Night.

He tender Night, in sable dress,
Leans o'er the earth, intent to bless;  
Like a round ball of misty light
Her lantern moon glows soft and bright;

The yellow stars that wink and yawn
Are her small candles till the dawn;

Thus lighted, round the world she goes
To heal with sleep its sharpest woes.

The tears Day brought Night gently dries
With her soft touch on weary eyes—
In mists of dreams each tired brain
Forgets its trouble or its pain.

To age she brings back youth and joy,
The gray-haired man becomes a boy;

Fair visions to the youth she shows
Of all the future may disclose.

On childhood's lips she leaves a kiss;
Enough for him is present bliss!

But, for this goodness which she shows,
She wills that every eye must close;

For all too shy is modest Night
To do such kindness in our sight!

—Margaret Deland.
The highest test of art is its truthfulness and its accord with fact. A story is told of Ten­
er, which describes the gleaning time, the weary journey from the husk to the grain, the

description of a November morning, in which appear these words, “A death-
dumb autumn-dripping gloom,” finally de-
stroyed an edition of the poem because the
imagery, though striking, was contradictory.
In no department of life is the matter
of truthfulness more important than in the
keeping of promises, whether made to men or
to God. This fact is illustrated in the
words of one who, speaking of a friend, said:
“He has no genius, but he is so true to his
word that if he promised to bring you a given
moon and could find none in England, he
would go to Denmark for one rather than
break his word.” He who makes promises
and statements with care, knowing that they
accord with truth, may be relied upon to ful-
fill his promise and make good his state-
ments, because of the unerring fidelity with
which his soul clings to that which is true.

Few people appreciate the better side of
the Chinese character, in many respects. It is

clear that he would stimulate people to do little things, to business transactions involving dishonesty,
measured by thousands of dollars. Let it al-
ways be remembered that it is the quality of
actions and purposes which make them right
or wrong, and not the quantity.

It was Dr. Holmes who said, speaking of
things immortal, the trees and truth were the
only things which live on in this world. Car-
rying this thought into the realm of charac-
ter, it is seen that truth is the only

permanent soil out of which right character
can be grown. Experience as much as we
may in seeking after truth, and often pre-
vented from finding it, in fullness, because of
weakness or ignorance, it still remains a fact
that beauty and personality of character are proportionate to the

amount of truth which is woven into it.
Our age has great need to recognize this fact, for
some form of untruth, that is, of deceit or of
evasion, if not direct falsehood, appears in
manifest evidences of our commerce and this
world-loving age. All such evasions are
concessions of weakness. Men who are con-
scious that their cause is not just, and their
power not equal to the demands, acknow-
ledge these facts when seeking by evasion to
cover their weakness, or to appear to be what
they are not. The same is true in all words and
actions. Men who are conscious of being
equal to a given occasion, and who know
that their words and efforts embody only
truth, are brave, and willing to accept what-
ever may come through the avowal of truth.
They shun evasion because these are
untrue. A man who is allied with truth is
conscious of having great reserve forces
upon which to draw. He knows also that the
cause he champions has the immortality of
truth in it, and that the failure of to-day will
be compensated by the success of to-morrow.

This principle that truth is the soul of suc-
cess and permanency appears outside the
realm of characters and morals. The man is

worthy the name of an artist, whether he
paint with colors or with words, or whether
he molds the plastic clay that he may

shape the world, he must be a true artist,
his work must be true.
spirit listens to the pleadings of divine love, and that beneficent regeneration begins, which, at the same time, brings the sanctified life ripe for the life that lies beyond.

This granite yard is given up to the fashioning of monuments and monuments which love places above the dust of its dead. These are of little value, if compared with the transformation of life and the fitness for something better which sanctified and redeemed souls attain before they leave the dust, over which the granite is reared to keep them in memory. One cannot spend an hour in such a place open to the winds and rains, without coming away rejoicing that, as human love rears monuments above the dust of the departed, divine love leads the redeemed souls into that better life where the fashioning into beauty and the perfecting of spiritual experience go forward, without hindrance or delay.

