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The **SABBATH VISITOR**, PLAINFIELD
NEW JERSEY

The Sabbath Recorder

A PSALM OF PRAISE.

MRS. M. E. H. EVERETT.

O Lord, at eventime my lips shall praise thee,
When sunset fires on forest altars burn;
Though in a moment's wrath thy hand chastise us,
With everlasting mercies thou wilt turn!

At midnight, Lord, my soul shall wake and praise thee,
When star-lamps fill the vast high arch with light!
A broken heart, a contrite heart I bring thee
And thou wilt give thy child a song at night.

How pure and perfect, Lord, are thy commandments,
Thy law most dear, and sweet thy precepts be;
And all thy promises exceeding precious
Thou hast bestowed upon a waif like me.

—CONTENTS—

EDITORIAL—Read Carefully and Consider Well; A New Seventh Day Baptist Church; The Churches Can't Afford it; Yes, "One More Job Before Conference"	97	WOMAN'S WORK—Miss Burdick Attends Board Meeting	106
EDITORIAL NEWS NOTES—Principles of Christian Citizenship; Poor Macedonia; Holy War; Mexicans and Americans; Protest From Costa Rica; Two Ambassadors Named; The Powers Are Impatient Over Treaty Delays; Nation-wide Campaign Against the Saloon; Sailors to Pay	99-101	Funeral Sermon of George Asher Williams	106
Memorial Board Meeting	102	Education: A Training for Service	108
SABBATH REFORM—Interesting Experience of a Lone Sabbath-keeper	103	Railroad Rates to Conference	121
MISSIONS—Missionary Board Meeting; Treasurer's Quarterly Report	104	YOUNG PEOPLE'S WORK—Hero and Heroines of the Temperance Cause; A Letter; News Notes	122-124
\$100 for the Missionary Society's Debt	105	Home News	124
		DENOMINATIONAL NEWS	124
		SABBATH SCHOOL—A Valuable Report for Bible School Workers; Baseball Scores in a Boys' Class; Minutes of the Sabbath School Board; Minutes of Adjourned Meeting of the Sabbath School Board	125-127
		MARRIAGES	127
		DEATHS	127

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The Sabbath Recorder

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

VOL. 75, NO. 4. PLAINFIELD, N. J., JULY 28, 1913. WHOLE NO. 3,569.

Read Carefully and Consider Well. A New Seventh Day Baptist Church.

On page 81 of last week's SABBATH RECORDER our readers probably saw the resolutions published in the minutes of the American Sabbath Tract Society. Did you read them carefully? If so, you see that they plead for a "wise coöperation" that "promotes economy and increases power" in our denominational work. They affirm that the mission of the "Seventh Day Baptist Denomination, in motive and end, should be thought of as one providentially appointed task;" that "we all need the stimulating influences of enlightening information and of personal appeal" if we are to do our best for the causes we love. I think everybody feels the force of these well-put points; everybody longs to see a revival of genuine interest in our work in all sections of the denomination. Many of the leading workers have come to realize that the overlapping of work in the same fields, carried on by different organizations, is a waste of money and of power, which should be avoided if the best results are to be obtained. They also feel that in so small a denomination, we can hardly be justified in supporting separate field secretaries for each division of our work. And after much careful thought, and after considering the matter in two consecutive board meetings, the members of the Tract Board have given our readers the results of their thinking in these resolutions. We believe that for some time the people of our churches have been thinking in similar lines, and that the time is fast approaching when they will be ready to join hands in such a movement for the good of all. We would like to see some such plan adopted and given a fair trial. The matter is given our readers long enough before Conference to enable them to study the question well and be prepared to act wisely when the time comes. Think about it, pray over it, and may the Lord lead his people to do just the right thing.

There lie before me several letters from Rev. Bishop Schrader, 540 Tenth Street, Oakland, Cal., pastor of a new Seventh Day Baptist church, organized and chartered under the laws of that State. The organization, according to data sent, was perfected June 2, 1913, and the charter was obtained on the thirteenth of that month. Early in June we received a letter from this brother, asking for our literature in behalf of a "people who are interested in your church." The writer said he too "would be pleased to read some of our papers." The letter-head of this communication read as follows: "Primitive Baptist Church, incorporated in California May 20, 1913." In this heading Mr. Schrader was announced as pastor, with Rev. B. F. Schlatter, president, and J. L. Whissen, trustee.
 The literature requested was promptly forwarded, and in about two weeks we received another letter asking for samples of our children's papers and Sabbath-school helps. In response we forwarded samples of the *Helping Hand, Junior Quarterly, the Sabbath Visitor*, and several other booklets giving information regarding our beliefs and our work.
 This second letter had a well-printed letter-head, "Seventh Day Baptist Church," with date of incorporation, names of trustees, and places of meeting. Rev. Bishop Schrader was announced as pastor at Oakland; and Rev. B. F. Schlatter, with address 1430 N. Mira Ave., Los Angeles, was named as pastor in the latter city. The letter-head also states that the church in Los Angeles is represented by Rev. J. G. Davis and wife.
 Upon receiving this letter I wrote for further information regarding these people, asking how they came to the Sabbath, how many there are of them, and for data as to personal history and whatever would be of interest in the case. The reply expressed many thanks for the interest taken in them and also a firm belief in the Sabbath. The writer says they accept everything found

in the literature sent them, and will be glad to coöperate with our people in the work. No data is given as to numbers in this church. Considerable church property is spoken of as being in Los Angeles, Arizona and Texas.

Mr. Schrader's childhood was spent in Dodge Center, Minn. His parents were German Methodists, and he says that he has met several of our ministers. He was deprived of the privilege of an education, having never attended school. Perhaps some of our California friends can tell us more about these converts to the Sabbath, who have adopted our denominational name for their new name.

The Churches Can't Afford It.

A letter from one of our wide-awake pastors, who serves well the flock over which he has charge, says: "Can not go to Conference this year. Am sorry, but don't see how it can be helped."

We suppose the man really can not afford to go and pay his own expenses. With the small salaries received, and growing families to support, most of our ministers would be deprived of the blessing so many appreciate of meeting in the annual councils of the denomination and coming in touch with workers there, if their churches did not help them to go. The pastors can not afford to go, but the churches can not afford to have them stay at home. Every church needs the uplift that would come by having its pastor attend the pentecostal seasons of our General Conferences. Only those who have experienced it can understand how much it means to a pastor to be able to meet with his fellow pastors and with other denominational leaders once a year, and commune with them, and become filled with the spirit of the workers. It gives new courage and a strengthening of ties of brotherhood, both so much needed with the leaders of a small and widely scattered people. It fills the pastor with true zeal for the things that pertain to our spiritual life, places him in touch with the fields needing sympathy and help, and acquaints him with the best plans that have been devised for our success under God, as nothing else can. No other thing quite takes the place of a trip to Conference for our hard-worked pastors, and no church can afford to keep its pastor at home. The

money spent in sending him should bring the church as great returns as any money ever spent for God's cause.

Yes, "One More Job Before Conference."

Don't fail to read Rev. G. M. Cottrell's letter in this paper regarding the Missionary Society's debt. Then get your RECORDER of July 14 and read again the editorial, "Bear Ye One Another's Burdens," on page 51, and Secretary Saunders' appeal on page 53. This will bring the important matter fresh to mind, and, we trust, will prompt to immediate action.

It is to be hoped that several good friends of missions have responded in the same way directly to S. H. Davis, the Missionary Society's treasurer, Westerly, R. I., before this writing. If not, then please hustle up and do it now. We started Brother Cottrell's check for \$100 off to Brother Davis within half an hour after it came to hand, and wish we had a good score just like it to start along in the next mail. We have it within our power to pay this debt in full before Conference assembles, and it will be a shame to allow our board to go there weighed down by this burden, which after all is our burden. We shall have the burden to bear in the end. Then why not do it now and have it out of the way? If the hearts of Seventh Day Baptists are in the work as they should be, and each one does according to his ability, we shall be able to announce in the very next issue of the SABBATH RECORDER that the Missionary Society's debt is all paid and money to spare. But since some may not be wide-awake on this subject, and may need a little time to rub their eyes open and fully realize the great need of acting just now, we'll give them one week more than that to do their part in this good work. So let us hope that surely by the time the *second* issue after this reaches its readers, the glad news may be given out, "The Missionary Board's debt is all paid." Then everybody can go to Conference with a clear conscience and be ready to enjoy the meetings.

Every grain of freedom is more precious than radium, and the nation that throws it away is the most wanton of prodigals.—*David Lloyd-George.*

EDITORIAL NEWS NOTES

Principles of Christian Citizenship.

Fifteen principal countries of the world have been represented in the great Christian Citizenship Convention held recently at Portland, Ore. This was the second conference of this kind, and the attendance was large, ten thousand being reported in the first session, and as many as twenty-five thousand in the closing meeting. Practically every State in the Union was represented, and nearly every moral reform association and great Christian body had representatives there. The convention is spoken of as "epoch making" in its influences and work.

We give below in brief the principles which the convention submitted for the consideration of "all who are interested in advancing civic progress and in Christianizing the social order."

I. For the Church.

The church is here to witness for God and for his kingdom, to teach men the whole will of God, to infuse the religious spirit into all life, and to unite all the people in behalf of righteousness and peace. In the fulfilment of this mission the following things may well claim attention.

1. The witness of the church for righteousness, for justice, for equality, for brotherhood in all the relations of society.
2. Careful instruction of the people in the Christian idea of the state and their social and civic duties.
3. The coöperation of all the churches in the work of personal evangelism, social service and civic redemption.

II. For the Family.

The family is the primary unit of human society, and an important agent in social progress. The church depends upon the family, and exerts its power through it. Civil society is grounded upon the family, and rises or falls with it. By their effect upon family life we may measure the defects in the social order and the evil of social vices. That the family may be preserved and may fulfil its function in the world, the following items are essential:

1. The training of the young in sex hygiene, and the single standard of purity for both sexes.
2. The preservation of the home against overcrowding, unsanitary and immoral conditions—thus guaranteeing health and decency.
3. The provision for each child of an adequate physical, mental and moral training to prepare it for life and citizenship.
4. The education of men and women for marriage and parenthood.
5. The adoption of uniform laws of the highest standard regulating marriage and divorce.

III. For the State.

1. The education of the youth in the principles of Christian morality and good citizenship.
2. The abolition of child labor and the provision for all children of adequate playgrounds.
3. The extension and improvement of juvenile courts and the reformatory system for all prisoners.
4. The proper care and treatment of the defective, the insane, the deaf, the epileptic and the feeble-minded.
5. Strict regulation of the hours and conditions of labor for women to safeguard the physical and moral health of the nation.
6. The protection of workers from dangerous machinery, occupational diseases and mining disasters.
7. The duty of society to make suitable provision for the old age of workers and for those injured in industry.
8. One day's rest in seven for all workers.
9. The principle of conciliation and arbitration in industrial disputes and the creation of proper arbitration boards.
10. The adoption of such a system of taxation as shall destroy monopoly, equalize the burdens of society and secure to every person the equity of adequate advantages in life.
11. The conservation and control of all the resources of the earth in the interest of all the people.
12. Such action as will eliminate the social and moral wastes caused by alcohol, opium and other habit-forming drugs.
13. The suppression of prostitution.
14. The cleansing and prevention of city slums.
15. The abatement and prevention of poverty, sickness and crime.
16. Profit-sharing and labor copartnership leading to full industrial democracy.

IV. For International Relations.

1. The recognition of the fact that nations are moral agents, having a moral responsibility, and should hence be guided in their political, national and international relations by the principles of Christian morality.
2. The submission of all questions of international dispute to an international court of arbitration and award, thus making possible the disarmament of all the nations.
3. The acceptance by the nations of the principle that they who are strong should bear the infirmities of weaker peoples, thus rendering the impact of Christian nations upon non-Christian nations helpful and not destructive.
4. The concerted action of all the Christian powers in the suppression of international trade in alcohol, opium, and unclean literature, and all other things that are socially and morally destructive.

Poor Macedonia!

Time after time since the days of Philip of Macedon, Macedonia has been the scene of fierce conflicts and her land has repeatedly been deluged with blood. History is repeating itself in more respects than one. Like the Crusaders after bat-

ting with the Turks, so the allies have turned upon each other and seem bound to eat each other up, and old blood-stained Macedonia is doomed to be the battleground. It is too bad! The three nations fighting there have each long had many citizens dwelling in Macedonia, and because so large a portion of the inhabitants naturally belong to Greece, Servia and Bulgaria rather than to the Turks, it is natural for each of these nations to make a rush for territory there.

Probably the whole trouble is due to the intrigues of wily statesmen both of Turkey and Auto-Hungary, who, it seems, did all they could to head off a satisfactory settlement of the Balkan disputes, to the end that the allies might do just what they are now doing—destroy each other.

There are no reporters at the seat of war, hence all reports, coming as they do from the capitals of each nation, must be colored to suit their purposes. It is therefore almost impossible to get reliable news as to how things are going. One thing seems certain. The allies are losing more men fighting each other than they lost during the war with Turkey.

Holy War.

The leader of the rebels in the independent state of Oman, southern Arabia, has declared a holy war against the sultan of that province. The rebels have already won several victories over the sultan's troops and Muscat, the capital, a city of 60,000 inhabitants, is reported to be in danger of falling into their hands. Great Britain is sending war-ships to guard British interests there.

Mexicans and Americans.

On receipt of an anonymous letter threatening to blow up the United States embassy in Mexico, and after many demonstrations of hatred toward the Americans, with many Mexican newspapers openly encouraging the anti-American sentiment, our Ambassador, Henry Lane Wilson, made a strong protest to the Minister of Foreign Affairs against any further demonstrations of the kind. Things had reached the point where something had to be done. Since that time President Wilson has called our Ambassador home for consultation, in order that he may know more perfectly the real situation before any action is taken.

Some foreign powers have urged the United States to recognize the Huerta government in Mexico, but the charges against Huerta as the murderer of Madero, and his utter inability to control the country, make it out of the question for the United States, as yet, to extend recognition to such a man. It looks now as though Huerta's rule would be short.

Protest From Costa Rica.

