

## The SabBath RECORDER.

| 59. | VE 29, 1903 | Whole No. 3044. |
| :---: | :---: | :---: |
| GUIDANCE, WILLIAM SHAKESPEARE. <br> LRashly,- And praised be rashneas for it.-Let us know Our indiscretion sometimes serves us well When our deep plots do pall : and that should teach us There's a Divinity that shapes our ends, lough-hew them how we will. $\qquad$ Noon fort Endeaver . oftrest, and to prepare the Anwe are more than anxious to call attentiou again to the need for constant part of all our readers, that each may attain greater heights in spiritual life. Charistians are always surrounded by intuences which draw men away from their highest ideals and best endeavors, but the days of these years are peculiarly trying in the direction of worldliuess. Whether they are worse than other years does not matter; they are bad enough, and no one will escape their downward pull who is not spiritually strong, and self-centered in righteous purposes and holy endeavors. It is not a misfortune to live in such times, but it is a double misfortune not to be forewarned and forearmed against the subtle influences which make for unrighteous- ness. Convictions, as the basis of life and conscience, as the main spring of action, are the primary safeguards in such years. Those who go as delegates to the coming anniver- saries, and those who, remaining at home, are represented by those who go, ought to abound in spiritual life and power. The questions which must be considered atSalem The issues for which plans must be made, and the wisdom which ought to guide, call for more than ordinary fitness of heart and head. Pastors will fail in duty to their people if they do not lead in seeking such attainments as the times and issues demand. Pastors must be leaders, not followers, nor onlookers. They must create public opinion, not wait to be guided by it. They must be first to say what ought to be said, and to initiate what ought to be done. People wait for instruction and guidance, and they have the right to expect those from those who have charge of the flock of Christ. The churches ought to be, and must be, pervaded and filled with deep spiritual life that will flow like a flood tide toward the coming sessions at Salem. <br>  | what they think. In most cases, with them, silence isgolden, while speech isworse than lead Under the guise of telling the truth, many Under the guise of telling the truth, many things that are untrue and ugly are uttered. It is not a man's duty to always tell what he thinks of other people. If we take time to what we ought to think, of others, it is quite likely that our thoughts will change, and tempted to say. There is a large personal element in all such so-called plain'speaking. and personal ambition or jealousy is the real thus speaking finds pleasure in such utterances, because his ambition is fostered, or his think it is almost a crime to say pleasent things of other people, or to recount their merits, rather than enlarge upon their demer inclined to say unpleasant things are those who are most anxious that pleasant things real truth in the case is that many plainspoken people, who rejoice in criticising others, have little ground to pride themselves on their candor or their good purposes. They are more likely to be egotistical, and, not infrequently, intolerably rude. If they could ad vice when he counsels Christians, "In honor preferring one another," there would be an $\qquad$ ards For Us. God sets highest standards for our sake, and for his own us, <br> as well. The best which the wisest lower than that which God seeks for us man is wise or duly appreciative of God's regard for him, who does not take into acattain. There ought to be an unbroken partnership, an unending comradeship between each Christian and God. His standard is is possible. He has a holy ambition in our behalf, and we fall short, almost or quite to the point of sin, if we fail to appreciate his desires concerning us. That we must strive, work out our owa salvation, pass through training, is for our highest good. Near by the place where we are writing is a around which the traces of the long ice periods, and of the volcanic origin of the mountains, abound. The crushed trap- | glacial river, half an hundred feet under ground, furnishes a boundless water supply for all our homes. God wrought in creating by hear and cold, fire and flood, for ages, that men might enjoy such results. The long and careful training he seèks for his children in spiritual things is the counterpart of his preparatory work in creating. He has spent too much time and love on men to be satisfied with anything less than the best in ou spiritual life. He longs for noblest children Living in accordance with God's purpose is living at our best. It is living with God, and growing into his likeness. As children learn unconsciously in the companionship of others, so we gain our knowledge of what perfect life may be through companionship with God. Yet this continual sense of his presence will not grow without endeavor. We must count him a factor in our plans for every day. We must walk with him, and work with him. It is told of a monk in the Middle Ages, who was humblest among his fellows, but nost helpful of all because of his "joyful living in the kitchen." Brethren, learn "the practice of the presence of God." In such a presence you cannot have low standards. $\square$ <br> Great Britain and the United$\begin{array}{l}\text { The servian } \\ \text { Murders. }\end{array}$ $\begin{array}{l}\text { States have led the civilized world } \\ \text { and set an excellent example in }\end{array}$ <br> refusing to hold diplomatic rela tions with the new Servian government, founded on murder. It is to be hoped that the nations of the world will follow this example. Servia may be of little importance as a kingdom, but it is important that the marks the present revolution there should be rebuked and condemned in no uncertain way. Alexandra and Draga were by no means models in political or social matters, and those who compassed their murder do not murder is not to be excused because its victims were unworthy. $\qquad$ <br> Booker T. Washington has been <br> $\begin{array}{ll}\text { True Merit } & \text { invited to visit South Africa, that } \\ \text { Recogazae. } & \text { he may observe and give counsel }\end{array}$ <br> concerning the uplifting of the African subjects of Great Britain in that rests upon the education of the native races. The invitation from the British South African Company is almost a request from the British Government to Mr. Washington to assist in molding those races into high types |

imagininge that the negro babe, born a Vir-
ginia slave, a few years before the American then seemed to be ther eternail doom of his that
race, would be called upon by one of the race, would be called upon hy one of th
great Powers of the earth to take a leadin
part in a work of such importance.. This in great Powers of the eain portance. This in
part in a Work of fuch imper
vitation has been declined by Mr. Washin on, and with his declination he has probab
put aside opportunities for personal prof put aside opportunities for personal prof seeking man would have seized. What Waesh
ington has done for his people in A merica ington has done for his people in America
coupled with thisinvivitation to aid in Engliks
Africa, ilustrates the fact which Emerson se frth when he said that every element of read prosperity, finds its
someindividual man.
***

churches of that denomination
have departed a long way from he New Testament model. It says: "Ther or Corinth, or Rome. There were seven
churches in Asia Minor, as John tells us in the Apocalypse, but only one church in eac
of the cities he named. If we were now or ganized after the New Testament, there would
be but one Baptist church in New York,
in on, and so on; though each church might meet in twenty or a a hundred dififerent
places." While the changes of the centurie places." While the changes of the centuries
make unavoidable changes in methods, the
suggestions of the Examiner have pith, point suggestions of the Examiner have pith, point
and suggestiveness. The breaking. up pro cess, which was inaugurated by the Protess
ant movement, has gone too far in man
respects and healthrul reaction eespects, and healthful ruen reaction ought to be be
welcomed. But if churches are made larger new medthods of oraganizing must follow, by
which more men and women will assume places as specific workers. To eularge th
hurch without this would cultivate idlene and develop "drones."

