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A. H. LEWIS, D. D., LL. D., Editor. JOHN HISCOX, Business Manager.

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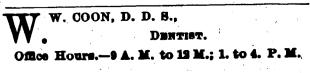
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VOLUME 59. No. 26.

GUIDANCE.

WILLIAM SHAKESPEARE. Rashly,-

And praised be rashness for it.-Let us know ()ur indiscretion sometimes serves us well, When our deep plots do pall : and that should teach u There's a Divinity that shapes our ends, Rough-hew them how we will.

Need for Constant Endeavor.

subtle influences which make for unrighteous- their candor or their good purposes. They conscience, as the main spring of action, are frequently, intolerably rude. If they could the primary safeguards in such years. Those who go as delegates to the coming anniver- advice when he counsels Christians, "In honor saries, and those who, remaining at home, preferring one another," there would be an are represented by those who go, ought to increasing amount of silence in their lives. abound in spiritual life and power. The questions which must be considered at Salem. the wisdom which ought to guide, call for ards For Us. us, for our sake, and for his own, more than ordinary fitness of heart and head. Pastors will fail in duty to their peo- earthly father can wish for his child is far ple if they do not lead in seeking such attain- lower than that which God seeks for us. No ments as the times and issues demand. Pas- man is wise or duly appreciative of God's tors must be leaders, not followers, nor on- regard for him, who does not take into aclookers. They must create public opinion, count what God seeks to aid him to be, or not wait to be guided by it. They must be attain. There ought to be an unbroken partfirst to say what ought to be said, and to nership, an unending comradeship between initiate what ought to be done. People wait each Christian and God. His standard is for instruction and guidance, and they have that we attain the highest and the most that the right to expect those from those who is possible. He has a holy ambition in our and filled with deep spiritual life that will desires concerning us. That we must strive, sions at Salem.

what they think. In most cases, with them, glacial river, half an hundred feet under silence is golden, while speech is worse than lead. ground, furnishes a boundless water supply Under the guise of telling the truth, many for all our homes. God wrought in creating, things that are untrue and ugly are uttered. by heat and cold, fire and flood, for ages, It is not a man's duty to always tell what he that men might enjoy such results. The long thinks of other people. If we take time to and careful training he seeks for his children consider whether what we think to-day is in spiritual things is the counterpart of his As we step aside for a few weeks what we ought to think, of others, it is quite preparatory work in creating. He has spent of a rest, and to prepare the An-likely that our thoughts will change, and too much time and love on men to be satisnual Report of the Tract Society, that we will never say the thing we are now fied with anything less than the best in our we are more than anxious to call tempted to say. There is a large personal spiritual life. He longs for noblest children. attention again to the need for constant element in all such so-called plain'speaking, Living in accordance with God's purpose is endeavor and earnest consecration on the and personal ambition or jealousy is the real living at our best. It is living with God, and part of all our readers, that each may attain source of such utterances, and the person growing into his likeness. As children learn greater heights in spiritual life. Christians thus speaking finds pleasure in such utter- unconsciously in the companionship of others, are always surrounded by influences which ances, because his ambition is fostered, or his so we gain our knowledge of what perfect draw men away from their highest ideals and dislike is gratified. There are those who life may be through companionship with best endeavors, but the days of these years think it is almost a crime to say pleasant God. Yet this continual sense of his presence are peculiarly trying in the direction of world- things of other people, or to recount their will not grow without endeavor. We must liness. Whether they are worse than other merits, rather than enlarge upon their demer- count him a factor in our plans for every years does not matter; they are bad enough, its. Nevertheless, the people who are most day. We must walk with him, and work and no one will escape their downward pull inclined to say unpleasant things are those with him. It is told of a monk in the Middle who is not spiritually strong, and self-cen- who are most anxious that pleasant things Ages, who was humblest among his fellows, tered in righteous purposes and holy en- should be said concerning themselves. The but most helpful of all because of his "joyful deavors. It is not a misfortune to live in real truth in the case is that many plain- living in the kitchen." Brethren, learn "the such times, but it is a double misfortune not spoken people, who rejoice in criticising others, practice of the presence of God." In such to be forewarned and forearmed against the have little ground to pride themselves on a presence you cannot have low standards. ******* ness. Convictions, as the basis of life and are more likely to be egotistical, and, not in-GREAT BRITAIN and the United The Servian States have led the civilized world enter into the deeper meaning of the Apostle's and set an excellent example in Murders. refusing to hold diplomatic relations with the new Servian government,

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WE fail too often in realizing that ample. Servia may be of little importance the issues for which plans must be made, and God's stand- God' sets highest standards for as a kingdom, but it is important that the brutal and murder-loving barbarism which as well. The best which the wisest 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 rise to higher standards. But cold-blooded murder is not to be excused because its victims were unworthy. *** BOOKER T. WASHINGTON has been have charge of the flock of Christ. The behalf, and we fall short, almost or quite to True Merit invited to visit South Africa, that churches ought to be, and must be, pervaded the point of sin, if we fail to appreciate his Recognized. he may observe and give counsel concerning the uplifting of the flow like a flood tide toward the coming ses- work out our own salvation, pass through African subjects of Great Britain in that training, is for our highest good. Near country. The success of British rule in Africa by the place where we are writing is a rests upon the education of the native races. THERE are some people who rejoice range of trap-rock mountains, over and The invitation from the British South Afriin what they call plainness of around which the traces of the long ice can Company is almost a request from the speech. Not infrquently that plain-periods, and of the volcanic origin of British Government to Mr. Washington to ness is another word for ugliness. the mountains, abound. The crushed trap- assist in molding those races into high types Such people pride themselves upon saying just rock makes our streets beautiful, and an old of civilization. It was not within the wildest

Speaking One's Mind,

JUNE 29, 1903.

WHOLE NO. 3044.

founded on murder. It is to be hoped that the nations of the world will follow this ex-

some individual man.

or Many?

THE Examiner, a leading Bap-One Church, tist newspaper, thinks that the churches of that denomination

have departed a long way from the New Testament model. It says: "There was but one church in Jerusalem. or Antioch. or Corinth. or Rome. There were seven churches in Asia Minor, as John tells us in the Apocalypse, but only one church in each | fect. It suggests a large measure of the diffi- | day to keep it holy." Christ calls special atof the cities he named. If we were now organized after the New Testament, there would | from Christ's time to the present. be but one Baptist church in New York, one in Philadelphia, one in Chicago, one in Bos- | at that time, and the mistake of their followand develop "drones."

WE commend our readers, who The Meaning are students in High School or of Graduation. College, to a careful reading of

the address on "The Meaning of Graduation," which appears in our Education Column. To catch even one glimpse of the ideal set forth in the address will be helpful, while to determine to attain such an ideal will be a good part of a true education.

THE Editor finds sincere pleasure The Editor's in handing the Editorial pen to Dr. Gardiner, for the next few Vacation. weeks, and he is sure that the readers of the RECORDER will find equal pleas

ure in what the Doctor will say to them.

WHAT MAY WE DO ON THE SABBATH? REV. T. J. VAN HORN.

Text.—" Is it lawful to do good on the Sabbath-days or to do evil? to save life or to kill?" Mark 3: 4.

small-minded legalists who were jealously circumstances it was lawful, and in what man- dinner, or sympathizing with the sorrowing, watching his conduct one Sabbath morning. ner it was right, to write letters on the Sab- or relieving the distressed, or speaking a The question has great illuminating power, bath. They told the quantity of food that brotherly word of warning to the friend who asked as it was at a time when men were might be carried from one place to another. is straying away-all such things were forgotthinking only of saving the institution itself It must be less in bulk than a dried fig; of ten in the one effort to enforce the cold, formal from defilement. They seemed to care noth- honey, as much as would anoint a wound. If rules of Sabbath observance. ing for the Sabbath in its relation to the sal- they carried paper on the Sabbath, as much On the other hand was the humble, yet vation of men. Jesus, by this question, frees as could be put into a phylactery; if ink, as majestic, Jesus, taking part in the worship of

ginia slave, a few years before the American | links it inseparably with the vital interests of | bidden to give an emetic on the Sabbath. or Givil War, with no other fate than that which | mankind. There are few Christian people to | to set a broken bone, or put back a dislocated then seemed to be the eternal doom of his whom the question, what is lawful or unlaw- joint. The Pharisees themselves were guilty race, would be called upon by one of the ful to do on the Sabbath, has not come. of many a subterfuge to avoid the law. great Powers of the earth to take a leading | There are those, of course, who care but little part in a work of such importance. This in- about such a question, and treat the Sabbath vitation has been declined by Mr. Washing- with the free abandon which characterizes by human effort, specific rules for Sabbath ton, and with his declination he has probably their action on any other day of the week. observance. Ridiculous and fantastic efforts put aside opportunities for personal profit There are those who are punctiliously careful to protect the Sabbath from desecration are and increased distinction which a purely self- in regard to the Sabbath, and are always liv- not confined to the Scribes and Pharisees. seeking man would have seized. What Wash-ing in dread of doing something unlawful on The history of Sabbath legislation, from that ington has done for his people in America, that day. They, Martha-like, are "anxious time to this, has exhibited the human weakcoupled with this invitation to aid in English and troubled about many things." Then there ness and folly of any attempt to coerce peo-Africa, illustrates the fact which Emerson set are those who have determined, to their own ple by negative rules of Sabbath keeping. forth when he said that every element of real satisfaction, just what is right and what is Many examples could be given to show how prosperity finds its home in the thought of wrong to do, who propose to bend every one futile are all efforts to enforce any law which to the same inflexible rule. This is the class concerns a man's relation to God and himself to whom Jesus propounds the question of the alone. There is a marked contrast between text.

> in this question of Jesus and clearly enunci- the Sabbath. ated in the attending miracle, was one about which there could be no mistake. "Why don't that of privilege rather than restriction. The you tell us what to do on the Sabbath. instead of saying what we must not do?" was the in the decalogue was that in which there is question once fired at me. The shot took ef- not a prohibition. "Remember the Sabbathculty in the matter of Sabbath observance tention to that portion. Christ came as a

The mistake of the scribes and the Pharisees | with restrictions, but to make men free. ton, and so on; though each church might ers ever since, was in trying to prevent people freedom. If, as Phillips Brooks asserts, "there meet in twenty or an hundred different from doing certain things on the Sabbath. is liberty in law," then there is liberty in the places." While the changes of the centuries All human legislation has emphasized the Sabbath law. It is the day for casting off make unavoidable changes in methods, the prohibitory feature of the command which burdens, not for binding them on. It is the suggestions of the Examiner have pith, point | says "In it thou shalt not do any work." | day when we are to unbend and stand upright, and suggestiveness. The breaking up pro- One thing in regard to the Sabbath law which and look heavenward-when the true, noble cess, which was inaugurated by the Protest- distinguishes it from the other commands of and God-like is to assert itself. It seemed to ant movement, has gone too far in many | the decalogue has been overlooked. All others, | him an eminently appropriate thing that the respects, and healthful reaction ought to be save the one immediately following, have no woman whom Satan had bound should be welcomed. But if churches are made larger, positive command. The fourth and fifth loosed from her bonds (Luke 13: 16.) It is new methods of organizing must follow, by commandments directly enjoin something to the time when the soul is to shake from its which more men and women will assume be done. "Remember the Sabbath-day to wings the dust of earth, and rise to celestial places as specific workers. To enlarge the keep it holy." The essential part of the Sab- joys. Jesus Christ, as Lord of the Sabbath, church without this would cultivate idleness bath commandment is the first part. With a authoritatively swept aside all burdensome strange, but characteristic, perversity, men restrictions and laid bare the long-forgotten have busied themselves with the prohibitory | truth that the Sabbath was made for man. part of this law. Evidently that part of the In all his miracles wrought on that day, this commandment which says, "In it thou shalt is the lesson he clearly teaches. It is the lesnot do any work," needs interpretation. son from the story of which I have selected There were those interested in such interpre- our text. tation who urged that we must be absolutely idle on the Sabbath; no exercise of any kind or to do harm? to save life or to kill?" In could be taken. But such teaching was seen | the spirit of this teaching, let us learn what to be foolish and impracticable. It could not our privileges are, rather than our limitations. mean that no physical exercise was to be By the first question of Jesus, he undoubtedly taken. Then the doctors of the law took intends the answer. "It is lawful to do good upon themselves the task of determining what on the Sabbath-day." The wrong way to exercises could be indulged in on the Sabbath, keep the Sabbath is seen in painful contrast and how much.

> It was carried by the scribes to a tedious and to enforce the petty rules which they had ridiculous extent. They tell of the kind of manufactured to hedge in the people to their

imaginings that the negro babe, born a Vir- it from the realm of abstract theorizing and much as would make two letters. It was for-

ness and perversion of all attempts to enforce. these wretched attempts at law-enforcement, The law of conduct for the Sabbath implied and the method used by Christ, the Lord of

> The tone of the laws which Christ gave was essential part of the Sabbath commandment liberator. He came not to load men down

> The Sabbath is essentially an institution of

"Is it lawful on the Sabbath-day to do good in this story. On the one hand were the dark, There arose, in consequence, an astonishing | jealous faces of the Scribes and Pharisees, narvolume of rules and restrictions, to interpret | rowly watching the crowd to be sure that no the negative side of the Sabbath command- one did anything to violate their notions of ment, intended to preserve it from pollution. the Sabbath sanctity. They were the police knots which may be tied on the Sabbath. It way of thinking. The caring for the sick, the was lawful to untie a knot if it could be done tender leading of the blind, a kind word to This is the question which Jesus asked some with one hand. They prescribed under what the unfortunate, or inviting the hungry to

These are simply an illustration of the weak-

the day. His face is full of kindly sympathy, Jesus Christ for specific rules in regard to in Jesus' example which justifies labor on the and his eye kindles with love and good will, Sabbath-keeping. He did not say it was Sabbath for the salvation of property for as he looks upon the men and women who are wrong to travel on the cars or ride the bicycle property's sake. thronging the temple courts. The man with or pick hops or make butter or trade horses notice. At once his heart goes out with the the farm on Sabbath-day. strong desire and purpose to help him. Stirred with this loving impulse, he defies the chalman's hand.

the naked that thou cover him, and that thou | bath. hide not thyself from thine own flesh? (Isaiah 58: 5-8.)

There is danger that the joy and blessed- 16-21, Mark 6: 1 and other passages. ness of the Sabbath be shut out entirely from ing process. "It is the letter that killeth." All vitality has departed from such observing "And a multitude from Galilee followed. hold such morbid ideas.

do good on the Sabbath." It is a day to do what has already been noted, that Christ re-See to it that you can say, out of a heart of Sabbath. rich personal experience, "The Lord is my 3. He specifically defended the exertion Shepherd. I shall not want." Then see that | needed to procure food to satisfy the immediat home, best clothes, good things to eat, need, or to provide against some future conbath-keeping.