In view of the prospects for the proposed treaty with Nicaragua by the United States for exclusive perpetual right to build a new interoceanic canal, the government of Costa Rica has put in a vigorous protest against such treaty, on the ground that Costa Rica has a claim to jurisdiction over a part of the San Juan River. Control of this river is necessary for canal purposes, and Secretary Bryan is so impressed with the justice of Porto Rica's claim that some modification of the treaty to satisfy it will likely be made.

Two Ambassadors Named.

President Wilson has sent to the Senate the name of James W. Gerard, of New York, for Ambassador to Germany, and that of Joseph E. Willard for Ambassador to Spain.

The Powers Are Impatient Over Treaty Delays.

According to published reports, the representatives of European powers in Washington are quite exercised over the delay in the Senate to ratify treaties proposed by the Administration; and the indications are that there may be some trouble for the Administration if the matter does not soon receive attention.

There are seven treaties now before the Senate Committee on Foreign Affairs, and since the hitch in the treaty of arbitration with Great Britain no attempt seems to have been made to secure action on the treaties on the senate calendar and in the files of the committee. The treaty with France received prompt attention toward the close of the last administration. Now Italy wonders why her treaty is being held up with no apparent cause and is seeking an explanation. Great Britain and Japan are equally at a loss to know why any distinction should be made between themselves and France, and diplomatic inquiries are being made.

Nation-wide Campaign Against the Saloon.

"A saloonless United States in 1920" is the motto adopted by the great International Christian Endeavor Convention recently held in Los Angeles, Cal. This convention was attended by about 13,000 delegates from all parts of the Christian world. A chorus of 900 voices furnished the music. Francis E. Clark, founder of the Christian Endeavor societies, presided. It means something for such a convention of Christian workers to organize a nation-wide campaign against the liquor traffic. With the Anti-Saloon League, the United Christian Endeavor societies, and other great temperance organizations united in such a campaign, no wonder the liquor interests are becoming alarmed. We certainly hope the year 1920 will see the hopes of the Christian Endeavor Convention fully realized.

Sailors to Pay.

In Seattle, Wash., on July 18, a chapel of the Salvation Army was badly wrecked by a mob, under the impression that it was a reading-room of the Industrial Workers of the World. When the sailors of the Pacific reserve fleet discovered the mistake they decided to pay the Salvation Army people for their losses and immediately started a subscription to raise the money.

Two other places were wrecked which belonged to the socialists, and the bills for these were sent to the city officials for adjustment.

The rebellion in China seems to be growing more serious every day. The southern provinces are revolting and armies are being mobilized against the Peking government. Evidences are not wanting to show that Japan is much interested, and it is feared that she is influencing the Southerners against the Yuan Shih Kai government. There is some encouragement in the report that General Chang Hsun, an old-time commander, had decided to take a stand with his soldiers against the rebels, and to fight for Yuan Shih Kai. It is to be hoped that the splendid work of the Chinese in founding a republic will not be in vain.

Prof. Paul S. Reinsch of the University of Wisconsin has been appointed by President Wilson to the post of Minister to China. This is regarded as a specially

good choice, since Mr. Reinsch is a student of Chinese affairs, and has had experience in diplomatic matters, as delegate to the Pan-American Conference in 1906.

The famous Pisa Leaning Tower is reported to be in danger of falling, so that all tourists have been excluded from it. The reports of a commission appointed to investigate its condition are alarming, and the Italian Government is being urged to take energetic steps to prevent its falling. The increasing tendency to lean still further within a few months has resulted in this action.

The success of the parcels post has exceeded all expectations, and the people have taken to it in a wonderful way. After the trial of six months the system has worked so well that the limit of weight to parcels carried is to be increased to twenty pounds instead of eleven, and the rates in the first and second zones are to be materially reduced.

Rear-Admiral Thomas T. Caswell of Annapolis, Md., died at the Weekapaug Inn, in Rhode Island, on July 9. He had spent the summer there for several seasons. For two or three weeks he had been seriously ill. The remains were taken to Annapolis for burial.

Former State Senator Stephen J. Stilwell of New York, convicted of bribery, was placed in Sing Sing Prison on July 15, where he must serve a sentence of not less than four years nor more than eight. He is now known by the number of 63,595.

Plans have been filed for an annex to the Metropolitan Museum of Art in New York City, to cost \$500,000. This addition is to hold the famous collection of antiques left by the late J. Pierpont Morgan. The new building will have a frontage of 347.1 feet on Fifth Avenue. This will give the entire museum a frontage of almost 998 feet.

"Though my excuses satisfy myself, they still must undergo God's scrutiny; and they must be well grounded to do that."

"If a saloon is a good thing, why charge it such a heavy license?"

Memorial Board Meeting.

The fourth quarterly meeting of the Trustees of the Seventh Day Baptist Memorial Fund, for the year 1912-13, was held July 13, 1913, at the office of the Treasurer, J. A. Hubbard, at 10 a. m.

Trustees present: D. E. Titsworth, Vice-President, in the chair; J. A. Hubbard, W. M. Stillman, J. D. Spicer, Stephen Babcock, Orra S. Rogers, W. C. Hubbard, and Accountant Asa F. Randolph.

Minutes of the April meeting were read.

Correspondence was received from L. H. Towne re H. W. Stillman Estate. The Secretary reported that a warranty deed covering all the remaining unsold real estate vested in this Board under the will of the late Henry W. Stillman of Edgerton, Wis., had been prepared by Horace McElroy of Janesville, Wis., an attorney and abstractor of long experience, approved by our attorney, and the papers executed conveying same to Geo. M. Underhill of Edgerton, Wis., for \$4,000 cash. Mr. Underhill also pays one half the cost of abstract and deed.

It was voted to forward \$500 to the Haarlem (Holland) Seventh Day Baptist Church through Brother G. Velthuysen, to enable the brethren to repair their edifice. This is in accordance with a request from Brother Velthuysen, dated June 11, 1913.

The report of the Finance Committee showing changes in securities was read and an abstract ordered on record.

The quarterly report of the Treasurer was read, and having been audited was ordered on file.

The annual report of the Treasurer was read, and having been examined and found correct, was adopted.

The Secretary's annual report was read, as follows:

To the Seventh Day Baptist General Conference:

The Trustees of the Seventh Day Baptist Memorial Fund respectfully report that the funds entrusted to them are kept fully invested, and reinvested, in first bond and mortgage security on improved real estate, mostly in the city of Plainfield, and vicinity, conservatively valued, and at a good rate of interest.

The total endowment funds in their hands amounted at the close of the fiscal year to \$475,024.05, an increase of \$329.65 during the year. During the past few days the remainder of the Henry W. Stillman property has been sold for \$4,000.

The gross earnings received on the fund for the year amounted to \$28,237.11.

The Treasurer's report showing in detail the receipts and disbursements for the year is appended, and together with a descriptive list of all securities, showing the amount of the loan, the value of the security, the description of the property and the rate of interest. In many cases the rate of interest has been raised from 5½ per cent to 6 per cent beginning July 1, 1913.

The Board as at present constituted consists of Henry M. Maxson, President; David E. Titsworth, Vice-President; Joseph A. Hubbard, Treasurer; William C. Hubbard, Secretary; William M. Stillman, Attorney, and Joseph D. Spicer, Stephen Babcock, Orra S. Rogers, Trustees.

Our Co-Trustee, Charles Clarence Chipman, passed from this life to the life everlasting January 20, 1913. He had served on this Board eight years, bringing to its councils a ripe judgment, a consecrated efficiency and an intense loyalty which made him a valued worker. We desire at this time to record a minute expressing the confidence and love in which every member of the Board held our late brother.

Mr. George L. Babcock was this day elected a member of this Board to fill the unexpired term of the late C. C. Chipman. The terms of Joseph A. Hubbard, David E. Titsworth and William M. Stillman as Trustees expire this year.

Respectfully submitted on behalf of the Board, and approved by them this thirteenth day of July, 1913,

WILLIAM C. HUBBARD,
Secretary.

The Discretionary Funds were by vote appropriated as follows:

From Geo. H. Babcock Fund: \$200 to Seventh Day Baptist Education Society for Alfred Theological Seminary, and \$793.25 to Salem (W. Va.) College.

From Henry W. Stillman Fund: \$100 to Seventh Day Baptist Missionary Society, \$100 to American Sabbath Tract Society, and \$377.68 to Milton (Wis.) College.

One hundred copies of the annual report of the Secretary and Treasurer were ordered printed for distribution at Conference.

On motion duly made and seconded George L. Babcock was unanimously elected a Trustee to fill the unexpired term of the late Charles C. Chipman.

Minutes read and approved.
Board adjourned.

WILLIAM C. HUBBARD,
Secretary.

If you stand half a mile off from a man and throw the Gospel at him, you will miss him, but if you go close to him and lay hold of him, giving him a hearty grip of the hand, and show that you have an affection for him, you will, by God's blessing, lead him in the right way.—C. H. Spurgeon.

SABBATH REFORM

Interesting Experience of a Lone Sabbath-keeper.

I do not remember the time when Jesus was not a distinct Person and Presence to me. As far back as I can remember he was a sharer in all my childish pleasures and trouble, was companion and friend.

Neither do I remember the time when the Seventh-day was not kept as the Sabbath; we were taken to church and taught to observe the true Sabbath.

In this atmosphere I grew to girlhood, and during revival services held in one of our small churches, made a public profession of my faith, was baptized, and united with the church.

In the course of a few years I met and married my husband, who was not a Sabbath-keeper. We had had some conversation on the subject of our difference in belief, but agreed to disagree.

My new home took me entirely away from all Sabbath interests and friends. For a time I tried to keep what I felt was the true Sabbath, but with no one to take an interest or give me any help I soon grew careless and began to attend Sunday churches, although I felt that Sunday was not the day God had given and must confess to having had a feeling of guilt whenever I failed to observe the Seventh-day. I soon grew indifferent from not paying heed to the "still small voice."

Then my husband was "called hence" and I was left to face the world and this question as best I might.

For five years I persisted in my disregard for the Sabbath. I was never satisfied; I could not get away from the conviction that I was not doing right.

On my return to Sabbath-keeping communities I would shun the services and any discussion on this tender point. I allowed no hint of my struggle between right and wrong to escape me and I do not believe any one realized what I was facing at this time.

Things went on in this way for some time, when I met again a friend who had known me as a girl. While she was not a Seventh Day Baptist she was a Sabbath-keeper. Her plain-spoken words presented

the matter in a new light and I began to ask myself the questions, "Can I afford to fritter my life and talents away in this fashion? What does God want me to do anyway?"

Then came the last severe struggle, when I persisted in my way feeling I was wrong but unable to overcome my pride.

At last, weary of the contest, I shut myself up with God and praying for light, told God I was ready to do what he wanted me to do and "not my will but thine."

Such a sense of peace and quiet happiness came to me! The Sabbath seemed so sacred, such a beautiful symbol of God's love and care. There was no more struggle; it was so easy to sever my relations with the First-day people and ask to be allowed to reunite with our own people, so much quiet happiness and peace filled my heart and life.

God has blessed me. He has been so near and there has come the precious sense of his nearness, to which I was a stranger so long.

O you who are parents, faint not, be not weary, hold up the banner of the cross, be faithful to your belief, lead the little ones to know the joy and happiness that come from obedience to God's commands. Though they may wander, who can say the memory of these things will not remain with them and bring them back to him and his holy Sabbath?

A LONE SABBATH-KEEPER.

Pastors and Conference Delegates, Do Not Overlook This.

Pastors and church clerks will please send the names of any intending to come to Conference to me at the earliest possible date. We desire the names so that we can have homes prepared for all delegates. Please do not fail to comply with this request.

The Brookfield church will have an agent at both Binghamton and Utica on Monday, August 18, to meet and assign all delegates homes before reaching North Brookfield, "in order to avoid the rush." Look out for your agent. He will be labelled, "Brookfield."

Fraternally,
PASTOR W. L. DAVIS,
Chairman Local Committee.

Brookfield, N. Y.

MISSIONS

Missionary Board Meeting.

The Board of Managers of the Seventh Day Baptist Missionary Society held its regular session in Westerly, R. I., Wednesday, July 16, 1913, at 9.30 a. m., President Clarke presiding. Members present: Wm. L. Clarke, E. B. Saunders, S. H. Davis, G. B. Carpenter, P. M. Barber, H. C. Van Horn, A. G. Crofoot, C. A. Burdick, J. H. Austin, J. A. Saunders, C. H. Stanton, G. B. Utter, A. S. Babcock.

Visitors: Rev. T. L. M. Spencer, James H. Waite, Arthur Mills, Donald Loofboro, James G. Waite, Mrs. O. U. Whitford, Mrs. Allen C. Whitford, Mrs. A. N. Crandall, Dr. Anne L. Waite, Mrs. J. E. Burdick, Mrs. Howard Langworthy, Mrs. Chase Loofboro, Mrs. Laura Witter, Mrs. Everett E. Whipple, Miss Mildred Saunders, Mrs. Joseph Whipple, Mrs. H. C. Van Horn, Mrs. C. H. Stanton, Horace L. Crandall, and others.

Prayer was offered by Samuel H. Davis. Minutes of last meeting were read and approved.

The quarterly reports of the Treasurer and the Corresponding Secretary were approved and ordered recorded.

The Treasurer presented his annual report for the Conference year, which was approved.

It was voted that the receipts from the sale of land at Waterloo, Iowa, amounting to \$1,300, now in the General Fund, be placed in the Permanent Fund.

The Corresponding Secretary calls attention to the critical illness of the Rev. Lewis F. Randolph, for many years a constant and interested worker with the Board; and the Rev. Clayton A. Burdick led in special prayer in behalf of Brother Randolph and his family.

The annual report of the Corresponding Secretary was presented and approved, and it was voted that, together with the report of the Treasurer, it be the report of the Board of Managers to the Seventh Day Baptist Missionary Society.

The Corresponding Secretary was instructed to have 400 copies of said report printed for distribution.

The afternoon session opened with prayer by the Rev. E. B. Saunders.

Doctor Waite presented some plans which had been considered, looking toward better hospital equipment at Lieu-oo, China.

The Rev. T. L. M. Spencer, a Sabbath-keeping missionary at Georgetown, British Guiana, South America, was present and was invited to address the meeting. Brother Spencer informs us that there are several hundred Sabbath-observers in and about Georgetown, some of whom, like himself, are in full sympathy with Seventh Day Baptists.

