to the sickness of Mrs. Burdick. The disappointment to both the committee and Brother Burdick was very keen, but we at once entered into negotiations with other parties and succeeded in obtaining Rev. C. S. Sayre to take Brother Burdick's place; and Messrs. Moore and Sayre sailed from New York at 1 a.m., Wednesday, March 20, 1912.

On their arrival in London Mr. Moore sent the following cable, "Sayre sick, unable to proceed. I will go, wait, or return." We replied, "Go on unless Sayre needs you, wait letters Cape Town."

Within an hour of the receipt of the cablegram we wired Rev. Wayland D. Wilcox, asking if he would take Sayre's place and he wired, "Can sail New York April 3." He sailed April fourth from New York on the *Adriatic* and should arrive in Liverpool Friday morning, April twelfth, or one day before sailing on steamer *Galway Castle* for Cape Town.

As soon as it was determined that Mr. Wilcox would go, a second cablegram was sent to Mr. Moore, "Arrange sailing from Southampton, April 13th. Wilcox will join you." Rev. Edwin Shaw, Secretary of the committee, had already written, February 26, to Mr. Joseph Booth and the following native pastors, Charles Domingo, M. Z. Ntlonga, Gilbert Chihayi, G. Amon Malinda, Andrew S. Amuhoni, Yakob K. Chigowo, Saulos Chepata, Yofet Malenga Mkandawiri, Greenfield Alex. Makwinja, notifying them of our intention to send Messrs. Burdick and Moore to look over the African field, spending some two or three months familiarizing themselves with its prospects and needs. The date of sailing and probable arrival were given with a request that if possible they meet the committee at certain points named and give them all the assistance in their power. Under date of April 1, all these men were again written to explaining the reason of change of men and the delay incident thereto.

Messrs. Moore and Wilcox are supplied with passports and letters of introduction from offi-

cial in Washington, to U. S. Consuls in Africa and a general letter "to whom it may concern" to government officials in Africa, certifying that these men are in the employ of the Boards of the Tract and Missionary Societies in purely religious work, and bespeaking for them courtesy and kind treatment during their stay in Africa.

We are in receipt of letters from Moore and Sayre since their arrival in London. Mr. Sayre was taken to the "Surrey Hills Hydropathic, Caterham, Surrey, England," about 17 miles from London. Dr. Olsen, head of the institution, said Mr. Sayre should rest a while before returning home.

We are expecting letters of a more official and definite character within a few days, but will be unable to embody them in this report.

The following instructions were given to Mr. Moore and Mr. Wilcox with the understanding that they might exercise considerable latitude. (These instructions were published as an article in a recent number of the RECORDER.) [See RECORDER, Apr. 22, pp. 516-519.]

The following represents the amount of money paid out to date, with the exception of cable and telephone bills not yet rendered:

Geo. B. Carpenter, on acct. of expense to Alfred	\$ 25.00
Wm. L. Burdick, acct. of equipment and expense	200.00
N. O. Moore, acct. of equipment and exp.	200.00
Orville Stillman, tickets for Sayre and Moore	819.80
Geo. B. Carpenter, acct. of expense to Alfred	5.25
Chas. Sayre, equipmt. and traveling exp.	125.00
Geo. B. Carpenter, Moore's and Sayre's traveling checks	400.00
Mrs. Chas. Sayre, acct. Sayre's expense to New York	16.50
Wayland D. Wilcox, equipment and exp.	100.00
Orville Stillman, Wilcox's passage to London	57.50
Geo. B. Carpenter, Wilcox's traveling checks	200.00
Wayland D. Wilcox, acct. of salary	100.00
Geo. B. Carpenter, expense to New York	8.00
Total	\$2,257.05

After reading correspondence from N. O. Moore, C. S. Sayre and Dr. A. B. Olsen the report was adopted.

Voted that the Board express to Rev. C. S. Sayre their appreciation of the offer of his services for the trip to Africa, and their heartfelt sympathy with him in his illness and necessary abandonment of the trip, and their best wishes for his speedy recovery.

This action was carried unanimously by a rising vote.

The Treasurer presented his report for the third quarter, duly audited, which on motion was adopted.

Secretary Shaw presented a bill in the

matter of reception to Messrs. Moore and Sayre at Plainfield, \$2.64, and postage for February and March \$3.49 which were ordered paid, and a bill of \$13.99 for telephone tolls, telegrams and cablegrams relating to the African matter, was referred to the Joint Committee.

Correspondence was received from Geo. B. Carpenter, N. O. Moore, Rev. W. D. Wilcox, Rev. C. S. Sayre, A. B. Olsen, M. D., Joseph Booth and O. Steew, concerning the work in Africa; Rev. John T. Davis, concerning work in Arkansas; R. J. Davis, enclosing five dollars for work in Africa; O. R. Godsmark, asking for catalogue and sample publications; Stephen Babcock, in reference to the Conference program; A. L. Manous, asking for tracts and free literature; W. H. Koebel, sample literature, and information as to location of churches; Mrs. T. J. Van Horn, concerning publication of a tract; Rev. L. A. Platts, submitting quarterly report; Rev. E. H. Socwell, submitting report for the quarter; V. A. Willson, asking for literature for Colgate University Library; Geo. H. Vane, concerning ordination services in London; Marie Jansz, about the work in Java; Rev. E. B. Saunders, report for March; Ira S. Goff, concerning work at Cosmos; Rev. Geo. Seeley, report for March.

The request in a letter from V. A. Willson for a copy of *Spiritual Sabbathism* and other books for Colgate University was granted.

Moved that the salary of Rev. E. H. Socwell, our representative and field worker in Minnesota be continued for another year. Carried.

Moved that the Joint Committee be asked to consider the advisability of continuing the appropriation to Rev. Joseph Booth after July 1, and that they report their action to the Board by the July meeting. Carried.

Moved that the Society furnish the Plainfield Public Library and Reading-room with one copy of each of its books and pamphlets now on file in the Babcock building in this city or elsewhere, as may be needed to complete and supplement the files and books already furnished the Library by Wm. M. Stillman, these books to be placed together in fire-proof stack in the Library building and catalogued and

marked as "The Seventh-day Baptist Library." Carried.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.
WM. M. STILLMAN,
Assistant Recording Secretary.