We commend our readers, who
are students in High School oare students in High School or
College, to a careful reading of
the address on "The Meaning of raduation," which appears in our Educ on Column. Yo catch even oue climpse ful, while to determine to attain such añii
will be a good part of a true education.
 eaders of the Recoremer will find equal plea readers of the Recorder will find equal plea
ure in what the Doctor will say to them. What may we do on the sabbath
 This is the question which Jesus asked some nalching his conduct one Sabbath jorning. The question has great illuminating power,
asked as it was at a time when men were hinking only of saches, heinstitution itsel ing for the Sabbath in its relation to the sal
it from the realm of abstract theorizing and
links it inseparably with the vital interests nks it inseparably with the vital in ereests
mankind. There are few Christian peopele to
hhom the question, what is la wful or unlaw ha to do on the Sabbath, has not come here are those, of course, who care tut litt with the free abandon which characterizes
their action on any other day of the evee. teir action on any other day of he wee
There are those who are punctiliously carefu
in reard to the Sabbath, and are alwways iv.
ri in dread of doing something unlawtul名 in dread of doing something unlawful on hat day. They, Marthatike, are "anxioue
and troubled about many things." Then there are those who have determined, to their own atisfaction, just what is right and what is
vrong to do, who propose to bend every one
o the same inflexible rule. This is the class
o whom Jesus propounds the question of the
The law of conduct for the Sabbath implied
this question of Jesus and clearly enunc The law of conduct for the Nablearly enunci-
in this question of JJesu and clearl
ated in the attending miracle, was one about sted in the attending miracle, was one about
which there oould beno mistake. "Why don't
ou tell us what to do on the Sabbath, instead ou tell us what to do on the Sabbar,", was the
of saying what we must not do? yuestion once fired at me. The shot took ef
fect. It suggests $u$ large measure of the diffi fect. It suggests a large measure o
culty in the matter of Sabbath o
from Christ's time to the present. The mistake of the seribes and the Pharisee
t that time, and the mistake of their follo ers ever since, was in trying to prevent people
om doing certain things rom doing certain thinge on the Sabbath
All human legisiation has empanaized the
prohibitory feature of the command which says "In it thou shalt not do any work. ne thing in regard to the Sabbath law whic
distinguishes if from the other commands o hedecalogue has been overlooked. All others save the one immediately following, have no
positive command. The fourth and fifth com mandments directly enjoin something to
be done. "Remember the Sabbath-day to
beep it holy," The esential keep it holy." The essential pabbat of the Sab.
bath commandment is the frrst part. With strange, but characateristic, perversity, men
bave busied themselves with the prohibitory art of this law. Evidently that part of the commandment which says, "In it thou shalt
oot do any work," needs interpretation.
There were those interested in such interpreThere were those interested in in such intaterpre ide on the Sabbath; no exercise of any kind could be taken. But such teaching was seen
to be foolish and impracticable. It could not nean that no physical exercisise woan to b
taken. Then the doctors of the law too pont themselves the task of determining wha axd how much.
There arose, in consequence, an astonishin
rolume of rules and restricions, to interpre te negative side of the Sabbath command-
nent, intended to preserve it from pollution It was corried by.the scribes to a tedious and sidieulous extent. They tell of the kind o
nots which may be tied on the Sabbath. I was lawful to untie a knot if it could be done
 ner it was right, to write letters on the Sab bath. They told the quantity of food tha
might be carried rom one place to another
It must be less in bulk than a dried fig;
honey, as much as would anoint a wound Lhey, arried paper on the Sabbath, an much
as could be put into a phylactery; if ink, as
uch as would make two letters. It was for oo set a broken an enee, or put back a dislocated
int oint. The Pharisees themselves were guilty
of many a subterfuge to avoid the law. many a subterfuge to avoid the law.
Theese are simply anilluatration of the we Theese are Bimply a illustration of the weak
vess and perversion of all attempts to enforce, y himan effiort, specificc rules for son Saborce,
bservance. Ridiculous and fantastic effort servance. Ridiculous and fantastic effirtert
protect the Sobbath from deserration are o protect the Sabbath from desecration are
oot connined ot the Scribes and Pharisees.
The history of Sabbath legislation, from that ne to this, has exhibited the human weak
ose and folly of any attempt to coerce peo
 any examples could be piven to show how
tile are all efforts to enforee any law which concerns a man's relation to God and him himself
done. There is a marked contrast beter lone. There is a marked contrast between
these wretched attempts at law-enforcement nd the method used by Christ, the Lord of The tone of the laws which Christ gave was
at of privilege rather than restriction. The that of priviliege rather than restriction. The in the decalogue was that in which there is ot a prohibition. "Remember the Sabbath day to keep it holy.". Cbrist calls special at-
ention to that portion. Christ came as a berator. He came not to load men dow th restrictions, but to make nen free.
The Sabbath is essentially an institution of
Ited Iree Sabbath is essentiaro an insertat, "there
reediberty in law," then Broors asere is liberty in the Sabbath law. It is the day for casting of
urdens, not for binding them on. It is the day when we are to unbend and stand upright,
d look heavenward-when the true, noble nd look heaven ward-when the true, noble
nd God-like is to aseert itself. It seemed to im and-like is to assert itself. It seemed to oman whom Satan had bound ohould be
bosed from her bonds (Luke 13: 16.) It is oosed from her bonds (Luke 13: 16.) It is
he time when the soul is to shake from its wings the dust of earth, and rise to celestial
oys. Jesua Christ, as Lord of the Sabbath, thoritatively swept aside all burdensome
estrictiong and laid bare the long-forgoten tut that the Sabbath was made for man.
all his miracles wrought on that da all his miracles wrought on that day, this
the lesson he clearly teaches. It is the les. on fromon he clearly teaches. It it it the les of which I have selected
stext. on from the
our text.
"Is it law
Is it lawful on the Sabbath-day to do good
to do harm? to save life or to kill?" In or to do harm? to save life or to kill?" In
he spirit of this teaching, let us learn what
our privileges are rather than ur privileges are, rather than our limitations.
sythe first question of Jesus, he undoubtedly y.the first question of Jesus, he undoubtedly
ntend the answer. "It is lawful to do good on the Sabbath.day." The wrong way to
keep the Sabbath is seen in painful contrast keep the Sabbath is seen in painul contras
in this story. On the one hand were the dark, in this story. On the one hand were the dark,
ealous faces of the Scribes and Pharisees, nar-
rowl watching the crowd to be sure that no oaly watching the crowd to be sure that no
one did anything to violate their notions of one did anything to violate their notions of
he Sabbath sanctity. They were the police the sabbuth sanctity. They were the police
oo enforee the petty rules which they had
nanufactured to hedte in the people to their manufactured to hedge in the people to their
way of thinking. The caring for the sick, the way of thinking. The caring for the sick, the
ender loeading of the blind a kind word to the unfortungte, or inviting the hungry to
dinner, or sympathizing with the sorrowing, dinner, or sympathizing with the sorrowing,
or relieving the distressed, or speaking a
brotherly word of warning to the friend who straying a way--all such th thing wereforgot
to in the oneffort to enforce the cold, formal ules of Sabbath observance.
On the other hand was On the other hand was the humble, yet
ajestic, Jesus, taking part in the worship of
the day. His face is full of kindly sympathy,
and his ege kindles with love auld good will and his eye kinos we men and women who are
as he looks upon the
thronging the temple courts. The man with thronging the temple courts. The man with
the withered hand doess not long escape hi notice. At once his heart goos out with the
strong desire and purpose to help him. Stirre with this loving impulse, he defies the chal lenge of those
mann's hand.
The Sabbath as a day for doing good wa
taught in forceful language by Isaiah to the people of his time who eeemed to have los
sight of its nature and importance . sight of its nature and importance. "II
such," the Lord aske by his servant, the
prophet, " the fast, that I have chosen? The suct, the Lord askseby his
prophet, "the fast:that I have ch
day for a man to aftlict his soul? day for a man to afflict his soul
Wilt thou call this a fast an
 have chosen, toloose
to undo the bands of the yoke and to to let the -ponesed go free and that ye break everry
yoke? 18 it not to deal thy bread to the yoke? 18 it not to deal thy bread to the
hungry, and that thou bripg the poor that hungry, and that thou bripy the poor that
are cast out, to thy house? when thou seest are cask out, that thy housere when thoun that thous
the naked
hide not thyself from thine own flesh ? (Isaiah hide not t
$58: 5-8$.
There is danger that the joy and blessed
neess of the Sabbath be shut out entirely from our souls, in the punctilious observance o
fictitious rules that we have fabriegted in fictitious rules that we have fabricated in a
false idea of Sabbath keeping. This is a kill. ing process. "It is the letter that killeth."
All vitality has departed from such oberving An vitaity has departed from such observing
of the Sabbath. I have no doubt that the larger portion of indifference in regard to
holy time has come to us as a reenlt of the holy time has come to as as a result of the
Pharisaic, uritanic practice of people who
hold such morbid ideas Pharisaic, Puritanic
hold such morbid ideas.
Let us not put our children into too much
starch and lace and strait jackets on the Sab. barch Let the Sabbatht be a day da of pleasure
band delight in the Lord. It is not to be a day and delight in the Lord. .t it inot ot obea a day
of ideness, nor a day of constant religious worship of a public or private nature. I de-
preacte religious dissipation. "It is lawfulto
do precate religiousdissipation. "It is lawfult to
do good on the Sabbath." It is a day to do
good, first, to yourself. Let your own good, frst, to yourself. Let your own sooul
feed luxuriantly upon the heritage of Jacob. feed luxuriantly upon the heritage of Jacob.
See to ot that you can say, out of a heart of
rie perat rich personal experience, ". The of a heard is my
Shepherd. I shall iot wat." Then see that Shepherd. 1 shall not want." Ren see that
the riches of his bounty are extendedt $t$ to
others. Make it a plad day for the children at home, best. clothes, good things to to eat,
freedom from all unneessary ireedom from all unnecessary taske, clean
hands and facees and above all, hearts and
mids minds from which the corrupting influences of
the world have been purged. Only pure hearts the world have been purged. Only pure hearts
and sanctified minds can be made the vehicle
of beessing to and sanctified minds can be made the vehicle
of blessings to others. It is not for me to
say what may or may not be done. But I say what may or may not be done. But 1 . 1 ,
know that helping others in any way consistkow that helping others in any way consist-
ent with abbolute logalty to God would be
appropriabe activity for the Sabbath. Any appropriate activity for the Sabbath. Any
action put forth for merely selfigh gratification would be out of harmony with true Sab. bath-keeping.
Much has b
 Sund ay pleasuring and the Sundray bicycle.
God grant there God grant there may be little occasion for
preabching about Sabbath travelling or the
Sabbath bicycle. If theseagenciesareused, they saboath bicycle. It theseagencies are used, they
foould be used for the elory of God and not
for "finding our own pleasure." We shall
Sesus Christ for specific rules in regard to
Sabobath-eeping. He did not eay it was
wrong to travel on the cars or ridethe bicyele
in Jesua' example which justifies labor on the
Sabbath for the salvation of property for
property's sake. or pick hops or make butter or trade horsee
or manufacture cheese or carner the fruits of
te farm on Sabbath.day
When pastor and people talk frankly to-
gether in regard to these things we that things neeeseary to be done on the Suth-
bath are not unlawful on thatday. But that bath are not unlawful on thatday. But that
leaves a wide latitude for the exercise of in-
dividual judgment as to leaves a wide latitude for the exercise of in-
dividual jugdment as to what is necessary,
A further.question: Neeesary for what?", needs to be asked. Necessary for our own
comport? N.ecessary for our own inancial
gain? Necessary for the salvation of our property? Necessary for the preservation of
human life or the relief of physical need or suf. fering? Now Jesus doe日 not answer many of
these questions as specifcally as some hese questions as specifically as some peopie
wish he had douene but $I$ am sure there is in
the example and teaching of Christ, that which will answer the question definitely
enough for those who will take the pains to
study carefully his attitude toward the Sab stuat,
bath.

1. 2. In the first place, he engaged in reverent
worrhip. This is made clear from Luke 4 .
10-2ip worship. This is made clear from LL
$16-21$, Mark $6: 1$ and other passages.
2 He relieved physical suffering 2. He relieved physical sufiering. There are a multitude which we infer were healed, be-
cuase of such a statement as followed the Story of our text in the third chapter of Mark:
" $\Lambda$ nd a multitude from Galie followed And a multitude from Gaaliee followed. .. And he spake unto his disciples that a little
boot should wait on him beauase of the
crowd, lest they should throna him, for he
te had healed many." Mark 3: $7-9$. The epecific
cases are, The man with the withered hand,
Mark 3:1-6; The man with the unclean spirit. Mark 3: 1-6; The man with the unclean spirit,
Luke 4; 31-35; Peter's mother-in-law, Luke Luke 4; 31-35; Peter's mother-in-law, Lut
4:38, 39, a woman with a spirit of infirmity
Luke 18: 10-17; a man with the drops Luke 14: 1-6; the impotent man at the pool
of Bethesda, Jonn $5: 1-9 ;$ the man blind
from his birth what has airteady been noted, that Christ tre-
carded all work involved in such relief of the suffering to be peculiarly appropriate for the
Sabbath. 3. He specifcally defended the exertion
needed to procure food to satisfy the immedit needed to procure food to satisfy the immedi-
ate demands of hunger. I undersocore the
word immediate for it was not an imaginary Word ingmediate ior it was not an imaginary
need, or to provide against some future con-
tingeucy. It is sometimes urged that work is tingeucy. It is sometimes urged that work is
necessary yiu order that the opoperty which
God has given may not be lost. But it needs first to be settled whether physical sufiering
or loss of life will resalt from the loss of that property; and secondly, we might pause to consider whether the loss of the property in
quastion is a certainy without the proposed
work, or whether it is onty a fear that exist in a mind where. the love of property i
stronger than the love of God. Evidently
the work which Jesus justified is that neces the work which Jesus justified is that necees-
sary to satisfy the demands of hunger, justas
David was justified in eating the ei, David was justified in eating the shew-bread
which was not lawful for him to eat; just as which was not lawful for him to eat; just as
you are justifed in preparing food for your
dinner to-day; just as a doctor is justified in administering a needed remedy or in stopping,
the flow of blood, or setting a broken bone;


The Sabbath
The Sabbath was given as a sign between
Goo aud his poeple. The peeple of this world
are for the thing of the are for the things of the world, the accumulaion of wealth, the arquisition of fame, or
oosition, and they are ready to accuse any
one of foolishness whh ter as the Sabbath to stand in the way heee things. The people of God are for the
hings of the siy to wealth, fame of heaven, and they
soition, "Stand
side and grive God the first ploce," aside and give God the first place.", The Sab-
bath is God's specific against covetousness, which the Bible declares to be idolatr.
There is a vital rela There is a vital relationship. between Sab-
bathbreaking and idolatry. How often the
prophet Ezekiel connects the two thinga He prophet Ezekiel conneetst the two things. He
says of the disobedient people of God, "They profaned my myobedient people of God, "They
after their fatber's idols." their eyes were the inclininationor to idololatry a mong as Gore
ancient people, the temptations to ness are more, subtle and persistent among
he people of our day. "Get wisdom, get is the subtle whispering of the tempter, in the ars of our young men. "All these things
will I pive Wir ghive you if thou wilt fall down and
wo usip me, the god of mammou is saying tay. be driven back and silenced and God's
may that thes vices the Lord thy God and "Thou shalt worship erve." It is the day when the god of covet If we are ever in do If we are ever in doubt as to what our con-
duct ought to be on the Sabbath, in doubt as to the kind or amount of work, this will setig to us; is it benevolence or selfishness which $\substack{\text { prompts the ded } \\ \text { Brookrivi, N. N. } \mathrm{Y}}$
human life.




> Just to encourage him. A recent paragraph concerning the reward
or church-going which was distributed
 say tells in his "Reminiseences." A Scoteh
ninister after parting with an old coat to an
inocent " guan body " in the parish, had the nocent "guan body" in the parish, had the
gitt acknowledged by the caustic remark "Ill ha'e to gie ye a hearing for this."
Even more delightful is his tale of ho was visiting the poor in Edinburgh, near
te church in which Dr. Chalmers preached The visitor asked a poor woman if ine ehe ever
ttended church. "Ou, ay," she replied
 courage him, puir body!
There are a good man "a be very thenkfun in in more poanhers "who
"gang in" and hear them, just
agement from the pew.