Upon uniting with our people he plans to work first in the city of Georgetown before going out much into the country where there are great possibilities.

It was voted to appropriate at the rate of \$50 per month for the remainder of the year 1913 for the support of a mission at Georgetown, British Guiana, and the Rev. T. L. M. Spencer was invited to take the charge, reporting monthly to the Board.

It was voted to appropriate from the Ministerial Fund \$100 to aid Brother Ira S. Goff in further preparation for the gospel ministry.

It was voted to continue the appropriation for work of the Rev. J. A. Davidson during the remainder of the year 1913.

Reports and correspondence were received from D. B. Coon, G. W. Hills, A. L. Davis, F. J. Bakker, A. E. Main, L. F. Hurley, J. A. Davidson and others.

Adjourned.

WM. L. CLARK,
President.
A. S. BABCOCK,
Recording Secretary.

Treasurer's Annual Report.

From April 1, 1913, to July 1, 1913.

S. H. DAVIS, *Treasurer,*
In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY.
BY MONTHS.

<i>Dr.</i>	
Cash in treasury April 1, 1913	\$1,005 77
Cash received in April	\$4,546 97
Cash received in May	414 09
Cash received in June	2,695 41
	7,656 47
	\$8,662 24

<i>Cr.</i>	
Expenses paid in April	\$1,590 46
Expenses paid in May	563 08

\$100 for the Missionary Society's Debt!

DEAR BROTHER GARDINER:

One more job before Conference! In response to Brother E. B. Saunders' article that I have just been reading in the RECORDER, giving the amount of the Missionary Society's debt at \$2,500, here is one twenty-fifth of it. Where are the other 24, or 50, or 100 men, that will pay the balance? Now is the time for the automobile and yacht buyers to speak up. Now is the time for the "\$200 to \$500 a month" men to divide up their easy-made money. I am not going to appeal, am not going into this campaign. I guess that is Brother Gardiner's exclusive privilege. I am simply going to drop my \$100 check into the basket and pass on, and make room for the rest.

I had no more idea, gentle readers, of doing this thing, than you have had, until this week's RECORDER came. I thought I had already done about my full duty. During the past Conference year I have taken upon myself the entire support of one man—the general field secretary of the lone Sabbath-keepers, including all expenses. I have helped on the Shanghai building, the Tract Society's debt, Salem College debt, and still much more the Milton College debt, and I supposed that would last me, at least till Conference time. I tell it not boastfully, but thankfully, that I have been able to help all these causes, and guess the Lord has blessed me during the year because I have honored him with his substance.

So, Brother Gardiner, please allow me to pass this check along through your hands to the Missionary Society, and get it out of my system as soon as possible.

I trust scores of others will be affected in the same way during the coming month.

Sincerely,
G. M. COTTRELL.

Topeka, Kan.,
July 7, 1913.

Small Harold complained of having a fever and persuaded his mother to let him stay at home from school. Later he asked permission to go out and play.

"Why, I thought you had a fever, Harold?" she said in reply.

"So I have, mamma," he explained; "but it's the baseball fever."—*Chicago Daily News.*

Expenses paid in June	5,752 83
Balance in treasury July 1, 1913	\$7,906 37
	755 87
	\$8,662 24

BY CLASSIFICATION.

Cash Received.

General Fund (including balance brought forward and \$9.16 from Roanoke Church to be turned over to the other boards)	\$2,392 82
China field	357 79
African field	143 55
Other fields	110 25
Contributions received for Tract Society	12 66
Fisher Legacy	3,480 00
From E. B. Saunders, rebate on mileage	5 28
From E. B. Saunders, supplying pulpit	2 50
From Tract Society, for one-half of E. B. Saunders' March expenses	22 98
Life Membership	50 00
Income from Permanent Fund	1,220 07
Loans	500 00
Interest from bond coupons	100 00
Income from Memorial Board	124 69
Debt Fund	139 65
	\$8,662 24

Disbursements.

Corresponding Secretary	\$ 325 12
Churches and Pastors	1,335 83
China field	967 50
African field	000 00
Java	75 00
Holland	75 00
Denmark	75 00
Italian appropriation	69 00
Tract Society, for contributions	17 95
Work at Grand Marsh field	18 33
To Joint Committee expenses	6 40
To expense in putting up New Era church bell	20 00
To Sabbath School Board	1 30
To S. D. B. Education Society	2 77
Exchange	50
Interest on notes	54 67
Payment of loans	1,300 00
To loan of Fisher Legacy on mortgage	3,480 00
Treasurer's expenses	82 00
	\$7,906 37

Balance in treasury July 1, 1913	755 87
	\$8,662 24

Bills payable in July, about	\$1,000 00
Notes outstanding	2,500 00

Little Mary went into the country on a visit to her grandmother. Walking in the garden, she chanced to spy a peacock, a bird she had never before seen. She ran quickly into the house and cried out:

"O grandma, come out and see! There's an old chicken in full bloom!"—*Exchange.*

WOMAN'S WORK

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

Christ wants the best. He in the far-off ages
Once claimed the firstlings of the flock, the
finest of the wheat.

And still he asks his own with gentlest pleading
To lay their highest hopes and brightest talents
at his feet.

He'll not forget the feeblest service, humblest
love;

He only asks that of our store we give him
The best we have.

Christ gives the best. He takes the hearts we
offer

And fills them with his glorious beauty, joy
and peace.

And in his service, as we're growing stronger.

The calls to grand achievements still increase.
The richest gifts for us on earth or in the heaven
above

Are hid in Christ. In Jesus we receive
The best we have.

And is our best too much? O friends, let us
remember

How once our Lord poured out his soul for
us,

And in the prime of his mysterious manhood
Gave up his precious life upon the Cross.
The Lord of Lords, by whom the worlds were
made,

Through bitter grief and tears, gave us
The best we have. —Sel.

The editor of this department wishes to
thank her RECORDER friends for the many
expressions of sympathy that have come
to her during the past few weeks. The
kindly words have been a help to her.

She also wishes to express her apprecia-
tion of the many kindnesses shown her by
her coworkers on the board, through whose
efforts the work of this department was
carried on during those weeks.

Mrs. Babcock, upon whom fell the work
of securing the articles for Woman's
Work, has written an article telling of Miss
Burdick's visit in Milton. You will be glad
to read it.

Miss Burdick Attends Board Meeting.

MRS. METTA P. BABCOCK.

The meeting of the Woman's Board on
the early afternoon of July 6, at the home
of Mrs. S. J. Clarke, will long be remem-
bered with pleasure by all who were in at-

tendance because of the presence of Miss
Susie M. Burdick.

After the usual necessary order of bus-
iness, Miss Burdick talked of her work in
the Girls' School in Shanghai, in which
the Woman's Board is especially interest-
ed. The way in which she described the
different girls of the school, calling them
by name, and giving characteristic illus-
trations of their ways, showed the earnest-
ness of her love for them, and made the
mission work seem very real to her listen-
ers.

Later in the afternoon the members of
the board, and visitors, adjourned to the
home of Mrs. W. C. Daland, where more
than fifty women of Milton and Milton
Junction met Miss Burdick informally on
the beautiful lawn, and listened eagerly
while she spoke for more than an hour of
the schools in China, answering all ques-
tions as to customs, habits, and manners
of the Chinese in dress, living, etc., giving
incidents as illustrations.

Miss Burdick, herself, seemed much im-
pressed with the rapid progress of mission-
ary work in China during the past few
years, and spoke with feeling of the change
that has recently come to some of her own
pupils through their full acceptance of the
Gospel of salvation from sin.

Funeral Sermon of George Asher Williams.

REV. D. D. TALLMAN.

Wherein shall go no galley with oars,
neither shall gallant ship pass thereby.—
Isa. xxxiii, 21.

The message of this text is the message
of freedom of the life eternal. The galley
slave is a thing of the past. Never again
under the light of Christian civilization
shall slavery be tolerated. Slavery is as-
sociated with ignorance and darkness. The
spirit of liberty and freedom is a thing of
the day.

Ignorance, darkness, slavery, sin. Jesus
came into the world to throw a flood of
light upon the whole earthly scene with its
chaos and misery occasioned by the slavery
of sin. He came to set at liberty those
who were bound, and to set the captive
free.

Sin is associated with the earthly exist-
ence. Into the abode of the Spirit nothing
that defiles or destroys shall enter. Sin

binds men in slavery, and slavery literally
crushes men. "Wherein shall go no gal-
ley with oars, neither shall gallant ship pass
thereby."

All pride and pomp, all earthly show
shall have no place in that "land that is
very far off." "The glorious Lord will
be to us a place of broad rivers and
streams." No gallant ship propelled by
the suffering slave. No tyrant in com-
mand sails on those streams in search of
plunder and war.

But what about the character of the in-
habitants of that land?

"He that walketh righteously, and speak-
eth uprightly; he that despiseth the gain of
oppressions, and shaketh his hands from
holding of bribes, that stoppeth his ears
from hearing of blood and shutteth his eyes
from seeing evil; he shall dwell on high:
his place of defence shall be the munitions
of rocks; bread shall be given him; his
waters shall be sure" (vs. 15, 16).

What a picture of peace and protection
and plenty! No more war, slavery, tyranny,
bloodshed, deceit, violence, and sin;
and if we add the picture of Revelation,
no sorrow, no suffering, no tears, nothing
that defiles or makes a lie shall enter there.

But let us go on with the picture. "The
Lord is our judge, the Lord is our law-
giver, the Lord is our king; he will save
us" (v. 22). This settles forever the
righteousness or unrighteousness of judg-
ment. No human juries to deal with, no
dishonest, scheming lawyers convicting in-
nocent men for bribes. No faulty wit-
nesses, no faulty human judgments, no
convicting on circumstantial evidence, which
is often dead wrong. The Lord is our
judge in that land that is very far off.

"THE LORD IS OUR LAWGIVER."

How different it will be from earth.
Perfect law is the law of the Lord.

How our brother hated the injustice of
some of our laws, especially where they
worked against the poor and unfortunate
—the weak ones in the great human fam-
ily. How he hated the oppression and the
tyranny of some of the great business en-
terprises of the day, grinding their gain out
of child labor for dividends. I have seen
him with tears in his eyes when he could
scarcely speak, thinking of some of the
things tolerated in our land today that are
next to slavery. How he hated the sa-
loon with the system it serves, and how his

heart ached over the sin and the misery it
brings to the race. A deep sense of justice
was a marked characteristic of his life.
How he will glory in the righteous law of
the Lord.

"THE LORD IS OUR KING."

"All kings shall bow down before him
and all nations shall serve him." Under
his reign in the New Jerusalem, the city
of eternal peace, the inhabitants shall
honor him and serve him in righteousness.
Under his righteous reign they shall speak
uprightly. "He that dwelleth in the secret
place of the Most High shall abide under
the shadow of the Almighty."

"HE SHALL SAVE US."

Not my perfection, not my righteousness,
but his grace shall be sufficient, his right-
eousness imparted unto us. "By his stripes
we are healed." The Lord shall be our
"shield and buckler," our "strong tower"
—of whom shall we be afraid?

"THE LAME SHALL TAKE THE PREY."

How different from earth! The mighty
men of blood and war shall have to stand
aside while the lame, the unfortunate, the
crippled ones shall receive the first consid-
eration. Think of it—is it not like the
great, loving heart of our Lord? "The
lame shall take the prey."

Finally, "The inhabitant shall not say, I
am sick" for

THERE SHALL BE NO SICKNESS

in that city. Former things shall have
passed away and all things shall have be-
come new, in that city far away.

We look to that city today with a new in-
terest; it is not so far away now. One
more of the dear friends of earth has taken
residence there. Listen, friends: "The
people that dwell therein shall be forgiven
their iniquity."

Oh, what a message of peace when the
great Lawgiver, the Judge, the King in that
city shall say, "Not guilty." "Enter thou
into the joy of thy Lord." No galley here
with oars, no gallant ships, no tyrants, no
slavery in this city—the New Jerusalem—
the Home of the Soul.

Harmless mirth is the best cordial
against the consumption of the spirit;
wherefore jesting is not unlawful, if it tres-
passeth not in quantity, quality, or season.
—Thomas Fuller.

Education: A Training for Service.¹

CORLISS FITZ RANDOLPH.

A thousand years ago, there swept out of the chilling regions of the north, down along the coast of Scandinavia, across the waters of the German Ocean, from the land of the Vikings, a mighty fleet of upwards of 700 vessels and 40,000 fierce warriors, whose flag-ship, named the Dragon, was fashioned from ancient oaks that had defied the icy blasts of the storm-swept mountains where they grew, into the form of a dragon, flying a single cross-rigged sail of immense sweep and ornamented with broad stripes of brilliant blue, scarlet, and green, equipped with half a hundred pairs of oars, some thirty feet in length, and manned by at least four stalwart seamen to each oar. The huge dragon's head at the prow was covered with shining gold, and the stern, ending in a dragon's tail of corresponding proportions, was ornamented in a similar manner. The Dragon alone carried a crew, 700 strong. Each soldier bore a shield which reached from above the head well down toward the knees, and protected all the vital parts of the body. With their shields, their owners had constructed a border all around the outside of their ship, by hanging them in a row at the top of the hull, so that they overlapped each other, alternating yellow and black, and presenting a highly picturesque appearance. The other vessels of the fleet, though smaller, were similarly constructed and similarly equipped, and as their crews bent to their oars or set the bellying sails, they chanted their ancient *Sagas*, reciting victories of the past and the glories of other days; or they sang of the mighty Thor and the all-powerful god, Odin,—the long-bearded Thunderer, Father of Victory, God of Hosts, and Father of All. As the chorus of 40,000 lusty voices, commingled with the strains of a thousand harps, was caught on high by the swift winds that bore them on their martial way, they were all blended into one mighty, exultant pæan of confident victory in impending mortal conflict, such as to mock the merciless clamor of hungry ocean's roar in her most threatening mood.