A Word Concerning the "Directory."

DEAR BROTHER GARDINER:

I am sending you some sentiments gleaned from my correspondence indicating the reception which the idea of The Lone Sabbath-keepers' Directory has found in the minds of the people. [See next RECORDER.—ED.]

Following a valued suggestion in a letter recently received, I hereby appeal to the pastors to make this an occasion for ascertaining definitely the location of isolated non-resident members of their churches, concerning whom there is doubt as to their status denominationally as well as to their location.

Corrections, additions, and suggestions are still coming in indicating a most gratifying interest; but indicating also that we can not at once publish the "Directory" in its completed form. All additions and corrections must be sent in very promptly now, if the proposed work is published and in the hands of subscribers before Conference.

As soon as all the material is in hand, there will be published, if you will receive it, a lone Sabbath-keepers' map of the United States showing at a glance the number in each State, and a few other facts of denominational interest.

T. J. VAN HORN,
Corresponding Secretary.

The Coming of Spring.

There's a hint of spring in the east wind's blowing

And the pussy-willows are peeping out;
There's joyous strength in the tree sap's flowing,
And signs of spring are all about.

The snow on the southern slopes is melting,
And the little brook is no longer dumb;
Even the blue jays are hoarsely liting
That spring has come, that spring has come.

Mother Earth's bosom is filled with rejoicing,
And the tiniest life has lent its ear
To the glad refrain all nature is voicing,
Winter is over and spring is here.

—Alice Gay Judd, in *Every Other Sunday*.

YOUNG PEOPLE'S WORK

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

Initiative.

THE YOUNG PEOPLE'S BOARD.

Christian Endeavor topic for May 11, 1912.

Daily Readings.

Sunday—Lost opportunities (Matt. xxv, 10).
Monday—Pathfinders (Num. xiii, 1, 2, 17-20).
Tuesday—Waiting until asked (Matt. xx, 1-7).
Wednesday—The man that did (Gal. i, 11-17).
Thursday—At duty's call (1 Kings xix, 19-21).
Friday—Meeting emergencies (Acts vi, 1-7).
Sabbath-day—Topic: The Value of Initiative
(2 Kings xiii, 14-19). (A leaderless meeting.)

PROGRAM.

(To be explained the week before by the president, and to be left on the black-board in front of the Endeavorers during the meeting.)

Two hymns. (When the organist takes her place some one in the congregation will call out the number. Another volunteer will announce the second piece.)

Scripture lesson and comments by the vice-president.

Chain prayer. (The chairman of the Prayer Meeting Committee will offer prayer and will then call upon some one else; when the second has prayed he will call upon a third, and so on till five have led in prayer.)

Special music. Music Committee.

Daily readings. (To be read by six volunteers who have Bibles.)

General testimony.

How can we train ourselves to lead?
Name one thing in church or society that ought to be done.

What help is our society in developing initiative?

Song. (Announced by a member of the Prayer Meeting Committee.)

Pastor's five minutes.

Closing song and benediction.

TO WHOM IT MAY CONCERN.

That which appears in parentheses may be a part of the explanation the week before, and need not be written on the board.

Milton Junction, Wis.

Books for Mr. Loofboro.

A few weeks ago it was suggested in this department that we help to refurnish the library of Pastor Loofboro, Riverside, Cal., whose home was recently destroyed by fire. Word from but one party has been received thus far. I recall the story of a man who had met with a serious loss and whose friends were sympathizing with him. Said several, "Awfully sorry, old friend, wish you good luck." Said another, "Too bad, Jack. Hard luck. Here is a five dollar bill, I wish it were more." How sorry are we for Eli? Read again the article in the RECORDER for April 8, page 473. The address of the editor of this department is Ashaway, R. I.

By the Side of the Road.

ALICE ANNETTE LARKIN.

CHAPTER VII.

Secrets North and South.

Miss Susan Prescott awoke with a start. "Abbie Frances," she said weakly, "I just had the queerest kind of a dream. I thought 'twas Sabbath day, and you and Lyddy had just got a big washing out on the line when the folks began to go by to meeting. You declared right up and down that it was Sunday. Is it Sabbath day, Abbie Frances? I seem to have lost all count of time lately."

"Land no, Susan, it ain't Sabbath day at all! It's Monday. You've been dreadful sick but you're better now, and I'm going to get you some chicken-broth. Somebody's coming in to see you when you get it all eaten up."

"Who, Abbie Frances? I don't look fit to see callers."

"Who would you rather see than anybody else, Susan?"

"Why, Niece Janet, of course, Abbie Frances; but she couldn't come, could she?"

Miss Abbie did not answer but hurried from the room, and soon returned with a dish of steaming broth.

"There, Susan," she said, "you must take every bit of that. Lyddy made it, so you know it must be good."

Miss Susan meekly obeyed. When the last spoonful was swallowed, she declared that she felt a great deal better.

"Abbie Frances," she said, looking around the room, "I want you to bring me my wrapper and slippers. If there's company a-coming, I'm going to get right straight up. I've been letting other folks wait on me about long enough."

"Oh, but you mustn't stir one step," a cheery voice replied, and there by the side of Miss Susan's bed stood Janet Robertson.

"Why, Niece Janet," Miss Susan cried, joyfully. "Where on earth did you come from?"

"From Sharon, Aunt Susan. I got here late last night. Now you must keep right still and not try to walk, and I'll sit down here and tell you all the news. You know you were taken sick with the grip—"

"I wouldn't have been, Niece Janet, if I'd had any boneset tea and mullen. I clean forgot to put any in my trunk. Abbie Frances ought to have remembered it if I didn't."

"Well, you were so sick that the doctor was afraid of pneumonia—"

"But it ain't me that's subject to the pneumony, Niece Janet, it's Abbie Frances. She had it last winter."

"Well, it was Aunt Susan who came very near to having it this time, and Aunt Lydia and Aunt Abbie were frightened, so I concluded I'd better come and look out for you folks."