WORR FOR SABBATH-KEEPNG TEACHERS,
Read at the Central Asocociation at DeRuyter, N. X ., bi E. E. Poole.
lthat nearly all of our Sabbath
lien fact that It is a fact that nearly all of our Sabbath
keeping teachers are earnest conscientious
Christians. I do not like to think of any teacher, teaching in our schools, that is no
a Christian. Of course it would beimpossibl a Christian. Of course it would beimpossible
to require this as one of the qualifications of a teaccer-we can only wish they were al
Christians. I believe that the little mind Christians. I. believe that the little mind
that are growing, the impressions that are
being made on the plastici little brains, and th characters that are being. formed, should be
guided and molded only by the hands of those guided and molded only by the hands of those
who are truly Christians and who take the Great Teacher as hthir bxample. Ibelieve that
teaching is one of the highest and noblest of feaching is one of the highest and noblest-
professions, and may be blest with as great professions, and may be best preaching. If a
if not greater, good than pren
our children could have the right training, wo our children could have the right training, we
could convert the whole world. "Train up
a child in the way he should go and when he could convert the whote whong. and when
a child in the way he sold
is old he will not depart from it.", Then le us help and encourage all of our Christia
young men and women who have any likin young men and women, who have and hy thu
for the profession of teaching, and by doing make the whole world better. Careful statistics kept by Salem College,
Milton College, and Alfred University, prove
the important truth that twenty-five percent Hhe importanent trutht that twenty-five per cen
of the students and graduates make teaching life-work and that fifty per cent follow teach
ing for several years. This same ratio hold good with those who take the high schoo and academic courses. Then let usemphasize
the fact that one-half of our cultured young
men and women follow teaching for severa years. This seems to be a vocation they ca follow and still maint
observe the Sabbath.
All these teachers, whether in district or
graded schooost, in academies or colleges, are surrounded by a predominant First.dayacom
munity, and often where Sabbath-keepers entirely unknown. Now what shall their a titude be smid this great clond of witnesse
and how may they magnity the Sabbat and how may they magnify the Sabbat
which they keep, and God's holy day the
love? which the
love?
As I stated in the beginning, these Sabbath-
keeping teachers are almost invariobly keeping teachers are almost invariably acti
and earnest Christians. These active, earne Christian young men and women mayr the
represent and reflect the very best Christia represent and reflect the very best Christia
zeal and enthusiasm in every Christian work, zeal and enthusiasm in every Christian work
not inconsistent with Sabbath keeping. The
may engage with others in Y Y. C. . . work may engege with others in Y. M. C. A. work
in temperance reform, in Bible and churcl mission work, provided they let it be humbly and honestly known that they observe the lege and duty to be helpfulin Christian activi ties, consistent with their principles, and thus
magnify the Sabbath which they observe and love.
Whenever any opportunity is afforded, thee
should let it be known that the Seventh-day of the week is their Sabbath, and not let any hing come between them and their Sabbath
It does not pay to be afraid. People will respect you and your Sabbath more if you are
always willing to let it be known that you
alm are a Sabbath-keeper. 1 do not mean by mis
that they should tell every one they meet
that they observe the Seventh-day of the that they should tell every one they meet
that they observe the Seventh-day of the
week and thus make themeeves obnoxious
or tiresome Not to be overvealous in the
matter, but use discretion. Ecclesiastes 3 :-1
says, "'To everything there ii a \&eason and a
time to every purpose under the on ond time to every purpose under the heaven.'
We must make it a study and with God'shelp We must make it a study and with Gor" he
be able to know when thees times are. We
bould place ourselves in such close relation to our heavenly Father that we will be actu
ated by his spirit at all times ' When we fail it is because we are not in close communion
it
with the great Redeemer. John $15: 5$, "Iam
 in me, a
much fry
ing.".
We mu
友
We must be reverent Christians, reveren
oward the Bibe, magnity it all, the old
Cestament, as well as the New, the law as well Testament, as well as the New, the law as well
as the Gospel. Reverent toward God the sis the Gospel. Reverent toward God, tsu
giver of the Iaw, and reverent toward Jesu
chist the I , Christ, the Lord of the Sabbath. This revermble before God and kind and gentle to
ard all God's children. The Sabbath-keper hould always be humble before his fellow Cristians, not finding fault, not condemniag,
ut pleading in the love and tenderness of
hrist for them to obey Jehovah and follow Le Lord Jesus in keeping the Sabbath. Th eautiful spirit of meekness will surely
its very nature has moral victory in it. We must be conscientious Christians. The
Sabbath-keeping Christian teacher must be onscientious. Not following the inwara
nonitor, for it must be corrected and quick ned by the word of God, just as our watche
re corrected by the standard time by the ree corrected by the standard time by
dectric telegraph. While then the teacher
are to be helpful in all consietent Cbristia activities, while they are to be reverent to ard the word of God, and especialy humber will sometimes demand that they say no to calls and invitations and importunities, an
then in great humility and tenderness they nust show why they cannot go or do, a
thas magnify the Sabath which they repr Lord of the Sabbath
I trust that all our Sabbath-keeping teach-
ers may have a deep realization of what the Sabbath is, or what it may be to them, and who knew the end from the beginning, and
new just what we needed, and may the knew just what we needed, and may they
neere fail to magnify the Sabbath whereve
they may be it is the only day sanctified they may be. It is the only day sanctifee
nd made holy. How can any other day b kept holy, that was never sanctified or mad
boly? holy
To ke
holy. How sumet upon this sacred day, the best of all the
To cenen, To ceato our eartely thoughts away, and think
How some de to be allowed to pray, our sins may With
heaiven liven
londidence to say, Father who art in How siveet the word of peace to hear from him
To wake the pententential tear, and And if to make our. sins depart, in vain the will hen
He
Hetriven,
from harden thenven. the inmost heart, will send higgrace
the need of the hour.

haps excessively high, of the value of the
iierarechy to society, At all times and on all questions that interest them they and on
dead earnest. They are not flippait; they do Load earnest. They are notflippant; they do
not joke at the expense of their ecclesiastical origanization; and they assume that they
are in the world for the sake of controlling are in the world for the sake of controlling
the world and that the world cannot afford the world and that the world cannot afford
to be indifferent to whatever they may have
to say on any question of national or mu: to say on any question of national or mu-
nicipal policy. They see that the first thing nicipal policy. They see that the first thing
to be doneie to build up and establish the
chürch and her anthority and then to chtrirch and hier authority, and then to fospter
uniersities and other educational and elee. uniyersities and other educational and elee-
mosynary institutions. With them thereis a mosynary institutions. With them thereis a
realization that they are ongaged in a death
struggle, and they fight in such a way as to struggle, and they fight in auch a way as to
indicate that they do not mean to be left dead indicate that they donot mean to be e
on the field if they can possibly help it.
But this impression is not conveyed by the
average Protestant church in city; town and country. As a rule, $\overline{\text { en }}$ do not seem to take
ourselves or our cause very seriously, and as ourselves or our cause very seriously, and as
though the well-being of the community were
inextricably interwoven with the suce inextricably interwoven with the success of
that which we represent. We are, apparthat which we represent. We are, appar-
ently, more disposed to apologize for our ex.
istence than to assert our right to be heard. stence than to assert our right to be heard
There is a anguidness and listlessuess in our
of meeting church obligations which ay of meeting church obligations which
would be fatal to any other enterprise. We re half-hearted, and often explosively sensi-
ive, agitating and rending ehurches through tive, agititating and rending churehes through
our foilish partisanship, when we ought to be united and ferveatly zealous. The church
is not first with ue, nor second, and often not in not first with us, nor second, and often not
ven third. Self-indulgence, amusemente and even third. Slff-iindulgence, amusements and of way. The prayer.-meeting has imperative
claims on only a few Christians, and is not inims on only a few Christians, and is not
nfrequently neglected for balls, concerts and social functions, whilie weel--nd parties and
welcomed by many as a relief from thetedium welcomed by many as a relief from the tedium
of the sanctuary. Delight in the place where
God's honor d welleth seems to be a declining God's honor dwelleth seems to be a declining
joy. Club and outside organizations com mand better service from Christian people
than the cururches of which they are mem. than the churches of which they are mem-
bers; and movements for the advance of in-
eelligence arouse their enthusiasm more than telligence arouse their enthusiasm more than
oncerted endeavors for the promotion of re concerted endeavors for the promotion of re-
iqion and morall. Eatier is it to obtain a
million dollars tor a school than half that mount for a church, eren though President
liot, with his usual clearness, has pointed Liot, with his usual clearness, has pointed
out the insunfficiency of present educational
methods to arrest the prevalence of barbarous and senseless vices among us. What
he nation evidently needs is more religion the nation evidentiy needs is more rellgion
without diminishing ite means of intellectual development and equipment.
frst, not less of the second.
I return to my original- statement: The
unch needs to take herself more seriously Were she to do take herself more serion not waste her time on "foolish and unlearned questions,
and on learred questions, but equally foo
for
 spiritual life. Were she to take herself se
iously, she would not sacrifice her hold on riously, she would not sacrifice her hold on a
city like New York for the sake of social di
versions and social honors; and neither city like New York for the sake of social neither
versions and social honors; and no
would she content herself with the little incoungiciouous meeting.houses, meaningless
from an architectural standpoint and totally irom an architectura atandpoint and tataly
inadequate for actual Christian work from
the stand point of modern neecsities, in
which athe houses her Laodicean worshipers

And were she to take herself seriously, as se
riously as the fall measure of her responi
bility demands and her heagenly bility demands and her heavenly origin an

- aacred mission warrant, then would cease he quibbling, hair-splitting criticiems of the in spired commissions in which she acts, and
cease educating men who seem to feel that cease educating men who seem to feel tha
they are doing God bonor in undermining he authority, and would address herself to to the
business of her vocation. Then she would business of her vocation. Then she woulc
put herself forward in all efforts for munici put hersell forward in all efiforts for munici-
pal reform, would speak out as one who ha
a right to be heard, would bring her children pal riform, would speak out as one who ha
a right to beard, would bring her children
to the Sabbath-school, not leave them to to the Sabbath-school, not leave them to
suppose religion to be an elective study suppose religion to be an elective study o
secondary
samentuant, and would enlarge her
sanctuas increase their attractiveness and sanctuaries, increase their a teractiveness, an
unite her miniters and members in a con
tinuous effiort to win the millions to Christ tinuous effort to win the millions to
and his service.George C. Lorimer.