On the foredeck of the imposing Dragon,

¹ Doctor's Oration delivered at the Commencement of Salem College, June 12, 1913.

stood the commander of the fleet, of giant stature and kingly mould. Across his massive forehead ran an ornamental gold band, set with gems as flashing and as priceless as ever graced the diadems of the far-famed rulers of Golconda. His long, yellow hair, fair as mellow sunshine, fell upon his broad shoulders, and his full beard, tawny as a lion's mane, dropped half way to his girdle. His face and hands were bronzed from long exposure to storm and wind. His eyes, a deep, dark blue, in whose depths lurked smouldering fires of passion, gave token of a determination and will that brooked no defeat; while through his veins coursed a torrent of such life-giving blood as irresistibly impels the victor of a thousand bloody battles to plunge into a final struggle of life and death.

He was clad in bright-blue knee-breeches, with gold-embroidered shoes, made from walrus-skin, that reached more than half way to his knees. The intervening space between the shoe-tops and knee-breeches was covered with heavy bands of richly colored silk. About his body was a shirt-like garment of red silk, with long sleeves, which fell below his girdle and effectually concealed the indispensable coat of mail. At his side hung a long broadsword of shining, highly-tempered steel, thickly encrusted with silver ornaments, but, withal, betokening many a deadly encounter. Over all, was thrown a heavy fur cape, lined with velvet of a royal purple hue, which reached to his shoe-tops, and was fastened at the throat with a richly engraved golden clasp.

At his feet lay a battle-axe of such size and weight as might well try the strength of the arm of Hercules himself.

Thus he stood, bareheaded, the wind playing with his hair, with his arms folded tightly across his chest, and buried in thought, contemplating, with a certain supreme satisfaction, his vast fleet of battle-ships, followed in their wake by several hundreds of transports, bearing supplies of food, tents, horses,—everything required to equip and sustain so mighty an army on land and sea for months. Not Solomon with all his train of oriental splendor; nor Alexander, conqueror of worlds; nor Julius Cæsar, builder of empires; nor Napoleon Buonaparte, who made a chess-board of the continent of Europe and pawns of her crowned heads, ever saw

such a martial display. Not all the galleons of Greece, nor all the ships that sailed the Spanish Main, nor yet the Invincible Armada, ever presented such a display of naval power, moving with so irresistible a sweep, and pregnant with as far-reaching possibilities.

This was Hrolf, or Rollo, the last of the Vikings, going forth, primarily to make war upon the ancient Gallic domains of imperial Cæsar, but in reality to set in motion forces that were to persist with an accelerating momentum for a thousand years, and bear manifold blessings to untold generations.

As he stands in silent meditation, we may not know how far the Muse of History has unrolled her tempting scroll to his impatient eyes, nor how far his prevision may have penetrated the misty prospect before him. To what extent his ambitions may have been luring him to world-conquest, it will probably never be given us to know.

The picture here sketched is realistic to the last detail. The Bayeux Tapestry, the *Sagas*, and the ruins of the long, fleeting dead past, with their runic inscriptions, and their mute, material evidences of the life and warfare of this people, bear ample testimony of that fact. But of possible Napoleonic dreams of this heathen demigod as he fares forth to war, history is either strangely silent, or answers back in accents of hollow mockery.

Yet, upon a shred of the tottering imperial realm which Charlemagne had erected from the dying embers of the Gallic Roman Empire, this pagan barbarian, of such giant physique that no horse could be found powerful enough to carry him, saturated with the spirit of the Norse theology of Thor and Odin, was to found yet another empire, dedicated to Christianity, in spirit as in letter, to law and order, as well as life, liberty, and the pursuit of happiness, and singularly free from avarice and dishonesty, whose national life was to endure throughout an entire millennial epoch and then enter upon another with a virility and spirit of perseverance such as to augur prosperity for its future too.

He was projecting himself into western European civilization about the beginning of the period known in the history of learning as the age of *Scholasticism*. A little

more than a century before, Charlemagne had established monastic schools in France and made what was probably the first attempt in the history of the world to provide universal free primary education, and to establish free higher schools. This spirit the new ruler speedily caught, and transmitted to his successors.

About a century and a half after Hrolf had established himself in that part of France that came to be known as Normandy, his grandson in the seventh generation of descent, William the Conqueror, accompanied by his immediate family, besides his uncles, cousins, and others of his numerous kindred, crossed the channel which divided Normandy from the southern part of England, crushed the English army under Harold, killed their leader at the Battle of Hastings, and reorganized the government of the newly conquered soil.

Scarcely was the celebrated Domesday Book engrossed, before schools and universities sprang up. The two great ancient universities of Cambridge and Oxford were founded under Norman influence; and between the Conquest and the death of King John, there were established five hundred and fifty-seven schools in England. The spirit of education marked the Conqueror's family circle no less than the state. His son, Henry Beauclerk, possessed a liberal education; so did Henry II. as well as his three sons, of whom Richard, the eldest, was a poet.

Now awoke the genius of religious and political freedom. In the veins of Robert the Bruce, liberator of Scotland, ran the blood of this Viking king; and when the Puritan Reformation arose in England and the Pilgrims, after a career of varying fortune in a foreign land, finally found rest on the bleak shores of New England, there, too, was found the fruit of the loins of the regal Norseman; and when, after a hundred and fifty years more had passed away and Lexington, Concord, and Bunker Hill called for a military leader of giant stature to lead the Colonial armies in their struggle for freedom from oppression, it was another descendant of the royal giant of the north that heard the cry and rode away from his peaceful Virginian plantation to lead to victory a people who were to found another government, which in the short space of a century

and a quarter, was to share with the proud Briton, her cousin of Norse ancestry, the boast that the sun never sets on her possessions, and to become the mighty empire of the west, to be reckoned with by the great powers of the world, and to be known and read of by all men, of all nations of the earth.

And, to carry the story to its final, logical issue, when the village of Salem was founded in the wilderness of the foot-hills of the Alleghany Mountains some hundred and twenty years ago, by a band of courageous spirits, who sought a new home in this strange, wild country, where they might enter upon the heritage bequeathed to them by Plymouth Rock and the Magna Charta of '76, that triumphal progress was led by another captain, the streams of whose life current had their source in the great heart-fount of the mighty son of Thor.

It has already been observed that no sooner had the sturdy Norseman established his home in France and passed under Christian sway and embraced that faith, than he became a great humanizing force. Awakened from her apathy by his influence, Christianity became a vitalistic power of itself. He crystallized the nascent humanitarian spirit of France into the great University of Paris. He quickened and gave being to the movement which culminated in the English Renaissance, and made the Elizabethan period the pride and glory of English letters. He fostered organized law. He encouraged, and helped to make a living reality of, civil and religious freedom throughout the entire English-speaking world, and placed the peoples using that language in a position where, today, they practically hold the balance of power among the nations of the earth. At the close of the recent war between Russia and Japan, it was not the belligerents who made the treaty of peace. The President of the United States of America brought the opposing powers together on the neutral footing of our hospitable shores, and the Prime Minister of England, tactful but unyielding, dictated the terms which ended that bloody struggle.

The beneficent force that has worked out so many other great deeds of service for modern civilization, has made, in this great beloved country of ours, the best system of free public education that the world has ever known. It was the same benign

influence that inspired the American people with the exalted opinion of higher education that has characterized them from the very inception of William and Mary College to the present generation. And if we stop and consider that the Norseman was Germanic before he was Norse, we may readily perceive that the very dynamic spirit that inspired him to become the patron of education in France, Great Britain, the United States, Canada, and Australia, likewise moved others to place education upon the firm, scientific footing it holds throughout Germanic, or central, Europe today. Indeed, I may venture to remark in passing, that Frederick the Great, Bismarck the Iron Chancellor, and Field Marshal Von Moltke, all were but Vikings of the nineteenth century. When, a few years ago, on a dreary, stormy day in winter, in company with a fellow countryman of theirs on a railroad train, I passed the snow-clad tomb and former home of Bismarck, the Sphinx of Europe, the man of whom it was said he could be silent in seven languages, I could but observe how fittingly both his former habitation and his last resting-place connoted the ancient fierce spirit of the North, so well exemplified in our Viking hero. Nor could I fail to observe the spirit of almost filial veneration and respect which my companion displayed as we swept by this cold and bleak German Valhalla.

Thus, the hand that a thousand years ago laid such a mighty grip upon west central Europe and inspired a nascent civilization to spring into a living power for uplift and culture, for progress and righteousness, is today erecting the humble chapel on the countryside and piling up massive masonry into lofty cathedrals in splendid cities; is dotting this fair country of ours with rural schools and small colleges as well as with great busy school-hives for the children of the populous commercial and manufacturing centers, and with the magnificent universities which grace American soil from Atlantic to Pacific shore; and from them all issues the same clarion voice that called the fierce warriors of the North to conflict with the powers of darkness, still calling from the misty past upon all—men, women and children, everywhere—to the worship and adoration of their Maker, and all the children, youth, and young men and young women of the land to rally around the ban-

ner of enlightenment and avail themselves of opportunities for acquiring an education such as have never before been offered in the history of the world.

But what is an education? Well may we ask this question; it has been asked for thousands of years, and curiously enough, the answer has always been the same. True, in many, perhaps all, ages, there have been those who have fancied that they responded in other tones, and some have actually said other things. But did you ever stop to think that a given object appears different to different people; that much, and sometimes everything, depends upon the point of view? It makes all the difference imaginable whether one looks at the world from the depths of a narrow valley, or from the summit of a high mountain. The giant oak, which lifts its head in towering majesty when one stands in its immediate presence, sinks into utter insignificance when seen in distant perspective. Even the course of a mighty river, with all its eddies and counter currents, might easily be misjudged by one beholding it for the first time.

The prophet, the real seer, whether it be in religion, education, or state, is he who, from the loftiest peak, surveys the prospect before him without aberration of sight—without the illusion of foreshortening or mirage. So, in this discussion, let us listen to the voices of men who stand upon the mountain tops of human history and attainment.

Three centuries before the Christian Era began, Plato said:

"A good education is that which gives to the body and soul all the perfection of which they are capable."

One might fairly say that this declaration from the lips of a pagan sage really embodies the philosophy of Moses and the wisdom of Solomon—the magi of the ancient Hebrews. Two thousand years afterward, Milton, whose *Paradise Lost*, no less than his theological disputations, removes him wholly from the suspicion of undue pagan influence, in his memorable letter to his friend Hartlieb on the subject of *Education*, amplified Plato's dictum into the following:

"I call, therefore, a complete and generous education, that which fits a man to perform justly, skillfully, and magnanimously, all the offices, both private and public, of peace and war."

The modern definition that "education is fitting oneself to one's environment," while cryptic in its sound, and possibly in its intended meaning, is really Plato stated in fewer words, but without the directness and simplicity of the latter.

Many modern writers distinguish carefully between *education* and *instruction*. According to these authorities, *education* is, in brief, essentially the result of all the conscious influences which impinge upon and shape personal character; and *instruction*, in similar general terms, is what we are wont to call "schooling." In other words, *education* is the residuum of all one's experiences of life, or, in short, individual character; while *instruction* is what we have been accustomed to call education,— "book-learning," if you will pardon so homely a term.

Now, education from the standpoint of the practical educator, consists in the result of all the influences which he may be able to bring to bear to give his pupils as much as possible of the common stock of knowledge essential for intelligent and appreciative conduct of life. This includes, in the main, two important factors; namely, the curriculum and the personality of the instructor. Of course, the student's associations with his fellows is a third, not unimportant, consideration.

With particular reference to this view of the question, education is classified as *physical*, *intellectual*, and *spiritual*; and again as *utilitarian* and *cultural*. The former of these two classifications is logical and scientific, while the latter is artificial and sophistical.

In our threefold classification of education, naturally the first consideration is *physical*. The body is the temple of our spirit, and the home of our intellect. Nay, more, it is the medium through which we are able to use our spirit and intellect as it was designed that they should be used; and upon the careful development of the body into symmetrical, physical manhood and womanhood, depends the fulfilment of the hopes and obligations incurred by our spiritual and intellectual being—the moral and ethical manifestations of our existence.

Did it ever occur to you that, aside from the ten precepts of the Decalogue, essentially the entire Mosaic law pertained to the physical well-being of the Hebrews? Not only that, but therein may be found a

code of sanitary regulations, which, if rigidly enforced today among the entire citizen body of the nation, would inure greatly the physical and social welfare of humanity, irrespective of race, color, or creed of religious faith.

The Spartan code of training directed its entire aim toward physical development, and by the unrelenting enforcement of its rules produced results that have made the history of Lacedæmonia famous for all time. This code recognized a fundamental truth, in that if society wants to perpetuate the human species, it must insist upon the rigorous enforcement of certain sanitary canons for the care of the body. No nation of physical weaklings ever endures, or attains distinction. The recognition of this inexorable, basic mandate of nature by savage and barbaric peoples is the real explanation of certain of their inhuman practices with reference to the exposure and destruction of weak children. It is but the practical application of the stern edict of the "survival of the fittest," or "natural selection," as modern scientists have pointed out, by means of which nature develops and perpetuates certain types of both animate and inanimate creation. It is of vastly more importance that a man shall have the necessary strength and endurance to use carpenter's tools, than that he should have the skill to use them. He may have the cunning and skill to fashion the rarest examples of his craft, but if he have not the strength to use the tools necessary to produce them, his skill is of no avail.

Then, aside from the bald question of developing mere brute strength, there are certain principles of sanitation and health which need to be taught as of divine origin, since upon their intelligent observance depends the freedom of the race from the bondage of disease and premature decay. The widespread interest in what is now termed *eugenics*, augurs well for a sane, efficient physical discipline.