"And you're going to stay?"

"As long as you do if everything is all right at home, and you are real good and try to get well."

"But Harold and the boy, Niece Janet?"

"But they are all right, Aunt Susan, so we won't worry about them."

"I told Lyddy Amelia not to let you know I was sick. It's a shame for you to come clear down here just for an old body like me."

"But we was dreadful worried, Susan," Miss Lydia tried to defend herself. "And the doctor said you was sicker than he wished you was. Maybe Janet won't have to stay very long after all if you'll take care of yourself. You're so set in your ways, Susan."

"I'd like to go back to Sharon tomorrow if I could have my way about it," Miss Susan said, ignoring her sister's last remark. "It's most time to begin housecleaning. I always commence in March."

Janet smiled, and then tried to change the subject by relating all the little happenings in Sharon since they had been away. The three old ladies listened eagerly; but Miss Susan was asleep before she finished.

"That's the first restful nap she's had," Miss Lydia said softly, as they tiptoed into the adjoining room. "I guess your coming has done as much good as the medicine, though I'm afraid we ought not to have sent for you. The doctor says she can't go North before the first of May at the earliest. But you can leave before that, Janet."

But Janet Robertson did not leave. Her Uncle Arnold and wife with whom they were staying insisted that she could go, and she knew that they would do anything in their power for Aunt Susan; but still she didn't feel that she ought to leave her, for she was gaining very slowly. And Harold, when she wrote and asked what she should do, replied that he and Alvin could stand it for a few weeks longer if Aunt Susan needed her.

So the days passed very slowly. Orchardville was a beautiful place and Janet enjoyed the outdoor life although she longed for the loved ones in Sharon.

There was plenty of time for reading. Miss Susan's illness had left her eyes very weak, so Janet spent many hours reading aloud to her. There was the Sharon Times, which Harold had sent to them regularly; also the weekly denominational paper. These two were Miss Susan's favorite papers. And the reading of these brought back to Janet the subject of the Sabbath, which she had recently had occasion to think much about; and the more she thought about it the more interested she became.

Aunt Susan was always ready to answer questions, and to suggest additional reading on the subject.

"Aunt Susan," Janet declared one morning in April, "I do believe I'm convinced at last. Perhaps my coming down here was the very best thing that could happen to me, for by coming I have learned more than I ever would at home. From this time on I shall always keep the Sabbath." "I'm very glad to hear you say that, Niece Janet," Miss Susan replied. "It does my old heart good. I have been very anxious that you should decide this great

question in the right way. I guess my being sick was worth while after all, though I've made lots of trouble for everybody. Harold will be glad, too."

"I believe I'll keep still about it till we get home, Aunt Susan; that will be in less than four weeks, now that the doctor says he thinks we can leave here the first week in May. Alvin writes me that he and Harold have a very important secret, too. I wonder what it can be."

Yes, Harold Robertson had planned the secret soon after Janet left Sharon, and he and Alvin had spent many happy hours in talking about it.

Just below the Prescott home, on the other side of the street, was what was known as the Blakesly homestead. Originally it had been one of the nicest places in Sharon but the owner had moved away several years before, and the house had had many tenants of various kinds.

For several months it had been unoccupied, and early in August of the preceding year a For Sale sign had appeared in one of the windows. There was a wide lawn in front of the house, and, with the old, brokendown fences removed, the yard cleaned up, and the house repaired and improved, this would make a very desirable home for some one.

In the summer an old-fashioned flower garden of hollyhocks, marigolds, petunias, bachelor's buttons and sweet lavender had for a long time run riot on one side of the house while over the little low porch on the front grew a profusion of old-fashioned white roses. Evidently this had at some time been some one's home and not merely a house.

Harold Robertson was interested at once. Here would be the ideal place for him to make a home for Janet. Then when the boy came he had been more anxious than ever. Several times he had written to the owner for terms; and at last in the same mail with the letter from Bergenstein, Muller & Company had come the offer to sell the place at a very reasonable price, an offer that Harold Robertson had been able to accept.

There was no opportunity to tell Janet about it and now he was glad, for many improvements could be made to the outside at least, before she came home. So he and Alvin had been very busy planning and then trying to carry out the plans.

This would be another home close by the side of the road. Aunt Susan would probably say that there was plenty of room in the old house for them all; but Harold knew that Janet would prefer a home of her own, especially since Alvin had come.

So the house was repaired and painted. A wide Colonial porch took the place of the low, narrow one, and this with the new windows made a great difference in the looks of the place. The inside they decided to leave much as it was until Janet returned home, that her wishes might be consulted.

Alvin studied the seed catalogues and wondered what kind of flowers Aunt Janet liked best. Mr. Jonas Dawson, chairman of the Sharon school committee, supervisor of the village highways, etc., etc., hearing at the village store of what was going on at the old Blakesly place, asked to be allowed to train the luxuriant growth of grape-vines in the back yard into an arbor. Harold thought that this would be a decided improvement, so Mr. Dawson spent considerable time in trimming and training the vines. And being a social sort of a man he talked to himself as he worked.

"Jiminy crickets!" he said as he arranged the last branch of the vines. "If that don't beat the Dutch! You needn't say Jonah Dawson don't know how to build an arbor fit for a queen to sit down under. Reckon the one he's doing it for is purty nigh the equal of any queen you ever saw. Didn't I stand up for her when the other folks was all against her? Didn't I go and build a fire and keep the room warm so's she wouldn't lose her job? Didn't I say I'd teach that school myself 'fore I'd go without a teacher? What's that you say, lucky you didn't have to, Jonas Dawson? Well, maybe 'twas. Folks don't teach school the way they did when I was a voungrster. Now they tell you to bound North America or Texas or Sharon or Poverty Bridge and you've got to do it, too. What's that, you never heard of Poverty Bridge? Well, I never! If that arbor ain't done and I didn't know it. Well, I guess I'd better be a-hiking it for home or my wife'll be coming out to look for me. What's that?"