THE JOY OF MODEST EXPECTATIONS
While it is not quite true, I think, that "Ex pectation is better than realization" "(which
sounds too much like that cyical' sounds too much like that cyyical' motto o a disappointed life, ) the claim may reasonabl
be made that in expectation lies fully half humanity's joy. One must take these two
halves of life's joy together, if one would halves of life's joy together, if one would
know perfect and complete happiness. Ex-
peectation must merge naturally and pleasknow periect and complete happiness. Ex-
pectation must merge naturally and pleas.
antly in realization; the thing anticipated antly in realization; the thing anticipated
must be reasonably commensurate with the must be reasonably commensurate with the
thing attained, and one munt have a fair
taste of the sweets of both, in order to realize thing attained, and one mue
taste of the seeets of both, , on or
the full measure of earthly io the full measeroe of earthly joy.
It is when expectation is out
It is when expectation is out of due propor-
tion with realization that we experience that
shock shock of disappointment whice spoils so
much possible human happiness. If the
thing louked forward to had been, as we
might say, of the right caliber to fit the thing
realized, -had elipped naturally and easit
realized, - -had slipped naturally and easily
into it, many a chapter of disappointment
into it,- -many a chapter of disappointment
and bitterness in human life would have been
changed to a a song of fog. But to ooften ex.
pectation is absurdly and disastrousty out of pectation is absurdyly and disastrously oun of
proportion with realization. It is like a proportion with realization. It is like a
Nammoth Cave conducting one to a wood
chuck's hole ; surely' chuck's hole; ; surery,y, there ise to nothing ex-
travagant in this comparison. What the avtravagant in thiscomparison. What the av-
erage person anticipates of life is apt to be enormosily and folisishly in excess of what-
as the experience of others might teach himas the experience of tothers m imght teach him-
he has any right or warrant to expect. He he has any right or warrant to expect. He
simply given hisimainatination free rein when
picturing the hemer picturing the happiness of suceess toward
which his efforts ere directed which his efforts are directed; and the result
is that he superimposes, as it were, Brob-
dingnag upo is that he superimposes, as it were, Brob--
dingnag upon Lilliput, the country of unate
strained fonay upon the country of restricted strained fancy upon the country of restricted
reality, and so magkes the latter seem totally insignificant and contermptible.
The true secret
The true secret of happiness and content-
ment in this world is not to expect nothing,
as ment in this world is-not to expect nothing,
as some have bitterly claimed-but to expect only just enough to tally with a reason-
able able degreo of realization in each individual
case. One must guard against that painful
 There are poople whogament of of so many lives.
if by natural temperamentand as and and and if by natural temperament, painting futu
posibibility in the brightest colors of fan
aud rom aud romance,--finging rainbow arches from
the present over into the future. What a
sad come-down it is for them (as happens in
thousand) to cross over on a rainbow, and
instead of landing on a palace balcony, o even in a ga
potato fild
It is this
It is this startling and discouraping con-
trast between expectation and realization
that is trast betwen expectation and realization
that is responsibibe for much of humanity's
unhappiness and losis of interest in life unhappiness and ond ossof of intererest in time. The The
thing actually attained, viewed in its right perspective and proper relations, may be
really desiriable and creditable, something really desirable and creditable, something
that tonsonando of other persons would be
glad to have accomplished. And yet, comglad to have accomplished. And yet, com-
paired with what the disappointed soul has
pictured as possible for itself, such small atpictured as possible for itself, such small at-
tainment seems fit only to be despised and
neglected. neglected.
TTis sort This sort of experience, so common and so
sad, makes one wish that the eyes of human-
ity might be washea with seme mungent
cleansing myrrh, thiat should colear them of
these distorting mists and unreal images. If these distorting mists and unreal images. It
only these. pitcures of the attoinable might
be drawn morelife-size colored be drawn more life-size, colored more accurate-
1J with the flesh-tint of reality, how much
biterness of hel 1g with the flesh-tint of reality, how much
bitterness of heart and failure to realize quite
possible happiness - might be possible happin
sweet content
To be modestly
TT be modestly expectant of what this earth-
1y ife has to offer is one of the surest sources
of joy. If one ca of joy. If one can make his fond furest fancies ralty
with his reasonable possibilities; if he can be with his reasonable possibilities; if he can be
as practical and as sensible about what af-
fects him most as about fects him most as about what affects him
litte, there is every chance for him to lead a
uniformly happy life. He may have the little, there is every chance for him to lead a
uniformy happy lif. He may have the joy
of expectation, provided he does anot thereby of expectation, provided he does not thereby
sacrifce the joy of realization: that is, he
must not make his joy of expectation too must not make his joy of expectation too in-
toxicating, too rose.colored. Let it be a
quiet joy, a oiog of modest espectation quiet joy, a joy of modest expectatio
a joy ag shall melt into the happines
ization as dawn melts into sunrise. ization as dawn melts into sunrise.
There is exen a happy virtue of expecting
less than one is naturally warranted in ex-
pectin of less than one in naturally warranted in ex-
pecting of life, such modesty of anticipation
that the reality almost necessarily exceeds the Tay hereailty almost necessarily exceeds the
magined probability. In such a case, in.
stead of the shock of disappoointment that stead of the shock of disappointment that
unaally comes with realization, there is a real shoulk and thrill of added delight, a largess
of happiness that makes one liohtheate of happiness that makes one light-hearted
and cooragaeous and energetic.
of it ia aspecies
of spiritual economy to expect less from life ond courageous and energetic. It is a speciee
of han its condeconomy to expect less from life migh seem to warrant than its conditions might seem to warrant,
to bate in more than ordinary measure the
delight of expectation in behalf of thet to abate in more than ordinary measure the
delight of expectation in behalf of that full-
ness of joy that is accumulating for the period of realization.
ind
thin is nat
This is, no doubt, a difficult discipline, re
uiring no little quiring no little self.control, especially for
the sanguuine spirit of youth, but it is a most wholesome and profitable diseipline, fruititu
in happiness for the future. To strive hard with modedest expectations of resultst, is char-
acteristic of a strong spirit, and, generally acteristio of a strong spirit, and, generally
apeaking, of ability. There is a real present
jatisfaction in it and an almost cortain satisfaction in it, and an almost certain as-
surance of a greater reward of joy in the $\frac{\text { years to come.-The Interior. }}{\text { DOWDY, AFTER ALL. }}$
In a London milliner's shop, a lady, ac-
companied by a patience.tried friend,' was fidgeting among the hats with little idea of
what she wanted. In fact What she wanted. In fact, she was not quite
sure whether she wanted a hat at all. Ansure whether she wanted a hat at all. A
other customer was trying on hats near b
other customer was trying on hats nea
when a most humorous situation arose.

After trying on nearly every model in the
shop, the lady pounced with glee on one she
liad overlooked. shop, the lady
"Now, this is something like!" she said,
"Why didn't you show me this before?" Without waiting for an answer she appealed
o her patient friend "There to her patient friend. "There's some apealed
about this, ispet there? How do I look?", The friend distinctly, sniffed, "It makes,
you look a hundred, and it's very dowdy,". you look
she said.
The other tried the hat at another angle,
It is rather dowdy"" "It it rather dowdy", she a
haps I won't tisk it atter all."
A voice from bebind
A voice from behind her made it third at-
tempt to gain a hearing. "If you've quite tempt to gain a hearing. "If you've quite
lone with my hat," it said, very bitterly, "I

TRUE HELPFUUNESS.
TRUF HELPFUUNESS.
The best and truest help we can give to
thers is not mere present others is not mere present gratificationo, but
trrength, courage and cheer, that they may strength, coorlage and cheer, that they may
tise into oobler, worthier life, and go on con-
inually with new energy tinually with new enerery and hope. It man-
be easier when you find one in need through be awser when you find one in need chroug
his own indolence, to give him money to supply his wants, than to help him into a posi-
tion in which he will learn to earn his tion in which he will learn to earn his own
bread. It may be easier, but after you have bread. It may be easier, but after you have
provided for his necessities for a time, short or long, , you leave him just where you found
him, in poverty, with no more power than before to care for tyimself. But if you have igored his plea for alms, and instead, have
taught him to work, and inspired him to do taught him to work, and inssired him to do
it, you have lifted him above the near need of
asking charity, and have set his feet in the it, you have lifted him above the near need
asking charity, and have set his feet in th path toward manhood.
scotch Joke.
A Scotch clergyman wasaddressing his conwhen he was interrupted by the howls of a
dog in the back part of the church. He waited ong enough for the dog to cherch. He waiten out, and
oade up his mind he would see the awner, whom he knew, and take him to task
or bringing the animal int the or bringing the animali into the sacred pre-
incts. After the services were over he met cinets. After the services were over he met
he man. "Sand,", said he, "what do you
wean by bringing your mean by bringing your dog into church?
Why his howling and whining were scan"Dominie," retorted Sandy, "It was na the
beast's fault. I call you to witness ye began "yerself fault."
it

Looking ahead.
A certain old clergyman, in a neighboring
town, did not exactly suit his congregation tow, did not exactly suit his congregation,
so at last he applied for and received the appointment as chaplain to a large penitentiary
He preached his farewell sermon, not a wor of which any one could object to, excepting he eingularly inappro
great offense., It was: "I go to prepare a place for you, so that
where I am ye may be also." Sonkow is only one of the lower notesin th
oratorio of our blessedness. -A . J: Gordon. Fatri builds a bridge from this world to

Every man's ta
Every man's task is his life-preserver. The
conviction that his work is dear to God, and
annot be spared, defend dit

## Missions.

$\frac{\text { By } \mathbf{0} \text {. U. Wurrpond, Cor. Seeretary, Westerly, R.I. }}{\text { Quite a company of us took our journey }}$ the next day arter the close of the North
Western Association to Milton and Milto Juinction. The day was pleasant and the time passed too rapidly to jolly friends who
had a good time telling stories, talking over had a good time telling stories, talking over
past associations and memories, and now
and then the quartet would enliven them with their songs. The country along the way
was looking fine and the crops had the promwas looking fine and the crops had the prom-
ise of an abandant harvest. It has been
ours to grasp the hands of old friends and ours to grasp the hands of old friends and
schoolmates in Milton and enjog a fifld day
of the of the college. The athletic sports and con
tests of the day closed with a game of baseball between was areatl and academy, which was greatly enioyed. It was not our pleasure
to stay.through Commencement. A pleasant visit, though a short one, was made to the
home of Miss Lottie Bald home olenbeulah, Wis. In the evening we preached in a neighboring sehool-house to a
small, but very attentive, audience. Bro. L A. Miller is doing some eratuitous missionar; houses, and has organized a Sabbath-school The country there is more picturesque than
in Southern Wisconsin, and is a fine section in Southern Wie
for raising fruit.
Sabbath morning we preached at Rock
River. But few Seventh.day Baptist famRiver. But few Seventh.day Baptist fam
ilies are left there now, yet they are
earnest in their effort to hold the fort earnest in their effiort to hold the fort
Professor Edwin Shaw is their pastor. Th Professor Etawin Shaw is their pastor. Th
congregation was small, but we greatly en
ion joyed preaching at Rock River. We called on a
aged sister of EIder Lucius Crandall, the onl aged sister of Elider Lucius Crandall, the only
surviving one of the family, who is in the ninety-ixixh year of her age. The evenin
after the Sabbath we had the pleasure. after the Sabbath we had the pleasure,
preaching in the Seventh-day Baptist mee preaching in the Seventh-day baptist mee
ing-house at Milton Junction, to a pood co gregation, who gave excellent attention to
the sermon. We are sorys Bro. G. J. Cran
dall is in such poor health. We hope and pray he may soon improve very much
health. While he is able to health. Whie he is able to attend to his pu
pit pit ministrations, he is not able to do ful
work. The last service we attended was to hoer. the Raccalaaurate sermon of Pres. W. C
Daland, preached Sunday night, June 21. It Daland, preached Sunday night, June 21. I
was an able sermon, finely expressed and de livered, -a sermon long to be remembered b
the praduating class and by all mbo heard
prospects in Iowa and minnesota. Evangelist Kelly, in speaking of his mis
sionary trip through lowa and Minnesota
$\underset{\text { was a very pleasant, and we trust, a profita }}{\text { My }}$ was a very pheasant, and we trust, a proita
ble one. The frrst stop after leaving Milto was at Welton, Iowa, which was reached on
Fifth-day, May 14. Preached here five times to very attentive coigreaghations. The interest was excellent. Left many seeking a closer
walk with God. Pastor Geo. W. Burdick is walk with God. Pastor Geo. W. Burdick is
nicely situated, and has the warm love of his nicely situated, and has the warm love of his
people. On First-day, May:17, he drove with
me over to Calamus, sixten miles from Wel me over to Calamus, sixteen miles from Wel.
ton, where we found a little band of Sabbathton, where we found a little band of Sabbath-
keepers, with whom we held service in the
affernoon afternoon.
After lea
with friends at Marion, Iowa. We were very
hospitably entertained there in the home of hospitiably entertained there in the home of
Mp Paul Michel, whose wife and son aremem-
bers of the brave little denomination cilled berf of the brave little denomination cílled
the Church of God. They were formerly Sevthe Church of God. They were formerly Sev-
euth-day Adventists, but having discarded enth-day Adventists, but having discarded
Mrs. White's visions, they formed an organ-
ization of their own. They are very much ization of their own. They are very much
intereseted in our work, everal of them taking
the S Sibs ity Reconokr and the Sabbath of interested
the ©ABB
Chris.
It .
It is about sixty five miles from Marion to
Garwin, where we arrived Moy Garrin, where we arrived May 22 . Preached
four timesthere, and the people semed to be
very much encourged very much encouraged. The Sabbath-day
service was, indeed, a precious season. The serviec was, indeed, a precious season.
membership of this church has been consider:
aly ably depleted of late by removals to other
localities, which had a rather depressing effect upon those who remain, but the recent
arrival of their new pastor, brother D. C. Lippincott (they having been without a pastor
for two or three years), has greatly encouror two or
aged them.
We left Garwin just at the time of the terrible floods, which wrought such havoc in
that part of lowa, but by a kind providence that part of Yowa, but by a kind providence
we escoped all harm, though at timesin dan-
ger. Stopped a day and night at Kiester, just over the line into Minnesota, where we
ver
visited visited a lone Sabbath-keeper, Mrs. Hattie
Richmond, the mortal remains of whose husband it was our sad lot to lay in the grave at
Coloma, Wis., on a bitter day last January. Coloma, Wis., on a bitter day last January.
Preached there in the Christian church in the evening.
From Kiester we ran around to Austin,
where we took dinner with another lone Sabwhere weer, the widow of the late Dr. Allen,
bath-keeper, brother of President Allen. Had a very pleas-
ant visit with her and her son, who is now ant visit with her and her son, who is now
very successul physician of Austio. It is
only a shurt ride on the cars from Austin to Alden, where I soon found the pleasant home
of brother Chandler Sweet, where we greatly enjoyed several days during the exceedingly muddy weather at that time. His family
and that of a brother, and two or three others, are all the Sabbath-keepers left o
that little church. We had intended to visi Trenton, but as the roads were almost im
passable, and Trenton about ten miles from assable, and Trenton about ten miles fron
the railroad, we went from Alden to New Au-
burn.
$\Delta t$ New Auburn, they are feeling somewhat of April, when brother E. H. Suewell went to Berlin, N. Y., they have been without a pas-
tor. How we ned to pray the Lord of the tor. How we need to pray the Lord of the
harvest that he will send morelaborersinto his harvest that he will send morel aborers into hi
harvest. They are looking forward with pleas-
ure, however, to the coming of arvest. Mey are lookingiorward with pleas
unt hover, to the coming of brother Jesse
Huthins, a student of Milton College, who Hutchins, a student of Milton College, who
will preach for them during the summer va
cation. I preached five timee there to ver cation. I preachedem five timese the summere to very
topreciative listeners. The work at Dodg appreciative listeners. The work at Dodge
Contre will appear in the General Report of May
May Sod bess these little churches and iscouraging, but it would be hard to calcute their value and their infllence upon our
enominational life. The little tehurch at Nelton, for example, never a very strone
church, numerically, and now feeling consid erably reduced, it has, nevertheleess, qiven to
our denomination five ministers and two mi our denomination five ministers and two min
isters' wives. Truly, it hath wrought well.