By *intellectual education*, we mean the development of our general intelligence. This includes not simply the acquisition of that body of knowledge which the history of civilization has shown to constitute the essence of all that is rich and ennobling in human experience, but also the development of a discerning judgment by which to classify and interpret it. This body of knowledge, and its ad-

equate interpretation and classification, constitute what is known as a liberal education, and is to be carefully differentiated from what is purely technical or professional. The liberal education is the great chief corner-stone of enlightened civilization. Plato, in his *Republic*, which was really the first scientific treatise on this subject, demanded little beyond what we would call secondary education. Of its higher form, he required a little of advanced mathematics (including astronomy), and philosophy. Of literature, as we know it, there was none. Of course, the poems of Homer were familiar to every one, just as certain traditions of the Jews are familiar to every Hebrew, and as the *Nibelungenlied* was familiar in every household in Germany in the Dark Ages. But at that time, Homer's poems were mere folklore, a national tradition, and had not yet risen to the dignity of pure literature. But from these matchless Homeric legends,—from the historical, philosophical discussions of Socrates, Plato, Aristotle, and their followers and successors; from the spirit of mountains and valleys, their purpling plains and chaste blue seas; from their wars, from victory, from defeat; from their sunny skies and the joyous life they led in the clear, pure, rarefied atmosphere of sunny Hellas, the Greeks created literature,—a great, peerless body of it,—into which they breathed their national life and spirit, and even the whole sum of human existence—that which, next after the Bible, is the best literature the world has ever known. It palpitates with their hearts' blood; it is exuberant with the joys of living; and reeks with the real experiences (even to their inmost thoughts) of actual, God-made men and women. It is the fountainhead,—the great source,—from which all modern literature has been drawn.

The Romans, who taught Greek literature in their schools, produced a literature of their own, fashioned after that of the Greek; they developed and organized jurisprudence and the science of government; and, finally, before our very eyes, as it were, they unrolled a splendid panorama, picturing forth the actual production and development of a stately, sonorous tongue, whose acquisition is sought today by a greater aggregation of people than spoke it when, at the height of her Empire,

Rome's mightiest legions thronged forth to universal victory.

Milton, the blind bard of England's Commonwealth, whose poetical genius is to the English language what Vergil's was to the Latin, and Dante's to the Italian,—a classical scholar of marvelous attainment,—enunciated a *dictum* to the effect that Greek and Latin were the only languages of enlightenment, and urged that they be acquired not merely for the sake of the pure literature which they embodied, but that at least some of the technical and professional subjects, including agriculture and architecture, might be studied at their original sources.

Perhaps in all the maddening vortex of our complex modern life, there is no greater feat of daily occurrence than that of editing successfully a great metropolitan daily newspaper. Here is gathered together, in the short space of a few hours, all the news of interest that has just transpired throughout the world. Swift express trains, ships of the air, ocean cables, the telephone carrying the sound of the human voice for a thousand miles, and wireless telegraphy—that greatest of all the great miracles of modern times—are laid under tribute to yield up their secrets from the closets of the uttermost hidden parts of the earth, to be proclaimed from the housetops of all the broad highways of civilization. A vast army of tens of thousands of tireless workers keep up a steady flow of the never-ending streams of intelligence, with all their tremendous volume, through all these multifarious channels. The news ranges all the way from the petty theft of a cowardly, clumsy sneak-thief or pickpocket, to the loss of millions through the most daring and skilful machinations of the experienced embezzler; from petty graft in a country village to the widespread ramifications of the artful designs of the most cunning diplomatists and statesmen of the Great Powers plotting the dismemberment of a decaying empire; from the election of a justice of the peace at the mountain crossroads of Tennessee to the coronation of a king, or the marriage of a princess of the realm; from a common street brawl to the bloody struggle of the battlefield where the fate of nations hangs in a balance; from a hod-carrier tumbling from a ladder under the weight of a load of bricks, with a broken leg, to the wreck of a floating

ocean-palace at the cost of a thousand lives; from the childish games of a tiny kindergarten to the imposing commencement exercises of a great university; from the publication of a new spelling-book in Augusta, Maine, to the discovery, in the sands of Egypt, of ancient papyri containing the lost plays of Menander; from the tax-budget of a small suburban town to the finances of two worlds; from digging a ditch for a small water main in a side street of a mere rustic hamlet to the building of the Panama Canal. All these and ten thousand other happenings and transactions with a million details, all come pouring into the office of an editor of such a newspaper, and he must pass judgment upon their relative importance and their availability for his use, oftentimes in the twinkling of an eye. Can you conceive of a more complex or a more difficult task? A careful student of modern life, writing a few years ago, said that if it were possible for us to send to another planet some one thing which would exemplify our civilization and present-day attainments, he would select either an encyclopedia or a great daily newspaper.

What sort of man, then, is required to produce such a newspaper? This country has produced many men who have attained distinction in that field of activity. But among them all, none attained greater renown than Charles A. Dana, for so many years the editor of the *New York Sun*. Whatever opinion one may entertain of Mr. Dana's personal views of matters politic, ethical, or otherwise, no one questions his ability as an editor. The purely intellectual quality of his pen has never been surpassed, and the sanity and accuracy of his news columns were all but perfect. Surely, if there has ever been an American newspaper man qualified to judge the attributes of a great editor, Mr. Dana was such an authority. A very few years before his death, he was invited to deliver a series of lectures upon journalism before the students of Union College. In the course of one of these lectures, in discussing the qualifications that an editor should have, he said:

"I am myself a partisan of the strict old-fashioned classical education. The man who knows Greek and Latin, and *knows* it—I don't mean who has read six books of Vergil for a college examination, but the man who can pick up Vergil or Tacitus without going to the dictionary, and the man who can read the Iliad in

Greek without boggling—and if he can read Aristotle and Plato, all the better—and is familiar with the English Bible, that man can be trusted to edit a newspaper."

Just what did Mr. Dana mean? Merely this: That the man who is thus familiar with this body of literature, small though it may appear, but which is the very essence of polite letters, has not only compassed the entire range of human experience, and become well versed in the laws of God and man, but in addition, has caught something of the spirit of intellectual and political freedom of the Greeks; something of the genius and loftiness of their intellectual and spiritual attainment, and of their poetry and music and song,—in short, of the fine art of living; who has also caught something of the spirit of that national pride and patriotism which culminated in the Republic upon which Rome founded her great world-empire. Again, he has caught something of the spirit of simple faith in Jehovah and the mysticism which made the Children of Israel a chosen people, maintaining their identity thousands of years until they produced the Christ, and then, despite their rejection of the Messiah, remain intact two thousand years longer, though wanderers upon the face of the earth; and who finally, through the King James interpretation of the records of this eastern mysticism, has caught something of the Norse spirit which has transmuted Christianity from a religion of empty form, into which it had degenerated, into a living, moving faith, which has rescued Christendom from the terrors of the Dark Ages, and founded empires, erected temples to the living God, placed the Bible in every home, made education universal to all classes of the state, and made civil and religious liberty a living verity,—such a man might well be trusted to edit a newspaper.

Already I have essentially defined the third aspect of education, or *spiritual* development, along with the *intellectual*. And that was well-nigh inevitable, for while academically, general intelligence, or intellectuality, is distinguished from spirituality, practically and logically they are inseparable. For without spirituality, intellect becomes cold, and relentless, and merciless, devoid of the milk of human kindness, so wholly essential to human life. Without

spirituality, intellect becomes a mere mechanism, an automaton, logical but lifeless. It is spirituality that enables a musician to transform mere atmospheric vibration into harmonies all but divine; it is spirituality that enables an artist to dip his brush first into this pot of clay and then into that and cause a human face to spring from a sheet of dull, gray canvas,—a form so real in appearance as almost to seem to throb with emotion; it is spirituality that makes all the world akin, which makes us, all, each our brother's keeper; that changes man from a mere calculating machine into a creature made in the image of his Maker. Spirituality bears the same relation to intellect that the spark of protoplasm bears to the constituent chemical elements of a grain of wheat; together, they constitute a living organism, big with all the possibilities of the one mystery which has left baffled science in hopeless despair in all ages. Take the protoplasm away, and life vanishes beyond the ken of the most discerning chemist or astute philosopher, and leaves behind a mere speck of inanimate dust. When St. Paul said, "The letter killeth, but the spirit giveth life," he not only enunciated a great theological and religious truth, but laid down a fundamental law of science as well.

In the last analysis, spirituality is the very soul of all artistic and ethical and religious symbolism. The legend of the golden harp of Orpheus, whose music not only impelled all the wild beasts of the jungle to follow, harmless, in his train, but which thrilled the hearts of the tall trees of the forest so that they bent their listening heads, and made the cold, lifeless stones to leap from the ground for very joy, is but the poetical expression of a spiritual quality too real and too universal in human experience ever to be gainsaid. From the faintest echoes of primordial life in the incipient dawn of creation, to the mightiest swell of the music of the spheres throughout all the transcendent symphony of eternity, music will ever touch, now in a sad, plaintive minor key, and now in exulting, triumphant strains, all of the chords of that lute hidden away in the spiritual fiber of our nature; and whether it draws angels down into the abysmal depths of black despair, or bears mortals up to the great white throne, will depend upon the skill of the hand that sweeps the lyre, and

the *motif* of the strains awakened by the deftness with which it touches the strings.

Do you remember the ancient legend of the Lorelei sung by the poet Heine? The scene is laid at a well-known pass on the Rhine, where the river narrows between dangerous rocks, above which, on one side, arises a deep dark cavern, whence issue strange voices, or echoes. In the depths of this cavern was said to be the famed treasure of the Niebelungs; and, as the legend runs, in its mouth, sat a beautiful, sensuous maiden, who, by the music of her harp, turned the heads of the fishermen as they passed by in their boats, and lured them to destruction on the black rocks beneath.

Contrast with that picture another. In all modern art, there is no more inspiring picture than that of Watts' *Hope*, which hangs in the celebrated Tate's Galleries in London. A figure of a woman symbolical of humanity is seated on the top of the world, with bowed head and a commingled expression of faith and expectation upon her face, peeping from beneath her bandaged eyes, with ears strained to catch the solitary note her hand can draw from the only remaining string of her broken lyre. A single star shines in the heavens. Amid conditions that might betoken only despair, a subtle divine effulgence of hope envelops all. So magnificent is the artist's conception of the picture, that no one, of whatever religious faith, or of no faith at all, can look upon it with a sympathetic eye without a thrill of exultation that testifies, in undeniable accents, to the spiritual nature of man.

With reference to the classification of education as *utilitarian* and *cultural*, it may be said that in the broadest and truest sense, all education is utilitarian, in that it seeks to render service of some kind; and in a corresponding sense all education is cultural. If all education be not both cultural and utilitarian in this sense, it falls far short of its mission. However, what is, nowadays, spoken of so glibly as utilitarian education, is not education at all, in the best, or real, meaning of that term.

Utilitarian education, so-called, is merely another name for a certain highly specialized technical training, pursued from a purely mercenary point of view. It is the commercialization, the prostitution, of education; nay, even more, it is a mere travesty

upon education. In other words it is a certain training, often little, if anything, else, than the mere acquisition of a trade, sought to be dignified by calling it education, a training so tangible and so practical as to be turned into a bank account on demand,—a serious, but ludicrous, attempt to reduce education to such terms that it can be sold by the yard or pound, so to speak.

After all, it is an old story, an ancient will o' the wisp, in a new aspect,—the ever-recurring attempt to transmute a baser metal into a finer, to turn brass into gold—the empty shimmering phantom that has eluded the overcredulous alchemist, the crazy fanatic, and the cunning charlatan, in all ages, a tragic-comedy and a comic-tragedy, that will persist until a golden millennium shall remove all ambition and avarice and want and vanity afar from mankind.

This anomalous status of education is due to the fact that modern commercial and industrial conditions have conspired to precipitate a certain crisis that has forced hasty consideration; and our schools and institutions of learning, flushed with the sparkling wine of an age which grovels before the shrine of material wealth, have all—from the kindergarten to the university—gone on a long debauch.

Let us pause for a moment, and consider. When this broad, fair land was first settled by white men, its natural resources were boundless. The virgin forests, the natural fertility of the soil, and the vast mineral deposits of ready access, were all apparently inexhaustible. All that any one had to do to become possessed of any or all these riches was to reach forth his hand and take them. But as time passed, and civilization spread, and the population increased, these capacious storehouses, slowly at first, and then more rapidly, were exhausted. The soil was drained of its natural fertility, and the settler pushed his home further and further away from the eastern seaboard, until once more, as crops grew light and game scant, he again set the sails of his prairie schooner, and pointed westward, until finally he could go no further, and civilization was everywhere. Virgin soil and untrod forests were no more. Timber, and coal, and iron, and all else that so short a time before had been as free as the wind that blows, had passed under the lock and key of vast commercial interests.

Meanwhile, possibilities of fortunes such

as the keepers of the fabled treasure houses of olden times never dreamed of, tempted numberless men to daring conquests of trade and industrial activity—conquests in which the merchant of modest means and the individual manufacturer were mercilessly coerced into yielding up their individuality and their independence, and oftentimes all their material resources, to satisfy the money barons' fierce brute thirst for conquest.

The introduction of improved machinery which could be manipulated by inexperienced help, drove skilled mechanics from the factory and workshop in droves, until, after a few years, the manufacturers themselves were appalled at the profound dearth of capable, intelligent help. They had unwittingly laid the the ax at the root of their own fortunes. For, after all, there must be practical mechanics to organize, install, and keep in repair and improve these high-bred automata of shining steel. The former generation had vanished and left no successors. The old apprentice system had shrunk away before the advance of new methods. The old-time carpenter and cabinet-maker, and mason—mechanics capable of producing almost anything that could be fashioned from wood and stone, had disappeared. So swift and sudden had been this metamorphosis, that industrial life awoke with a common start to a sense of the common peril.

Nor was the manufacturer alone in his woe. The agriculturist, caught between the Scylla of unproductive farms, and the Charybdis of debt and increased cost of living, was at his wits' end to repair his broken fortunes. Hundreds of thousands of small tradesmen and mechanics, discouraged and disheartened,—the former cunning of their hands either forgotten, or at best an iridescent dream of a departed past,—sought, for the mere physical necessities of themselves and families, relief from the tyrannous oppression of existing economic evils. What was to be done? Commerce must not stop, the food supply must be conserved, and the common people must be made self-supporting.

While these changes had been taking place, the school, college, and university, had become infected with the poison of inordinate thirst for money. Men whose passion in life had been to accumulate money merely for the sake of doing so,

satiated and *blasé* from the long indulgence of their appetites, in their search for something new to stimulate their jaded senses, now began to pour their wealth forth, with amazing prodigality, into the laps of educational institutions. Proprietary colleges and universities sprang up over night. Established domiciles of education were transformed in a single day. Millions upon millions of dollars were poured forth in this unparalleled way, until, after the passing of two decades, the gift of a score of millions by some great capitalist to found a university, or to increase the resources of one already established, excites scarcely as much public interest as the gift of that many thousands excited forty years ago.