But there was no reply and Mr. Jonas Dawson was soon hurrying down the road, well pleased with his part in beautifying

the Blakesly homestead that was to be the dwelling place of Janet Robertson and her family.

"I can't wait much longer, can you, Uncle Harold?" Alvin asked as they stood viewing the latest improvement. "Seems as if the days don't go fast at all."

"It is pretty hard, my boy," Harold Robertson replied, "but it's only a week longer so I guess we'll have to be patient, don't you think so? Suppose we ride over to Freedom and see if those peach trees have come."

(To be concluded.)

News Notes.

SALEMVILLE, PA.—We have no Christian Endeavor society or Ladies' Aid in our church, but an interesting and helpful Sabbath school which raised during the year 1911 about \$52.—We greatly enjoyed a visit from Brother J. L. Skaggs, pastor of the Shiloh Church, in February.

LOST CREEK, W. VA.—Pastor Stillman attended the World Missionary meeting at Cincinnati, Ohio, recently.—March 27, a number of the ladies of the church and society met at the parsonage, in honor of Mrs. Stillman's birthday. An enjoyable time was had by all in attendance.

SALEM, W. VA.—The Rev. T. M. Hare spoke to us on Sabbath, March 30, in the interest of prohibition. This is his second visit. He is always welcomed here because of his interesting and helpful addresses.—The church held a social in the basement parlors, the third Sunday night in March, in honor of Mr. Childers, who for many years has faithfully served the church as janitor. An interesting program was given and during the evening a splendid big chair was presented to him as a token of the respect and esteem of the people. Every one seemed to enjoy himself.—The college is making a good record again with a larger enrolment than ever before.

MILTON JUNCTION, WIS.—Pastor Bond supplied the Baptist church of Janesville one Sunday, the Presbyterian church of Johnstown, two Sundays, and the M. E. church of Milton one Sunday, also speaking in the evening at the joint meetings being held in the town hall.—Two housewarmings, one at the new country home

of Mr. and Mrs. Harry Robinson, the other at the new village home of Mr. and Mrs. R. E. Hull, and the Ladies' Aid society's monthly supper at the home of Mr. and Mrs. Maxwell, furnished March with three very pleasant social events. The fourth event of the month was the surprise donation at the parsonage, which was enjoyed very much by pastor and congregation, even the non-resident members having a part in the affair. Pastor and Mrs. Bond appreciate this very much, not wholly for the pounds of eatables and money, which they received, but the love which prompted such acts of kindness.—The Seventh-day Adventists united with our people in holding a temperance rally the Friday night before election.—The covenant and communion services, also the Christian Endeavor meeting of April 13, were very helpful. The topic for all the services was "Our Sabbath."—Rev. O. S. Mills is away on a missionary trip to the scattered Sabbath-keepers in central Wisconsin.—Mercy Garthwaite entertained the young people of the church in honor of our Christian Endeavor societies' twenty-fourth birthday. The rooms were decorated with the red and white Christian Endeavor flags. The evening was spent in several trips in the "air-ship, Charades." Miss Garthwaite was assisted in serving by Helen Cottrell, president of the Christian Endeavor.

Denominational News.

Rev. C. S. Sayre reached New York on April 14, and hastened immediately home by the first train after his steamer arrived. Since arriving home he has again accepted the call to the pastorate of the Albion Church.

Rev. D. H. Davis is visiting the churches in the Central Association, and giving his illustrated lectures on China. Mrs. Davis joins him at Verona on April 26, and they spend the following Sabbath with his old home church. Most of the time until commencement they will spend in Alfred and with churches of the Western Association. They expect to take in Conference on their way back to China, and are already booked to sail early in the first week of September. Their son Alfred, who graduates this year, expects to return to China with them.

CHILDREN'S PAGE

Our Jim.

Know him when you see him,
Sleek and fat and trim?
Ever meet him on the road,
Lots of children for a load?
That's Jim.

All the boys make friends with him,
Fred and Jack and Tim;
When we want to have some fun,
He can trot or walk or run,
Our Jim.

See him 'neath the maple limb,
Standing there so straight and prim;
Honored guest at many a feast,
Keeping watch o'er doll and beast,
That's Jim.

He is full of life and vim,
But we're not afraid of him.
No, we wouldn't think of selling,
What he's worth there is no telling,
Our Jim.

—Alice Annette Larkin, in *Our Dumb Animals*.

The Indians' Visit.

Mr. Black came into the kitchen just before he started for the woods. He had a long tin horn in his hand.

"Here's the horn," he said to Florence, who stood at the sink, washing the breakfast dishes. "If your mother's headache should grow worse, or you should need me for anything, all you have to do is to go to the back door and blow this. You're not afraid, are you, little daughter?"

"No, indeed!" Florence declared sturdily. "If only the Indians don't come!"

"Indians!" laughed her father. "You funny little girl! The Indians hardly ever come over here. They take their baskets over to Port Townsend to sell. And, even if they should come," he went on, "why, daughter, they are nothing to be afraid of. They are just grown-up children. Good-by. I'll be back at noon," and away he went.

When Florence had finished the dishes, she tiptoed into the bedroom, and found her mother fast asleep. She closed the door softly, and ran outside. She paused on the doorstep and drew a long breath. The front of the house faced Discovery

Bay; on the other three sides were great fir trees.

"It's like living in a park," Florence often said; as she made playhouses on the rocks, carpeted with thick green moss.

This morning she went to the edge of the cliff and looked out over the water. When her mother told her that they were going to leave New York and cross the country to live in a lumber camp away up in Washington, Florence was afraid she would be lonely; but here she could stand in the front yard, and look off toward the Straits of Juan de Fuca, and watch the big steamers that looked like wee toy boats out on the horizon line.

This morning she was so busy watching the steamers, that for some time she did not see a small boat that was inside Discovery Bay near the shore. Suddenly she saw it. "Looks as if it were coming this way," she said to herself. "Oh, I hope it's not full of Indians!"

She could see, as it drew nearer, that the boat had two occupants. A few moments more, and she could tell it was a canoe, and the people in it were Indians.