The Sabbath was given as a sign between the withered hand does not long escape his or manufacture cheese or garner the fruits of God and his people. The people of this world are for the things of the world, the accumula-When pastor and people talk frankly to- tion of wealth, the acquisition of fame, or gether in regard to these things, we agree position, and they are ready to accuse any lenge of those jealous watchers and heals the that things necessary to be done on the Sab- one of foolishness who allows so small a matbath are not unlawful on that day. But that ter as the Sabbath to stand in the way of The Sabbath as a day for doing good was leaves a wide latitude for the exercise of in- these things. The people of God are for the taught in forceful language by Isaiah to the dividual judgment as to what is necessary. things of the kingdom of Heaven, and they people of his time, who seemed to have lost A further question: "Necessary for what?" say to wealth, fame and position, "Stand sight of its nature and importance. "Is needs to be asked. Necessary for our own aside and give God the first place." The Sabsuch," the Lord asks by his servant, the comfort? Necessary for our own financial bath is God's specific against covetousness, prophet, "the fast that I have chosen? The gain? Necessary for the salvation of our which the Bible declares to be idolatry. day for a man to afflict his soul? | property? Necessary for the preservation of There is a vital relationship between Sab-Wilt thou call this a fast, an acceptable day human life or the relief of physical need or suf- bath-breaking and idolatry. How often the to the Lord? Is not this the fast which I fering? Now Jesus does not answer many of prophet Ezekiel connects the two things. He have chosen, to loose the bonds of wickedness, these questions as specifically as some people says of the disobedient people of God, "They to undo the bands of the yoke and to let the wish he had done, but I am sure there is in profaned my Sabbaths and their eyes were opressed go free and that ye break every the example and teaching of Christ, that after their father's idols." Strong as were voke? Is it not to deal thy bread to the which will answer the question definitely the inclinations to idolatry among God's hungry, and that thou bring the poor that enough for those who will take the pains to ancient people, the temptations to covetousare cast out, to thy house? when thou seest study carefully his attitude toward the Sab- ness are more subtle and persistent among

the people of our day. "Get wisdom, get 1. In the first place, he engaged in reverent | learning, and with all you getting, get money," worship. This is made clear from Luke 4: is the subtle whispering of the tempter, in the ears of our young men. "All these things 2. He relieved physical suffering. There are will I give you if thou wilt fall down and worship me," the god of mammon is saying voice alone be heard. "Thou shalt worship the Lord thy God, and him only shalt thou ousness is driven from the heart, and Jehovah

our souls, in the punctilious observance of seven recorded instances of such cures, besider fictitious rules that we have fabricated in a a multitude which we infer were healed, be- to us. The Sabbath comes, that these voices false idea of Sabbath keeping. This is a kill- cause of such a statement as followed the may be driven back and silenced and God's story of our text in the third chapter of Mark: of the Sabbath. I have no doubt that the And he spake unto his disciples that a little serve." It is the day when the god of covetlarger portion of indifference in regard to boat should wait on him because of the holy time has come to us as a result of the crowd, lest they should throng him, for he is enthroned supreme. Pharisaic, Puritanic practice of people who had healed many." Mark 3: 7-9. The specific If we are ever in doubt as to what our concases are, The man with the withered hand, duct ought to be on the Sabbath, in doubt as Let us not put our children into too much Mark 3: 1-6; The man with the unclean spirit. to the kind or amount of work, this will setstarch and lace and strait jackets on the Sab- | Luke 4; 31-35; Peter's mother-in-law, Luke | the question, Is it God or mammon speakbath. Let the Sabbath be a day of pleasure 4:38,39; a woman with a spirit of infirmity, ing to us; is it benevolence or selfishness which and delight in the Lord. It is not to be a day | Luke 18: 10-17; a man with the dropsy, | prompts the deed? of idleness, nor a day of constant religious | Luke 14: 1-6; the impotent man at the pool BROOKFIELD, N. Y. worship of a public or private nature. I de- of Bethesda, John 5: 1-9; the man blind HUMAN LIFE. precate religious dissipation. "It is lawful to from his birth, John 9. It is evident, from WILLIAM SHAKESPEARE. Our revels now are ended ; these our actors, good, first, to yourself. Let your own soul garded all work involved in such relief of the As I foretold you, were all spirits, and feed luxuriantly upon the heritage of Jacob. suffering to be peculiarly appropriate for the Are melted into air, into thin air : And, like the baseless fabric of this vision.

The solemn temples, the great globe itself, Yea, all which it inherits, shall dissolve, And, like this unsubstantial pageant faded the riches of his bounty are extended to ate demands of hunger. I underscore the Leave not a rack behind ; we are such stuff As dreams are made of, and our little life others. Make it a glad day for the children word *immediate* for it was not an imaginary Is rounded with a sleep. freedom from all unnecessary tasks, clean tingency. It is sometimes urged that work is JUST TO ENCOURAGE HIM. hands and faces, and above all, hearts and necessary in order that the property which A recent paragraph concerning the reward minds from which the corrupting influences of God has given may not be lost. But it needs for church-going which was distributed the world have been purged. Only pure hearts first to be settled whether physical suffering among six poor men of Hunton, in the Kenand sanctified minds can be made the vehicle or loss of life will result from the loss of that tish hop district, recalls a story which Ramof blessings to others. It is not for me to property; and secondly, we might pause to say tells in his "Reminiscences." A Scotch say what may or may not be done. But I | consider whether the loss of the property in | minister after parting with an old coat to an know that helping others in any way consist- question is a certainty without the proposed innocent "guan body" in the parish, had the ent with absolute loyalty to God would be work, or whether it is only a fear that exists gift acknowledged by the caustic remark: appropriate activity for the Sabbath. Any in a mind where the love of property is "I'll ha'e to gie ye a hearing for this." action put forth for merely selfish gratifica- stronger than the love of God. Evidently Even more delightful is his tale of a lady tion would be out of harmony with true Sab- the work which Jesus justified is that neces- who was visiting the poor in Edinburgh, near sary to satisfy the demands of hunger, just as the church in which Dr. Chalmers preached. Much has been said in religious journals David was justified in eating the shew-bread The visitor asked a poor woman if she ever and from the pulpit about Sunday travelling, which was not lawful for him to eat; just as attended church. "Ou, ay," she replied; Sunday pleasuring and the Sunday bicycle. you are justified in preparing food for your "there's a man ca'd Chalmers preaches there, God grant there may be little occasion for dinner to-day; just as a doctor is justified in and I whiles gang in and hear him, just to preaching about Sabbath travelling or the administering a needed remedy or in stopping encourage him, puir body!" Sabbath bicycle. If these agencies are used, they the flow of blood, or setting a broken bone; There are a good many preachers who should be used for the glory of God and not or as you would be justified in extinguishing would be very thankful if more would "gang for "finding our own pleasure." We shall a fire which threatens your home and exposes | in " and hear them, just to give them encourlook in vain in the example and teaching of your family to suffering. But I find nothing agement from the pew.

The cloud-capped tower, the gorgeous palaces,

WORK FOR SABBATH-KEEPING TEACHERS. E.E. Poole.

keeping teachers are earnest conscientious be able to know when these times are. We not joke at the expense of their ecclesiastical Christians. I do not like to think of any should place ourselves in such close relation organization; and they assume that they teacher, teaching in our schools, that is not to our heavenly Father that we will be actu- are in the world for the sake of controlling a Christian. Of course it would be impossible ated by his spirit at all times. When we fail the world and that the world cannot afford to require this as one of the qualifications of it is because we are not in close communion to be indifferent to whatever they may have a teacher-we can only wish they were all with the great Redeemer. John 15:5, "Iam to say on any question of national or mu-Christians. I believe that the little minds the vine, ye are the branches : he that abideth nicipal policy. They see that the first thing that are growing, the impressions that are in me, and I in him, the same bringeth forth to be done is to build up and establish the being made on the plastic little brains, and the much fruit: for without me ye can do noth- church and her authority, and then to foster characters that are being formed, should be ing." guided and molded only by the hands of those We must be reverent Christians, reverent mosynary institutions. With them there is a if not greater, good than preaching. If all Christ, the Lord of the Sabbath. This reverour children could have the right training, we | ence for the Bible and Jehovah will make one for the profession of teaching, and by thus Christ for them to obey Jehovah and follow doing make the whole world better.

Milton College, and Alfred University, prove Its very nature has moral victory in it. the important truth that twenty-five percent observe the Sabbath.

titude be a mid this great cloud of witnesses, and how may they magnify the Sabbath | Lord of the Sabbath. which they keep, and God's holy day they love?

As I stated in the beginning, these Sabbathkeeping teachers are almost invariably active and earnest Christians. These active, earnest Christian young men and women may then represent and reflect the very best Christian not inconsistent with Sabbath-keeping. They may engage with others in Y. M. C. A. work, in temperance reform, in Bible and church | holy? mission work, provided they let it be humbly and honestly known that they observe the holy. Sabbath of the Lord. Indeed it is their privilege and duty to be helpful in Christian activities, consistent with their principles, and thus magnify the Sabbath which they observe and love.

Whenever any opportunity is afforded, they should let it be known that the Seventh-day of the week is their Sabbath, and not let anything 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 are a Sabbath-keeper. I do not mean by this that they should tell every one they meet that they observe the Seventh-day of the riously. From what is implied in this state- inadequate for actual Christian work from week and thus make themselves obnoxious ment the Roman Catholics are to be exon- the standpoint of modern necessities, in

Read at the Central Association at DeRuyter, N.Y., by says, "To everything there is a season and a hierarchy to society. At all times and on time to every purpose under the heaven." all questions that interest them they are in It is a fact that nearly all of our Sabbath- We must make it a study and with God's help dead earnest. They are not flippant; they do

who are truly Christians and who take the toward the Bible, magnify it all, the Old realization that they are engaged in a death Great Teacher as their example. I believe that | Testament, as well as the New, the law as well | struggle, and they fight in such a way as to teaching is one of the highest and noblest of as the Gospel. Reverent toward God, the indicate that they do not mean to be left dead professions, and may be blest with as great, giver of the law, and reverent toward Jesus on the field if they can possibly help it. could convert the whole world. "Train up humble before God and kind and gentle toa child in the way he should go and when he ward all God's children. The Sabbath-keeper is old he will not depart from it." Then let should always be humble before his fellow- though the well-being of the community were us help and encourage all of our Christian Christians, not finding fault, not condemning, inextricably interwoven with the success of young men and women, who have any liking but pleading in the love and tenderness of that which we represent. We are, apparthe Lord Jesus in keeping the Sabbath. This istence than to assert our right to be heard. Careful statistics kept by Salem College, beautiful spirit of meekness will surely win. There is a languidness and listlessness in our

of the students and graduates make teaching | Sabbath-keeping Christian teacher must be | are half-hearted, and often explosively sensilife-work and that fifty per cent follow teach- conscientious. Not following the inward tive, agitating and rending churches through ing for several years. This same ratio holds monitor, for it must be corrected and quick-our foolish partisanship, when we ought to good with those who take the high school ened by the word of God, just as our watches be united and fervently zealous. The church and academic courses. Then let us emphasize are corrected by the standard time by the is not first with us, nor second, and often not the fact that one-half of our cultured young electric telegraph. While then the teachers even third. Self-indulgence, amusements and men and women follow teaching for several are to be helpful in all consistent Christian various frivolous engagements have the right years. This seems to be a vocation they can activities, while they are to be reverent to-of way. The prayer meeting has imperative follow and still maintain their principles and ward the word of God, and especially humble claims on only a few Christians, and is not and gentle toward all Christians, conscience infrequently neglected for balls, concerts and All these teachers, whether in district or will sometimes demand that they say no to social functions, while week-end parties are graded schools, in academies or colleges, are calls and invitations and importunities, and welcomed by many as a relief from the tedium surrounded by a predominant First-day com- then in great humility and tenderness they of the sanctuary. Delight in the place where munity, and often where Sabbath-keepers are must show why they cannot go or do, and God's honor dwelleth seems to be a declining entirely unknown. Now what shall their at- thus magnify the Sabbath which they repre- joy, Club and outside organizations comsent and the blessed Jesus they follow, who is

I trust that all our Sabbath-keeping teach- | bers; and movements for the advance of iners may have a deep realization of what the telligence arouse their enthusiasm more than Sabbath is, or what it may be to them, and concerted endeavors for the promotion of refeel that it was instituted by the great Creator | ligion and morals. Easier is it to obtain a who knew the end from the beginning, and million dollars for a school than half that knew just what we needed, and may they amount for a church, even though President never fail to magnify the Sabbath wherever | Eliot, with his usual clearness, has pointed zeal and enthusiasm in every Christian work, they may be. It is the only day sanctified out the insufficiency of present educational and made holy. How can any other day be methods to arrest the prevalence of barkept holy, that was never sanctified or made barous and senseless vices among us. What

To keep God's Sabbath holy, we must be

- How sweet upon this sacred day, the best of all the first, not less of the second. To cast our earthly thoughts away, and think of
- God in heaven! How sweet to be allowed to pray, our sins may be
- < heaven
- How sweet the word of peace to hear from him to whom 'tis given To wake the penitential tear, and lead the way to
- heaven And if to make our sins depart, in vain the will has striven.
- He who regards the inmost heart, will send his grace from heaven

THE NEED OF THE HOUR.

The church needs to take herself more seor tiresome. Not to be overzealous in the erated. They have a high appreciation, per- which she houses her Laodicean worshipers.

matter, but use discretion. Ecclesiastes 3:-1 haps excessively high, of the value of the universities and other educational and elee-

But this impression is not conveyed by the average Protestant church in city, town and country. As a rule, we do not seem to take ourselves or our cause very seriously, and as ently, more disposed to apologize for our exway of meeting church obligations which We must be conscientious Christians. The would be fatal to any other enterprise. We mand better service from Christian people than the churches of which they are memthe nation evidently needs is more religion without diminishing its means of intellectual development and equipment. More of the I return to my original statement: The

church needs to take herself more seriously. Were she to do so, she would not waste her forgiven! With filial confidence to say, Father who art in time on "foolish and unlearned questions," and on learned questions, but equally foolish, while the world is perishing for lack of spiritual life. Were she to take herself seriously, she would not sacrifice her hold on a city like New York for the sake of social diversions and social honors; and neither would she content herself with the little inconspicuous meeting-houses, meaningless from an architectural standpoint and totally THE SABBATH RECORDER)

riously as the full measure of her responsi- instead of landing on a palace balcony, or shop, the lady pounced with glee on one she bility demands and her heavenly origin and even in a garden of roses, to come down in a had overlooked. sacred mission warrant, then would cease her | potato field! auibbling, hair-splitting criticisms of the inbusiness of her vocation. Then she would perspective and proper relations, may be put herself forward in all efforts for munici- really desirable and creditable, something pal reform, would speak out as one who has that thousands of other persons would be a right to be heard, would bring her children glad to have accomplished. And yet, comto the Sabbath-school, not leave them to pared with what the disappointed soul has suppose religion to be an elective study of pictured as possible for itself, such small atsecondary moment, and would enlarge her tainment seems fit only to be despised and sanctuaries, increase their attractiveness, and | neglected. unite her ministers and members in a continuous effort to win the millions to Christ and his service.—George C. Lorimer.

THE JOY OF MODEST EXPECTATIONS. JAMES BUCKHAM.

While it is not quite true, I think, that "Expectation is better than realization" (which sounds too much like that cynical' motto of a disappointed life,) the claim may reasonably be made that in expectation lies fully half of humanity's joy. One must take these two halves of life's joy together, if one would know perfect and complete happiness. Expectation must merge naturally and pleasantly in realization; the thing anticipated must be reasonably commensurate with the thing attained, and one must have a fair taste of the sweets of both, in order to realize the full measure of earthly joy.

It is when expectation is out of due proportion with realization that we experience that thing looked forward to had been, as we a joy as shall melt into the happiness of realmight say, of the right caliber to fit the thing | ization as dawn melts into sunrise. realized,-had slipped naturally and easily into it,—many a chapter of disappointment and bitterness in human life would have been pectation is absurdly and disastrously out of proportion with realization. It is like a Mammoth Cave conducting one to a woodchuck's hole; surely, there is nothing exerage person anticipates of life is apt to be enormously and foolishly in excess of whatas the experience of others might teach himhe has any right or warrant to expect. He simply gives his imagination free rein when delight of expectation in behalf of that fullpicturing the happiness of success toward which his efforts are directed; and the result iod of realization. is that he superimposes, as it were, Brobdingnag upon Lilliput, the country of unrestrained fancy upon the country of restricted reality, and so makes the latter seem totally wholesome and profitable discipline, fruitful insignificant and contemptible.