Now the use of money, even on so vast a scale, for educational purposes, is a laudable one, when considered as a gift merely. But the spirit of the age is such that it is very difficult to dissociate the money from its giver, and, in many instances, the only too obvious reason for the gift. Time may correct all this, and burn away the dross that debases it now. But we are compelled to face the living present, and reluctantly forced to admit that education, which, in the very highest and best sense, should be altruistic in spirit, has shown too obvious a tendency to be the exact reverse.

As a result, partly in the hope of abstracting more money into their treasuries from the fortunes of wealthy men, and partly for the purpose of self-exploitation, colleges and universities at once rushed into this industrial breach, promising all sorts of things,—that the curriculum should be so modified as to include every phase of agriculture, however trivial or minute in detail; that trade schools should meet the demand for an adequate supply of skilled mechanics; that economic conditions should be so carefully inquired into, and the necessary antidotes for their many ills so carefully and thoroughly administered, that everybody would promptly become self-supporting; and finally, that the educative process should become so well "standardized" as to give, in exact mathematical terms, the precise commercial value of any academic instructor. So that today certain of our great universities bear a striking resemblance to a mediæval castle; or, possibly more accurately, to a large southern plantation of *ante bellum* days, organized on a

feudal plan. Here was the proprietor, himself a man of liberal education and culture, possibly, but with a discerning eye for his own commercial prosperity, providing his sons with advantages for education and culture. About him were a certain few slaves of intelligence, certainly of no education, but skilled mechanics or workmen, withal, each capable of undertaking the management of such department of the plantation as was entrusted to him, with a horde of underlings merely to do his bidding, who, if not utterly incapable of attaining to any higher grade of intelligence, were certainly content with the simpler and more elementary manner of life.

So today, in the great universities of the country, is to be found first of all, a president, possibly with a real education, but chosen for his position, rather because of certain qualifications he possesses for increasing the material equipment of his respective institution, than for any marked ability to develop manhood and womanhood in students. In the student body is a small group of workers dedicated to the loftier aims of life—who seek adequate equipment for rendering real service to mankind and civilization by grounding themselves in the humanities—seeking to learn what life is and what it really means; and who are striving to catch something of the highest attainment the world has afforded the human race, that they may interpret it to their fellows in turn. These are the people who are scaling the summits of lofty mountains, whence the prospects of life may be seen in true perspective, devoid of inequalities of vision; to the end that whatever professional or other career they may ultimately select, they will contribute not merely to the material wealth of the world, but rather something to that intangible, but very real, quality of life, which for thousands of years, has steadily striven to lift men away from the darkness and doubt of materialism to the perfect dawn of exalted ideals and aims.

Then follow a larger group, rooted by nature and environment in materialistic philosophy—brilliant and ambitious—and dedicated to the one proposition that the world owes them the largest portion of material wealth which they can extract, by hook or crook, from its well-filled storehouses. These are the men, who in law,

medicine, and the ministry, bring their professions into disrepute, by their constant quest of self-aggrandizement; and who in the technical professions and in commercial life lay the foundations for the huge scandals that cast so foul a blot on modern business.

And, finally, there is found a class in great numbers who seek some royal road to industrial success, in a mistaken effort to acquire an education by merely learning a trade in one of the many industrial departments to be found in the back-yards of some of our modern universities, ranging all the way from blacksmithing and cabinet-making for the men, and dishwashing and laundry-work for the women, to routine pharmacists and half-baked public school teachers, or other weaklings, of both sexes. The unsophisticated farmer's boy is shown how to plant potatoes without regard to the phases of the moon, and how to feed calves scientifically; his sister is shown a better way to raise chickens, and beans, and radishes, and both go home educated, as they suppose.

Now it is perfectly true that all this sort of instruction needs to be given. We need high-grade mechanics; the economy of the household needs to be regulated in a more rational manner; agriculture, in all its moods and tenses, needs to be placed upon a really scientific basis; and the entire industrial world needs reformation, so as to reduce waste and drudgery, and poverty, and crime, all, to the lowest possible terms. Honest labor should be dignified and exalted. But industrial training is not education; and it should not be placed in the false position of being so-called; for such a course only cheapens both, and defeats, ultimately, the laudable and desirable purposes of both, respectively.

In the same category, but in a higher scale, may be placed training which is purely professional, such as teaching, law, medicine, or even the ministry. These subjects, pursued on professional grounds alone, are utilitarian and nothing less. They demand, first of all, the broad, deep foundation of a liberal education and of a humanitarian culture, to enable them to dedicate men and women and their professions to the uplift of mankind.

That this too patent perversion of education to the commercial and utilitarian spirit of the age can but profoundly

affect society, is, alas, not only truth, but fact. Its blight is already upon the finest flower of our civilization. For nearly a generation, the church has deplored its slackening grip upon its own membership, no less than upon the world at large,—a condition, due in no small measure to the fact that the ministry no longer attracts men of as high intellectual and moral grade as formerly—; and the general spirit of commercialism of the present age is threatening not only the church, but society itself. As wealth and the lust of wealth have brought luxury and idleness in their train, the integrity of the home—the bulwark of society for ages—is menaced, and menaced to the extent that some of our thoughtful observers of modern life are seriously questioning if the home can long endure under existing conditions. They are reluctant to make public admission of this fact; but it is nevertheless true, and there is real cause for alarm.

Without presuming to prophesy what the immediate outcome of the present struggle will be, we are compelled to admit that signs are not wanting that a period of decadence is setting in; nay, has set in,—a decadence such as preceded and ended in the downfall of the Roman Empire and western civilization, and plunged the world into the Dark Ages for a thousand years. Then, as now, great material prosperity brought luxurious idleness and vice to sap the life of the nation. Then, as now, education was subverted to the unworthy ambition of unscrupulous rulers of state and wealth. After several centuries, the chaotic industrial conditions precipitated by Roman excesses were eventually corrected through certain influences, among which was the rise of the trade guilds, which in their essence, closely resembled industrial education, so-called, today. Possibly the ultimate solution of our own problem will be through some such agency, stripped of the defects of its prototype. The most promising tendency in that direction today, however, is the silent, but phenomenally rapid growth of corporation schools, like those of certain of the great railroad systems of this country, and of the Westinghouse Company of Pittsburgh, for example, which seek to provide, in a very practical and pointed manner, for the specific needs of these respective industries. The universities and industrial training

schools, *per se*, are unable to meet such competition, and will be obliged to recast their plans for service and growth, again; so that in due course of time, we may confidently expect a sloughing off to take place, and the hideous nightmare of the present to give way to the clearer light of sanity and reason. The new adjustment must be as slow as the present one has been swift and headlong. For the deadly poison has filled all the veins of society, even to its very extremities, and the elimination of the venom must necessarily be a prolonged, tedious process.

Of the ultimate outcome, there can be no doubt. One is forced to credit human history. That moves in certain cycles, in harmony with established law. An era of advancement is followed by a corresponding period of retrogression. The upward march of civilization may be likened to the progress of a tiny ant along the closely wound coils of rope about a gigantic inclined spar, where one half of every turn of the rope points downward, and the other half points upward, but a given part of each turn reaches a little higher up than the corresponding point of the coil next below. Moreover, the change from the upward to the downward, or from the downward to the upward bent, may be so slight as to be imperceptible to the tiny traveler, who finds that it is only by looking back upon what to him is a considerable distance that he has covered, that he can be sure of his ascent or descent, and from a far prospect only can he see that, even in his descent, has he made progress over the preceding cycle.

So with humanity, every great epoch of progress in its history has been both preceded and followed by a corresponding decline,—long imperceptible perhaps, but none the less true. Such convolutions have marked the ascent of man ever since the dawn of history, and in the light of that fact, well may we expect them to continue to the end of time.

Along with the acquisition of knowledge comes a conscious growth of national power, or sovereignty, which, to mankind, is at first a tonic, then a stimulant, and, finally, a deadly narcotic, stealing away the sobriety and poise of nations no less than of individuals; and, by imperceptible degrees, lulling its victims into a delicious, sensuous, poisonous slumber, so

deep and so prolonged that nothing short of the crash of long-impending doom can rouse them. The Napoleonic Empire that panoplied Europe had crumbled into dissolving dust before Waterloo or St. Helena; mighty Rome, no less than her purpled Cæsars, sank into lethal oblivion, and carried with her, into utter destruction, a civilization of a thousand years; and, upon the ashes of that millennium, we have builded another civilization, of a greater and more magnificent grandeur. But well may we pause, and, after a long silent retrospect, solemnly question whether the glory of our pride, too, is not to be swallowed up in a mighty cataclysm. Surely we can do no less than patiently to study these restless forebodings that so patently characterize society today, and strive with all the power of our being to apply the corrective influences required to overcome the decadent tendencies of this generation.

That there is a rising feeling of alarm over our present conditions is a most hopeful sign. From the very inception of the commercialism of education, and church, and society at large, there have been those who have viewed this movement with manifest apprehension. This class of thoughtful observers, though small, even yet, has gradually grown in numbers, until today it finds within its ranks not only educators, but lawyers, physicians, clergymen, and even cold-blooded men in commercial and industrial life.

In Germany, for example, a country whose social and political fabric is grounded upon a materialistic philosophy, that dictates utilitarian training for the masses, and reserves education and culture, in the real sense, for the aristocracy, this alarm has been manifest for some years, and even among her so-called hardheaded business men, too.

The unsuccessful assault upon the humanities in Oxford University, England's most ancient stronghold of learning, is cause for hearty congratulation.

In our own country, the best known incident indicating a possible reaction, and an ultimate return to the humanities, is that of a movement of the alumni of Amherst College, which is resulting in a radical change in the curriculum of that well-known institution. While this action leaves much to be desired, it is a happy augury of the future. Among the larger

colleges and universities, however, there is no apparent sense of danger yet.

But, after all, it is the small college to which we must turn as the bulwark of our strength against the pseudo-rationalism which has invaded modern society. The large college and the university, almost, if not quite, without exception, have become so entangled in the meshes of this false philosophy that they will require a prolonged struggle to shake themselves free from its blighting influence. Nor can help be expected from the free public schools and the state universities, because they are too subservient to the demands of the materialistic calls of the unthinking proletariat to permit the heads of such institutions to follow the courageous dictates of their own consciences.

But the small college,—one that is really free and independent, as well as small, one which has not entangled itself in unholy alliances to obtain endowment and equipment, one which has not sought to attract patronage by questionable means for unworthy ends,—is, what any college or university irrespective of whether it be large or small ought to be,—free and independent. For that reason, the very fact that it is small, is, in the present exigency, at least, an inherent advantage. Its struggle for existence and growth carries with it a very real appreciation of the service it renders both the community which patronizes it, and the procession of earnest, serious-minded young men and young women that files through its halls.

Nor should the small college minimize its faith in its own influence. Oftentimes it is even the single individual who inspires the world, and fixes the destiny of mankind. Pass by, if you please, the mighty Viking warrior who has so profoundly influenced the millennium just closing, and look back almost to the beginning of the preceding millennial period, and behold another man, faring up and down the hills and vales of a small Roman province on the eastern shore of the Mediterranean. He is the most perfect example, in all the history of the world, of that education I plead for. His training was symmetrical in all its parts—physical, intellectual, and spiritual. At the age of twelve years, his intellectual grasp of all that was difficult and recondite in the teachings of the sages of his people, and his keen

spiritual insight into, and his broad and deep sympathy with, social conditions, enabled him to interpret his knowledge of human nature and human society in such a manner as to confound the most learned doctors of the law; and when subsequently at the age of thirty years, he set out upon his life-work of service to humanity, so mature was his equipment, so well grounded was his faith in the duty whereunto he was called, and so profoundly was he dedicated to this mission in every fiber of all his being, that, in the short space of three years, he created a revolution which has persisted through all the shifting changes of nineteen centuries of world-wide history, a revolution whose genius has ever been the hope and comfort and cheer of mankind, and made Christianity a dynamic force throughout the earth.

For a quarter century, Salem College has stood with outstretched hands, beckoning the young men and young women of this republic of mountaineers to come and drink from the cup of wisdom, and waiting throngs have hearkened to that call. She has been loyal to the faith she has professed. Her devoted preceptors first drank deeply from the cup which they, afterward, have held to the lips of their disciples. Beneath its golden brim is inscribed a legend which betokens its draughts. Pause and read:

"And whosoever of you will be the chiefest, shall be the servant of all."

But her work is not done; her fight is not finished; her course is only just begun; she is anointed with the oil of sacrifice, and consecrated to the destiny ordained by her founders.

Today, still in the first flush of the glory of her youth, this college stands at the threshold of a magnificent opportunity. Reared upon soil that has been stained by the bloody footprints of devoted service to humanity—a trail of footprints that extends, for a thousand years, all the way from the embarkation of Hrolf, the majestic Norseman, upon his voyage of adventure, to this spot, whither his lineal descendant, of kingly physique and fiery zeal, led a company, more than six score years ago, to establish new homes for themselves amid the freedom of the wilderness—a wilderness speedily transformed into comfortable, hospitable homes dedicated to the faith and

mission of Palestine's Nazarene, and where, but a generation ago, another son of the warrior from the German Sea, his life dedicated to the uplift of humanity, performed the greatest service ever yet rendered by any one man in all that part of the state which constitutes the geographical setting of this temple of learning; reared upon such soil, I repeat, amid the scenes of achievements which bear witness to the nobility of character that distinguishes the people who first made this institution possible and then tenderly nursed it through all the anxious, precarious years of its early existence, growing slowly, but surely, into such sturdiness of stature and character as to inspire generations yet unborn with lofty zeal and purpose, Salem is face to face with a tremendous responsibility,—a responsibility she can not escape if she would, nor would she if she could. A flood of golden opportunities is rising at her portals in portentous volume—opportunities which she can not afford to ignore or lose. Upon the bosom of this flood is borne her destiny. If in its physical, intellectual, and spiritual fiber, the fabric of her walls is strong enough to withstand the mighty pressure to which they are subjected; if the material of which they are constructed is drawn from the storehouse of enduring ages; if the walls are rooted deep down upon the solid rock of unselfish devotion to the eternal verities of humanity; if thus imbedded, and then reared by hands kept clean from the grime of unworthy motive; then this college, strong in conscious rectitude of purpose, guided by a discerning judgment of the elemental qualities of life, no less than of the perfect, delicate flower of its highest culture and humanity, will be, through all the changing years, an impregnable fortress against the powers of ignorance and darkness and decay,—a beacon light to guide the footsteps of wayfaring humanity, and to impel to supreme effort, to noble purpose, and to lofty aims. So standing, she will become an enduring monument with a living voice, a law and an oracle to the throngs that hang upon her words, inspiring them to zealous devotion, to high aspirations and determined endeavor; and the ever-widening circles of her influence, following swiftly, one upon another, ever increasing in volume and power, ultimately will extend to

the confines of the world, and bring joy and hope and comfort and peace, with purity of life, strength of character, magnanimity of courage, and glorious achievement, to successive multitudes through coming centuries.