We saw monuments representing fortunes. Dollars are poured out in unstinted measure by those who are rich in this world's goods, that the dust of their dead may be kept in commemoration. Richer than all human treasures is the wealth of divine love which God has poured out through the ages, that human souls may be fashioned into forms of righteousness for the courts above. Indifferent and selfish indeed in that heart be which, knowing the wealth of divine love which God has poured upon this world, remains indifferent to it, and plods on in ways of disobedience, gathering the worthless things of earth, and forgetting the better things God has in keeping for those who will seek them. When next you stand beside any monument reared over human dust, or wander amid the forms of beauty, rise from such material things to those higher lessons which the soul ought to learn in connection with God's great care, and the anxiety which he has to mold and fashion us into forms of highest beauty, and character rich in divine loveliness.

"THOU SHALT," I WILL.

One of the largest differences between the spirit of the New Testament and the narrowest spirit which appears in the Old Testament, is the different standpoints from which men come to obedience. In the early life of individual nations, commonwealths may be prominent, for at that period men are being taught the necessity of obedience. The higher the attainments in any given case, the less of absolute command is necessary. Nevertheless, commandment is the stepping-stone to something higher and better.

There is something which may be called the transfiguration of purpose and of duty. Command may awaken fear, which becomes the motive to obedience when higher motives have not been formed. The Old Testament deals with people, a church in the incipient stages of development. Hence the necessity for many commandments. These commandments were fundamental, and obedience to them brought men into better living and higher thought, even though but little of the whole meaning of the commandment was understood.

In the development of his kingdom, Christ did not seek to remove commandments, but to fulfill and enlarge the conceptions of men concerning obedience. He awakened men to awaken to duties for obedience. Hence, whether in the gospels or other portions of the New Testament, we find the thought often expressed, "that love is the fulfilling of the law." A corresponding experience comes to each individual. Christ, when the end of his experience is compared with his spiritual ripening in later years. One of the prevailing mistakes of our time—a mistake which works much evil—is in thinking that while the gospel principles prevail, there is no more obedience to "thou shalt," it removes the obligation to obey the law. This is the essence of no-lawism. The real fact is exactly contrary. When the law of God is written in the hearts of men, in contrast with its outward and written form, the law is intensified as to its power, and is in no sense lessened as to authority or removed as to binding force. But the redeemed soul, having risen from under the lower conception of obedience, substitutes "I will," as the voice of his own heart, in response to the obligation which still says, thou wast, and thou shalt, but adds "thou oughtest to do because of thy love for me and for truth." Herein is the genuine and glorious transformation of the motive of obedience, and the eagerness to fulfill the highest standards of righteousness. If he has experienced that change which makes him a new man in Christ, each obligation is strengthened, because it has been written within his heart, and because he has substituted within his soul one answer to all the demands which truth and righteousness make upon him; namely, I will.

A WORD TO PARENTS.

Next to the highest responsibility in life is that which you sustain to your children in their earlier years. No question can be of greater importance to you than your habits of thought and your general attitude toward your children. The sense of authority which parents must exercise leads them to the rights of children and leads to imperiousness which easily becomes cruelty. Parents are in danger of demanding things of their children, for their own sake, rather than for the sake of the child and its best good. Few mistakes can do this and few are fraught with worse results.

Your children have many rights, and most of all the right to be treated so that their unfolding powers and distinct personality shall be given right tendencies and just development. You are to have judgment for both yourself and them, but your judgment and wisdom must be so applied to their lives that growth and unfolding will result rather than suppression. The child has as full right to his individuality as any adults of his knowledge, and the parent has to his. Upon the parent rests the duty of recognizing those rights and guiding the development of that individuality into ways of righteousness, purity and strength. The Romanist is not inclined with the training of children, but both observance and experience have taught us that the average parent is in danger of underrating the rights of his child and of demanding of the child, under given circumstances, more than physical and emotional powers and strength will justify. It must be remembered that beyond its intuitions the child has everything to learn, including that most difficult of problems, the adjusting of itself to a superior will, to stronger physical powers, and to standards of conduct and action which are years and years of experience. The parent who is always looking out for some act or purpose on the part of his child which is contrary to the parent's wishes, as though there were a natural antagonism between them, is most unfortunate, and probably he will be unjust to his child. Correspondingly dangerous is that attitude which sees only the good traits of the child and fails to recognize the necessity of such training and pruning as will bring the child to its best in after life. Remember that every interest of the child must be considered in the light of coming years, rather than of momentary surroundings. What the parent does for the child and the habitual attitude he assumes toward it, go far to determine the destiny of the child for all time. This is enough to set you thinking.