The true secret of happiness and contentment in this world is—not to expect nothing, as some have bitterly claimed—but to expect only just enough to tally with a reasonable degree of realization in each individual case. One must guard against that painful shock of the incongruous, the incompatible, which is the discouragement of so many lives There are people who are constantly, and as if by natural temperament, painting future nine hundred and ninety-nine cases out of a when a most humorous situation arose.

And were she to take herself seriously, as se- thousand) to cross over on a rainbow, and,

"Now, this is something like!" she said. It is this startling and discouraging con- "Why didn't you show me this before?" spired commissions in which she acts, and trast between expectation and realization Without waiting for an answer she appealed cease educating men who seem to feel that that is responsible for much of humanity's to her patient friend. "There's some style they are doing God honor in undermining her unhappiness and loss of interest in life. The about this, isn't there? How do I look?" authority, and would address herself to the thing actually attained, viewed in its right The friend distinctly sniffed, "It makes you look a hundred, and it's very dowdy," she said. The other tried the hat at another angle, 'It is rather dowdy," she admitted; "perhaps I won't risk it after all." A voice from behind her made its third attempt to gain a hearing. "If you've quite This sort of experience, so common and so done with my hat," it said, very bitterly, "I

should rather like to put it on." sad, makes one wish that the eves of humanity might be washed with some pungent, TRUF HELPFULNESS. cleansing myrrh, that should clear them of The best and truest help we can give to others is not mere present gratification, but strength, courage and cheer, that they may rise into nobler, worthier life, and go on continually with new energy and hope. It may be easier when you find one in need through his own indolence, to give him money to sup-| ply his wants, than to help him into a posi-To be modestly expectant of what this ear tion in which he will learn to earn his own lv life has to offer is one of the surest sources bread. It may be easier, but after you have provided for his necessities for a time, short him, in poverty, with no more power than before to care for himself. But if you have ignored his plea for alms, and instead, have taught him to work, and inspired him to do it, you have lifted him above the near need of asking charity, and have set his feet in the path toward manhood.

these distorting mists and unreal images. only these pictures of the attainable might be drawn more life-size, colored more accurately with the flesh-tint of reality, how much bitterness of heart and failure to realize guite possible happiness might be changed to a sweet content! of joy. If one can make his fond fancies tally with his reasonable possibilities; if he can be as practical and as sensible about what af- or long, you leave him just where you found fects him most as about what affects him little, there is every chance for him to lead a uniformly happy life. He may have the joy of expectation, provided he does not thereby sacrifice the joy of realization: that is, he must not make his joy of expectation too inshock of disappointment which spoils so toxicating, too rose-colored. Let it be a much possible human happiness. If the quiet joy, a joy of modest expectation,—such SCOTCH JOKE. A Scotch clergyman was addressing his con-

gregation in a high pitched monotonous voice. There is even a happy virtue of expecting when he was interrupted by the howls of a less than one is naturally warranted in ex- dog in the back part of the church. He waited pecting of life, such modesty of anticipation | long enough for the dog to be taken out, and changed to a song of joy. But too often ex- that the reality almost necessarily exceeds the made up his mind he would see the dog's imagined probability. In such a case, inowner, whom he knew, and take him to task stead of the shock of disappointment that for bringing the animal into the sacred preusually comes with realization, there is a real cincts. After the services were over he met shock and thrill of added delight, a largess the man. "Sandy," said he, "what do you travagant in this comparison. What the av- of happiness that makes one light-hearted mean by bringing your dog into church? and courageous and energetic. It is a species | Why his howling and whining were scanof spiritual economy to expect less from life dalous." than its conditions might seem to warrant, "Dominie," retorted Sandy, "It was na the to abate in more than ordinary measure the beast's fault. I call you to witness ye began it yerself." ness of joy that is accumulating for the per-

> This is, no doubt, a difficult discipline, re-A certain old clergyman, in a neighboring quiring no little self-control, especially for town, did not exactly suit his congregation, the sanguine spirit of youth, but it is a most so at last he applied for and received the appointment as chaplain to a large penitentiary. in happiness for the future. To strive hard, He preached his farewell sermon, not a word with modest expectations of results, is char- of which any one could object to, excepting acteristic of a strong spirit, and, generally the singularly inappropriate text, which gave speaking, of ability. There is a real present great offense. It was: satisfaction in it, and an almost certain as-"I go to prepare a place for you, so that surance of a greater reward of joy in the where I am ye may be also." years to come.—The Interior.

DOWDY, AFTER ALL.

In a London milliner's shop, a lady, ac companied by a patience tried friend, was FAITH builds a bridge from this world to possibility in the brightest colors of fancy | fidgeting among the hats with little idea of | the next.-Young. and romance,—flinging rainbow arches from what she wanted. In fact, she was not quite the present over into the future. What a sure whether she wanted a hat at all. An-Every man's task is his life-preserver. The sad come-down it is for them (as happens in other customer was trying on hats near by conviction that his work is dear to God, and cannot be spared, defends him.—Emerson.

After trying on nearly every model in the

LOOKING AHEAD.

Sorrow is only one of the lower notes in the oratorio of our blessedness.—A. J. Gordon.

THE SABBATH RECORDER.

Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R.

QUITE a company of us took our journey the next day after the close of the North-Western Association to Milton and Milton Junction. The day was pleasant and the Mrs. White's visions, they formed an organtime passed too rapidly to jolly friends who | ization of their own. They are very much had a good time telling stories, talking, over interested in our work, several of them taking past associations and memories, and now the SABBATH RECORDER and the Sabbath of and then the quartet would enliven them Christ. with their songs. The country along the way was looking fine and the crops had the prom- Garwin, where we arrived May 22. Preached ise of an abundant harvest. It has been four times there, and the people seemed to be ours to grasp the hands of old friends and very much encouraged. The Sabbath-day schoolmates in Milton and enjoy a field day service was, indeed, a precious season. The of the college. The athletic sports and con- membership of this church has been considertests of the day closed with a game of base- ably depleted of late by removals to other ball between the college and academy, which localities, which had a rather depressing was greatly enjoyed. It was not our pleasure effect upon those who remain, but the recent to stay through Commencement. A pleasant arrival of their new pastor, brother D. C. Lipvisit, though a short one, was made to the pincott (they having been without a pastor home of Miss Lottie Baldwin and her brother | for two or three years), has greatly encourat Glenbeulah, Wis. In the evening we aged them. preached in a neighboring school-house to a small, but very attentive, audience. Bro. L. A. Miller is doing some gratuitous missionary work there. He is preaching at two schoolhouses, and has organized a Sabbath-school. The country there is more picturesque than in Southern Wisconsin, and is a fine section for raising fruit.

SABBATH morning we preached at Rock River. are left there now, yet they are evening. earnest in their effort to hold the fort. gregation, who gave excellent attention to the sermon. We are sorry Bro. G. J. Crandall is in such poor health. We hope and pray he may soon improve very much in pit ministrations, he is not able to do full work. The last service we attended was to hear the Baccalaurate sermon of Pres. W. C. | burn. Daland, preached Sunday night, June 21. It was an able sermon, finely expressed and de-

PROSPECTS IN IOWA AND MINNESOTA.

Evangelist Kelly, in speaking of his missionary trip through Iowa and Minnesota, says:

was a very pleasant, and we trust, a profitable one. The first stop after leaving Milton was at Welton, Iowa, which was reached on Fifth-day, May 14. Preached here five times, to very attentive congregations. The interest was excellent. Left many seeking a closer lone Sabbath-keepers. Sometimes it seems of wars and rumors of wars, we also learn of walk with God. Pastor Geo. W. Burdick is discouraging, but it would be hard to calcu- the preparing of weapons, building of warnicely situated, and has the warm love of his late their value and their influence upon our ships, fortifying of forts, training of officers, people. On First-day, May 17, he drove with denominational life. The little church at drilling and disciplining of soldiers and the me over to Calamus, sixteen miles from Wel- Welton, for example, never a very strong spending of millions of dollars yearly for ton, where we found a little band of Sabbath- church, numerically, and now feeling consid- these things. In the political world nakeepers, with whom we held service in the erably reduced, it has, nevertheless, given to tions are preparing to protect themselves afternoon.

with friends at Marion, Iowa. We were very hospitably entertained there in the home of Mr Paul Michel, whose wife and son are members of the brave little denomination called the Church of God. They were formerly Seventh-day Adventists, but having discarded

It is about sixty-five miles from Marion to

We left Garwin just at the time of the terrible floods, which wrought such havoc in | that part of Iowa, but by a kind providence we escaped all harm, though at times in danger. Stopped a day and night at Kiester just over the line into Minnesota, where we 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. But few Seventh-day Baptist fam- | Preached there in the Christian church in th

From Kiester we ran around to Austin, Professor Edwin Shaw is their pastor. The where we took dinner with another lone Sab- Mission Series will be ready about September congregation was small, but we greatly en- bath-keeper, the widow of the late Dr. Allen, 1. It is entitled "Rex Christus," is an outline joyed preaching at Rock River. We called on an brother of President Allen. Had a very pleas- Study of China, and is prepared by Rev. Araged sister of Elder Lucius Crandall, the only ant visit with her and her son, who is now a thur H. Smith. The book will take up the surviving one of the family, who is in the very successful physician of Austin. It is study of the Chinese Empire, the Chinese peoninety-sixth year of her age. The evening only a short ride on the cars from Austin to ple, the religions of China, Early Christian after the Sabbath we had the pleasure of Alden, where I soon found the pleasant home Missions, Modern Christian Missions and the preaching in the Seventh-day Baptist meet- of brother Chandler Sweet, where we greatly different forms of work; evangelical, educaing-house at Milton Junction, to a good con- enjoyed several days during the exceedingly tional, medical and literary. The book will muddy weather at that time. His family also contain a good map of the country and that of a brother, and two or three studied. A set of pictures of China illustratothers, are all the Sabbath-keepers left of ing the book, similar to those used with "Via that little church. We had intended to visit Christi" and "Lux Christi," are to be issued health. While he is able to attend to his pul- Trenton, but as the roads were almost im- and can be procured at a reasonable price. passable, and Trenton about ten miles from | The cost of "Rex Christus" is the same as the railroad, we went from Alden to New Au- the first two books in the series, fifty cents in

discouraged, from the fact that since the first | Tremont Temple, Boston, Mass., or Miss Julia livered,—a sermon long to be remembered by of April, when brother E. H. Socwell went to L. Austin, 1535 Masonic Temple, Chicago, Ill. the graduating class and by all who heard it. Berlin, N.Y., they have been without a pas- Those who have read the first two books, will tor. How we need to pray the Lord of the surely want to read this, and those who have harvest that he will send more laborers into his | not, will want to begin at the enrliest opporharvest. They are looking forward with pleas- | tunity. ure, however, to the coming of brother Jesse Hutchins, a student of Milton College, who My trip through Iowa and Minnesota will preach for them during the summer vacation. I preached five times there to very appreciative listeners. The work at Dodge Centre will appear in the General Report of the North-Western Association.

our denomination five ministers and two min- against the power and intrusion of other After leaving Welton, the next stop was isters' wives. Truly, it hath wrought well. | nations. In the commercial world, we find

A little way—I know it is not far To that dear home where my beloved are And yet my faith grows weaker as I stand A poor lone pilgrim in a dreary land, Where present pain the future bliss obscures. And still my heart sits, like a bird, upon The empty nest, and mourns its treasures gone. Plumed for their flight, And vanquished quite, Ah, me, where is the comfort---though I say They have but journeyed on a little way ! A little way-at times they seem so near,

Their voices ever murmur at my ear : To all my duties loving presence lend, And with sweet ministry my steps attend And bring my soul the luxury of tears. 'Twas here we met and parted company Why should their gain be such a grief to me? This scene of loss ! Thou heavy cross !

Dear Saviour take the burden off, I pray, And show me Heaven is but-a little way.

These somber robes, these saddened faces, all The bitterness of pain and death recall, Ah ! let me turn my face where'er I may, I see the traces of a sure decay, And parting takes the marrow out of life. Secure in bliss, we hold the golden chain Which death, with scarce a warning, snaps in twain, And never more

Shall time restore The broken links. 'Twas only yesterday They vanished from our sight-a little way.

A little way! This sentence I repeat, Hoping and longing to extract some sweet To mingle with the bitter. From thy hand I take the cup I cannot understand, And in my weakness give myself to Thee. Although it seems so very, very far To that dear home where my beloved are. I know, I know It is not so.

THE third volume in the United Study of cloth and thirty cents in paper covers, and At New Auburn, they are feeling somewhat can be obtained of Mrs. N. M. Waterbury,

Read at South-Eastern Association, May, 1903.

The very mention of war brings to our minds thoughts of strife, enmity, hatred and death, with all the misery, heartaches and May God bless these little churches and sorrows that are sure to follow. While we hear

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Woman's Work. MRS. HENRY M. MAXSON, Editor, Plainfield, N. J.

ONLY A LITTLE WAY.

Oh, give me faith to feel it when I say That they are gone-gone but a little way.

-Sel.

WAR AND WARRIORS. MRS. C. F. MEATEHRELL.

THE SABBATH RECORDER.

Capital and Labor warring one with another; | means, to support the cause of Christ and the Capital trying, through trusts, combinations | Christian religion in this world. Especially and other forms of oppression, to conquer | is this true of us as Seventh-day Baptists, for and control Labor; Labor striving to main- God has a work for us to do, a special charge tain its independence through unions and to | for us to keep, a truth to uphold to the world. force Capital to acknowledge its rights by Are we going to stand firm, unflinching at our These giants all think I must be on the go strikes. In social life, we find the same spirit: posts, willing to follow wherever our blessed war at work, but with different kinds of Saviour may lead as true soldiers? In his weapons though just as fatal. Here it is am- ranks, there is no place for a shirk, and the bition, jealousy, hatred and malice dwelling name traitor should never be known. We in the heart, that is constantly trying to ruin should feel no task too hard, no sacrifice too - another's reputation. The tongue is the great that our Heavenly Father requires at weapon used, for we are told it is an unruly our hands. He wants us to put on the whole evil and set on fire of Hell. So, turn which armor of God that we may be able to withway we may, in what-so-ever direction we may, stand the fiery darts of the enemy. In this we meet warfare in some form or another; army, sisters, there is a post for us to fill, a some power, force or principle contending work for us to do that no other can. We with another.

Ever since Eve and Adam yielded to the tempter and were driven from the garden of Eden, there has been two powers engaged in 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 very life of every 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, there is no neutral ground we all belong to one army or the other, we are all soldiers under King Immanuel, contending 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 It is this power of evil that caused all the wars, miseries, heart-aches, and sorrows in this world, and that pays off those enlisted in his cause with worldly pleasure, self-grati fication, deadening of conscience, and finally the destruction of all the noble and pure desires with which our Heavenly Father created them.

If we would be men or women of any benefit to those with whom we mingle in this life, or if we have any desire to be of that number who, in that great judgment day, shall hear the welcome sound, "Well done, good and faithful servant, enter into thy rest." we must enlist in the army battling for the right. Never did God's cause need truer men and women! Never did the church of God need 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 Christians are merely drifting with the tide, carried along by the love of pleasure and self-indulgence beyond Christ's lines into Satan's vast army. Satan has many agents and so many ways to entice and entrap the careless and indifferent. The social game, the enticing Blinkin' up at the skies through the sunshiny days; cup, the many places of social amusement which of themselves seem harmless but are as stepping-stones, as it were, to lead the young down to disgrace and ruin.