Railroad Rates to Conference.

The Conference will be held with the Brookfield (N. Y.) Church from August 19 to 24 inclusive. Because of the inconvenience, the slight amount of money to be saved and the restrictions as to date of travel, it has been thought best not to sell tickets on the certificate plan.

Brookfield lies between North Brookfield on the Delaware, Lackawanna and Western Railroad, Utica Branch, and Leonardsville on the Unadilla Valley Railway. In general, it will be more convenient for the Brookfield friends to meet delegates and visitors at the North Brookfield station.

We suggest that the delegates coming from Rhode Island, New York City and New Jersey travel from New York City via the D. L. and W. R. R. Through trains leave New York at 10 a. m. arriving at North Brookfield 5.20 p. m., and the night train leaving at 9 p. m. and arriving at North Brookfield next morning at 6.53.

The fare from New York City to North Brookfield is \$5.00; round trip \$10.00. From Chicago, southern Wisconsin and points west, delegates will find that train #4 on the Erie R. R. is a good train leaving Chicago at 11 a. m. and reaching Binghamton at 10.35 next morning. It will be necessary to remain over in Binghamton until the 2.40 p. m. local or 3.30 p. m. express, leaving on the D. L. and W. and reaching North Brookfield at 5.32 p. m. This will enable the delegates to arrive in Brookfield before dark. Details of transfer will be announced by the local committee.

The Erie R. R. will sell individual tickets for any number of people from Chicago to North Brookfield and return for \$25.85. These tickets are limited to thirty days from date of sale and are on sale only August 16, 17, 18, 19 and 20, at this price. The Erie also makes a summer tourists' rate from Chicago to Buffalo, Niagara Falls or Jamestown, N. Y., \$17.00 for the round trip, and the excursion rate, round trip, from Chicago to New York is \$27.00—good to stop off at Binghamton. Passen-

gers must travel from Binghamton to New York to have the ticket validated.

Delegates from Nile, Friendship, Alfred and other points on the Erie can assemble at Binghamton and travel to North Brookfield on the D. L. and W. with the delegates from New York and Chicago.

It is anticipated that the majority of delegates will endeavor to be in Binghamton Monday, August 18, in time to take the train leaving 2.40 p. m. on the D. L. and W. traveling north. The rate, round trip, from Alfred to North Brookfield is \$9.20

Delegates from Adams Center, Berlin and other points north of Brookfield can travel via the New York Central to Utica, and from Utica on the D. L. and W. to North Brookfield.

Below you will note the time of the departure of trains on the D. L. and W. Railroad from Binghamton, N. Y., and Utica, N. Y., with the time of their arrival in North Brookfield.

LEAVE		ARRIVE	
BINGHAMTON		NORTH BROOKFIELD	
8.45 a. m.		11.02 a. m.	
2.40 p. m.		5.32 p. m.	
3.30 p. m.		5.20 p. m.	
5.55 p. m.		7.57 p. m.	
LEAVE		ARRIVE	
NORTH BROOKFIELD		BINGHAMTON	
8.28 a. m.		10.40 a. m.	
11.44 a. m.		1.50 p. m.	
6.30 p. m.		8.15 p. m.	
11.00 p. m.		1.05 a. m.	
LEAVE		ARRIVE	
UTICA		NORTH BROOKFIELD	
7.15 a. m.		8.28 a. m.	
10.35 a. m.		11.44 a. m.	
4.45 p. m.		6.03 p. m.	
LEAVE		ARRIVE	
NORTH BROOKFIELD		UTICA	
6.53 a. m.		8.00 a. m.	
11.02 a. m.		12.10 p. m.	
5.32 p. m.		6.55 p. m.	
7.57 p. m.		9.05 p. m.	

Consult your local ticket agent for further information.

Ira J. Ordway, *Chairman*,
1447 West Monroe Street,
Chicago,

William C. Hubbard,
Plainfield, N. J.,

W. A. Hood, Hornell, N. Y.,

H. C. Brown, M. D.,

Brookfield, N. Y.,
Railroad Committee.

YOUNG PEOPLE'S WORK

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

Heroes and Heroines of the Temperance Cause.

Dan. i, 8-17.

REV. C. S. SAYRE.

Christian Endeavor topic for August 9, 1913.

And Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank.—Dan. i, 8.

Daniel was a real temperance man. His ideal of a good, clean man was such that he purposed in his heart to pursue a certain definite course in regard to his food and drink in this land of strangers. I have known of men and boys, when among strangers, doing just the opposite. "No harm here to take a smoke or a chew, or a drink; for no one knows me." Strange, isn't it, that people will have more respect for their fellow creatures than they do for God? God knows about every act, whether they are among their acquaintances or strangers. Some people will refrain from a bad deed, in the presence of respected acquaintances, that they would indulge in freely under the all-seeing eye of God.

Daniel was in great adversity; his nation had been destroyed, and his people had been carried off to this distant land to serve an idolatrous people as slaves. "Not much chance here for a fellow to work at his religion," is what most of us would be likely to say. But Daniel had a purpose in his heart. Notice where this purpose is said to be located. The author may not have had this in mind but it is plain to some of us that there is a wide difference in the value and importance of a purpose whether it is lodged in the heart or in the head. It has to start in the head, but if it gets no further, it is no good. Daniel's purpose was in the heart. And it issued in life. That counts.

Let's not confuse the question of temperance and the liquor evil. There was a time when people thought we ought to be temperate in the use of intoxicating liquors. We were on

the road up to a better understanding then, but now every one who knows the evil of drink, knows that moderation, the veriest moderation, is wrong, vitally wrong. So we can not teach simple temperance in the matter of drinking intoxicating liquors; for it is wrong. And it is a sin to teach moderation in wrong-doing. Total abstinence is the only consistent teaching for the Christian.

But as citizens it is our business to line up on the opposite side of the poles on election day from the saloon men; for God will not hold him guiltless who votes side by side with the saloon gang.

Nearly everywhere the fight against the liquor evil is spoken of as the temperance question, and that is perfectly natural when we consider the way the fight against the use of intoxicating liquors began. But we have been trained in our schools and in our homes, and in the reading of the best books and magazines, that alcohol is not a food, and is of no benefit to the human system. Here are some statements about it to be found in the *Journal of the American Medical Association*: "Alcohol is a poison; is not assimilated but is thrown off unchanged; disturbs physiological processes and lays the foundation for disease; does not stimulate or strengthen, but depresses and weakens. As it can not be assimilated, it can not be a food. As it disturbs every physiological process, it can not be a medicine. There is no disease that can not be better treated without than with it."

But what we as Christian Endeavor workers want, or should want, surely what we need, is to be Daniels in moderation in the matter of neglecting our prayer meeting; a whole lot more moderate in our failures to take part in the meeting; more moderate in being late to the service; more moderate in singing slow pieces in the meeting; more moderate in simply reading the slip handed us at the beginning of the meeting, and adding no remark of our own. We need to avoid these excesses in scarcity of committee meetings, and Christian Endeavor socials. Let's have a little more moderation in the violation of the pledge to take some part aside from singing in every meeting. But the violation of the pledge is wrong. Can we teach moderation in wrong-doing? It is a serious matter, my dear Christian Endeavorer, when,

News Notes.

MILTON JUNCTION, WIS.—On June 21 Miss Susie Burdick spoke to us on Conditions and Work in China.—On June 25 the Christian Endeavor society held a home-baking sale, which was a success in every way.—July 5 was the forty-ninth anniversary of the marriage of Dr. and Mrs. Platts. Friends called in the evening to offer congratulations.—On July 6 the friends of Miss West were invited to meet Miss Burdick, who talked to them of Miss West and her part in the school work; she also showed some pictures of the Girls' School, where she and Miss West teach.—Pastor and Mrs. Jordan were treated to a house-warming, July 8.

VERONA, N. Y.—Children's day was observed by the First Verona Church on the Sabbath of June 21. The program consisted of songs, recitations, exercises and drills by the children and young people, which were finely rendered and listened to by an appreciative audience.

On the evening of July 2 an ice-cream festival was held in the church parlors, given by the Ladies' Benevolent society. The unique and mirthful program was the source of much merriment and greatly enjoyed by all present. The receipts were eighteen dollars.

The quarterly convention of the town Bible School Association was recently held in our church. An interesting and instructive program was presented. The association is planning a union picnic early in August, in which all the Bible schools of the town are invited to join.

At the business meeting of the Christian Endeavor society the following officers were elected for the ensuing six months: president, Irving J. Williams; vice-president, Mrs. H. B. Warner; recording secretary, Miss Zilla Thayer; treasurer, Marion Dillman; organist, Miss Susie Stark; corresponding secretary, Mrs. Leila Franklin.

ROCKVILLE, R. I.—I don't know but there are some in the denomination who would like to hear from Rockville once more. We are having some beautiful weather, and things in general look fine. Gardens are doing well considering the dry spell. On July 2 we had a social at the parsonage. There was a small but good

for any reason whatsoever, you fail to take part in the meeting. Be a Daniel. Purpose in the heart that you will fill the place God has given you.

A Letter.

Rev. H. C. Van Horn:

DEAR FRIEND: Your note has not been neglected though I have been slow in replying to it.

I will be able soon to send you some of the papers you asked for. I am not sure that I can get them all, as one of the writers has returned to her own home.

You will be glad to know that we have found Lawrence Babcock and that he comes to our Christian Endeavor meetings regularly. He has not joined yet, but says he is thinking seriously about it. I am very grateful to you for telling me about him, for we are so busy here that it is hard to find people unless we know just who we are looking for. We frequently hear rumors that there are young people here from a certain place, but no one knows their names and we spend or rather waste weeks in trying to locate them. If only their home societies would notify us when their young people come here it would help us greatly and would save the newcomers from the dangers of the first few lonesome weeks here.

The main object of my letter this time and the part that I wish you would publish at your convenience is this:

The Battle Creek Endeavorers wish to invite all young people attending Conference, who can arrange to return to their homes via Battle Creek, to spend the Wednesday and Thursday after Conference with us. Our idea is to have an informal workers' rally. We will be glad if those who can arrange to do so will notify our corresponding secretary, Ruby S. Coon, 59 Hanover St., Battle Creek, Mich., as soon as possible, of their intention to stop, so that we can make arrangements for our program and also the entertainment of our guests. We are very anxious that many of the young people will plan to help us out in this rally.

Yours sincerely,

RUBY S. COON.

59 Hanover St., Battle Creek, Mich.,
July 14, 1913.

company. A short program was given, consisting of music and readings, after which some games were played and all seemed to have a good time.

The pastor and wife had a very pleasant visit with Mr. Crofoot's son and family, who came on from Wellsville, N. Y., for a few days.

The Loyal Workers are working hard to get the church fixed up with new paper and carpet. They have been having suppers with that end in view and think that the outlook is fair, all things considered.

The Christian Endeavor meetings have been discontinued for the summer months because so many are unable to attend. We hope in the fall the interest may increase and that we may reach those who need the Gospel.

Home News.

NILE, N. Y.—The reception at the church Sabbath evening in honor of Pastor Simpson and wife was a very pleasant affair, and was well attended. A short program was given consisting of a song by the male quartet, solo by Miss Dorothea Stillman; instrumental solo, Gertrude Wells, and a cello solo and encore by Pastor Simpson. The address of welcome in behalf of the church was given by Mrs. E. A. Wells, and for the community by Rev. Mr. Derr, to which Pastor Simpson responded in a very acceptable manner, after which light refreshments were served in the basement. Substantial evidences of good will were left at the parsonage as well as at the church parlors, and our new pastor and wife are well started at the parsonage.—*Alfred Sun.*

MIDDLE ISLAND, W. VA.—Mrs. Wilburt Davis and children of Gentry, Ark., spent a few hours with friends in Salem Friday, returning to Long Run in the evening where she was to join her husband, who came through with their goods from Gentry. Mr. and Mrs. Davis will occupy the Seventh Day Baptist parsonage at Middle Island, Mr. Davis being the new missionary pastor of that and other nearby churches.—*Salem Express.*

Get the pattern of your life from God and then go about your work and be yourself.—*Phillips Brooks.*

DENOMINATIONAL NEWS

The Board of Managers of the Seventh Day Baptist Missionary Society held its quarterly meeting in the vestry of the Pawcatuck church today. The annual reports were presented, showing an especially active year for the various fields and larger expenditures than in years past.

There was present at the meeting the Rev. T. L. M. Spencer of Georgetown, British Guiana, South America. He has become interested in the Sabbath and has been a guest of Rev. E. B. Saunders at Ashaway for some days, where he has been investigating the doctrines of the Seventh Day Baptist people. Rev. Mr. Spencer has given informal lectures at the Seventh-day churches. These lectures have been given to inform the people of the north about the conditions of his country, her industries, the people, and her possibilities, which are great.

Mr. Spencer has a good education, a pleasing address, and his talks have been intensely interesting.

Dinner was served in the church parlors for the board and their guests.—*Westerly Sun.*

Good-Night on the Battlefield.

Gettysburg, Pa., July 2, 1863.

Good-night, my comrades dear, good-night;
The sun is setting slow;
Around me evening's changeful light
Spreads soft an Orient glow;
While, rising from the green-clad hills,
The moon attracts my sight
To shimmering waves and glinting rills;
My comrades dear, good-night!