For a moment she was too frightened to move. "Father said they wouldn't hurt me, and I mustn't wake mother," she kept saying to herself. "But, oh, how I hope they will not stop here!"

For a little while it looked as if they were going past the landing, and Florence breathed more easily; but with a sudden turn they headed for the land, and, pushing the slight canoe far up on the beach, they jumped out. Florence could see that one of them was a squaw, with a shawl tied over her head. She did not look so very fierce, Florence thought; but the man striding ahead of her up the path was very terrible to look at.

Florence swallowed hard and sat down on the step. Her knees trembled so that she could not have stood any longer. Whatever happened, she said to herself, she must not waken her mother.

The big Indian, as soon as he came near enough, said, "How," and Florence answered, "Good morning," in a very shaky voice.

"Want to see 'quality lady,'" he announced. "Squaw make basket—sell."

"My mother is sick," Florence answered. To her surprise, they both sat down on the ground.

HOME NEWS

WALWORTH, WIS.—Walworth has experienced the longest, coldest winter for many years. People have kept usually well save our dear Pastor Ashurst, who was afflicted with neuralgia of the eyes, causing him to suffer intense pain; and as the extreme cold weather seemed to affect him so, the church at its annual meeting, January 1, gave him a leave of absence until April 1, that he might go back to Hammond and enjoy the warmth of the Southern winters. The change, however, was not what we anticipated, for soon after he reached the South he was seized by the malaria and was obliged on account of his health and the severe cold here to remain longer. But he writes that he hopes to be back April 20. The pulpit has been ably supplied by Rev. H. H. Mullen of the First-day Baptist church, two miles in the country, Deacon W. R. Bonham leading the Sixth-day evening prayer meeting. Good interest has been manifested in all church appointments.

Many of the townspeople are moved as they see the taking down of the old landmark in Walworth. Work began April 8 to tear away what was once known as the Big Foot Academy building, erected in 1857, wherein many of the citizens of this town and State and other States received training. Some of the instructors still live, who will recall pleasant memories of their experiences in the building. The cause for the removal is that a more modern school building may be put up on the site.

Sometimes God calls us but to stand and see the workings of his hand; often we are set to watch some little part of his great work and do our part in its completion; now and then we are put in places of great responsibility, and the progress of the kingdom manifestly hangs for a fleeting moment on our faithfulness. But in all God asks of us the watchful eye and the attentive mind.—*Advocate and Guardian*.

"A lofty self-esteem seldom looks exalted to others."

"Too—bad," the man said, and he smiled in such a friendly way that Florence smiled back.

The Indians began to display the baskets they had to sell, and Florence was much astonished at the beautiful designs.

Finally, the squaw took from under her shawl a little birch-bark canoe, about twelve inches long. In it were tiny dolls made of rope.

"Oh, how cunning!" Florence cried, and the two Indians laughed heartily over her pleasure in the dainty craft.

Just then Mr. Black came around a corner of the house. He had seen the Indians land, and was afraid Florence would be frightened. He was quite surprised to find them talking together like old friends.

He bought all of the baskets, and wanted to buy the canoe, but the Indian shook his head.

"Me give him to your papoose," he answered, pointing to Florence. "She my friend now," and he put the tiny canoe in her arms, laughing and chuckling at her surprise.

After that, you may be sure Florence was not afraid of Indians. Instead of dreading to see them come, she would stand on the bank, watching, and, whenever the canoe appeared, she would run down and stand on the beach to meet it.—*Annie Louise Berray, in The Churchman*.

We want stories of heathen degradation, or else of swift success, to keep our interest up. We plead for quick returns from labor to encourage us, and are cast down if they are wanting. Givers must have personal reports and direct communication with missionaries on the field, or their interest may droop. They must know just where their money goes, and be sure that it is spent in work that they take an interest in. Donations must be made specific, not general, so as to gratify the preferences of donors. . . . The pressing need at present is that the childish period may pass, and that Christian people may address themselves to missions for their own sake, intelligently purposing to prosecute the work with full strength, with or without special encouragements, till it is finished.—*W. N. Clarke*.

Lone Sabbath-keepers' Directory—Corrections.