STEEL IS KING.

The formation of an enormous Steel Trust calls attention to the unprecedented developments in the iron industry in the United States. Still larger than this is the fact that iron and steel are now ruling factors in our civilization. Archæology enables us to trace the history of civilization through the Stone Age, the Bronze Age, the Iron Age, etc. A moment's thought will indicate something of the extent to which iron ore, in its various forms, is related to our civilization. While iron is the largest, it is only a part of a larger system, in all forms of motor machinery, in the world's commerce, in almost everything connected with war, everything in agriculture, and it is a prominent element in building, and so on to the end of the chapter.

There is a legend which says that when the great temple was completed at Jerusalem, Solomon called all the artisans together, receiving the seat of honor next to the king for the one whom all should agree was the master workman. When the superstructure was gathered, this seat of honor was claimed by a swarthy blacksmith. He declared that all other artisans, deriving their tools through his art, were dependent upon him as chief. He kept the seat.

The truth which this legend embodies finds ample confirmation in the present state of things. Even the natural forces of wind and water can never be utilized without aid from iron, while every power artificially developed, such as steam and electricity, is wholly dependent upon iron and iron workers for its demonstration and application. The process of creating steel from iron is mainly a development of our own time, although we have not been able to secure a quality better than some of the ancients secured; for instance, the Damascus sword was, the perfection of the Puddling Process in 1784, and the various improvements since that time up to the development of steel on the Bessemer plan, have revolutionized methods to an extent before unknown, and increased the results beyond computation.

In the older methods of using iron, the invention of the "upright steam hammer," which is modern, is worthy of note as an epoch-making invention. Since its introduction this hammer has been from a few hundred pounds up to one hundred tons and more; and since 1890, the Hydraulic Press has come into prominence, until its capacity has now reached a pressure equal to.
The opening of new oil-bearing territory near Salem, W. Va., has wrought great and rapid changes in the character and business of the village. It is a quiet, thriving, enterprising little town. It is the center of a growing oil field, with all the evils which go with such centers. There are not less than 500 producing wells within ten miles of the village. These produce an aggregate of 7,000 barrels per day at the present time; one pool yielded 3,600 barrels for the first few days.

As has been the case at most oil localities, the change has been rapid and great. Gambling houses, saloons, and social impurity have come in, disguised and defiant, with the oil-producing boom. Rev. Dr. T. L. Gardiner, President of Salem College, led off in a warfare against this work of evil, in a vigorous defense, which has been fought out in the Legislature and the courts. Just now a temporary victory has come, and some of the worst places are closed; but the fight is not over. Personal violence has been threatened the Doctor, and the gamblers have proposed to dynamite the College buildings, faculty and all. But President Gardiner and his associates deserve commendation in such trying times. Both he and the Seventh-day Baptists of Salem have won new laurels for the cause of righteousness and purity in these days of Salem's prosperity and peril. The Recorder is glad to speak this word for him and the Christian people stand with them in the fight against sin.

The South-Eastern Association for 1901 opened at Salem, May 16, with a service of song led by J. G. Burdick, and devotional services conducted by Rev. S. D. Davis, the "Patriarch of West Virginia."

The opening address of the Moderator, A. L. Davis, of Salem, on "What Shall we do with the Boys," was timely, thoughtful and telling. It set forth the importance of heredity and of right training through home and church for the sake of the human and influence which God seeks in the men of each generation. Mr. Davis peremptorily stated that the sacredness of the parental relation and the need of training and preparation for it. If space would permit, we would be glad to give the address to our readers entire. It had the right ring.