## Woman's Work.

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The third volume in the United Study of
Mission Series will be ready about Soter Mission Series will be ready about September

1. It is entitled "Rex Christus," is an outline Study of China, Rexd is prepared by Rev. Ar-
thur H. Smith. The book will take up the thur H. Smith. The book will take up the
study of the Chinese Empire, the Chinese peostudy of the Chinese Empire, the Chinese peo-
ple, the religions of China, Early Christian
Missions, Modern Chrietian Mision ple, the reiligions of China, Larly Christian
Missions, Modern Christian Missions and the
difierent forms of work; evangelical, educadifierent forms of work; evangelical, educa-
tional, medical and literary. The book will also contain a good map of the country
studied. A set of pictures of China illustrat. studied. A set of pictures of China illustrat-
ing the book, similar to those used with "Via ng the book, similar to to tose used with " "ia
Cristi" and "Lux Christi," are to be issued and can be proured at a areanonabele price.
The cost of "Rex Christus" is the same as The cost of "Rex Christus" is the same as
the first two books in the series, fifty cents in che first two books in the series, fifty cents in
clth aud thirty cents in paper covers, and can be obtained of Mra, N. M. Waterburry,
Tremont Temple, Boston, Mass., or Miss Julia remont Temple, Boston, Mass., or Mise Julia
L. Austin, 1535 Masonic Temple, Chicago, III. Those who have read the first two booke, will
surely want to read this, and those who have surely want to read this, and those who have
not, will want to begin at the enrliest oppornot, will
tunity.

WAR AND WARRIORS.
Read at South-Eastern Aesociation, May, 1903.
The very The very mention of war brings to our
minds thoughts of strife, enmity hatred and death, with all the misery, heartachees and sorrows that are sure to follow. While wehear of wars and rumors of wars, we also learn
the preparing of weapona, building of warthe preparing or weapons, builing of war-
ships fortifyng of forts, training of officers,
drilling and disciplining of soldiers and the driling and disciplining, of soldiers and the
spending of millions of dollars yearly for spending of millions of dollars yearly for
these things. In the political world na
tions are preparing to piotect themelves tions are preparing to protect themselves
against the power and intrusion of other against the power and intrusion of other
nations. In the commercial world, we find

Capital and Labor warring one with another; Capital and Labor warring one with another
Capital trying, trionght trusts, combinations
and other forms of oppression, to conquer and other forms of oppression, to conquer
and control Labor; Labor striving to main-
and and control Labor; Labor striving to main
tain itt independence through unions and to
force Capital do acknowedge its rights by fain itce Capital to acknowledge its rights by
fotrikes. In social life, we find the same spirit strikes. In social life, we find the same spirit;
war at work, but with different kinds of
wain war pons though just as fatal. Here it is am-
wition, jealousy, hatred and matice dwelling in the heart, that is constantly trying to ruin
another's reputation. The tongue is the weapon used; for we are told it is an unruly
evil and set on fire of Hell., So, turn whieh evil and set on fire of Hell. So, turn which
way we may, in what-so-ever direction we miay
we meet warfare in some form or another we. meet wariare in some form, or another
some power, force or principle contending
with qnother. with qnother.
Ever since Eve and Adam yielded to the
tempter and were driven from the garden of
Eden, there has been two tempter and were driven from the garden
Eden, there has been two powers engaged in
warfare; and so it ever will be tutit the warfare; and so it ever will be until the last
enemy of souls is conquered, which is death One or the other of these powers is now ruling
and controlling the thought, actions and the and controlling the thought, actions and the
very life of overy man, woman or child in
the world and very life of vvery man, woman or child in
the world and has done so through all the
ages, and will continue to do so as long as time lasts. In the political world we often
hear of third party, but in this warfare there
is no third party hear on ird party, there is no neutral ground
ion othind
we all bell we all belong to one army or the other, we
are all soldiers under King Immanuel, con tending for all that is right, or we belong to the army that is ruled and governed by Satan,
the arch enemy of everything that is good the arch enemy of everything that is good
It is this power of evii that caused all the wars, miseries, beart- chese, and osorrows in
this world, and that pays off thoose this world, and that pays off those enlisted
in his cause with worldy pleasure, gelf- prati
the in his cause with worlaly pleasure, selif.grati-
fication, deadening of consciecoe, and finally the destruction of all the noble and pure de-
sires with which our Heavenly Father created sires wit
them.
nem
If we would be men or women of any benefit to those with whom we momgnen of in this benefit
ifie, or
if we have any deaire to be of who, in that great judgment day shall hear the welcome sound, "Well done, good and
faithull servant enter faithful servant, enter into thy rest,"," we must
eulist in the army battling for the right enlist in the army battling for the right.
Never did God's canse need truer men and women! Never did the church of God need
bolder and braver warriors than tod bolder and braver warriors than to-day, to
battle for the right, for truth in its simplicity and purity.
This seems to be an age of pleasure seeking
when a great number of the professed Chriswhen a areat number of the professed Chris-
tians are merely drifting with the tide carried along by the love of pleasure and selfin-
dulgence beyond Cor dulgence beyond Christ's lines into Satan's
vast army. Satan has many agents and so vast army. Satan has many agents and so
many waye to entice and entrap the careless
and indififerent. The socialgame, theenticing and indifferent. The social game, theenticing
cup, the many places of social. amusement cup, the many places of social. amusemen
which of themselves seem harmless but are as stepping-stonese, as it were, to lead the young
down to disprace and ruin down to diggrace and ruin.
In the midesto all
In the midst of all these allurements and in.
difference, our Heavenly Father bas need of true soldiers, who are brave and watchful,
self.denying and active, who are wiling to sell.denying and active, who are willing to
stand up for the right and condemn the wrong stand up for the right and condemn the wrong
in whatever torn it may appear, who are willing to deyn themselves of of the pleasures
and comforts of this world in order to follow and comforts of this world in order to foliow
the Master's call, who are willing to give of
their talents and time, as well as of their


## Children's Page.

 babi's grievances.


 II wrigle and squira and hotul or relief,














dinah and a lesson.

Dinah is our cat. She is an aleek, slender,
lack cat, without a light-colored spot of fur Diack cat, without a light-colored spot of fur on her body.
She came
She came to us a forlorn waif in mid-win-
er, begging for something to eat. It is true ter, hepging tor something to eat. It in true
that she was not a very welcome caller, but
ane she was not turned away without being fed
Not long after, she came again and was fed and again ste came and took her food and
then went away, and continued to do so then went away, and continued to do so,
until we began to expect her as a regular visitor.
She manifested such a desire for kindness
and attention, that it was not long before and attention, that it was not long before
she won our favor and began to prolong her she won
visits.
One
One day we found out that she was doing
this way with ooe of our next-door neigh
bors. She lived most of the time, if not all, this way with one of our next.door neigh
bors. She lived most of the time, if not all,
between the two houses, until the neighbor between the two houses, until the neighbor
moved away, and Dinah, as we called her, came to make her home with us.
As I do not know so very much about cats,
and do not wish to hurt the felings of the and do not wish to vory much thbout cats,
Puss family or any of their friends, I will no Puss family or any of their friends, will not
say that Dinah has no equal among her relatives, but Dinah is a bright cat without any
disagreeable ways. disagreeable ways.
We had many laughs at her perifrmances,
little kittens began to play, climbing an um-
brella that stood in the corner of the room,
racing and romping from one thing to an-
racing and romping from one thing to an ling over Dinah, regardless of everything apparently, for they were all so nice they had rea
Poor Dinah would look on with such sur-
rise and concern, and try to coas them te her, as if she thooght they were doing 'things
hat were very improper for kittens to do hat were very improper for kittens to do
If she did not succeed in stopping them, sh would lie flat down on her side on the floor,
in aní attitüde that said, ob, I just feel dis. n an attitude that said, Ob, $I$ just feel die
couraged trying to get those two kittens to couraged trying to get those two kittens to
do as little eittens should. Then when they
went to her how she did love and care for went tom.
them.

There are intereeting things to tell about
them, but I most wish to tell the sweet lesso hem, but 1 most wish to tell $t$ to
received one day from Dinah.
When the kittens were wee helpless things,
nember of our family took them from thei basket and carried them into the sitting room and placed them on the floor. Ther
they were; they couldonot do anything but they were; they couldonot do a
mew-make just faint little cries. Instantly Dinah was on the scene. He
listening ear had heard the first cry and sh had come to see about the trouble. She put
her face down to them, looked at then her face down to them, looked at them,
stroked them, smoothed their fur, talked to
them in her way, and looked about to see them in her way, and looked about to se
where she should take them to shelter them
rom harm. She took one and carried it int he corner of the room, and snugged it u close in the corner, caressing it. The one
left in the middle of the room began to mew again, and then she went and took that one
and put it with the one in the corner, and
and hen stretched herself around them in the oving and feeding them, and they we holly happy and conten
As I watcbed the affair going on, and saw
how a little animal like Dinah loved and
cared for her kittens, I saw again in a clear way how our Heavenly Father loves and cares f us, and how Jesus loved and died for us, to
ave and keep us from sin and harm, if wo save and kep us from sin and harm, if
take him and put our trust in him. And brought to mind some of his precious pro
teas. This is one " "He shall cill popon ises. This is one: "He shall call upon me
and I will answer him: I will be with him in
trouble; I will deliver him and honor him." Surely we ought to think about and love
and thank very, very often our Father in and thank very, very often our Father
Heaven who does so much for us, who for gives us when we do wrong, if we are sorr
and ask him to do so, and who will help an how us how to do right, if we ask him, and when we are in to touble will also help us an deliver us out of it.
Another promise is this: "He thatdwelleth
in the serret place of the Most High shall."
abide under the shadow of the Almighty." A seeret place, that is, a safe place, awa protection of our loving Father, where we may rest, and not have any fear, because $\mathbf{H}$ saw Dinah protecting her kittens suug in the Does my little reader know which Psalm are for you as well as order people; for Jeesus
said, "Let the children come unto me," and
"He took them in his arms and blessed
them.".
Surely it pleases our Saviour, if we read Surely it pleases our Saviour, if we rea
on study the Bible, to know what he wishe
s to do, and then obey him, and do as h
the to do, and then obey him, and do as
ells us oto. Will you, dear young reade
Lease Jesus in this way?