In the midst of all these allurements and in- But my childhood comes back, just as clear and as plain difference, our Heavenly Father has need of true soldiers, who are brave and watchful, self-denying and active, who are willing to stand up for the right and condemn the wrong in whatever form it may appear, who are willing to deny themselves of the pleasures and comforts of this world in order to follow the Master's call, who are willing to give of their talents and time, as well as of their While my soul slips away on a breath of perfume.

must be willing to denv ourselves of the luxuries and at times what may seem to us almost the necessities of life, in order to help Our wants are not many, but one thing is sure, furnish the means to uphold the truth and crush the wrong. We must turn our backs upon the world with all its allurements and place our faces heavenwards, battling with all the evil within us and about us until we can say with Paul, "We have fought a good fight, we have kept the faith, henceforth a crown awaits us." As missionaries, he wants us to help the weak ones about us, those who falter in the strife, by words of encouragement and cheer; to lift up the fallen, leading them back to the ranks of God by our love and sympathy, pointing them to the final triumph beyond the grave. He would have us stand true to his cause never yielding an inch to the enemy. We should be willing to invade the ranks of the wicked and there by our pure lives and chaste conversation, and our hearts burning with the love of God and longing for the salvation of souls, warn them of coming danger and point them to the cross as the only place of safety.

When we, as Seventh-day Baptists, as mis sionaries, as Christians, are willing to dedicate our means and ourselves to his cause as loyal subjects, never shirking duty but always true to God's cause, then and not till then may we hope to see right triumph over wrong, God's cause prosper, the wayward reclaimed and souls born into the kingdom.

HERE's to the men who lose ! The touchstone of true worth is not success; There is a higher test— Though fate may darkly frown, onward to press, And bravely do one's best.

Here's to the men who lose ! If triumph's easy smile our struggles greet, Courage is easy then :

The king is he who, after fierce defeat. Can up and fight again.

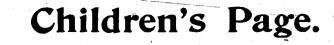
THE CLOVER.

JAMES WHITCOMB RILEY. Some sing of the lily, and daisy and rose. And the pansies and pinks that the summer-time throws

In the green grassy lap of the medder that lays But what is the lily and all of the rest Of the flowers to a man with a heart in his breast That has dipped brimmin' full of the honey and dew Of the sweet clover-blossoms his babyhood knew ?

I never set eyes on a clover-field now. Fool round a stable, or climb in the mow, As the smell of the clover I'm sniffin' again And I wander away in a barefooted dream, Where I tangle my toes in the blossoms that gleam With the dew of the dawn of the morning of love

Ere it wept o'er the graves that I'm weepin' above. And so I love clover-it seems like a part Of the sacredest sorrows and joys of my heart; And wherever it blossoms, oh, there let me bow, And thank the good God as I'm thankin' him now; And I pray to him still for the strength, when I die To go out in the clover and tell it good-by, And lovingly nestle my face in its bloom.



BABY'S GRIEVANCES.

), I'm sorry I came to this funny old world, To be jiggled and joggled and trotted and whirled

If I'm hungry, or cry when I wake from my nap, I am soon taken up into somebody's lap. And trotted and shaken and tossed to and fro, And then I'm expected to laugh and to crow.

When the nurse takes me out in my carriage, bye, bye, You would think I might quietly and peacefully lie; But no, as she wheels me along through the town, She joggles the springs so I jump up and down.

If I wriggle and squirm and howl for relief, She still seems to hold her mistaken belief, But changes her tack back and forth. I am rushed Till for sheer lack of breath my wailing is hushed.

Oftentimes my wee mouth is as dry as a chip, And of fresh, cooling water I long for a sip. Not a draught do I get, because they don't think A baby can ever want water to drink.

If grown people knew what we babies endure, They'd very soon learn to interpret each tone, And when we are good they would let us alone.

-FRANCES P. CARSON.

My age is fourteen months or so I've taught myself to walk, But I am now concerned to know How I shall learn to talk In fact, how any babe who lives Both day and night among His idiotic relatives Can learn the English tongue.

And, therefore, I would make it clear

(Nor deem the act amiss)-What chance have we when all we heat

Is language such as this :

"Ze pecious sing !" " Ol' wootsy woots ! " His muzzer's tunnin' pet !'

" Ze itty, pitty, witty toots !" "Now what does danma det?"

They tell me that a drink's a '' dink ; '

My fingers "fingles" are And that a car's a '' tar. With "tumpy tump" and "bow wow wow, And diddly-diddly-dee.

And other phrases that, I vow Are useless quite to me.

So when from mother, aunt and all I've gained a moment's grace, With none to clutch me lest I fall Or stare me in the face, I've printed out this statement rude

(The letters learned with pain

From cans of patent baby food). And hope 'tis not in vain.

-Woman's Home Companion

DINAH AND A LESSON.

Dinah is our cat. She is a sleek, slender, black cat, without a light-colored spot of fur on her body.

She came to us a forlorn waif in mid-winter, begging for something to eat. It is true that she was not a very welcome caller. but she was not turned away without being fed. Not long after, she came again and was fed, and again she came and took her food and 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 she won our favor and began to prolong her visits.

One day we found out that she was doing this way with one of our next-door neighbors. She lived most of the time, if not all, 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 feelings of the Puss family or any of their friends, I will not say that Dinah has no equal among her relatives, but Dinah is a bright cat without any disagreeable ways.

We had many laughs at her performances, especially over the way she acted when her little kittens began to play, climbing an umbrella that stood in the corner of the room, racing and romping from one thing to another, scrapping with each other, and tumbling over Dinah, regardless of everything great fun down in the house.

Poor Dinah would look on with such surprise and concern, and try to coax them to her, as if she thought they were doing things that were very improper for kittens to do. If she did not succeed in stopping them, she would lie flat down on her side on the floor. in an attitude that said, Oh, I just feel discouraged trying to get those two kittens to do as little kittens should. Then when they them

them, but I most wish to tell the sweet lesson I received one day from Dinah.

When the kittens were wee helpless things, a room and placed them on the floor. There cated men have reduced farming to a science. they were; they could not do anything but In every county a farmer's club is organized. mew-make just faint little cries.

Instantly Dinah was on the scene. Her listening ear had heard the first cry and she had come to see about the trouble. She put her face down to them. looked at them. stroked them, smoothed their fur, talked to them in her way, and looked about to see where she should take them to shelter them from harm. She took one and carried it into the corner of the room, and snugged it up 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 then stretched herself around them in the most protecting way possible for her to do, loving and feeding them, and they were wholly happy and content.

As I watched 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 for us, and how Jesus loved and died for us, to save and keep us from sin and harm, if we take him and put our trust in him. And he brought to mind some of his precious promises. 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 Heaven who does so much for us, who forgives us when we do wrong, if we are sorry and ask him to do so, and who will help and show us how to do right, if we ask him, and when we are in trouble will also help us and deliver us out of it.

Another promise is this: "He that dwelleth abide under the shadow of the Almighty." corner. It was a delightful lesson.

Does my little reader know which Psalm | path." it is that has these two promises? for they

them."

and study the Bible, to know what he wishes bounds. No missionary went -their way. us to do, and then obey him, and do as he Among the parents were no professors of reapparently, for they were all so nice they had | tells us to do. Will you, dear young reader, please Jesus in this way? M. A—. S.



Presented at the Western Association at Alfred. N. by Martha Canfield.

In the beginning, let me say that this subwent to her how she did love and care for ject invites your thought to a field rich in possibilities. A hundred years ago the agri-There are interesting things to tell about cultural interests of this country were mostly in the hands of uneducated men. There was very little associated effort among farmers. Agricultural implements were rude and simple. member of our family took them from their Seed was sown by hand and crops harvested basket and carried them into the sitting- by manual labor. To-day we find that edu-At its sessions the new methods in farming are discussed. Papers of practical value are now published for the farmer. Through the invention of machinery, through the experiment station and agricultural school, through work on the farm and unremitting effort, agriculture has been elevated to an industry requiring intelligence and skill. The farm has been the training school for ninetyfive per cent of the business men of Chicago. and for eighty-five per cent of all the business men in the land. We conclude, therefore, that something definite should be done for the religious culture of these young people. Something may be done, if as wise methods are used here as have been used in the evolution of agriculture.

Indeed, a farmer's son, Dwight L. Moody, did more to reach non-churchgoers than any other man has ever done. Since this is true of Mr. Moody, a study of his life will be helpful to us in deciding "What shall be done for the religious culture of young people in rural communities?" Mr. Moody possessed in a high degree that first essential to success in lifegood health. He also had a marvelous facult v for organization and for leadership. A leader is what many neighborhoods are waiting for -some one to go forward and start a Sabbath-school or some form of Christian work. | your help in nature study; for the average Mr. Moody mentions as qualifications for a leader-faith, courage, enthusiasm and perseverance. He possessed all these qualities and we need one like him who can gather in these, while you direct him, also, to the great the children, who can keep the young men in Teacher who said, "Consider the lilies." The the Sabbath-school, and interest all in Bible young people need your advice, the older ones study. To many of the children, it would be your sympathy. the first hearing of the Gospel story. For such children the Sabbath-school lesson is not Samaritan visits. More visiting should be in the secret place of the Most High shall always sufficient. And there are older ones done with the high purpose in mind of furnishwho are hungry for the Bread of Life, there- ing our Father's House with guests. "Go," A secret place, that is, a safe place, away fore this leader must be one whose heart is as Mary Lyon said, "where no other will go; from harm, to abide or live in the shelter and warm and who can tell with effect to the do the work no other will do." Christ said, protection of our loving Father, where we younger members the "Sweet Story of Old." |"1 know my sheep." So every Christian may rest, and not have any fear, because He | He ought also to be able to give aid to the | worker should become acquainted with his is caring for us. This is what I thought as I older members in a study of the Bible, until flock. Many precious souls are lost because saw Dinah protecting her kittens snug in the with the Psalmist they can say, "Thy Word of our indifference to them. When home trainis a lamp unto my feet and a light unto my ing is not all it should be and children grow up

"He took them in his arms and blessed themselves. desire their children to be under religious training. A neighborhood, perhaps Surely it pleases our Saviour, if we read ten miles from here, had many children in its ligion, but many felt that the children ought to have a Sunday-school. Finally, a middleaged man from their ranks volunteered to start one. Subtract this leader from the community, and you have an illustration of many country places.

> In neighborhoods remote from denominational centres, especially if in a Sabbathschool where there is one boy or girl from a Seventh-day Baptist family, let them have during the year a Dr. Ella Swinney, Sabbath. On that day, aside from the regular lesson. present a sketch of her life. Let the children see how beautifully she reflected Christ's life in hers, as she went to the mission field in China. Many of you may recall the picture she drew at the last General Conference she attended, portraying her ministrations to the physical needs of the Chinese; how, at the close of a weary day, when she was obliged to leave a certain place, from many boats in which afflicted ones had gathered, hands were stretched out and voices called in that strange language-protesting against her going away until all had received attention. Young people are easily interested in these subjects and their hearts will be touched for China and our work there.

> Again, you might plan a Dr. A. H. Lewis Sabbath, and in a similar way speak of this 'Grand Old Man," of his great work, of our mission as Seventh-day Baptists to restore God's Sabbath. Explain to them that the Sabbath is a holy day and why. Let them understand that the Sabbath may become a test of character. Prepare them to meet it. It is not necessary that the leader shall be the pastor of a church who has already ministered to his own flock, and after a weary ride, reached the rural community; he may be any consecrated man or woman who is filled with the Holy Spirit, and love for souls, and possesses a knowledge of the English Bible. The church has plenty of social and literary leaders, but has it well prepared laborers for this important work?

> After all, help cannot be given to people in rural districts without you get acquainted with them. Find out their needs and meet them there. Perhaps the boy or girl needs country child is deeply interested in the birds and flowers of his neighborhood. He may need you to supplement his knowledge of

Christ was a visitor and he commends good without being anchored religiously, they too Of course, in some neighborhoods, much often choose worldly associates and life comare for you as well as older people; for Jesus help will be accorded a leader, because often banions from families belonging to organizasaid, "Let the children come unto me," and parents, who are not professors of religion tions or societies at enmity with the church fore we must become our brother's keeper.

developing missionary spirit that the farm? by day." The very surroundings incline the heart to to help a needy soul.

ple, any one may have who receives from the same Source from which he drew; and if eighty-five per cent of our business men grow up in the country, where may we find a more promising or important field of labor? Here among healthful country life may be cultivated | ing to God." Christian character for the purification of our great cities.

The agencies of sin are ever active. The nation provides a standing army to insure its safety; so ought the church of Christ to organize from every available source an army of disciplined soldiers, keen to detect the devices of Satan, prompt in repelling his invasions and strong enough to overthrow any citadel of this "mighty, determined and relentless foe."

SPIRITUAL RENEWAL.

curring miracle of the emergence of life from | the world is alive. From the same exhaustdeath goes on before our eyes. The earth less source comes the life that flows into the awakes from the long sleep of winter, the sap | world for man's renewal. Touched with its begins to stir in the trees, the flowers begin warm breath the soul that was like the frostto bud, "life is alive in everything," and be- bound earth in winter is quickened into life, fore we know it there is "a rush of blossom and becomes clothed in the beauty of holiand music."

Man, too, has his seasons of renewal, and life are soon drained dry and require to be replenished.

In giving recently her impressions of twenty-four years' travel. Mrs. Isabella Bird Bishop has called attention to two perpetual dangers to which missionaries are exposed. namely, "the declension of spiritual life in themselves, and the discouragement which arises from the lapsing back into heathenism of those whom they believed and hoped were converted." With true insight into human nature, she adds: "the better the man or wofelt."

But these dangers are not peculiar to missionaries. They dog the steps of every saint. today requires to be done over again tomorrow. There is need of constant renewal.