Name	Church Membership.	Present Address.
Arkansas.		
Tom Craig		Vandale, Ark.
California.		
Mrs. W. L. Tuckett	Boulder	Cedarville, Cal.
Canada.		
Jas. B. Cleugh		Campbellford, Ontario, Can.
Connecticut.		
Miss Mary B. Proctor	Shiloh	Canterbury, Conn.
Colorado. (Additions.)		
Chas. L. Bonham	Shiloh	Colorado Springs, Colo.
Mr. and Mrs. M. H. Morrison	Boulder	R. F. D. 1, Loveland, Colo.
Leslie F. Randolph	Nortonville	Sheridan Lake, Colo.
Mr and Mrs. D. E. Hummel	Nortonville	Sheridan Lake, Colo.
Mr. and Mrs. Paul Hummel	Nortonville	Sheridan Lake, Colo.
Mrs. O. De Grass Greene	Adams Center	Grand Junction, Colo.
F. W. Hazelton	Boulder	Tyrone, Colo.
Mrs. Myrtle R. Davidson	Greenbrier	R. F. D. 3, Altoona, Kan.
Mr. and Mrs. L. M. Ehret		Slater, Colo.
Mr. and Mrs. Emory Ehret		Slater, Colo.
Florida.		
Waldo D. Main	Shiloh	Daytona, Fla.
George E. Coon		Bermont, Fla.
O. M. Witter		Tampa, Fla.
Mrs. E. J. Forbes	Hornellsville	Cromanton, Fla.
Eld. C. W. Threlkeld		Cromanton, Fla.
Idaho.		
R. E. Hills	Boulder	Berger, Ida.
G. C. Hills	Boulder	Berger, Ida.
Supt. and Mrs. B. R. Crandall	Hammond	Idaho Falls, Ida.
(Corrections.)		
Illinois.		
Mr. and Mrs. Robert Bell		Farmington, Ill.
Mr. and Mrs. Robert Brown		Hartsville, Pope Co., Ill.
Mr. and Mrs. Wm. Chaney		Crab Orchard, Ill.
Elijah Gibbons		Mitchelville, Ill.
Mr. and Mrs. Alvin Reynolds		Mitchelville, Ill.
Mr. and Mrs. Geo. West		664 E. Mulberry St., Galesburg, Ill.
Scott Tarpley		Crab Orchard, Ill.
Indiana.		
Mrs. May Sandmayer	Welton	South Bend, Ind.
Iowa.		
Olin Arrington	Welton	Lime Springs, Iowa.
Mrs. Della M. Call	Welton	315 N. 14th St., Cedar Rapids, Iowa.
Miss Ruth S. Call	Welton	315 N. 14th St., Cedar Rapids, Iowa.
Mrs. Ada M. Center	Welton	Wheatland, Iowa.
Ezra Davis	Welton	Des Moines, Iowa.
Mrs. John M. Ferrin	Welton	Calamus, Iowa.
Chas. T. Golding	Welton	Attalina, Muscatine Co., Iowa.
Mrs. Marinda G. Holmes	Welton	Adel, Dallas Co., Iowa.
Mrs. Ann J. Merritt & family	Welton	1643 W. 4th St., Davenport, Iowa.
Kansas.		
Miss Emily D. Worley	Shiloh	Clifton, Kan.
E. D. Coon	Nortonville	714 W. 5th St., Topeka, Kan.
Mrs. A. A. Robinson	Nortonville	900 Tyler St., Topeka, Kan.
Missouri.		
Emma Helm		Summerville, Mo.
Montana.		
Merrill Babcock	Welton	Ismay, Mont.
Germany.		
Rev. Dr. J. H. Wallfisch		Insterberg, Germany.
Minnesota.		
Mr. and Mrs. Geo. E. Arnold	Dodge Center	4336 30th Ave. So., Minneapolis, Minn.
Mr. Chas. Ayars		
Mrs. Susan Ayars	Dodge Center	
Miss Florence Ayars	Dodge Center	
Miss Laura Ayars	Dodge Center	
Miss Flora Ayars	Dodge Center	
Lewis Ayars		

Minnesota.—Continued.

Name	Church Membership.	Present Address.
Arthur Ayars		
Mrs. Ida Ellis	Dodge Center	St. Paul, Minn.
Miss Nettie Ellis	Dodge Center	St. Paul, Minn.
Mrs. Carrie Green	Dodge Center	Mora, Minn.
Miss Iva L. Green	Dodge Center	Ely, Minn.
Mrs. Laura Kile		Minneapolis, Minn.
Mrs. E. P. Sanford	Dodge Center	Ulen, Minn.
L. E. Sweet	Dodge Center	Alden, Minn.
Mrs. Dell Sweet	Dodge Center	Alden, Minn.
Miss Ruby Sweet	Dodge Center	Alden, Minn.
Mr. and Mrs. John Wilson	Dodge Center	New Richland, Minn.
Miss Minnie Lewis	Dodge Center	Pine City, Minn.
Mrs. William Lewis		Henrietta, Minn.
Frank E. Tappan	Dodge Center	Glendale, Ohio.
Mrs. Flora Tappan	Dodge Center	Glendale, Ohio.
John Houghtaling	Dodge Center	Eagle Lake, Minn.
Mrs. Minnie Houghtaling		Eagle Lake, Minn.
Mr. and Mrs. Edward Larsen		R. F. D., New Richland, Minn.
Miss Edna Cummings	Dodge Center	
Geo. Witter	Friendship	Mankato, Minn.
Massachusetts.		
Dr. F. R. Stillman	Pawcatuck	Webster, Mass.
Mrs. Jesse Prescott	Pawcatuck	Webster, Mass.
Mrs. Nancy Stillman		97 Fort St., Fairhaven, Mass.
New Jersey.		
Mr. and Mrs. Oscar Ayars	Shiloh	Salem, N. J.
Mr. and Mrs. Roy Allen	Shiloh	Salem, N. J.
Miss Irma S. Blinn	Shiloh	Wildwood, N. J.
Mr. & Mrs. Winch't'r Bonham	Shiloh	Wildwood, N. J.
Miss Pearl Bonham	Shiloh	Barrington, N. J.
Miss Nellie Bonham	Shiloh	Barrington, N. J.
Miss Alice C. Nickerson	Shiloh	848 Bailey St., Camden, N. J.
Mr. and Mrs. Walter B. Davis	Shiloh	Glassboro, N. J.
Mr. and Mrs. D. W. Davis	Shiloh	Pitman, N. J.
Mr. & Mrs. Hildreth M. Davis	Shiloh	Hurffville, N. J.
Geo. H. Davis	Shiloh	Wildwood, N. J.
Miss Olive M. Ewing	Shiloh	Mt. Holly, N. J.
Miss Velma F. Crispin	Shiloh	Sweedsboro, N. J.
Miss Mary H. Hummel	Shiloh	Salem, N. J.
Mr. and Mrs. L. H. Hummel	Shiloh	Salem, N. J.
Miss Bertha G. Johnson	Shiloh	Point Pleasant, N. J.
Miss Eliza Randolph	Shiloh	Children's Home, Vineland, N. J.
J. Harold Randolph	Shiloh	Finderne, N. J.
Miss Patience D. Sheppard	Shiloh	Greenwich, N. J.
Chas. D. Tomlinson	Shiloh	Atlantic Ave., Atlantic City, N. J.
Miss Florence D. Wendall	Shiloh	1856 S. Sixth St., Camden, N. J.
Mrs. Rachel Voorhees	New Market	1275 Parker St., Newark, N. J.
New York.		
Miss Lucille Davis	Shiloh	306 W. 54th St., N. Y.
Miss Maggie D. Ayars	Shiloh	Good Ground, L. I.
Harriet A. Burdick		Lowville, N. Y.
Mrs. Maybelle Benjamin		Guilford, N. Y.
H. S. Crandall		Clarence, N. Y.
Dr. S. C. Maxson		Utica, N. Y.
Mrs. S. C. Maxson		Utica, N. Y.
Mrs. E. S. Noble	Marquette (Wis.)	Bristol, N. Y.
Miss Alice A. Peckham		Bushes Landing, N. Y.
B. F. Stillman		Lowville, N. Y.
Miss Olive Stillman	Hartsville	Rochester, N. Y.
Lewis Clarke	Hartsville	Canisteo, N. Y.
Dr. S. C. Maxson	Leonardsville	Utica, N. Y.
Mrs. B. E. Kingsbury	Independence	Cuba, N. Y.
Mrs. John H. Spring	Adams Center	Cassville, N. Y.
Mrs. Josephine F. Tripp		Bridgewater, N. Y.
Mrs. Betsy Kingsbury	Independence	R. F. D., Cuba, N. Y.
Mr. and Mrs. C. M. Mix	Friendship	Clinton, N. Y.
Mrs. Henrietta I. Rogers	Friendship	Hinsdale, N. Y.
North Carolina.		
Ralph Davis	Shiloh	Greensboro, N. C.
Ohio.		
Mary A. A. Davis		De Graff, Ohio.
A. R. Davis	Jackson Center	R. F. D., Jefferson, Ohio.
Laura Davis	Jackson Center	R. F. D., Jefferson, Ohio.
Marion Groves	Jackson Center	Springfield, Ohio.
Alfred Groves		Springfield, Ohio.
Elizabeth Hendricks	Jackson Center	Sidney, Ohio.
Mary Hughes	Jackson Center	Forest, Ohio.
Leroy Hughes	Jackson Center	Forest, Ohio.
Harold Stillman	Milton	Greenville, Ohio.
Mrs. Edna Stillman	Farina	Greenville, Ohio.
E. P. Simpson	Jackson Center	Forest, Ohio.
Jennie Simpson	Jackson Center	Forest, Ohio.
Ida Vansky	Jackson Center	Umopolls, Ohio.
Mira L. Parent	Jackson Center	Troy, Ohio.
Mrs. Ella R. Wing	Friendship	3126 Chestnutdale, Cleveland, Ohio.