## Young People's Work.

 hat shall be done for the relgious cut
Yeested at the Western In the beginning, let me say that this sub
ject invites your thought to a field rich in ossibilitites. A hundred years ago the agri in the hands of uneducated men. There wa ery little associated effort among farmers gricultural implements were rude and simpte by manual labor. To-day we find that edu
 every county a farmer's club is organized
At its sessions the new methods in farmin are discussed. Papers of practical value are ow published for the farmer. Throug
the invention of machinery, through the ex periment station and agricultural school arough work on the farm and unremitting
effort, agriculture has been elevated to an in
ustry requiring intellivence and skill astry requiring intelligence and skill. Th
arm has been the training school for ninety-
are per cent ve per cent of the business men of Chicago,
and for eighty y -ive per cent of all the business nd or eiphty-five per cent of all the basiness
men in the laud. We conclude, therefore, that omething definite should be done for the re hious culture of these young people. Some
thing may be done, if as wise methods are
bed here as have been used in the evolution sed here as ha
Indeed, a farmer's son, D wight L. Moody
did more to th hr man has ever done. Since this is true Mr. Moody, a study of his life will be help.
fal to us in deciding " What shall be done fo the religious culture of young people in rura
communities?" Mr. Moody possessed in a hig communities 9 " Mr. Moody possessed in a high
degree that frst eessential to ouceess in lifeor organization and for leadership. A leade what many neighborhoods are waiting for
-some one to go forward and start a Sab -some one to go forward and start a Sab
bath-school or some form of Christian work. Mr. Moody mentions as qualifications for
leader-faith, courage, enthusiasm and pe eader-\{aith, courage, enthusiasm and per and we need one oosike him who can gather in the children, who can keep the young men in
the Siabbath.-shol, and interest all in Bibl study. To many of the children, it would b
the first bearing of the Gospel story. Fo such children the Sabbath-school lesson is no
almays sufficient. And
who are hungry for the Bread of older one ore this leader must be one whose heart arm and who can tell with effect to th
younger members the "Sweet tory of old.
He ought also to be able to give gid to th der members in a stund of the Bible, un ith the Paalmist they can Bay, "Thy Wo
ba lamp unto my feet and a light unto m is, a lamp
path.".
of cou
help will Of course, in some neighborhoods, muc
elp will be accorded a leader, beciuge
emeelves, desire their children to beunder re thous miles from here, had many children in it ounds. No missionary went -their wry
mong the parents were no profesiors of re gion. but many felt that the children ought
have a Sunday-school. Finally a middle have a Sunday-school. Finally, a middle
ged man from their ranks voluntered to tart one Subtract this leader from the com unity, and you
country places.
country places.
In neighborhoods remote from denomina-
tional centres, especially if in a Sabbathtonal centres, especemilly if in in a Sabobath-
chool where there is one boy or girl from a Seventh-day Baptist family, let them have
aring the year a Dr oring the year a Dr. Ella Swinney'Sabbath.
 in hers, as she went to the mission field in hina. Many of you may recall the picture she drew at the last General Conierence she
attended, portraying her ministrations to
the physical needs of the Chinese ; how, at the Cose of a weary day, when she was obliged
teave a certain place, from many boats in lich afflicted ones had gathered, hands were tretched out and voices called in, that strange
anguage-protesting against her going away anguage-protesting against her going away
antil all had received attention. Young people are easily int erested in these subjects and
heir hearts will be touched for China and our ork there.
Again, you might plan a Dr. A. H. Lewie
abbath, and in a s similar way speak of this Grand Old Man," of his कreat work, of our
ission as Seventh-day Baptists to restore Od's Sabbath. Explain to them that the Sabbath is a holy day and why. Let them
understand that the Sabbath may becom anderstand tanat the Sabbath may beeome a
est of character. Prepare them to meet it. is not necessary that the leader to mall be the pastor of a church who hasalready ministered
oo bis own flock, and after a weary ride
reached the rural community; he may be any nsecrated man or woman who is filled with Ho Holy Sirit, and love for souls, and
Oossesees a knowledge of the Engtish Bible. The church has plenty of social and literary
eaders, but has it well prepared laborers fo After all, help can
Arter all, help cannot be given to people in
ural districts without you get acquainted ith them. Find out their needs and meet hem there. Perhaps the boy or girl need
your help in nature study; for the averag country child is deeply interested in the birds
and flowers of his neighborbood. He may and yours to supplement his konowledge of
neese, while you direct him, also, to the great
 oung people need
Christ was a visitor and he commends good
Samaritan visits. More visiting should be be one with the high purpose in mind of furnish,
tog our Father's House with gueste. "Go," ing our Father's House with gueste. "Go,
as Mary Lyon said, "where no other will go do the work no other will do." Christ said,
"I know my sheep." So every Christian
worker should becomé acquainted with his ock. Many precious souls are lost because our indifierence to them. When home train
ng is not all it should be and children grow up igis not allit should be and childrengrow up
ithout being anchored religiously, they too
oten choose worlaly asoociates and life comten choose worldy associates and hie coin
panions from families belonging to organiza
ions or societies at enmity with the church


Education.
 Theme
 culiarly busy, so busy that we necessarily
miss some of the spirit of calm which is essentiss some of the.spirit of calm which is essen-
tial to the best intelletual work, and whith
is especially essential to a thoughtul view of is especially essential to a thoughtful view of
ail our work. It. I . propert that we should
pause at some time like this to aek oursel ves pause at tiome time like this to ask oursel ve
what graduation means to to to to take a
sober account of what we have accomplishe sober account of what we have accomplished
in these short years that are cone, and to ask whether we are making our way to a
definite goal, or .whether like so many hudefinite poal, or whether,
man beings, we are drifting.
You will agree with mee that these years
have on the whole been pleasant. They have have on the whole been pleasant. They have
not indeed been wholly free rom anxiety and
trouble Frooble. No year in any ire is quite peaceef
For you there have been disappointment disillusionments; there have been hours
disheartening fatigue, and for some of you disheartening fatigue, and for some of you
periods of illlhealth or actual sickness...There
have been hard knocks to take from instrue have been hard knocks to take from instruc
tors, most of them given in a spirit of fair tors, most of them given in a spirit of fair
ness, in the interest of your own mental or
moral growth, but some of them probably moral growth, but some of them probabiy
unfair, unnecessarily severe, unfortunate, for
teachers are human and have teachers are human and have their faults
excess. painful memories of these years let us place the long, steady, exhliarange your powers
have put forth in developing yon
How fine a thing, how good a thing to recall, is the earnest exercise of the mind! The ath lete sweating gloriously in the last lap or the
last inning can feel no greater delight in the perfect play of his muscles than the trained
tudent feels in Anishing the last student feels in tinishing the last quarter o
his college work. Power has been developed The man knows something of what he can do; and even if he overestimates his ability,
the sensation of power is a profound satief the sensation of power is a profound satis
tion. Then too these have been pleasant tion. Then too these have been pleasant in
social life. You have come to know each other, and by that knowledge you have bee
educating each other. I do not refer to educating each other. I do not reier to th
bad habit of coaching each other in the prep. aration of acadenic tasks, but to that finer
helpfuluess which comes of helpfulpess which comes of learning each
otherses 'strength and weankeess. Claser-room
, corrardor, gytrongh and weakness. Class-room,
conch-room, and soo
ciety-room-all these have been an agreeable ciety-room-all these have been an agreeabl
laboratory for obesrivig the reactions of
human character You have learned so human character. You have learned some
tact, some loyalty, some caution, some de cisiou of will. Do not neglect the friendshi and their adoption tried, grapple them you with hoops of steel. And since, young gentlemen, you owe some part of your educa-
tion to your bitter-sweet acquaintance with young women, you will not forget those who have so generously instructed you in the
Greek and the mechanics of human nature. The years, then, have been pleasant ones. But we pause to ask how far they have helped us to realize the best that is in. us. How far
bave we become educated men and women? What, for us, is the meaning of graduation? The answer is one which every student must pive himself; but there are certain sim-
ple tests which should help him tothe answer.
Graduation means that the student has
fact of life which stares us in man or woman, as disstinguished from a a boy
or girl. This definition will hold for person who reecives a certificate here next month, from the preparatory student to the
ungineer the eugineer, though fiam especially addressing is the mark of manhood as distinguished
rom childho rrom charkhood? manhood as distinguished
if we say it it shall not be far wrong if we say it is a certain independence; an a
ity to think, feel, and act for ones' self The boy cannot be trusted to do this, is uncertain and irresponsibie. He must receive detafiled puidance at every turn. He
must be watched and kept within bounds
The The bo w's firsti idea of independence is to to
break some rule. He has small sympathy with laws or the persons who make the
He does not quite see what laws are for Consequently it is necessary that the b should be subiected to discipline. It ofter reems to him that his existence is a tedio
round of restraint. Every subject of stud
that he aproich military drill, or even a a species of penal ser
itude terd to the grindstone of exactitude. He en
hers Engl ters Eng
ing the
they har
accura they harp on order in in his instructors, fo
accuraç in spelling.
matter a matter of life and. The death seam to to think parks should be set in just such and su
places, whereas everybody knows that punc
luati tuation should be a matyer of individual taste
and carelessess. He toes to the wond and carelessness. He goes to the woodsho
and gatherg a general impression that he is
butter-fingered. He offiers to work in to nd gathers a general impression that he
butterfingered. He offers to work in the
Director's office, and is surprised at the Dire tor's preference for a strictly alphabetica
order in the preparation of lists. He come to chapel exercies for rest, and a distinguish
ed visito tells him that the average bo boys study flies on the wall when they should be mastering the text-book. This kind of life
goes on for a good many years. Thestudent
gets into colt come to sometting dinfferent. He expects to
be lectured to but not held be lectured to, but not held for what the
lecturer said. He has visions of long hours
of delightful leisure in the heart of a ratern dy. Aghigtul leisure in the heart of a a fratern
tyistaken. Yesterday it wa
the drill of punctaution and French ver the drill of punctaution and French verb
and manual training. Now it is the drill
logic and cofrelation. He hears the voice logic and cofrraination. Now it it the drill
wars the voice
warning against hasty generalization. He
ccused of inability to read a page of lite accused of inability to read a page of litera
ture closely enough to see what the auth
neant $s$ of reading his own
 author; of being grotesquely ingenions rathe
than level.heeded. He is declared to be ful
of undigested seraps of information, swolle with intellectual conceit, and much too sur
of his own opinions. In mathematics he
onformed that he trusts too much to of his own opinions. In mathematics he
informed that he trusts too much to hit
nemory, and has not acquired a mathemat memory, and has not acquired a mathemati
cal habit of mind. He surprises and shocks
is his professor of chemistry with hie haste, his
deplorable lack of manual dexterity, and th
ridimentary not Worst of all, bitterest his powers of inference Worst of all, bitterest of all the Director loo manner of a high hinfthorms student.
Discipline, disciphon
Discipline, discipline, eternal discipline
Shall we never be rid of it? In good sooth seems to be the lot of humanity never to g
parative ease. There are men whose mind
work like well made eteam enizines as Huxley
put it; enzines with all their parts smoothly put it; engines with all their parts smoothl.
oiled and in working order, ready to spin th ossamers or forge the anchort of the soul
But life has sterner forms of training. There
the never ending cours in Is the never ending course in Character. The
man of the world is obliged to leara lesson man of the world is obliged to learn lessons
beside which those of the clase-oom seem
gentle. To control hit teemper under great provocation; to bide his time when ever
herve calls for action; to suppress envy derve calls for action; to suppress envy an
the spirit of retaliation; to accept defeat
philosophically and disappointment with philosophically and disappointment without
murmur; to keep his faith in God's goodnes nurmur; to keep his faith in God's poodnes
when his children die and his dearest motives Oo living are swept away-this is a man's
task in the school of life, young men and vomen, and we are all slow pupils in that
school. But the capacity for reeciving disci
Dine is the only thing which make pline is the only thing which makes haman
society safe for you and me. The capacity
or proiting by discipline is what sets a gault To profiting by discipline is what sets a guy
between man and the lower animals. The ca
pacity for welcomingdisciplinesweetly pacity for welcoming discipline sweetly is what
allies man with God, and holds in it th
promise of a life after death. But even promise of a life after death, But even
here were no heaven, who would not rathe
be a gold coin, tried in the fire , Se a gold coin, tried in the fire,.stamped int
Gharpness of outline, charactered into roya varpness of outline, charactered into roy
vaunt than a vein of ore undisturbed in the
mountin side? Who would not rather be oountain side? Who would not rather
the blue steel spring of a watch, heated an
年aten and tempered, than a bar of pix-iro beaten and tempered, than a bar of pig-iro
eesting in lumpish oblivion in a corner of the
undry? Every teacher ioundry? Every teacher has seen youth
transformed from pig-iron into watch
springs, and nobody doubts the superio saniormed from piy
saluegs, and obody do watch-spring.
Whatever else, then, graduation means to
you, it means that you have acquired som you, it means that you have acquired som
of the discipline which looks toward independence. You have been taught some ac
curacy, some scientific caution, some concen. aracy, some seientific caution, some concen
tration, some power of thinking straight, some contidence in your own judgment. You ght to Some of you will presently have the
ent is every prospect that you will be able to do
some encineering without consulting professors at every step.
But a disciplined state of mind is not all
hat independence means. $A$ man may be a competent engineer, or doctor, or lawyer, or
teacher, and still remain withoit sense of the tacher, and still remain withoit sense of the
elations of his special knowledge to the larger field of knowledge; without sense o
his own higher relations to society; withont his own higher relations to society; without
sense of the meaning of life. He may, in
short, have discipline without having culture. Culture is a much abused, word. I am told
hat New England now avvids using it. But it is too early to sopare the word culture from
our narrow American vocabulary, and I fear our narrow American vocabulary, and I fear
we must even welcome the new dadjective cul. we must even welcome the new adjective cul
ural. What then is culture? and what
nethods and subjects of study are cultural? nethods and subjects of study are cultural
Culture does not mean a smattering o any subjects. It is not synonymous with
slovenly oonniscenc. It is not opposed to
olid and exace information, or to close solid and exict information, or to close
thining. The engineer who neglects the hinking. The engineer who neglects the
newspaper and the encyclopedia that he may