Care must be taken, however, to distinguish between physical and spiritual decay. The One is inevitable, the other is not. All that

of Christ. Could some family strong in the pertains to the mortal part of man is subject Christian faith take the weak family under its to deterioration. Under the wear and tear care. as Paul declared the strong ought to do of life's activities the body runs down. Every in Harper's Magazine, a charming legend of by the weak, and by occasional visits and in | man has a limited store of vital energy; and | the origin of the design of the capital which numberless ways manifest an interest in them, however frugal he may be in its expenditure characterizes the Corinthian pillar:

there might be avoided the pitching of other the evil day of bankruptcy comes on apace. "In the winter a young girl had died in tents toward Sodom. Our natures demand Only for a brief time can the insidious pro- Corinth," he says. "Sometime afterwards the sympathy of others. That some one gress of decay be arrested. But while natur- her maid gathered together various trinkets cares is a tremendous influence with us, there- al power must decay, spiritual power may and playthings which the girl had loved, and abide and grow. There are those of whom it brought them to the girl's grave. There she A great supply of medical missionaries is can be said, "though their outward man is placed them in a basket near the monument. needed. Where is a more promising field for decaying, their inward man is renewed day and placed a large square tile upon the basket to prevent the wind from overturning it. There is, it is true, a measurable renewal of It happened that under the basket was a devotion. The practical work gives a train- bodily power, for by every night's sleep is root of an acanthus plant. When spring came ing for another side of missionary life. Then made new; but what is gained is not the acanthus sprouted; but its shoots were tell the young people of the hands stretched enough to make up for what is lost. With not able to pierce the basket, and accordingout imploring aid in China, in Africa, the isles | the soul, on the other hand, the renewal is | ly grew around it, having the basket in their of the sea, and in our own land, and a response greater than the decay, the gain than the midst. Such of the long leaves as grew up will surely follow, for no business career can loss. Up to a certain point the expenditure against the four protuding corners of the fascinate, no ambition to shine as a star in this of physical effort is accompanied by an in- tile on the top of the basket curled round unor that horizon, lure in comparison with the crease of strength, but soon the balance dips der these corners and formed pretty volutes. profound desire that fills a consecrated heart the other way; with the spiritual faculties Kallimachos, the sculptor, walking that way the expenditure of effort always brings an one day, saw this, and immediately conceived The power Mr. Moody had with young peo- augmentation of power. In the spiritual the notion that the form of the basket with sphere "giving doth not impoverish." The the plaque on top of it. and surrounded by infirmities of age do not touch the immortal the leaves and stalks of acanthus, would be a part of man. Everlasting youth, unfading comely heading for columns in architecture. freshness, undiminished power is the glorious | He from this idea formed the beautiful Corportion of those who have "a growth accord- inthian style of capital. Such at least is the story as the architect Vitruvius told it nine-

Inward renewal comes from one source. It | teen hundred years ago." comes from above—it comes from God. The HOW ONE SOCIETY WORKS. Divine Spirit who renews the face of the earth REV. CLARENCE E, EBERMAN. renews and beautifies the soul of man. By a I recently enjoyed the fellowship of a pasconstant influx from the original source of tor who is now president of a thriving westlife the tendency to decay is overcome; and ern college. In speaking of the present need "the vivifying force" which Mr. Frederic Harof evangelistic effort in all departments of rison, says: "life and society stand in need church-work he informed me that in his last of," makes all things new. At this season of pastorate his Christian Endeavor society the year, when life is starting forth from was the strong evangelistic force of his every pore of nature, and the whole world is church. heaving and throbbing with an exhaustless The society numbered two hundred and tide of life, we are impressed with the livingtwenty-five members, and was divided into This is the season when nature's ever-re- ness of God. It is with his affluent life that four sections, each section holding cottage prayer-meetings in its district of the city. As many as twenty-eight such meetings were held in a week, with an attendance ranging from ten to thirty persons. More than two hundred persons united with the church as a result of these cottage meetings in the five years during which the plan The mission of Christ was to minister life was pursued.

he needs them. The energies of every active to man. "I am come," he says, "that ye In the "Uniform Topics for Local Unions," might have life, and that ye might have it the details of such a plan have been assigned more abundantly." He is the living fountain to the winter meeting. I am, therefore, very from which the world's life is fed. Again he glad to give this practical illustration as says, "I am the resurrection and the life." proving the feasibility of the plan. He is loosening the bonds of death and lift ing the world up into the divine life. He "LO. I AM WITH YOU ALWAY." is raising men up from the earth-life into A busy woman entered her room hastily the heaven-life. He is raising the whole of as twilight shades were falling-went directthe humanity of which he is a part into the ly to her desk, turned on the gas, and began light and glory of that divine ideal of which to write. Page after page she wrote. The his life on earth was the perfect expression. solitude became oppressive. She wheeled her

chair around, and with a shock of joyful sur-In the world of nature spring comes at an man the more are these dangers personally appointed time. But the spirit has all seaprise looked squarely into the face of her sons for its own, and can bring in its spring- dearest friend, lying on the lounge at her time when it chooses. Whenever lauguishing side. "Why, I didn't know you were here!" hearts cry after the living God saying, "Wilt she said. "Why didn't you speak to me?" In every Christian life there is a tendency to thou not revive us again that thy people may "Because you were so busy. You didn't listlessness and formalism. High levels are rejoice and be glad in thee?" the Lord makes speak to me." So with Jesus-here all the maintained by effort. The reform work of answer, "Return unto me, and I will pour time. The room is full of him. always water upon him that is thirsty and floods up- | ready to greet us with a smile—but we are so on the dry ground." Springtime comes to busy. But when the solitude grows oppresthe soul whenever it returns to God.-Chris- | sive we suddenly turn, and lo. he is at our side. We speak to him and he speaks to us, tendom. and the soul's deepest yearnings are satisfied.—Exchange.

He lives long who lives well.—Fuller.

THE STORY OF THE CORINTHIAN CAPITAL Dr. Quinn, the well-known antiquarian, tells

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Education.

THE MEANING OF GRADUATION.

A chapel address, May 27, 1903, by Professor E. H. Lewis, of the department of English, to the graduating class of the Lewis Institute, Chicago. Ladies and Gentlemen of the Graduating Class:

These last weeks of the school year are peculiarly busy, so busy that we necessarily is the mark of manhood as distinguished gossamers or forge the anchors of the soul. miss some of the spirit of calm which is essential to the best intellectual work. and which is especially essential to a thoughtful view of all our work. It is proper that we should sober account of what we have accomplished must be watched and kept within bounds. in these short years that are gone, and to The boy's first idea of independence is to ask whether we are making our way to a break some rule. He has small sympathy definite goal, or whether, like so many hu- with laws or the persons who make them. man beings, we are drifting.

You will agree with me that these years have on the whole been pleasant. They have should be subjected to discipline. It often not indeed been wholly free from anxiety and seems to him that his existence is a tedious trouble. No year in any life is quite peaceful. round of restraint. Every subject of study For you there have been disappointments, that he approaches appears to him a kind of disillusionments; there have been hours of military drill, or even a species of penal servdisheartening fatigue, and for some of you | itude. He goes to his algebra lesson, and is periods of ill-health or actual sickness. There held to the grindstone of exactitude. He enhave been hard knocks to take from instruc- | ters English, and immediately falls to pytors, most of them given in a spirit of fair- ing the narrowness of his instructors, for ness, in the interest of your own mental or they harp on order in the theme and a petty moral growth, but some of them probably accuracy in spelling. They seem to think it unfair, unnecessarily severe, unfortunate, for a matter of life and death that punctuation teachers are human and have their faults of marks should be set in just such and such excess. But over against the unpleasant or places, whereas everybody knows that puncpainful memories of these years let us place | tuation should be a matter of individual taste the long, steady, exhilarating effort that you and carelessness. He goes to the woodshop have put forth in developing your powers. and gathers a general impression that he How fine a thing, how good a thing to recall, butter-fingered. He offers to work in the is the earnest exercise of the mind! The ath- Director's office, and is surprised at the Direclete sweating gloriously in the last lap or the tor's preference for a strictly alphabetical last inning can feel no greater delight in the order in the preparation of lists. He comes perfect play of his muscles than the trained to chapel exercises for rest, and a distinguishstudent feels in finishing the last quarter of ed visitor tells him that the average boy his college work. Power has been developed. knows nothing of how to study; that most The man knows something of what he can boys study flies on the wall when they should gentlemen, you owe some part of your educa- of his own opinions. In mathematics he is Greek and the mechanics of human nature.

What, for us, is the meaning of graduation? | manner of a high school student.

The answer is one which every student must give himself; but there are certain sim- Shall we never be rid of it? In good sooth it thinking. The engineer who neglects the ple tests which should help him to the answer. seems to be the lot of humanity never to get newspaper and the encyclopedia that he may Graduation means that the student has rid of discipline except by acquiring it. Dis-know his business thoroughly is doing his

man or woman, as distinguished from a boy the face to the last. It is not always discior girl. This definition will hold for every pline of intellect; that is acquired with comperson who receives a certificate here next parative ease. There are men whose minds month, from the preparatory student to the work like well made steam engines, as Huxley engineer, though I am especially addressing put it; engines with all their parts smoothly the associates and the engineers. And what oiled and in working order, ready to spin the from childhood? We shall not be far wrong But life has sterner forms of training. There if we say it is a certain independence; an abil- is the never ending course in Character. The ity to think, feel, and act for one's self.

The boy cannot be trusted to do this. He pause at some time like this to ask ourselves is uncertain and irresponsible. He must rewhat graduation means to us; to take a ceive detailed guidance at every turn. He provocation; to bide his time when every He does not quite see what laws are for.

Consequently it is necessary that the boy do; and even if he overestimates his ability, be mastering the text-book. This kind of life pendence. You have been taught some acthe sensation of power is a profound satisfac- goes on for a good many years. The student curacy, some scientific caution, some concention. Then too these have been pleasant in gets into college, thinking that now he has tration, some power of thinking straight, social life. You have come to know each come to something different. He expects to some confidence in your own judgment. You other, and by that knowledge you have been be lectured to, but not held for what the are on the road to an independent intellecteducating each other. I do not refer to the lecturer said. He has visions of long hours | ual life. Some of you will presently have the bad habit of coaching each other in the prep- of delightful leisure in the heart of a fraterni- right to call yourselves engineers, and there aration of academic tasks, but to that finer ty. Again he is mistaken. Yesterday it was is every prospect that you will be able to do helpfulness which comes of learning each the drill of punctaution and French verbs some engineering without consulting your others' strength and weakness. Class-room, and manual training. Now it is the drill of professors at every step. corridor, gymnasium, lunch-room, and so-logic and correlation. He hears the voice of But a disciplined state of mind is not all ciety-room-all these have been an agreeable warning against hasty generalization. He is that independence means. A man may be a laboratory for observing the reactions of accused of inability to read a page of litera- competent engineer, or doctor, or lawyer, or human character. You have learned some ture closely enough to see what the author teacher, and still remain without sense of the tact, some loyalty, some caution, some de- meant; of reading his own notations into his relations of his special knowledge to the cision of will. Do not neglect the friendships author; of being grotesquely ingenious rather larger field of knowledge; without sense of you have here formed. The friends you have, than level headed. He is declared to be full his own higher relations to society; without and their adoption tried, grapple them to of undigested scraps of information, swollen sense of the meaning of life. He may, in you with hoops of steel. And since, young with intellectual conceit, and much too sure short, have discipline without having culture. tion to your bitter-sweet acquaintance with informed that he trusts too much to his that New England now avoids using it. But young women, you will not forget those who memory, and has not acquired a mathemati- it is too early to spare the word culture from have so generously instructed you in the cal habit of mind. He surprises and shocks our narrow American vocabulary, and I fear his professor of chemistry with his haste, his we must even welcome the new adjective cul-The years, then, have been pleasant ones. deplorable lack of manual dexterity, and the tural. What then is culture? and what But we pause to ask how far they have helped | rudimentary nature of his powers of inference. us to realize the best that is in us. How far | Worst of all, bitterest of all the Director looks have we become educated men and women? athim sadly and informs himthat he has the

made definite progress toward becoming a cipline is the one fact of life which stares us in man of the world is obliged to learn lessons beside which those of the class-room seem gentle. To control his temper under great nerve calls for action; to suppress envy and the spirit of retaliation; to accept defeat philosophically and disappointment without murmur; to keep his faith in God's goodness when his children die and his dearest motives for living are swept away-this is a man's task in the school of life, young men and women, and we are all slow pupils in that school. But the capacity for receiving discipline is the only thing which makes human society safe for you and me. The capacity for profiting by discipline is what sets a gulf between man and the lower animals. The capacity for welcoming discipline sweetly is what allies man with God, and holds in it the promise of a life after death. But even if there were no heaven, who would not rather be a gold coin, tried in the fire..stamped into sharpness of outline, charactered into royal value, than a vein of ore undisturbed in the mountain side? Who would not rather be the blue steel spring of a watch, heated and beaten and tempered, than a bar of pig-iron resting in lumpish oblivion in a corner of the foundry? Every teacher has seen youths transformed from pig-iron into watchsprings, and nobody doubts the superior value of the watch-spring.

Whatever else, then, graduation means to you, it means that you have acquired some of the discipline which looks toward inde-

Culture is a much abused word. I am told Culture does not mean a smattering of

methods and subjects of study are cultural? many subjects. It is not synonymous with a slovenly omniscence. It is not opposed to Discipline, discipline, eternal discipline! solid and exact information, or to close

needs safe bridges and boilers.

Culture as the late Mr. Matthew Arnold used it meant the pursuit of perfection, the development of the whole man. It took into account more than acquisition of knowledge and discipline of the reasoning powers. It universe. assumed that man needs education of his sensibilities and will, especially the sense for bilities. It is however to be said that most heauty and the sense for conduct. I am far schools to-day teach these subjects in a morfrom denying the truth of Mr. Arnold's view phological or a utilitarian. rather than of the matter, but the doctrine is a high one, liberal fashion. This is the tendency of modmisinterpretation. I would rather ask you to the preservation of sound science. It at at this time to view culture as an open and once becomes apparent that, under present thoughtful attitude of mind. That is nar- conditions, the student himself is the person least we may say that a habit of reflecting knowledge. And the more he taxes himself on the larger meaning of any body of facts is to see what these sciences mean in their larger essential to culture. Such a habit goes far bearings, the less will be his danger of eccen to develop the whole man, even in those finer | tricity and fanaticism. You often hear the feats.

ed in more than one way. Take the fact that a bean placed in warm moist earth will presently divide and split, will push upward into the sunlight, will grow, blossom, and produce more beans. This process affords friends, is a partly word of apology, partly man a certain food. That is a phenomenon one of entreaty. If we of the faculty have well recognized in even the most cultivated failed to make you thoughtful and broad in utilitarian fact. But your New Englander of modern education, which insists that each the old school held likewise transcendental man shall teach some one thing well. But we notions as to beans and maize and other beg you to remember that your future indeprosaic facts. Your Emerson never failed to | pendence and value to the world will not be see an ever-recurrent miracle in the blowing complete unless you strive daily to broaden clover. He is not blind to that strange your view of life. Try to know something of these are cultural attitudes of mind.

ieval teachers symbolized them, lingua, tro- selves able, to do nothing; yet we call ourthe microscope. That is morphological study. | lar cause which makes for humanity.

duty to himself, his duty to a society which ematical facts, such as can be supplied for needle work, or the play, or china painting. business or technical purposes by handbooks; or badly written novels; might better go to which by disciplining the reason and awaking books. In an age when business and profesbands, it is vital that the culture possessed by women should include something more than a knowledge of the æstheticarts. Culture All the modern sciences have cultural possi does not mean merely the opera. the orchestra, and the loan exhibition; it is something more than piano-playing, pyrography, and theosophy. The women who lead men to-day to take an active interest in humane affairs. these are the best cultivated women. Today, the twenty seventh of May, is the eightyfourth anniversary of the birth of such a woman. I refer to the well-beloved author of the "Battle Hymn of the Republic." Julia Ward Howe, of Boston. When I read a book by Mr. Bosanquet on Aesthetics, and another by Mrs. Bosanquet on the Standard of is not one ideal for men and another for women. Those of us whose privilege it was to be got out of colleges and universities is selfknow-Professor George Herbert Palmer and his wife Alice Freeman can understand how the finest, the most influential intellectual companionship is that of husband and wife. Alas that we must now speak of Mrs. Palmer And so this parting word to you, young as a spirit no longer vocal among us! I imagine her divinely active in that planet of courage and achievement whence the poet looked "down through the world of endless bitterness, and over the mountain from whose fair summit the eyes of Beatrice had lifted him, and afterwards through the heavens from

and there is a larger study of mathematics the great reviews or to books which are the mathematical imagination gives the stu- sional life tends to narrow the minds of husdent an insight into the very structure of the somewhat difficult to state without inviting ern specialism, and it is a tendency necessary rowing the subject perhaps unduly, but at who must correlate his various branches of emotions which often remain rudimentary term self-culture. It is true to-day, it is only Life, I am led to see clearly how cultivation long affer the intellect has grown capable of too true, that most of the culture that can It is easy to see that any fact may be view- culture. You cannot become a doctor of philosophy without becoming a disciplined man, but you can accomplish that without becoming a cultivated man. communities. Viewed as food, the bean is a your view of life, it is partly the fault of all