Oklahoma.

Name	Church Membership	Present Address.
Mr. and Mrs. B. Lloyd Bond	Roanoke	Tiawah, Okla.
Mr. and Mrs. John Knight		Eva, Okla.
Olive L. Estee		Bloomfield, Okla.

Oregon.

Benjamin H. Stillman		Eugene, Ore.
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Pennsylvania.

Dr. S. E. Ayars	Shiloh	308 Perry Bldg., Philadelphia, Pa.
Miss Ada B. Lyon	Shiloh	17 Petrolia St., Bradford, Pa.
Miss Fannie B. Milward	Shiloh	22 Walker Ave., Bradford, Pa.
Paul Moscovitz	Shiloh	459 N. 4th St., Philadelphia, Pa.
Mrs. H. W. Wiard		Shadeland, Pa.
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Simon Ebersole	Salemville	2428 Fifth Ave., Altoona, Pa.
Simon King	Salemville	1317 Sixteenth Ave., Altoona, Pa.
Mrs. Daisy Black	Salemville	10th St., Altoona, Pa.
Mrs. Alice P. Matteson	Wellsville	West Bingham, Potter Co., Pa.
Gilbert Matteson	Wellsville	West Bingham, Potter Co., Pa.
Mrs. Melissa E. Perkins	Hebron	West Bingham, Potter Co., Pa.

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Alfred Collins		Charleston, R. I.
Mrs. Rebecca T. Rogers	Pawcatuck	East Greenwich, R. I.

South Carolina.

Rev. Joab Edwards		Leesburg, S. C.
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Miss Isabella R. Barker	Shiloh	Fort Worth, Tex.
A. S. Maxon		Dalhart, Tex.

Washington, D. C.

Ronald Sheppard	Shiloh	1343 Irving St., Washington, D. C.
Samuel R. Crandall		Washington, D. C.

Tennessee.

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Miss Reba Threlkeld		Memphis, Tenn.

Virginia.

Mr. and Mrs. J. H. Hardy		Portsmouth, Va.
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Washington.

Mrs. Elmer Kemp		Vancouver, Wash.
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Mrs. Kate Ford		West Union, W. Va.
Miss Nina Ford	Middle Island	West Union, W. Va.
Mr. and Mrs. E. B. Davis		R. F. D. 3, West Union, W. Va.
Jennie Davis		West Union, W. Va.
M. L. Lee Davis		West Union, W. Va.
H. T. Davis		West Union, W. Va.
Mr. and Mrs. Ernest Ford		West Union, W. Va.
Mr. and Mrs. Alvadore Sutton	Middle Island	Smithton, W. Va.
Mr. and Mrs. Job Davis		Smithton, W. Va.
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Talbert Sutton	Middle Island	Smithton, W. Va.
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John Sutton		Salem, W. Va.
Mr. and Mrs. Gordon Davis		
Mr. and Mrs. Arzander Davis		
Mrs. Jessie Stutler		
Mrs. P. R. Davis		
Maggie Bee		Cowan, W. Va.

Wisconsin.

Name	Church Membership	Present Address.
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Mrs. L. J. Briggs		Clear Lake, Wis.
Mrs. L. J. Smith		Clear Lake, Wis.
Mrs. O. D. Elters	New Auburn (Wis.)	Exeland, Wis.
Mr. and Mrs. Wm E. Wright		Rib Lake, Wis.
Mr. and Mrs. Riley Brown		Rib Lake, Wis.
Mrs. Mamie Humphrey		Coloma, Wis.
George Green		R. F. D. 2, Coloma, Wis.
Allen Galbraith		Friendship, Wis.
Gates Pope		Plymouth, Wis.
Moses Sayre	Milton	Exeland, Wis.
A. G. Churchward	Marlboro (N. J.)	Hazelhurst, Wis.
Mrs. M. L. G. Churchward	Marlboro (N. J.)	Hazelhurst, Wis.
Mrs. Ellis Ayars	Dodge Center	Superior, Wis.
Mrs. L. J. Crandall		R. F. D., Kilbourne, Wis.
Gates Pope	Hartsville	Plymouth, Wis.
Mrs. D. R. Coon		Auburndale, Wis.
Mrs. Alice C. Fleming	Friendship	Merrill, Wis.
Mrs. Emma Coon Witter		Wausau, Wis.
Mrs. Louise W. Babcock	Albion	Oshkosh, Wis.