Here, underneath this stranger sky,
We bivouac from the strife;
Weary tonight, hence would we hie,
Nor wake at drum and fife;
But this deep hour's for watchful men;
'Tis full of vestal light—
Alas! at morn we strive again;
My comrades dear, good-night!

Yet in this calm and fervid hour
My soul finds peace once more,
As yon pale moon's mysterious power
Opes wide enchantment's door.
And lights each fairy-haunted spot
With scene so passing bright,
On cloud and field, o'er tent and cot;
My comrades dear, good-night!
—Major John B. Ketchum, in *The Christian Herald.*

SABBATH SCHOOL

REV. WALTER L. GREENE,
Contributing Editor.

LESSON V.—AUGUST 2, 1913.
THE PLAGUES OF EGYPT.

Lesson Text.—Psa. cv, 23-36.

Golden Text.—"Whosoever shall exalt himself shall be humbled: and whosoever humbleth himself shall be exalted." Matt. xxiii, 12.

DAILY READINGS.

First-day, Exod. vii, 1-25.

Second-day, Exod. viii, 1-24.

Third-day, Exod. viii, 25—ix, 12.

Fourth-day, Exod. ix, 13-35.

Fifth-day, Exod. x, 1-20.

Sabbath-day, Exod. x, 21—xi, 10.

Sabbath-day, Psa. cv, 23-36.

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

A Valuable Report for Bible School Workers.

After a serious delay on account of the floods at Dayton, Ohio, the printed minutes of the Third Annual Meeting of the Sunday School Council of Evangelical Denominations for the United States and Canada are at last available. This important report contains the complete findings of the council, representing twenty-nine denominations, touching such matters as Bible-school standards, exhibits, lesson courses and summer schools for Bible-school workers, together with the reports of officers, sections and committees and a complete membership roll of the council by denominations. The statistical table printed in the report shows that in ten of the twenty-nine denominations the Bible-school enrolment exceeds the total number of communicants in numbers varying from five to fifty per cent of the total number of communicants. In the remaining nineteen denominations the number of communicants exceeds the Bible-school enrolment by percentages varying from eight to one hundred thirty. Altogether the eighty pages of the report are crowded with valuable information regarding Bible-school work viewed from the interdenominational standpoint. Pastors and Bible-school workers of evangelical churches can obtain the report by sending their application accompanied by ten cents in stamps to the secretary of the council, Henry H. Meyer, 150 Fifth Avenue, New York.

Baseball Scores in a Boys' Class.

A teacher of distinctly original ideas, who has a class of boys at the "baseball age," keeps, beside the regular class-record, a supplementary record, which is not only unique, but very helpful in stimulating attendance. He rates the boys precisely as the standing of clubs in a baseball league are figured. As every "fan" (a "boy fan" especially) knows, a club's percentage is determined by dividing the number of games won by the number of games played. In the teacher's record the number of times present is divided by the number of sessions. A tardy counts as no session, its counterpart in baseball being a "tie-game" or "no-game"; so the boy, while he receives no credit for being there, saves the "game lost," which would be charged against him if he remained away.

Thus, a boy who has been present 7 in 10 sessions stands: won 7, lost 3, percentage .700. A boy who has been present 9 of the 10, but tardy once, would have won 8, lost 1, percentage .888.

The record is, of course, shared with the class and carefully watched by them, and there is a keen excitement in this "Sunday baseball," especially when a leader slips or a tail-ender spurts with a run of consecutive victories.—*S. S. Times.*

Minutes of the Sabbath School Board.

The Sabbath School Board met in regular session in the Whitford Memorial Hall of Milton College, Sunday afternoon, June 1, 1913, at 1.30 o'clock, Prof. A. E. Whitford presiding.

The following Trustees were present: Prof. A. E. Whitford, Prof. D. N. Inglis, W. H. Greenman, Dr. Geo. E. Crosley, Prin. J. F. Whitford and Dr. A. L. Burdick. Visitors present: Rev. E. F. Loofboro and E. A. Babcock.

Prayer was offered by the Rev. E. F. Loofboro.

Minutes of the former meeting were read. The Secretary reported that notices of this meeting had been properly sent to all members of the Board.

The committee on Publication reported communications from Mrs. Ernestine Smith Burdick, relative to the *Sabbath Vis-*

itor; from Rev. Edwin Shaw and Prof. W. C. Whitford, relative to the *Helping Hand*.

It was voted to ask Prof. W. C. Whitford to prepare a list of questions for the lessons in the *Helping Hand* for the fourth quarter.

The Treasurer presented his quarterly report as follows, which, on motion was adopted:

Treasurer's Report.

Receipts for Fourth Quarter, 1913.

1913			
Mch.	17	Alfred, N. Y., Höcker Fund (Dean A. E. Main)	\$ 6 25
	17	Junior Quarterly overdraft, current expenses, from General Fund	15 35
	23	Plainfield, N. J., Junior Quarterly receipts	7 33
	27	Plainfield, N. J., Church, General Fund	16 65
Apr.	6	Plainfield, N. J., Junior Quarterly appropriation, April, May, June	100 00
	6	Farina, Ill., S. S., General Fund	5 34
	6	North Loup, Neb., S. S., General Fund	9 19
	6	Brookfield, N. Y., Church, General Fund	5 50
	6	Milton Junction, Wis., Church, General Fund	2 95
	8	Farina, Ill., Church, General Fund	2 00
	8	Plainfield, N. J., Church, General Fund	48 59
	8	Westerly, R. I., Church, General Fund	7 60
	13	Syracuse, N. Y., General Fund	1 66
	13	Riverside, Cal., Church, General Fund	1 65
	13	New Market, N. J., S. S., General Fund	5 00
	21	Nortonville, Kan., Church, General Fund	1 62
	21	New York, N. Y., Church, General Fund	31 21
May	1	Daytona, Fla., S. S., debt	30 00
	1	Welton, Iowa, S. S., General Fund	5 63
	3	Plainfield, N. J., Junior Quarterly receipts	8 99
	18	Plainfield, N. J., Junior Quarterly Receipts	28 80
	18	Chicago, Ill., S. S., General Fund	10 00
	18	Gentry, Ark., S. S., debt	2 25
	18	Lost Creek, W. Va., debt	11 18
	18	Walworth, Wis., S. S., General Fund	12 00
	27	New York, N. Y., Höcker Fund	5 00
	27	Garwin, Iowa, Church, General Fund	4 53
	27	Alfred Station, N. Y., S. S., General Fund	8 00

27	Marlboro, N. J., S. S., debt	1 39
28	Plainfield, N. J., Junior C. E., General Fund	3 00
30	Interest on Höcker Permanent Fund	7 20
		<hr/>
		\$405 86

1913			
Mch.	17	Dean A. E. Main, editing <i>Helping Hand</i>	\$ 6 25
	17	Junior Quarterly, overdraft, current expenses	15 35
	23	Walter Greene, Delegate, Religious Education Convention expenses	20 75
	24	Bank of Milton, on note: Debt Fund	68 79
		General Fund	39 50
Apr.	13	Mrs. C. M. Burdick, salary S. S. Visitor	10 00
	21	L. A. Worden, Junior Quarterly, April, May, June	94 19
May	3	Edgar Van Horn, salary, Junior Quarterly	10 00
	3	Mrs. Bates, salary, Junior Quarterly	15 00
	13	Mrs. C. M. Burdick, salary, S. S. Visitor	10 00
	13	Davis Pub. Co., printing	6 25
	30	Bank of Milton: Debt Fund	44 82
		General Fund	56 33
			<hr/>
			\$397 23

SUMMARY.

	<i>Dr.</i>	
General Fund	.....	\$189 32
Debt Fund	.....	44 82
Junior Fund	.....	160 47
Höcker Fund	.....	11 25
Total	.....	\$405 86
	<i>Cr.</i>	
General Fund	.....	\$164 43
Debt Fund	.....	113 61
Junior Fund	.....	119 19
Total	.....	\$397 23
Balance	.....	8 63

W. H. GREENMAN,
Treasurer.

The report of Rev. Walter L. Greene, delegate to the Religious Education Association, was read and adopted.

The Committee on Conference Program made a report of progress, which was adopted.

A bill for \$1.00 for postage was allowed to Prof. A. E. Whitford.

It was voted that when we adjourn we adjourn to meet the first Sunday in July. The minutes were read and approved. Adjourned.

A. L. BURDICK,
Secretary.

Minutes of Adjourned Meeting of the Sabbath School Board.

An adjourned meeting of the Sabbath School Board was held in Whitford Memorial Hall, Sunday afternoon, July 6, at 2.30 o'clock, Pres. A. E. Whitford in the chair. The following Trustees were present: Prof. A. E. Whitford, Dr. Geo. E. Crosley, Miss Mabel Maxson, W. H. Greenman, Prof. D. N. Inglis and Dr. A. L. Burdick.

Prayer was offered by the President.

The minutes of the last meeting were read.

The Secretary reported that notices of the meeting had been regularly sent.

The President, by vote of the Board, appointed the Auditing Committee as follows: Dr. Geo. E. Crosley and Prof. D. N. Inglis.

The Treasurer, W. H. Greenman, presented his annual report, which upon the recommendation of the Auditing Committee, was adopted and ordered incorporated in the annual report of the Board to the General Conference.

Upon motion it was voted that we request the Secretary of the Board to attend the coming sessions of the General Conference at the expense of the Sabbath School Board. The Secretary presented his annual report of the Board to the General Conference, in so far as it had been completed, which, by vote, was adopted with the instruction that it be completed and approved by the President.

Voted that the President appoint a representative of the Board to appear on the program of the Eastern Association at its next meeting, in October. Rev. E. D. Van Horn of New York was appointed for this place.

It was moved and carried that the annual meeting of the Corporation be held at the office of Mr. Herbert G. Whipple, 220 Broadway, New York City, N. Y. Adjourned.

A. L. BURDICK,
Secretary.

Whatever I have done in my life has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.—*Ruskin*.

MARRIAGES

PRICE-ANDERSON.—In Topeka, Kan., June 24, 1913, by Rev. G. M. Cottrell, Hillard H. Price and Ruth E. Anderson, both of Nortonville, Kan.

BLISS-POST.—At the residence of the bride's parents, Chicago, Ill., June 26, 1913, by the Rev. William C. Daland, Mr. William D. Bliss of Wauwatosa, Wis., and Miss Margaret F. W. Post, daughter of Dr. George W. Post Sr. of Chicago.

DEATHS

WILLIAMS.—In his cottage at the Soldiers' Home, Hot Springs, S. D., April 19, 1913, George Asher Williams, in the seventy-eighth year of his age. Funeral sermon on another page.

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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. Rev. Geo. W. Hills, pastor, 264 W. 42d St.

Persons visiting Long Beach, Cal., over the Sabbath are cordially invited to the services at the home of Mrs. Lucy Sweet, 17th and Cedar Streets, at 10.30 a. m. Prayer meetings Sabbath eve at 7.30.

Riverside, California, Seventh Day Bantist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue.

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

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

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

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

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Per copy05

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

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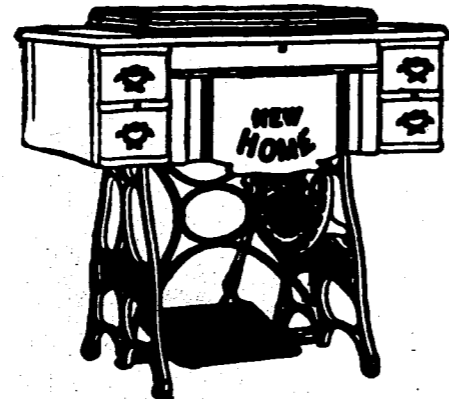
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A teacher had been telling a little boy the story of the disobedient lamb that was eaten by the wolf. "You see," said she, "had the lamb been obedient and stayed in the fold, it would not have been eaten by the wolf, would it?" "No, ma'am," said the boy promptly; "it would have been eaten by us!"—*Teachers' Magazine.*

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Stated meetings are held on the third First-day of the week in September, December and March, and the first First-day of the week in June, in the Whitford Memorial Hall, of Milton College, Milton, Wisconsin.

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The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Association, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

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THE Sabbath is connected, integrally and productively, with the religious life of the world. It is certain to come out into clearness as this life is quickened, and to be dishonored, in one or another way, as this life loses its vigor. The great movements which elevate the race spiritually surge around this day, and the word for which it furnishes a point of contact with the race. Historically, whenever it is either idolized or neglected, God is dishonored and faith is languid. The connection between the faithful prevalence of pure and undefiled religion and the faithful appreciation of this day can not be destroyed. It was bounded from the busy week by him who made man and knows his wants. If there were no positive commandments sustaining it this would be enough. The commandment is to be prized as giving us augmented aid in gathering into our hearts and lives the blessings with which it is stored.—*Rev. S. C. Leonard.*

CONTENTS

EDITORIAL—The Effect of Our Words; Needs of the Fouke School; Pivotal Hours; Forcythe Wilson; It Will Make for Unity; "And Become as Little Children;" Reprinted	129-131
EDITORIAL NEWS NOTES	132
Uncle John's Bible	133
SABBATH REFORM—The Sabbath-keeping of Our Lord	136-138
The Great Convention at Los Angeles	138
To All Churches of the State of New York	140
Changes in the Fouke School	141
WOMAN'S WORK—Possession (poetry); The Pale Blue Cashmere Gown	142-144
Unsatisfied Judaism	145
Other People's Feelings	146
Forcythe Wilson	146
A Loyal Lone Sabbath-keeper	147
Railroad Rates to Conference	148
YOUNG PEOPLE'S WORK—Forest and Field; The Los Angeles Convention; What the President Says; Meeting of the Young People's Board	149
On the Trail	150
Resolutions by Adams Center Sabbath School Pastors and Conference Delegates, Do Not Overlook This	151
Notice to Conference Delegates	151
CHILDREN'S PAGE—Baby's Logic (poetry); The Picture That Made a Child Sing; Intoxicants and Athletics	152-154
World Conference on Faith and Order	154
To Whom It May Concern	155
SABBATH SCHOOL—Greater Efficiency in Bible Study; Principles of Lesson Making	156
Come to the Great Physician (poetry)	156
DENOMINATIONAL NEWS	157
DEATHS	158