to light." Something of discipline, my friends, you have received; most of culture you have yet chemic jugglery by which a sleeping seed the best that is being thought and said in to win for yourselves. In the course of your awakens into flower and fruit. He pauses, every field of human interest. Enter into symdiscipline you have been warned every day wonders, and inquires; and while culture and | pathy with the great men of your age, and try | against the unscientific habit of forming hasspeculation are not synonymous terms, the to understand them. Count it a fault, young ty opinions. But far be it from us to keep attitude of wonder and inquiry is about as men, if you have not learned what the great you from opinions. A wise old diplomat and intelligent, about as cultivated an attitude interests of suffering humanity are today. Do journalist once expressed to three of your of mind as man can take. Physics does not not think that the world has made such pro- teachers this opinion: that no man has a right attempt to solve the problems of metaphys- gress that you and I may dare to live in to any opinion before he is forty. "Your ics; but what physicist can view the recent perfect peace of mind. We have invented the business before forty is to gather stores of facts of radiometry without seeking to learn | cotton gin, but we have not solved the "race | sound knowledge," said he, "and that will be whether we may not expect to see the line be- problem." We have invented the telegraph, of infinite value to you as the basis for late tween matter and mind fade away before our but the news that our lightning brings us opinions." But we will not quarrel as to very eyes! Wonder, inquiry, investigation- from Russia shows us, as in a lightning flash, times and seasons. An essential part of culthat man is still the fiercest and cruelest ani- | ture, perhaps the essential part, is the gradu-The question is often asked, What are the mal on the globe. Mutilated women are al forming of sound opinions. If you do not liberal, the cultural studies? There was a driven to their death by thousands through arrive at opinions, nay convictions, you do time when the so-called liberal studies were the villages of Bessarabia. Europe and not reach independence, and your value to seven: grammar, rh-toric, logic, arithmetic, America hear of it in forty-eight hours; for society is relatively small. I do not wonder music, geometry, and astonomy; or, as med- various reasons we are able, or think ourthat years ago Phillips Brooks defined "graduating into opinions" as the chief object of pus, ratio, numerus, tonus, angulus, astra. selves cultured. Greece died of that sort of education. Modern education has added to the college cultivation. So long as the rich man and But independence, ladies and gentlemen. course such sciences as history, sociology, the poor man are alike cruel and ignorant, does not mean intellectual pride, dogmatism. economics, psychology, ethics, biology, geol. so long as sects or nations shed innocent cock-sureness; it means the opposite. No ogy, physics, chemistry. We cannot deny to blood, so long as we spend billions in folly man is intellectually independent unless his any of these the name of cultural subject. As and leave the medicinal virtues of the earth mind is open to conviction. The real stabila matter of fact, any subject can so be taught unpublished, let no man say that the day of ity of his opinion comes from constant coras to give culture, or so as to give only dis- great reforms is past. The greatest reforms rection by the best that other men can offer cipline. Take Latin. You can regard the Lat- of the world, the saner, less bloody reforms him. A given man's opinion is independent in language as a collection of grammatical have scarcely yet begun. Remember Mr. when it is worthy of being held by others. forms, which you examine somewhat as you Whittier's advice, young men, and ally your- and represents their best judgment plus the would examine the parts of a crayfish under selves while young with some great unpopu- ounce of experience that he is able to contribute.

On the other hand you can read Latin as the | Young women, do not let your graduation | But we must rely on ourselves; we must language of a great nation, a nation remark- be a check to the intellectual life. Keep in trust our own mental processes; we must able for its organization, admirable for its sympathy with the world's work. It is not not pretend to believe till we are convinced. courage, pitiable for its disregard of human necessary to be a slovenly housewife in order We must reach the point of view of that typrights. And so with mathematics. There is to be a cultivated woman. Some of the long ical American the centenary of whose birth is an immediate utilitarian knowledge of math- hours which the American woman spends on celebrated this week, I mean Ralph Emerson.

Read again the essays of that serene and noble man; and you will be reinforced in your highest ideals of self-reliance and culture, and in your desire to be of service in the world.

The time, ladies and gentlemen, or let me once more say, dear lads and girls, will go more quickly in the future than in the past. Life will come upon you with strange swiftness. demanding wiser action than you can give. Yet if you keep to your ideal, you will find every year as truly a year of graduation as this. June 18, 1903, that is your red-letter day this year. What shall June 18, 1904, bring to you, mean to you? And what shall June 18 twenty years hence bring and mean? I pray God that each year shall see you more finely disciplined, more widely cultured, till at last you grow into the fullness of the stature of follows: "You have observed the house the perfect man. We of the faculty shall carefully, and are sufficiently exact in your never again have this chance of speaking to description. In your sentence-structure you you all in our present relations. Believe that | err on the right side, that of excessive brevity. we shall not forget you, though we may have The chief faults of the theme are three: Bad to be helped, years hence, to a forgotten paragraphing, bad spelling, and bad punctuname. Believe that we shall watch your ation of a relative clause. Consult [here folprogress with genuine and affectionate inter- low text-book references]. The theme as est. Believe that we, like you, are but pupils it stands is below grade. Please rewrite." in a larger school than this, and that not The rewritten version of this theme was as even death shall separate you and us in our | follows: larger education. May I remind you that one member of your class, Frank Morris, has already graduated into that larger life, that clearer air of the great school unseen? Twenty vears ago I listened to a baccalaureate sermon which I shall never forget. The beautiful June evening, the dimly lighted church, the tall figure and Jovian front of our old president, as he spoke to the graduates from among the flowers they had brought him that night, the picture is fresh in my mind today, and I ask you to let me close with certain words that he used. "All the realities of life and eternity will be your education,

'And as the river of time bears you on, And the width of the waters, the hush Of the grav expanse where you float, Freshening its currents and spotted with foam. As it draws to the ocean, may strike Peace to the soul as it floats on its breast As the pale waste widens around, As the banks fade dimmer away, As the stars come out and the night wind Brings up the stream Murmurs and scents of the infinite sea.

may the beauty of the Lord our God be up glory of God.'

THE STUDY OF ENGLISH. (Fourth Paper.) E. H. LEWIS, PH. D.

The ordinary routine of theme-correction is not a subject of great interest to any save the teacher and the student. But possibly some illustrations of the average results will seem worth the attention of mothers who have boys or girls in college. It would be tedious to read specimen themes from all the eight years of school life between the freshman grades and the bachelor's degree. If we pitch upon the freshman year in college as a half-way station, we cap easily get a glimpse into the average achievement of the American student who has finished the high school and is beginning his higher education. That achievement is not nearly so high as it should be, nor as it will be a generation hence; but still it represents many difficulties overcome.

Some of the work of the first quarter in college consists in making good the faults of previous preparation. The following is the first theme written in college by a student whom we will call A:

A HOUSE.

The house I describe faces the north.¹¹ A am standing directly in front of it. It is the eastern one of a pair of double houses the front steps of which join. This house is of red brick. It is three storeys high.

The front forms a perfect rectangle except for a bay window which runs five eights of the way across it, and which is build only on the first storey.

porch which is a square, white stone porch. From this dent. The revised version is certainly more runs a cement walk which leads to the public side walk. The front door is midway between the western end of

the long window and the eastern edge of the house. The second storey boasts three windows situated at equal distances from each other and from the edges of the first wall.

On the third storey are two windows which divide the width into three equal parts.

The front roof is finished by a five inch iron railing.

The comment written on this theme was as

A HOUSE.

I can see only the front of this house, which is the eastern half of a double house. It is built of red brick, and is three stories and basement in height. Its front forms a perfect rectangle except for a bay window. which juts out from the first story only. This window extends five eighths of the way across the front. The remaining three eighths is occupied by a square, white stone porch. A cement sidewalk connects the porch with the public sidewalk. The black front door is midway between the western end of the bay window and the eastern edge of the house. The second story is divided into five equal vertical strips by three windows. The third story is cut into three equal parts by two windows. The roof is finished by a low iron railing.

The second theme written by A is given below. The task was to describe some common fruit without naming it. Precision was the quality aimed at.

A FRUIT.

The blocked-in outline of this fruit is a bent, triangular prism. The fruit is about five inches long by one and a half in diameter. The diameter gradually decreases as it nears the ends, until it is no more than onethird of an inch in length. The end not fastened to the stalk terminates in a rough, black, flat, button-like poron you, and lighten that infinite sea with the tion. From end to end the fruit is a bow so that a side view appears crecent-shaped. The sides round out so that a cross section appears almost circular though there is just a suggestion of a triangle. The color of this fruit is yellow on which are dashes of dark brown or black.

> 'You already improve in the matter of organization. Consider the advisability of glided across the opening, knelt, and pushed aside the making your first sentence include color as well as form. The theme is somewhat wordy, and yet less precise than you can easily make with a loving touch. They were white, save a few it. Please rewrite." The new version ran thus:

A FRUIT.

A vellow, elongated, blunt-ended crescent, on which are dashes of dark brown or black—this is the side view of a certain fruit. The crescent is five or six inches long and an inch or two thick. This fruit grows in semi-circular clusters on a stalk. The skin feels smooth, but when carefully examined is seen to be a little porous. cross section is almost round, though the rind gives just the suggestion of a pentagon.

The first theme of writer B read thus:

A LITTLE GIRL.

Although still a child, this little girl seems to have been here a long time. She is bright beyond her age, and does not care for childish plays; still she is not "grind," for when obliged to entertain her young friends she can play as well as they can. She is very indepen-

dent, and yet very tactful. She never to my knowledge has had an enemy. She is also straight forward. The criticism read: "Your paper is very of a unit than the original. It reads thus:

brief, and yet you do not quite succeed in giving an impression of unity. It is a very small quilt, but it is patch work. Please try again." This comment seems a little vague, but criti-The remaining three eights is occupied by the front cism should not do all the work for the stu-

> This little girl always gives people the impression that she has been in the world a long time. She is bright beyond her years, and seems to care little for the games and plays of the other children of her age. But when occasion demands she can forget her grown-up nature completely, and then her small friends consider her a fine hostess.

> I note with amusement that all the themes thus far given were written by young women. They were selected because they seemed to show quick response to suggestion. It must be confessed that boys are a little slower to form their plans of writing, and less likely to be diverted from them. At the same time they are usually lacking in lightness of touch; they are often dry and prosy. With the editor's permission, I will devote the present article entirely to themes written by freshman girls, and later another to themes by

> freshman men. A young lady whom we will call C wrote the following description:

> I thought myself alone in the sweet damp forest as the weird yellow light that sometimes falls on the earth when the sun is setting cast long shadows across the brown leaf carpet of a tiny glade. Suddenly a girl, or a nymph, glided from among the dark brown tree-trunks nto the light, which made more yellow her dark goldbrown dress, and shone radiant on her red-gold hair. This beautiful mysterious figure glided across the opening, knelt, and with eager hands pushed aside the brown curling leaves to reveal a great cluster of waxen bells, prung from damp loam and moss. She broke a few of the transparent stems, end pressed the frail blossoms against her cheek. The only movement she made for some time was to finger with a loving touch the petals --purest white save a few flushed with a faint pink-as they lay against her face, so like them.

> The comment was as follows: "You write with poetic feeling and a fine concreteness. But you are a bit sentimental, and you overload your sentences with epithets. In art, the half is often better than the whole. Cut out as many words as possible." Revision: THE DRYAD

I though myself alone in the sweet damp forest when the yellow sunlight cast long shadows across the brown earth of a glade. Suddenly a girl glided from among The comment on this theme was as follows: | the brown trunks into the light. It made her dress golden, and haloed her hair. This mysterious figure curling leaves. She revealed a great cluster of waxen bells. She broke a few of the stems, and pressed the blossoms against her cheek. She fingered the petals flushed with a faint pink. They lay against a face that was like them in its delicacy.

How pretty she is! Her soft light dress matches in color her fluffy hair, and the pink of the trimmings is not more delicate than the pink of her cheeks. Like a beautiful flower, she gives pleasure merely by her presence, for we rejoice and are glad to see that there is anydne or anything so beautiful in all nature. A smile on her lips brings a smile to the faces of all who behold her, for who would, by a cross look, or a cross word, drive the smile from that happy face. Like mother-of-pearl is she with her delicate coloring and pleasing effect.

The comment was as follows: "Your description begins simply and naturally, with an exclamation that conveys the general ap-

A LITTLE GIRL

THE DRYAD.

Writer C resembles B in many respects. Her first description read thus:

A BEAUTIFUL GIRL.

pearance of the person. You show a keen sense of beauty. Therefore you ought to feel that such a word as *fluffy* is below tone, and this "pleasing effect" makes a weak ending. Please revise with an eye to matters of taste." Revision:

A BEAUTIFUL GIRL.

How pretty she is! Her soft light dress mates the color of her soft hair, and the pink of the trimmings is not so delicate as the pink of her cheeks. Like a beautiful flower, she gives pleasure merely by her presence. We rejoice and are glad to see that there is anyone or anything so beautiful in all nature. A smile on her lips brings a smile to the faces of all who behold her. Who, hy a cross look, or a cross word, would drive the smile from that happy face! She somehow suggests to me mother-of-pearl.

Specimen D is a typical girlish description; | her. AN OCTOBER DAY.

It was one of those sunny October afternoons in the Berkshire Hills that make one wonder whether summer is just assuming her sway over earth, or is relinquishing it. But all the trees seemed to realize that summer was going, and, as if on the occasion of a farewell festival. had arrayed themselves in their most gorgeous apparel. The brook, now dashing over the rocks, now resting in a dark pool, now dancing and leaping over the stones, furnished music for the festival. The oaks, pines, chestnuts, and birches along its banks mingled their branches, and swayed them two and fro in the breeze as if dancing to the music of the brook. But a saucy squirrel in his every-day clothes seemed to be getting most of the feast, as perched in the highest branches | Russia and elsewhere in southeastern Europe he calmly nibbled the large brown chestnuts, and threw | are such as to bring about a marked increase the empty bur on the traveler's head. The pine trees in the already swelling tide of immigration to mingled their odor with that of the mint, pennyroyal, and hemlock, and the result was a fragrance, which for delicacy is unequaled by any flower of May.

The comment read: "You seem to have a genuine love of nature; also an eye for colors, and an ear for sound. Why then should you make use of the trite imagery of trees in festival robes? Aren't you satisfied with their beauty and wonder, but you must turn them into people? Please rewrite, omitting all the festival imagery, and tell me honestly whether you like the old or the new better. Correct also certain errors of detail." The revision proved to be more acceptable to the writer than the original. It read:

AN OCTOBER DAY.

It was a sunny October afternoon in a nook of the Berkshire Hills. The foliage of the trees was gorgeous in the sunlight. The yellow leaves of the ash, the variegated ones of the maple, and the green needles of the vine intermingled overhead and formed a covering like the roof of a tent. The only sounds were the rustle of the leaves and the rushing of a brook. A saucy squirrel perched among the highest branches, calmly nibbled brown chestnuts, and threw the empty burrs on the traveler's head. The pine-trees mingled their odor with that of the mint, pennyroyal, and hemlock.

A writer whom we shall call E is represented by a brief exposition of a character. The original read:

A GIRL'S CHARACTER.

She was a girl of moods. No one ever knew how to braces some: it debilitates others. take her. She could be kind and sarcastic in the same breath. She was as proud as Lucifer, so people said, yet at times she was so humble that you would not know her. By some she was considered not only generous, but extravagant. By others she was called a miser, and both opinions had their origin in circumwas equalled only by her boldness, for when her anger and stubborn selfwill were aroused it was hard to tell to what lengths they might carry her. No one ever understood her thoroughly, for even her best friends could ers, fellow-students and fellow-countrymen. never pierce through the thick wall of reserve which had | Joint study of Semitic literature by Jewish grown up around her.

of insight into character. The chief fault of fense of theism and against materialism, and your theme is its lack of concreteness. If you common devotion to a prophetic rather than expect us to accept traits so disparate you to a priestly conception of religion ought to must give examples. Please rewrite." The bind Jew and Christian together with a bond revision ran:

A GIRL'S CHARACTER.