Wyoming.

Lotta E. Davis	Boulder	Rock Springs, Wyo.
Mr. and Mrs. J. F. Kelly		Boggs, Wyo.

An Old Landmark Gone.

P. S. COON.

The passing of the old, brick building known as Big Foot Academy, Walworth, Wis., recalls so many pleasant memories that a statement of some facts in its history may be of interest to many in other parts of the denomination, since Seventh-day Baptists had a large part in the making of that history. Eld. O. P. Hull and H. C. Coon were the instigators of the movement to establish such a school; and among its promoters, stockholders and builders are the names of Randolph, Coon, Swinney, Ayers, Maxson, Higbee and others familiar to all parts of our denomination.

The academy was built in 1856 by a stock company consisting of citizens of the town, and in 1858 was sold to the Seventh-day Baptist Religious Society which afterward maintained and controlled the school until 1881, when the building was sold to the school district and used for public school purposes. M. G. Stillman was the last principal to teach in the academy and the first in graded school.

In 1901, to meet the demands of the growing village and improved methods in educational work, a modern structure was erected, the old building still being used in addition until the present time.

In July, 1911, its death-knell was sounded and the ninth day of April, 1912, its demolition began and a more commodious addition to the high school building is to be erected at once.

A mention of the familiar names of teachers will suggest the high standard which the academy maintained. These were Daniel B. Maxson, Mrs. H. C. Coon, A. C. Spicer, A. R. Crandall, Rev. L. E. Livermore, W. C. Titsworth, Frank Place, O. E. Larkin, J. S. Maxson.

A significant fact, which speaks to the credit of the school, is this: Beginning with 1896, a reunion of old students of the academy has been held each year, with large attendance and unabated interest, many times representatives being in attendance from several different States.

President W. C. Whitford, who was greatly interested in the school, in attendance upon one of these occasions remarked that he considered it remarkable that so long after the school had ceased to exist, the interest in its history should warrant organization and continuances of the reunion. And still the interest continues. The evening before the tearing down of the building began, nearly two hundred attended an interesting memorial meeting.

Surely the work of our old academy schools had a very important part in the early and foundation work for higher education. Bless their memory!

"Men may build more splendid habitations.
They may fill their homes with painting and sculpture,
But they can not buy with gold the old associations."

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SABBATH SCHOOL

LESSON VI.—May 11, 1912.
THE LAW OF LOVE.

Lesson Text.—Luke vi, 27-38; Rom. xiii, 8-10.

Golden Text.—"Thou shalt love thy neighbor as thyself." Rom. xiii, 9.

DAILY READINGS.

First-day, Rom. xii, 9-21.
Second-day, Prov. xxv, 12-28.
Third-day, Luke x, 25-37.
Fourth-day, I Cor. xiii, 1-13.
Fifth-day, Matt. v, 38-48.
Sixth-day, Rom. xiii, 1-14.
Sabbath-day, Luke vi, 27-38.

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

SPECIAL NOTICES

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

The First Seventh-day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in Snow's Hall, No. 214 South Warren Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

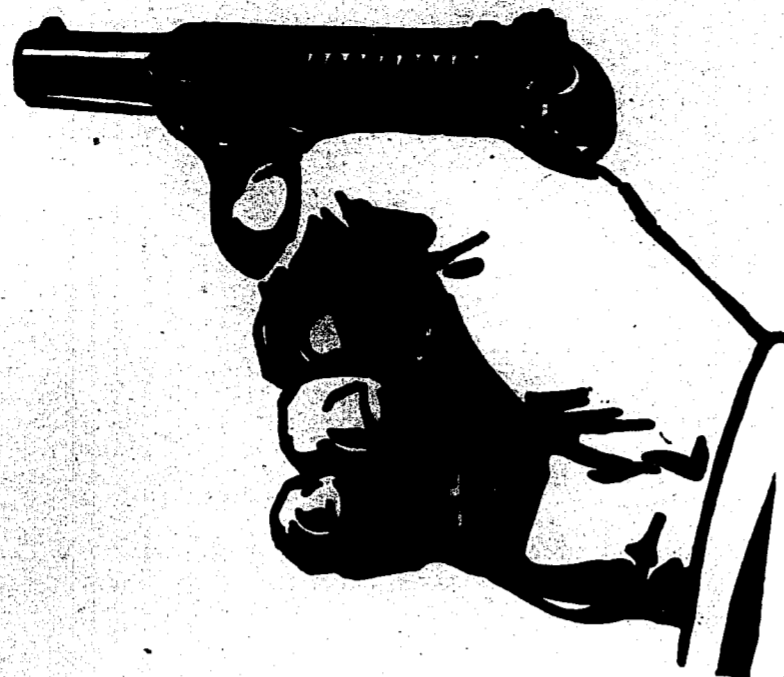
The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, 450 Audubon Ave. (between 187th & 188th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

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

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

The Seventh-day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Rev. D. Burdett Coon, pastor, 136 Manchester St.

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The lowest priced Printer was asked to explain.

His explanation: "Is my price too high? Let me figure it over again and maybe I can find some way to reduce it. I need the work just now, and will be willing to make a close figure, provided you will give me a chance on the rest of your printing. I have special facilities," etc., etc.

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LIFE.

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 And all the young birds build in happy pairs;
 Earth gains new largess from her old despairs,
 And hides her late decay from curious eyes.
 Her dead endeavors quicken and arise
 To work their inborn purpose unawares;
 She will forget that growth has heavy cares,
 And find her mossy verdure no surprise.
 This life—it palpitates with ebb and flow,
 Sometimes on glorious summits close with God,
 Sometimes on desert sands stretched lone and low.
 Fruitful or flowerless, still it sheds abroad
 A radiance that scarce needs the Life to come
 To make me worship it, enraptured, dumb.

—Laura A. Brown.

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