|  | ematical facts, such as can be supplied for business or technical purposes by handbooks and there is a larger study of mathematics which by disciplining the reason and a waking the mathematical imagination gives the student an insight into the very structure of the universe. |
| :---: | :---: |
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|  | phological or a utilitarian, rather than |
|  |  |
|  | ern spectalism, and it is a a tendency necessaryto the preservation of sound science. It at |
|  |  |
|  | once becomes apparent that, under present,conditions, the student himself is the person |
|  |  |
|  |  |
|  | knowledge. And the more he taxes himself |
|  |  |
|  |  |
|  | tricity and fanaticism. You often hear the term self-culture. It is true to-day, it is only |
|  |  |
|  |  |
|  | be got out of colleges and universities is self:culture. You cagnot become a doctor ofphilosophy without becoming a discipined |
|  |  |
|  |  |
|  | man, but you can accomplish that without becoming a cultivated man. |
|  |  |
|  |  |
|  | friends, is a partly word of apology, partlyone of entreaty. If we of the faculty have |
|  |  |
|  | failed to make you thoughtful and broad in your view of life, it is partly the fault of all |
|  | lormodern education, which insiests that eachman shall teach some one thing well. But we |
|  |  |
|  |  |
|  |  |
|  | complete unless y you strive daily to broadenyour view of life. Try to know something of |
|  |  |
|  | the best that is being thought and said inevery field of human in inerest. Enter intosym- |
|  |  |
|  |  |
|  | to understand them.men, if you have not |
|  |  |
|  | interests of siffering humanity are today. Donot think that the world has made such pro- |
|  |  |
|  | gress that you and I may dare to live in perfect peace of mind. We have invented the |
|  |  |
|  |  |
|  | cotton gin, but we have not solved the "race problem." We have invented the telegraph, |
|  | but the news that our lightning brings us from Russia shows us, as in a lightning flash |
|  |  |
| these are cult | that man is still the fiercest and cruelest animal on the globe. Mutilated women are driven to their death by thousands through |
|  |  |
|  |  |
|  | driven to their death by thousands through |
|  |  |
|  | America hear of it in forty-eight hours; for various reasons we are able, or think our selves able, to do nothing; yet we call our |
|  |  |
|  | selves cultured. Greece died of that sort ofcultivation. So long as the rich man and |
|  |  |
|  | the poor man are alike cruel and ignorant,so long as sects or nations shed innocent |
|  |  |
|  | blood, so long as we spend billions in folly and leave the medicinal virtues of the earth |
|  |  |
|  | unpublighed, let no man say that the day ofgreat reforms is past. The preatest reforms |
|  |  |
|  | of the world, the saner, less bloody reforms |
|  |  |
|  | Whittier's advice, young men, and ally yourselves while young with some great unpopu- |
|  |  |
|  | lar ćause which makes for humanity. Young women, do not let your graduation |
|  |  |
|  | be a check to the intellectual life. Keep in sympathy with the world's work. It is not |
|  |  |
|  | necessary to be a slovenly housewife in order to be a cultivated woman. Some of the long |
|  |  |

[^0]Read again the essays of that serene and
noble man, and you will be reinfored in you
highestidideals of self. reriance and cult ture and
in n your desire to be of service in the world.
The time, ladies and gentlemen, or let me
once more say, dear lads and pirls, will po more quickly in the future than in the past. Lit
will come upon you with strange swiftess demanding wiser action than you can give
Yet if you keep to your ideal, you will find Yet in you keep to your ideal, you will find
every eaar as truly a year of graduation ae
tris. June 18,1903 , that is your red.letter ay this year. What shall June 18,1994, , bring
yon, mean to you? And what shall June 18 oyon, mean to you? And what shall June 18 God that each year shall see you more finely
disciplined, more widely cultured, till at las disciplined, more widely cultared, till at las
you grow into the fulluess of the stature he perfect man. We of the faculty shal never again have this chance of speaking t you all in our present relations. Believe that
we shall not forget you, though we may have wo be helped, years hence, to a forrgotte
name. Beieve that we shall watch you ame. Believe that we shall watch you progress with genuine and affectionate inter
est. Beeieve that we, like you, are but pupile
in a larger school than this, and that no even death shall separate'you and us in our
larger education. May I remind you that ne member of your class, Frank Morris, ha already graduated into that larger life, the years ago I listened to a baccalaureate se non which I shall never forget. The beaurt
fol June evening, the dimly lighted church ful June evening, the dimly lighted church
the tall figure and Jovian front of our ol president, as he spoke to the graduates fro ay, and I ask you to let me close with cer ain words that he used. "All the realitie
of life and eternity will be your education,



may the beauty of the Lord our God be up

oo you, and $\begin{aligned} & \text { oifhten that infinite sea with the } \\ & \text { glory of God." }\end{aligned}$

$$
\begin{aligned}
& \text { THE STUDY OF ENGLISH. } \\
& \text { (Fourth Paper.) }
\end{aligned}
$$

The ordinary routine of theme.correction
not a subject of great interest
to any sav the teacher and the student. But possibl.
some illustrations of the average results wil shee worth the attention of mothers whe
have boys or irls in college. It would be
tedious to read specimen themes from all the tedious to read specimen themes from all the
eight years of sehool life between the fresheight years of school lie between the If
mat grades and the bachelor's degre. If
pitch upon the freshman year in college as pitch upon the freshman year in college as
hall-way station, we cape aeaily get a blimpe into the average achievement of the Ameri
can student who has finished the high schoo and is beginning his higher education. Tha achievement is not nearly so high asit thoul be, nor as it will be a generation hence; bu
still it represents many difficultien overcome Some of the work of the fritut quartercome in col
Ioge consists in making good the fault of of pre lege consists in making good the fauits of pre
vious preparation, The following is the first theme written
we will call $A$ :

 Please rev
Revision:




Sthero-tpear
Specimen D is a typical gin
It was one of thase eunny october arternoons in the
Berrsbire Hills that make one wonder whether summer







The comment read: "You seem to have
genuine love of nature, also an eye for colors nenuine love of nature; also an eye for color:,
nd an ear for sound
Why then should yo make use of the trite imagery of tress in festi
val robes? Aren't you satisfied with their
beauty and wonder, but you must turn them beauty and wonder, but you must turn them
into people? Please rewrite, omitting all the estival imagery, and tell me honestly whether
you like the old or the new better.
also correct
alstain errors of detail." The revision also certain errors of detail." The revision
roved to be more acceptable to the write proved to be more acceptable
than the original. It read:
AN ocrober Dar.




A triter whom we shall call E is repre
$A$ writer whom we shall call E ie repre-
sented by a brief exposition of a character.
The original read:
She was a girl of moods. No ond one





The comment was
of insight intoch chasaracter. The The a chief food dealt of
your theme is it inck of concreteness. . $f$ you
expect ns to accept traits so disparate you
must tive examples. Please rewrite." The
revision ran:


## To-day this THE JEW.

To-day this is the promised land of Jewry
and the American Repoblici cis able competitor of the fantastic scheme o
Zionism. Here the wandering Jew finds rest Monism. Here the wandering Jew finds rest
Today New York City has a larger Jewish
population than any city in the population than any city in the world. What-
ver may be proved as to complicity in high ver may be proved as to complicity in hip
Russian official circles with the recent awfu
nassacre at Kishinefif there is abundant tee imony of varied sortt that conditions tes
inussia and ellewhere in southeastern Euro Russia and elsewhere in southeastern Europe
are such as to bring about a marked increase
in the already swelling tide of immigration to in the already swellige tide of iomimigration to
this country of Hebrews who will seek this
land for its exemption from virulent anti Semitism aud for its political liberty and
Secial and enp ocial and economic opportunity.
Arrivig here, the Jew from
ther lands
Arriving here, the Jew from Russia an
other lands where the Slav is dominant also
Inds that notwithstadin finds that notwiththanding he has much in
comimon with the Jews of Germany, who cmmon with the Jews of Germany, wh
came earlier, they are in osome ways leagues
apart. The Slavic Jew is orthodox. Th erman Jew is liberal. The Slavic Jew i mond or reiliog as as well as of race. The Ger
maious loyality. Cocial pride longer than re ligious loyalty. Consequently New York'
Jewry today is seething beneath the surfiee Jewry to-day is seething beneath the surface
with a factional fight in which the Slav, it
should be said, is not without gifted intellectual leadership.
It becomes Crristians to know more of the
Jew after he arrives a mong us, to nuderstand better his serious problems of race and re-
ligion, to realize that with the sudden transIr from the ostracism and intolerable pen
alities of Russia to the recognition of his man ood and the soul-freedom of this country
here come perils as well as privileges, dange there come perils as well as privileges, dange
as well as safety. A race no more than a ma can be transferred suddenly from one stage of
civilization to another without a shock. It civilization to another without a shock. It
braces some; it debilitates others.
Proselyting misiosions to Jews have not been Proselyting misesions to Jews have not been
in high favor with American Christians or
merican Jews. Open, formal evangelistial nosican Jews. Open, formal, evangelistic
prosting in most cases will do harm. But ndirectly and persistently a pure type of las its effect upon Jewish neighbors, custom-
ers, fellow-students and fellow-countrymen.
Joint tutuy of Semitic literature by Jewish
ond Christion
ocial amelioration, common argument in de ense of theisu and against materialiasm, and
common devotion to a prophetic rather than to a. priestly conception of religion ought to
bind Jew and Christian together with a bond
agreement as yet as to the meaning of the
mission of $J$ Jesse And yet it is isigniticant to mission of Jesus. And yet it is signiticant to
note that even on this poiut Jewish rabbis
and Cbristian congregations are pullicly note that even on this point Jewish rabbis
and Christian congregations are publicly comparing notes.
With all his intellectual power, his acumen
d thrift, his reverence for a family ideal, his enerosity to his siffering and impecunious nod, his passion for soul-liberty, the Jew is We have e rimht to expect from the ratec as it
flowers out into full stature on Americau soil contributions to intst literature an and religion which will triancend any that the race hab
given in Europe and Asia. Freed, as so many of them arese from traiditionalism as and the
priestly conception of religion, they will wel priestly conception of religion, they will wel-
come truth brought to them by Cbristian prophets of todada, and this to a degree

## Deafness Cannot be Curred



 Sold by Druygists. F. J. CHEN. CHE
Halls Samis Pills are the best.