She was a girl of moods. By some she was considered not merely generous, but extravagant. By others she was called a miser. I myself have seen her curtly refuse to contribute to a class collection when she knew that the girls counted on her assistance. I have seen her wear her uniform until it outshone those of her poorer

With all his intellectual power, his acumen schoolmates. Again I have seen her give away her and thrift, his reverence for a family ideal, his winter jacket to some poor beggar and remain indoors generosity to his suffering and impecunious until another could be purchased for her. kind, his passion for soul-liberty, the Jew is Her timidity was equalled only by her boldness, for when her anger and stubborn self-will were aroused, among us in numbers which are startling. was hard to tell to what lengths they might carry her. We have a right to expect from the race as it I can remember how she, who grew pale and whose flowers out into full stature on American soil voice trembled when she was forced to speak in public. contributions to art, literature and religion once tossed her haughty head and defied the entire faculty which will transcend any that the race has for several days. No one ever understood her thoroughly, for even her best friends could never pierce through given in Europe and Asia. Freed, as so many the thick wall of reserve which had grown up around of them are, from traditionalism and the priestly conception of religion, they will welcome truth brought to them by Christian THE JEW. prophets of to-day, and this to a degree To-day this is the promised land of Jewry greater than we suspect.-Congregationalist.

and the American Republic is the most formid able competitor of the fantastic scheme of **Deafness Cannot be Cured** Zionism. Here the wandering Jew finds rest. by local applications, as they cannot reach the diseased To-day New York City has a larger Jewish portion of the ear. There is only one way to cure deafpopulation than any city in the world. Whatness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucus lining of ever may be proved as to complicity in high the Eustachian Tube. When this tube gets inflamed Russian official circles with the recent awful you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unmassacre at Kishineff there is abundant tesess the inflammation can be taken out and this tube retimony of varied sorts that conditions stored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh. which is nothing but an inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's this country of Hebrews who will seek this Catarrh Cure. Send for circulars, free. F. J. CHENEY & CO., Toledo, O. land for its exemption from virulent anti-Sold by Druggists, 75 c. Semitism and for its political liberty and Hall's Family Pills are the best. social and economic opportunity.

Arriving here, the Jew from Russia and **Employment Bureau Notes.** other lands where the Slav is dominant also finds that notwithstanding he has much in WANTS. common with the Jews of Germany, who 2. Wanted, a farm-hand at once, near Walworth, Wis. came earlier, they are in some ways leagues Work the year round. Good wages, apart. The Slavic Jew is orthodox. The 3. Want to employ a good painter and paperhanger German Jew is liberal. The Slavic Jew is at once in a Kansas town. 4. A young man would like a job in electrical plant or proud of religion as well as of race. The Germachine shop, with chances to learn the business. Best man Jew retains racial pride longer than reof references. igious loyalty. Consequently New York's 7. A man on a small truck farm in New Jersey. Must Jewry to-day is seething beneath the surface be good with horses. Will have some teaming to do, with a factional fight in which the Slav, it including coal to haul. Work the year around should be said, is not without gifted intel- 9. Employment for unskilled and skilled laborers in lectual leadership. machine shop and foundry in New York state. About

It becomes Christians to know more of the mechanics. Living expenses very cheap. Low rents. Jewafter he arrives among us, to understand Seventh-day Baptists with the same ability are prebetter his serious problems of race and referred to any one else. ligion, to realize that with the sudden trans-10. Wanted at once by single man living with his fer from the ostracism and intolerable penparents on a pleasant farm in southern Minnesota, a good, honest single man. One who would take interest alities of Russia to the recognition of his manin doing the farm work while the awner is way on a hood and the soul-freedom of this country business trip during part of summer. Such a man would there come perils as well as privileges, danger be appreciated and given steady employment and good as well as safety. A race no more than a man wages. can be transferred suddenly from one stage of 11. A man and a boy to work on dairy farm, at Nortonville, Kan. Steady employment at good wages. civilization to another without a shock. It Good chance for boy to work for board and attend graded school eight months in the year.

Proselvting missions to Jews have not been 13 Wanted, for general housework in family of three. in high favor with American Christians or Christian woman, Seventh-day Baptist, about forty. American Jews. Open, formal, evangelistic No objection to widow with quiet, well behaved little girl not under seven years. Address immediately, statproselyting in most cases will do harm. But ing capabilities and wages expected. Lock Box 121, indirectly and persistently a pure type of Spotswood, N. J. stances which justified their existence. Her timidity Christianity, simple and fundamental as to 14. Wanted, a man to work on farm, one that underdoctrine and consistent and joyous as to life, stands farm work, and is good milker. Work for four or five months, or by the year'if we can agree. has its effect upon Jewish neighbors, custom-A. R. FITCH. Bradford, Pa., Kendall Creek Station. 15. Wanted, a good painter for machine-shop work. and Christian scholars, common labor in Steady employment. The comment was: "You show a good deal | social amelioration, common argument in de-If you want employment in a Seventh-day Baptist community, write us. If you want Seventh-day Baptist employes, let us know. Inclose 10 cents in stamps with requests to employ or to be employed. Address, W. M. DAVIS. Sec., No. 511 West 63d Street, strong and sure, even though there can be no Chicago, Ill.

agreement as yet as to the meaning of the mission of Jesus. And yet it is significant to note that even on this point Jewish rabbis and Christian congregations are publicly comparing notes.

\$1.25 per day for unskilled, and \$1.75 to \$2.25 for good



Edited by REV. WILLIAM C. WHITFORD, Professor of-Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1903,

THIRD QUARTER	
July 4. Israel Asking for a King	1 Sam. 8: 1-10
July 11. Saul Chosen King1 S	Sam. 10: 17-27
July 18. Samuel's Farewell1	Sam. 12: 13–25
July 25. Saul Rejected as King	Sam. 15: 13–23
Aug. 1. Samuel Anoints David1	Sam. 16: 4-13
Aug. 8. David and Goliath1	Sam. 17: 38–49
Aug 15 Saul Tries to Kill David	Sam, 18: 5-16
Aug. 22. David and Jonathan	Sam. 20: 12-22
Aug. 29. David spares Saul1 Sam.	26: 5-12, 21-25
Sept. 5. Death of Saul and Jonathan	Sam, 51; 1-15
Sept. 12. David becomes King	2 Sam. 2: 1–10
Sept. 12. David becomes King Sept. 19. Abstinence from Evil	Peter 4: 1-11
Sept. 26. Réview	

SAUL CHOSEN KING.

LESSON TEXT.-1 Sam. 10: 17-27.

For Sabbath-day, July 11, 1903.

Golden Text.-The Lord is our King, he will save us.-Isa. 33: 22

INTRODUCTION.

The passage that intervenes between our passage for study of last week and our present lesson tells of Saul's |-Very likely it was by some form of casting lots. Each tribe | rior. (The word is sometime used of an offering to search for his father's asses and of his meeting with the | was presented in its turn before the sacred oracle, and | God.) But he held his peace. It is better to regard this prophet Samuel who anointed him to be king over | the answer came, Yes or No. Casting lots is often men- | expression as belonging to the next chapter, and to Israel.

to Samuel and Saul. The people who attended the against it. The bringing near may refer simply to the brought about by the change of only one letter in the feast with Samuel and Saul might have guessed from | name of the tribe or the family rather than to the actual | Hebrew, and is supported by the Septuagint. The the treatment that Saul received at the hands of approach of the people. It seems that when Saul was translation of our English Versions is a guess at a the prophet that he was a man of more consequence | taken he was not actually present. than his errand might indicate. Saul was given three signs to testify to the truth of Samuel's words to where else in the Bible. Compare the list of the sons of him. The third of these signs was a special spiritual | Benjamin in Gen. 46: 21 and 1 Chron. 7: 6. Somethink equipment. The ecstasy of prophecy came upon him, that Becher is meant After the clause, "The family of and he prophesied along with the prophets whom he the Matrites was taken," the Septuagint inserts, "And met by the way. We are not to understand that he be- he brought near the family of the Matrites by men," came a great prophet like Samuel even for a little while, which is needed to complete the sense. Even with this but that he received special spiritual gifts like those addition the process of casting lots seems to be possessed by the young men of the schools of the abridged. In the case of Achan there was chosen first prophets.

that contradicts the statements of this passage, chapter | motives of modesty. 9: 1-10: 16, there is nothing that at all pre-supposes it Mizpah, for the solemn choice of their new leader.

next after Luke 2: 38 and before we read v. 39. Still to Mizpah. The word "stuff" of the Authorized Verif we had Luke's Gospel alone we would not be conscious of any omission between these two verses. Just as in the New Testament we have two or more records of events covering the same period, so in the age of day among the Arabs) physical strength was esteemed is only in the fact that the two records have been interwoven with the attempt to make one continuous narrative.

TIME.—A few days after our lesson of last week.

PLACE.-Mizpah. (Five miles northwest of Jerusalem.)

PERSONS.-Samuel and the Israelites. Saul is mentioned in particular.

OUTLINE:

- 1. Saul is chosen King by Lot. v. 17-21.
- 2. Saul is Found and Recognized as King. v. 22-**24**.
- 3. Saul is Installed as King, but with some Dis affection. v. 25-27.

NOTES

vah. A great national religious assembly. Compare 11. In that case we are to think of Samuel as making chapter 7: 5 and the following. Of course not every a record of his prediction of the general conduct of the person was there, but the assembly was much more king, so that in time to come the people would realize deed. neither seen nor heard anything unthan a gathering of the elders. Mizpah. Probably the that they had not fallen into that trouble without modern Nabi Samwil, about five miles northwest from warning, and would understand that they had brought Jerusalem. There are several places mentioned in the evil upon themselves through their apostasy from God Bible by this name. The literal meaning of the word in asking for a king. A book. The books of that day were is watch-tower. It is sometimes spelled "Mizpeh."

brought up Israel out of Egypt "I" is in the em- along with the ark. Compare Deut. 31: 26: Joshua phatic position. Jehovah again witnesses to the nation | 24: 26, and other passages. Every man to his house. through the prophet, and shows them that their desire | The assembly was broken up. Some think that Saul for a king is a turning away from him. With God for | was at this time formally and publicly anointed king, their leader they had been delivered from Egypt, and but we have no record of it.

from the multitude of their foes whom they encountered on their way to the promised land and after they arrived in Canaan.

viour. Not only in time past, but now is Jehovah the deliv- ponents. The host. If it were not out of place to look erer of his people. Your calamities and distresses. Compare for example chapter 7: 7-14. And ye said would be natural to translate this word, "The army." unto him. What they had said unto Samuel was vir- | It is, however, much better to follow the Septuagint tually spoken to God, because they made their request of | text, and translate "the brave men whose heart God him as the representative of God. Nay, but set a king over | had touched." (The last clause being added without a us. The word "Nay" is printed in italics in our Bibles to | separating comma.) Thus we have a contrast with the indicate that there is no word in the Hebrew to repre- worthless fellows of the next verse. Now that Saul has sent it, but that it is to be understood to complete the been chosen king by Jehovah himself, it is a mark of sense. However, many of the ancient versions have the piety toward God to be loyal to the king. Compare negative, and it is more than probable that it was David's reluctance to lift up his hand against the Anaccidentally omitted by some copyist of the Hebrew manuscript. By your tribes and by your thousands. In Joshua 7: 14 we find the tribes divided into families, | tain " is not in the original and is not needed. The and the families into households, and the households | base men refused allegiance to the new king. (Their into individual men. In Exodus 18: 25 we learn that | baseness is manifest from this very fact that they would Moses divided the tribes into thousands, evidently for | not recognize the choice of God.) The word "Belial" convenience in the administration of the affairs of gov- | which we see in the Authorized Version is not a proper ernment. The word "thousand" in the passage is used | name, and should be translated. [Children of Belialsynonymously with "family." See verse 21. Com- sons of worthlessness-worthless fellows] How shall pare Judges 6: 15, where the word "thousand" is this man save us? With a tone of contempt. Brought

We are not told precisely how the selection was made. understand it here as of a present rendered to a supetioned in Scripture as a legitimate method of determin- | translate it, "And it came to pass after about a This anointing was in private, and was known only | ing the divine will; the sacred writers say nothing | month." The surprising difference in translations is

21. The family of the Matrites. This name occurs no- | scarcely grammatical. tribe, then family, then household, then man. He could Now while there is nothing in our lesson for this week *not be found*. He had, doubtless, hid himself from

22. They asked of Jehovah further Perhaps by means or corresponds with it. When Samuel had yielded by of the sacred ephod and the mysterious Urim and Thum-Jehovah's direction to the request of the people that min. Is there yet a man to come hither? Probably they should have a king, then he summoned them to we should here follow the text of the Septuagint and read, "Has the man come hither?" This question If we were reading the records of the life of our Lord | corresponds better to the answer. Among the baggage. as given in the Gospels, and were attempting to follow | The word is used of the baggage of an army in chapter the chronological order, we would read Matt. 2: 1-18 17: 22. Many of the people had come from a distance sion is now rather unusual in this sense.

23. He was higher than any of the people from his shoulders and upward. In that age (and even to this Samuel we have two distinct records, and the difference a special qualification for leadership. In regard to the is so poor that he has developed such talents appearance of Saul compare chapter 9: 2.

> calls attention to the fact that the one whom Jehovah'had chosen was a fit person to be their king-fit even according to their standards. Long live the King. Their request has been granted and they are in every way pleased. They hail with enthusiasm their new mon- full, that, with some misgivings on the part arch. The Israelites said, "May the king live!" Our of the hostess, the Bishop was put into a translators of 1901 have inserted the word "long" to make the expression correspond to the acclamation so common upon the lips of Englishmen. The Authorized Version expresses the general sense, even if it is not literal: with, "God save the king." Compare Psa. 20: 9. were regularly repeated for several days, but

a charter defining the rights and duties of the king and of the people. Some think that the expression must be 17. And Samuel called the people together unto Jeho- understood here as in our lesson of last week, chapter 8: rolls. And laid it up before Jehovah. It was kept in some 18. Children of Israel. Literally, sons of Israel. $1 \mid$ place assigned for the deposit of sacred things,—perhaps

26. And Saul also went to his house. The representation of this verse is like that of the next chapter, namely. that Saul is not yet officially recognized as king. Some 19. Who himself sayeth you. Or, who is your Sa- | of the people are his partisans, and others are his opfor an organized body of armed men at this time, it ointed of Jehovah. 27. But certain worthless fellows. The word "certranslated "family" even in the recent Revised Version. him no present. The word here translated "present" 20. So Samuel brought all the tribes of Israel near. is translated "tribute" in Judges 3: 15. We are to meaning of a Hebrew expression which, as it stands, is

> O draw me, Father, after thee, So shall I run and never tire : With gracious words still comfort me Be thou my hope, my sole desire : Free me from every weight; nor fear Nor sin can come, if thou art here.

From all eternity, with love Unchangeable thou hast me viewed Ere knew this beating heart to move, Thy tender mercies me pursued Ever with me may they abide, And close me in on every side.

In suffering, be thy love my peace; In weakness, be thy love my power; And when the storms of life shall cease, My God ! in that transcendent hour, In death as life be thou my guide, And bear me through death's whelming tide

One of the most enterprising of American Bishops, whose jurisdiction in the Far West as a beggar that his friends in the East de-24. See ye whom Jehovah hath chosen, etc. Samuel clare they flee when they hear of his approach, turned up unexpectedly during the holidays at a country house where a week-end party was being entertained. The house was so chamber reputed to be haunted. At breakfast the most anxious inquiries were made as to the good man's sleep. These inquiries 25. The manner of the kingdom. Very likely this was to the general disappointment the Bishop always reported the soundest of slumbers. Before he departed the Bishop asked the cause of the unusual solicitude, and was told the state of the case. "And have you, inusual?" the hostess inquired. "Now that you remind me of it," was the reply, "1 believe somebody did come to my bedside the first night, but I pulled my pocket book from under my pillow and asked for a subscription, and I have seen no more of the intruder."

> TROUBLES melt away before prayer, as snow before the sun.-Vianney.

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MORAVIAN HYNN. JOHN WESLEY

LAYING THE GHOST.

GATHER THE CHILDREN IN. Open the door for the children,

- Tenderly gather them in : In from the highway and hedges, In from the places of sin; Some are so young and so helpless. Some are so hungry and cold ;
- Open the door for the children, Gather them into the fold.

Open the door for the children ; See, they are coming in throngs Bid them sit down to the banquet, Teach them your beautiful songs ; Pray you the Father to bless them, Pray you that grace may be given. Open the door for the children. Theirs is the kingdom of heaven.

Open the door for the children, Take the dear lambs by the hand ; Point them to truth and to goodness. Lead them to Canaan's fair land ; Some are so young and so helpless, Some are so hungry and cold ; Open the door for the children, Gather them into the fold.

---Selected.

A GAME WITH BUBBLES.

Probably the liveliest amusement for a children's party may be enjoyed by means of a cake of brown soap, a number of common clay pipes and a basin of strong soapsuds placed in the center of the table. The young folks are given clay pipes with neat ribbons attached, and an ironing board covered with cloth is rested on the backs of two chairs of different height. At the lower end of the board two pieces of wood are fastened so as to stand upright on either side of the board forming a goal.

The object of the game is for each player in turn to dip his pipe in the suds, blow a bubble, drop it on the upper end of the board and carefully blow it forward, and, if possible, through the goal.

LAUGHABLE DEFINITIONS.

Many children are so crammed with everything that they really know nothing. In proof of this, read these veritable specimens of definitions, written by public school children: "Stability is the taking care of a stable."

"A mosquito is the child of black and white parents."

"Monastry is the place for monsters."

"Tocsin is something to do with getting" drunk."

"Expostulation is to have the smallpox." "Cannible is two brothers who killed each SANFORD.-In Dodge Centre, Minn., June 3, 1903, o other in the Bible."

"Anatomy is the human body, which consists of three parts, the head, the chist, and the stummick. The head contains the eyes and brains if any; the chist contains the ried to Thompson B. Severance, who died Nov. 25, lungs and a piece of the liver. The stummick is devoted to the bowels, of which there are five, a, e, i, o, u, and sometimes w and y."-James Henry Foss, in the Gentleman from Everywhere.

A YOUNG WOMAN'S DREAM.

A young girl one night dreamed she was i heaven, and was being shown through the Holy City, examining and admiring the many beautiful residences, passing before one exceptionally beautiful, that was being erected. so much so that the workmen themselves stepped back to gaze upon the beautiful home. Turning to her guide she said, "For whom is this beautiful palace?"

"Why, that's for your gardener," answered the guide.

"For my gardener? why he would not know what to do in such a spacious dwelling.

a cottage on earth; he might do better, I one of the boys who did not need to be hired to keep the give him reasonable wages, but he gives so much of it away to poor, miserable people that he has hardly enough to keep his wife and family, let alone any comforts or luxu- patient Christian life; a Bible reader and lover. June ries."

Walking on a space they came to a little bit of a cottage. "And who is this being built for?" asked the young woman. guide.

"For me!" she exclaimed in wonder and surprise, "why, that cannot be for me, I have always been accustomed to a mansion of a devoted daughter, Mrs. Charles Fisher, who, with the house. I could not adjust myself to such a rest of the family, belong to the Marlboro church. Their small house!

Still plainly, but sadly, answered the guide. "it is for you. Our great Architect does the very best he can with the material that is sent up to him."

With that she awoke, but the dream had great gain. such an effect upon her that she determined to henceforth lay up treasures in heaven.-Sel.

THE OTHER SIDE.

Last night I heard a little miss : "How beautiful the sky can be. And yet, papa, just think of this-The wrong side is the side we see ! -George Birdseye, in Good Housekeeping.

MARRIAGES.

WOODCOCK—THAYER.--At the home of the bride. Stacy Basin, N. Y., by Rev. L. D. Burdick, Mr. James B Woodcock, of Rome, N. Y., and Miss Edith Lola Thaver.

HORSLEY-BOND .-- At Topeka, Kans., June 17, 1903, by Rev. G. M. Cottrell, B. F. Horsley, of Kansas City, Mo., and Alice D. Bond, of Topeka, Kans.

DEATHS.

Nor upon us or ours the solemn angels Have evil wrought. The funeral anthem is a glad evangel, The good die not.

God calls our loved ones, but we lose not wholly What He has wiven. They live on earth in thought and deed as truly As in His heaven. — Whittier.

SATTERLEE.-At Verona Mills, N. Y., June 8, 1903, Mrs. Electa Satterlee, wife of Joel G. Satterlee.

She was born March 5, 1831, the daughter of John and Hannah Eldred. In 1855 she was married to Aaron Y. Hawley, who died one year later. In 1857 she was married to Joel G. Satterlee. Adevoted Christian. "H giveth his beloved sleep." L. D. B.

complication of diseases, Elnora J. Sanford, wife of Deacon E. A. Sanford, in the 55th year of her age.

THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist church. Sister Sanford was the eldest daughter of Samuel 7 Washington Square South and Thompson Street. The and Sarah Mills, deceased. With her parents she came Sabbath-school meets at 10.45 A. M. Preaching service to this state in 1863. In January, 1868, she was marat 11.30 A. M. A cordial welcome is extended to all visitors. 1872. Feb. 6, 1875, she was married to E. A. Sanford E. F. LOOFBORO, Acting Pastor, From her youth she has been an active and faithful 326 W. 33d Street. worker in the church and in the community. Being of a SEVENTH-DAY BAPTISTS in Syracuse and others generous and sympathetic disposition, guests in her who may be in the city over the Sabbath are cordially home found a hearty welcome. But her life has sudinvited to attend the Bible Class, held every Sabbath denly closed, to be "Remembered by what she has afternoon at 4 o'clock, with some one of the resident done." When about eleven years of age she was con-Sabbath-keepers. verted and joined the Seventh-day Baptist church, of Dakota, Wis. On moving to Minnesota she became one REAL ESTATE. of the early members of the Wasioja and Ashland church, now called the Dodge Centre church. She leaves Loans and Collections; fine Fruit Farms for sale. All prices. Correspondence solicited. to mourn her loss the sorrowing husband and seven children and four disters and three brothers--Rev. N. Gentry, Ark. MAXSON & SEVERANCE. M. Mills, Rev. O. S. Mills, and R. J. Mills. Services were WANTED. conducted at the house, June 7, by the pastor, assisted A Sabbath-keeping painter for machine shop work, by Rev. H. D. Clarke. G. W. L. one accustomed to painting machinery preferred-steady McPherson.---Near Shiloh, N. J., June 15, 1903, Wn employment. Address Potter Printing Press Co... McPherson, in the 85th year of his age. Plainfield, N. J.

The son of Azariah and Margarete West McPher-on, who lived in the vicinity of Shiloh. His father died GOSPEL SEALS. when the subject of this sketch was a boy five years old. When a lad of seventeen, the home where he lived In three styles. Brown, Ex. 20: 10; Red, 1 Cor. 16 was again broken up by death. William was not only 13; Blue, Psa. 55: 22. In packages of 100, ready able to work his own way and get something of an edugummed; 21 cents postpaid; \$2.00 per 1,000. Agents He would be completely lost in a mansion cation, but bound himself out to work until he came to wanted. like this! Why he lives in such a little bit of be of age, in order to pay the debts left by others. He was MRS. T. J. VANHORN, Brookfield, N. Y.

Sabbath. March 18, 1843, he was baptized, likely by Elder Esty, the pastor of the Shiloh church, became a member and remained faithful to it and the Sabbath until the end. A man of remarkable integrity and 15. 1843, he was married to Mary Stogden, who preceded him to that better country by thirty-five years. after twenty-five years of happy wedded life, during which time eight children were born to them, seven living, who, with one half-brother and sixteen grandchil-"Why, that is for you," answered the dren, remain, with a host of friends, to mourn their loss. On the morning of June 15, the sixtieth anniversary of his wedding-day, he passed through the gates of the city into the New Jerusalem to meet his wife, and Saviour. For sixteen years his home has been with his pastor, Rev. N. M. Mills, preached, and his pastor gave an account of his life. Services at the Shiloh church and burial at Shiloh Cemetery. The family are very devoted to each other, and grandfather will be greatly missed. The world has had another example of a life which accounted Godliness, with contentment. E. B. S.

Special Notices.

SABBATH-KEEPERS in Utica, N.Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. S. C. Maxson, 22 Grant St. Other Sabbaths, the Bibleclass alternates with the various Sabbath-keepers in the city. All are cordially invited.

SEVENTH-DAY BAPTIST SERVICES are held, regular ly, in Rochester, N.Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

My HAVING been appointed Missionary Colporteur for the Pacific Coast, I desire my correspondents, and especially all on the Coast who are interested, to address me at 302 East 10th Street, Riverside, Cal.

J. T. DAVIS.

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THE Seventh-day Baptist Church of Hornellsville N. Y., holds regular services in their new church, cor. West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting the preceding evening. An invitation is extended to all and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P.M. Strangers are most cordially W. D. WILCOX, Pastor, welcomed.

516 W. Monroe St.

MILL YARD Seventh-day Baptist Church, London. Address of Church Secretary, 46 Valmar Road, Denmark Hill, London, S. E.

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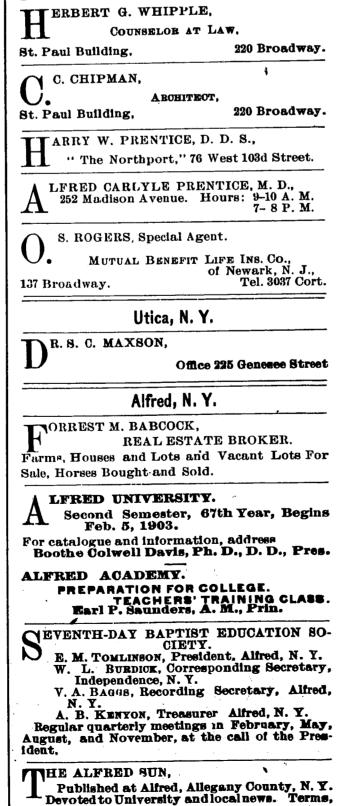
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OUR BURDEN BEARER. PHILLIPS BROOKS.

The little sharp vexations And the briars that catch and fret. Why not take all to the helper Who has never failed us yet?

Tell him about the heartache. And tell him the longings, too: Tell bim the baffled purpose When we scarce know what to do.

Then, leaving all our weakness With the one divinely strong, Forget that we bore the burden. And carry away the song.

A STUDENT stood face to face with we will be the approaching examination, to the Our Best.

noticed the anxious look, and, after some becomes embarrassed with debt and crippled exchange of pleasantry between them, the in its good work. The gifts for this work student said, "I will do my very best;" have fallen off, until the good men who have whereupon the teacher replied, "Angels can it is charge, have great reason to fear that do no more." It came like a revelation to our people are losing their interest in the the faltering student, that the one who con- distinctive work that makes us a denominascientiously does the best he can, may receive tion. We should not forget that the Sabbath the unqualified approval of the Master, which | Tract Society is our only organization standis all that an angel could receive. This so | ing for the Sabbath truth. Although a charcomforted and strengthened the student, that | tered society, it is nevertheless a child of our he was enabled to pass the dreaded examina- churches, and was called into being by the tion with great credit. In taking up this delegates assembled from the churches, for editorial pen for the first time, we confess to 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, there is cheer in the thought expressed by the and the entire denomination must suffer. Let teacher. And with the student's determina- it die, and you strike the death knell of the tion to do the best we can, we accept Editor Seventh-day Baptist cause. Its life is so es-Lewis's pen for a few weeks, hoping that it sential to the denominational life, that any may make no mark while in our hands which | decline in its power, or diminution in its work, our Master cannot approve.

THEO. L. GARDINER.

OF course a small man cannot be Stand in Your expected to fill a large man's place. There is *comfort* in this The Board Own Shoes. thought. The RECORDER friends

will, undoubtedly, be very considerate, and not Leaders. expect too much. If we'did not feel assured

JULY 6, 1903.

preachers evidently trying to imitate Moody, passed since this plan was set on foot by our or Talmage, or Beecher, and they were leaders, and as yet no great response to the always making failures. Boys, be your selves. | call? Do the people understand that their Stand in your own shoes and fill them well. chosen leaders are more than one thousand Make the very best of your own powers and dollars in debt, with a certainty of its being gifts, and there will a place for each of you, fifteen hundred dollars before Conference? where you can do a blessed work, and where Unless an almost unheard of response is made, the Master can cheer you with his approving and the people send in their gifts freely, this smile. is inevitable. Let us not have it so. We should not desert our leaders, whom we have IT would seem that the vital re- chosen to lead us. Why not all take hold bath Tract Society sustains to the Tract and Missionary Societies out of Tract Society the denomination cannot be debt before the General Conference convenes?

vital Relation lation which the American Sab- together and lift as one man, to place both of the which was to be a new experience, Denomination. thoroughly understood by the *** and caused no little anxiety as to people at large; for if it were, they would not SPEAKING of the Missionary the outcome. The kind-hearted President withhold from it their offerings until its Board Board, reminds us that they too This Is Too Bad. are put to their wits ends to know what to do. They stand face to face with a debt of \$4,000, and have been compelled to curtail in their work on every hand. Of course they are obliged to carry the work of the various missions already started, throughout the year, even if compelled to hire large sums of money with which to do it. But it becomes necessary for them to turn down many applications for aid to feeble churches, and for quartet and evangelistic work, when the people neglect to send in their offerings for the work of missions. Oh! how easy it would be to meet all these demands, paying the debts of both Boards, and enabling them to carry all the work without hindrance, if all our people would only send in the Lord's money, that is now in their hands. must be the beginning of a decline, and a This question ought to be upperdiminution in the vitality and practical work What is Need-most in the mind of every loyal ed to Insure Seventh-day Baptist to-day. of the entire people. Success? -----That *something* is needed to give

THE members of the Board are life and push to all our denominational work, our chosen teachers and leaders. is clearly evident. If this were not so, our our Chosen It is their's to instruct a Sabbath- | Boards, entrusted with our work, would not **Teachers** and less world in the things belong- be so handicapped for want of funds. It is so ing to God's law, and to lead easy to forget our personal responsibility in of this, the hand would quickly drop the pen. us in our efforts to carry the light to those these matters; and to leave our own chosen A certain pastor who had gone into a new who have it not. This being true, how can agents empty-handed, in the hope that somefield wrote the former pastor, saying, "I am | we become indifferent to their efforts, and body will send the funds. It is said that trying to rattle around in your shoes." He leave them to do the work alone, or to when the Spartan soldiers were surrounded was, undoubtedly, doing the best he could to leave it undone? They have already been by what seemed to be overwhelming numfill them. There is no hope of our filling this compelled to curtail in expenditures, and so bers, each man felt and acted as though the place. We could only rattle around in it, lessen the work for want offunds. The "Sab- cause of Sparta, was resting upon his indiand it may be, merely touch the margins of bath of Christ" cannot be published to any vidual effort. It is just such a sense of perit now and then. Therefore, we are resolved purpose, until there is a genuine subscription sonal responsibility for our denominational not to try to fill any other fellow's place,- list one-half as large as the issue. It can be work, that is needed among the membership no, not even to "rattle around in his shoes!" sent to only as many people outside the de- of all our churches. What an irresistible We would much rather stand in our own nomination, as we have subscribers within power our people might become, if such a shoes, and fill our own place full. Too many our ranks. The postal laws allow free distri- spirit of personal responsibility for the success workers try to be somebody else, only to bution of only an equal number with the paid of all departments of our work, could take make themselves ridiculous. We have seen subscription. Do we realize that months have possession of each heart!

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