Employment Bureau Notes.
2. Wanted, a farm-band at one, near Walworth, Wis.
Vork the evear round. Good wages.
Went 3. Want toe employ a oood paiges
once it $n$ and pantrbanger






 appreciated and given teeady emplosmentat and good
 13 Wanted, Ior general housework in family of three.
ristian woman, Seventh-day
Baptist, about
forty
 git capabilities
potswoid
14. Wanted,



$\qquad$ Bradior, Pa., Kendall Creek Station.
good painter for machine
 W. D. Duvi, Sec..




MORAVIAN HydiN.
Jons wesiex.

## 





 LAYING THE GHOST. One of the most enterprising of American
Bishops, whose jurisdiction in the Far West is so poor that he has developed such talent
as a beggar that his friends in the East de as a beggar that his friends in the East de
clare they flee when they hear of his approach turned up unexpectedily during the holiday at a country house where a week-end party
was being entertained. The house was so
full, that, with some misgivings on the part was being entertained. The house was so
full, that, with some misgivings on the part
of the hostess, the Bishop was put into of the hostess, the Bishop was put into a
chamber reputed to be haunted. At break-
fast the most anxious inquiries were made as fast the most anxious inquiries were made
to the good man's sleep. These inquirie were regularly repeated for several days, but
to the general disappointment the Bishop to the general disappointment the Bishop
always reported the soundest of slumbers
Before he departed the Bishop asked the Before he departed the Bishop asked the
cause of the unusual solicitude, and was told the state of the case. "And have you, in-
deed, neither seen nor heard" anything unusual?" the hostess inguired. "Now that
you remind me of it," was the reply, "1 be
lieve somebody did come to my bedside the you remind me of it," was the reply, "1 be
lieve someobody did come to my bedside the
first night, but I pulled my pocket.book from fret nigh,
under my pillow and and ayked for a a bubscrip-
ion, and I have sean no more of the in-

Troublis melt away before prayer, as snow
sefore the sun.-Vianney.
$\underset{\substack{\text { GATHER THE CHILDREN IN. } \\ \text { Oine the dor or the the childten, }}}{\text { Tender }}$

 Gather them intot the fold.


 LTatitheom to Cana and stafirina

a game with bubbles.

$$
\begin{aligned}
& \text { A GAME WIT BUBBLES. } \\
& \text { Probably the liveliest amusement for } \\
& \text { children's party may be enjoyed by means }
\end{aligned}
$$ attached, and an ironing board covered with

cloth is rested on the backs of two chairs of cloth is rested on the backs of two chairs of
difierent height. At the lower end of the
board two pieees of wood are fastened so as
to stand upright on either side of the board, forming a coal.
The object of the game is for each player in
turn to dip his pipe in the suds, blow a bub ble, drop it on the upper end of the boar and carefully blow it
ble, through the goal.
Laughable definitions.

Many ehildren are so crammed with every
thing that they really know nothing. proof of this, read these veritable specimens
definitions, written by public sch definitions, written ty pubic school children
"Stability fis the taking care of a stable."
"A "A mosquito is the child of black and whit parents."
"Monastry is the place for monsters."
"Tocesin is something to do with getting drunk,"
${ }^{\text {drunk." }}$ "Expostulation is to her "Expostulation is to have the emallpox."
"Cannible is two brothers who killed each other in the Bible."
"Anatomy is the
"Anatomy is the human body, which con
sists of three parts, the head, the chist, and the stummick. The head contains the eye and brains if any; the chist contains the ungs and a piece of the liver. The stummic
is devoted to the bowels, of which there are five, a, e, $i, 0, u$, and sometimes $w$ and $y$."
James Henry Foss, in the Geatleman fro Everywhere.

## a young womans dream

A young girl one night dreamed she was in
heaven, and was being shown through the Holy City, examining and admiring the man ceptionally heautiful, that was being erected so much so that the workmen themselves
stepped back to gaze upon the beantifiol stepped back to gaze upon the beatifial
home. Turning to her guide she said, "For
whom is this beautiful palace?", home. Turning to her guide she said, "For
whom is this beautiful palace?
"Why "Why, that's for your gardener," answe
ed the giide. "For my
know may gardener? why he would no to do in such a spacious dwelling
He would to lie would be completely lost in a mansio
like this! Why he lives in such a little bit

HE SABBATH RECORDER


 ries." Walking on a space they came to a little
bit. of a cottage. ind wha who is this being
built for?", asked the young woman bit of a cottage. "And who is this being
built for?" asked the oung, woman.
"Why, that is for you," answered the guide.
"For m For me!" she exclaimed in wonder an
surprise, "wh, that cannot be for me, I have
always been accuastomed to a mansion of always. been accentomed to a manision of
house. I could not adjust myself to such mall house!
Still plainly still plainly, but sadly, ansmered the guide,
"it is for you. Our great Architect does the
very best he con with then Very best he can
sent up to him."
With the
such an effiect upon her that she determine


## 



DEATHS.

 She was born March 5, 18831, the daughter of Johi
 ireth his beloved sleep.'



 generon
homen
denl.,

done., | don |
| :--- |
| dert |
| Dert |
| Dak |












Special Notices:





 T-THE Seventh-day Paptitat Church of Forruelverile






 bath-school meets at 10.45 A. M. Preaching service
$11.30 \mathrm{~A} . \mathrm{M} . \mathrm{A}$ cordial welcome is extended to all E. F. Loorgono, Acting Pastor,
326 W .38 d Street.


REAL ESTATE.
 WANTED.



GOSPEL SEALS



The Sabbath Recorder












 DE Boodgociaprer.


















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## The SabBath RECORDER. <br> $\triangle$ seventh-day baptist weikli, poblished by the american sabbata tract socigrt, plainfild. N . J

| 9. N | B, 19 | Whole No. |
| :---: | :---: | :---: |
|  | preachers evidently trying to imitate Moody or Talmage, or Beecher, and they were always making failures. Boys, be your selves. Stand in your own shoes and fill them well. Make the very best of your own powers and gifts, and there will a place for each of you where you can do a blessed work, and where the Master can cheer you with his approving smile. | passed since this plan was set on foot by our leaders, and as yet no great response to the call? Do the people understand that their chosen leaders are pore than one thousand dollars in debt, withize certainty of its being fifteen hundred dollars before Conference? Unless an almost unheard of response is made, and the people send in their gifts freely, this is inevitable. I cet us not have it so. We should not desert our leaders, whom we have chosen to lead us. Why not all take hold |
| the approaching examination which was to be a new experience | Vital Relation lation which the A merican Sab- <br> of the  <br> Tract Society  <br> to the  | together and lift as man, to place both the Tract and Missionary Societies out of debt before the General Conference conveues? |
| the outcome. The kind-hearted President | people at large; for if it were, they would not |  |
| uoticed the anxious look, and, after some | withoold from it their offerings untilits Board becomes embarrassed with debt and cripoled |  |
|  | in its good work. The gifts for this work |  |
|  | have fallen off, until the good men who have it in charge, have great reanon to fear that |  |
|  | our people are losing their interest in the |  |
|  |  |  |
|  | makes us a denomina- |  |
|  | Tract Society is our only organization stand. |  |
|  | tered society, it is nevertheless a chid of our |  |
|  |  |  |
|  | was called into being by the |  |
|  | the purpose of keeping the claims of God's |  |
| a feeling akin to that of the student. But | holy Sabbath before the world. Let it suffer,and the entire denomination must suffer. Lot |  |
|  |  |  |
|  | it die, and you strike the death knell of the |  |
|  | sential to the denominational life, that any |  |
|  | decline in its power, or diminution in its work, must be the beginning of a decline, and a diminution in the vitality and practical work of the entire people. | hands. <br> This question ought to be upper- $\qquad$ most the mind of every loyal ed to Insu Seventh-day Baptist to-day. That something is needed to give |
|  |  |  |
|  |  |  |
|  | aders. | life and push to all our denominational work, is clearly evident. If this were not so, our |
| oght. |  |  |
|  |  |  |
|  |  |  |
| of this, the hand would quickly drop the pen. | us in our effiorts to carry the light to those | these matters; and to leave our own chosen |
|  | who have it not. This being true, how can we becoue indifferent to their efforts, an |  |
|  | leave them to do the work alone, or to |  |
| , |  |  |
| ${ }^{\text {m }}$. There is no | compelled to curtail in expenditures, and |  |
|  | bath of Clurist" cannot be published to any |  |
|  |  |  |
|  | purpose, until there is a genuine subscription |  |
|  | sent to only as many people outside the denomination, as we have subscribers within |  |
|  |  |  |
|  | our ranks. The postal laws allow free distri- |  |
|  |  |  |


[^0]:    needle work, or the play, or china painting,
    or badly written oveles; might better po to
    the great reviews or to books which are the great reviews or to books which are
    books. In an age when businesi and profes-
     bands, it is vital that the culture possensed
    by women should include something cmore does not mean merely the opera, the orches tra, and the looni extibition; it it is omemething more than piano-playing, pyrography, and
    theosophy. The women who lead ment to-day
     these are the best cultivated woinen. To
    day, the twenty seventh of May, is the eighty. day, the twenty- seventh of May, is the eighty-
    fourth anniversary of the birth of such a woman. I refer to the well-beloved auta a wo
    the "Battle Hym of the "Battle Hymn of the Republic," Julia
    Ward Howe, of Boston. When I read a book by Mr. Bosanquut on Aesthetices, and anook-
    er by Mrs. Bosanquet on the Standard of er by Mrs. Bosanquet on the Standard of
    Life, I am led to see clearly hoiv cultivation in not gne ideal for men and another for wo
    in men. Those io us whose priviliege it was to to
    know-Hrofessor George Herbert Palmer and his wife Alice Freeman can understand how the finest, the most influential intellecectual
    companioship is that of husband and wife. companionskip is that of hasband and wife.
    Alas that we must now speak of Mrs. Pal mer Alas that we must now speak or Mrs. Palmer
    as a spirit no longer vocel among us 1 I im. as a sirit no longer vocal among us. 1 im-
    agine her divinely active in that planet of
    courage and achievement whence the poet courage and achievement whence the poet
    looked "down through the world of endless looked "down through the world of endless
    bitterness, and over the mountain from whose
    air summit the eves of Beatrice had lifted fair summit the eyes of Beatrice had lifted
    him, and afterwards through tree hea vens from him, and at
    to light."
    Something of discipline, my friends, you
    have received; most of culture you have yet have received; most of culture you have yet
    to win for yourrelves. In the course of your to win for yourselves. In the course of your
    discippine you have been warned every day
    against the unscientific habit of forming hasagainst the unscientific habit of forming has-
    ty opinions. But far be it from us to keep ty opiniong. But tar
    you from opinions. $A$ wise old diplomat and journalist once expressed to three of your
    teachers this opinion: that no man has aright teachers this opinion: that no man as aright
    to any opinion before he is forty. "Your any opinion before he is forcy stores of
    business beotore forty is to pather stow sound knowledge," said he, "and that will be
    of intinite value to you as the basis for late opinions., But we will not quarrel as to opinons. Seasons. $\Lambda$ nfesential part of cul-
    times and
    ture, perhaps the essential part, is the.graduture, perhaps the essential part, is the.grada-
    al orming of sound opinions. If yo do not
    arrive at opinoions, nay convictions, you do arrive at opinions, nay convictions, you do
    not reach independence, and your value to
    gociety is relatively small. Ido not wonder society is ir elatitely small. I Io not wonder
    that years ago Phillips Brooks defined "gradthat years ago Phillips Brooks defined "jprad-
    uating into opinions" as the chief object of ducation.
    But independence, ladies and gentlemen,
    does not mean intellectual pride, dogmatism, cock-sureness; ; it means the opposite. No
    man is intellectually ind ependent unless his mind is open to conviction. The real stabil
    ity of his opinion comes from constant correction by the best that other men can offer
    im. A given man's opinion is independent him. A given man's opinion is independent
    when it is worthy of being held by others, when it is worthy of being held by others,
    and represents their best judgment plus the
    the
    But we must rely on ourselves; we must But we must rely on ourselves; we must
    trust our own mental proceses; we must not pretend to believe till we are convinced.
    We must reach the point of view of that typeca must reach the point of view of that typ-
    cal American the centenary of whose birth is