The Introductory Sermon was by D. C. Lippincott, of Salem, Solomon's Songs 6: 10. Theme, "The Progressive Glory of the Church." By contrast and comparison he traced the church of God through the Patriarchal and Levitical periods, until the light broke in fullness by the coming of the Sun of Righteousness. He brought the church into the New Testament, and the work of the Association, and of its members, as individuals, was a plea for such growth in righteousness and spiritual life as brings honor to Christ, strength to the church and victory to the cause of purity and peace. It is well summed up, "We must go forward."

After communications from the churches, the delegates from Sister Associations reported themselves and were welcomed. Leon D. Burdick, from the Eastern, John D. Burdick from the Central, L. C. Randolph from the Western, E. A. Witter from the North-Western, and T. L. Gardiner and J. G. Burdick for the South-Western, by proxy.

SABBATH-SCHOOL HOUR.

The Sabbath-school Hour was conducted by M. H. VanHorn. It was an open parliament discussion of several well-chosen themes touching the conducting of schools, the selection of lessons, etc. One theme which elicited much interest was, "Shall we teach denominational history and doctrines in the Sabbath-school?" The value and necessity of such teaching was urged by several speakers, and the Recorder joins in commending the further consideration of this subject, and encourage its teaching in all of its readers. Our denominational interests suffer for want of such teaching.

EVENING SESSION.

The evening session was opened by a song service, with a full choir, led by Oakley Davis, of Salem. The service was given by Leon D. Burdick, Eastern Association. Text, Numbr. 14: 25, and Mark 12: 34. The failure of the children of Israel to enter the Promised Land through fear and disobedience, and hence their being turned back to forty years of wandering in the wilderness made the central point of the lesson for us and these times. God has higher good, greater spiritual riches and sweeter rest for his people, but they are in danger of falling to gain these, through doubt, fear, and want of desire. But now, as of olden time, those who fall to enter the Promised Land of new hopes, higher attainments and larger duties, when God opens the way, must be turned back into the severe experiences through which bitter lessons are to be learned. Peace and joy await obedient feet; heavenly rewards and known graves in the wilderness await the faltering and disobedient.

Sixth-day morning was extended into a sort of musical and speech-making reception, which proved a very interesting occasion. Among other features, an orchestra of guitars, mandolins, and a violin, played by a number of students, formed an attractive feature of the occasion. Salem College is well at the front in the educational work of West Virginia. Doctor Gardiner and his associates deserve the commendation they win on all sides.

The sermon of the forenoon was by J. T. Davis, of the Central Association, from 2 Cor. 2: 9, "The surpassing glory of our spiritual transformation in Christ." He drew strong contrasts between scenes of beauty and power in natural things and in spiritual experiences. The phenomena in nature and material things are not more real nor less obscure than in works and spiritual. The sermon was a logical answer to doubt and skepticism, and an inspiration to both industry and holy living. It demonstrated that the mystery in spiritual experiences by which life, character, aims and purposes are transformed, is not less real than the mysterious things in the natural world, and that the results of spiritual transformation are far more glorious and blessed.

Personal experience is the source of our knowledge in such transformation by the unseen but real and potent influence of the Spirit of God. The final glory of the treasures God has in waiting for his children is beyond description or computation. Into that glory we come when earthly experiences and warfare give way to eternal life.
mined to leave home because of fancied wrong from his mother, but mother-love triumphed, the child was not repented, and the bonds between mother and son were made doubly strong. God's love for us, as revealed in Christ, brings us to repentance, and the divine love and life dwelling in us bring us into communion with God. We should prize this at-one-ment as the highest blessing and the greatest good. This new life in Christ brings sweetest peace and highest enjoyment. God does not compel us to obedience by rules, but teaches and helps us by personal guidance. The sermon presented the Atonement as a new faith, which faith had always been honored by God. E. A. Witter spoke upon, "How Colleges Make Men and Women." He mentioned three ways: By transformation of ideals and purposes; by development and unfolding of powers; and by inspiration to high endeavor and right living. L. C. Randolph answered the question, "How People Can Make a College." The people of West Virginia have demonstrated this. Stand by the President and faculty; give great financial aid as a privilege and duty; patronize by sending and securing pupils; always speak well of the school, talk it up; help students to help themselves—most of all by prayers and sympathy.

AFTERNOON OF SIXTH-DAY.

After the transaction of business, L. C. Randolph preached from the text, "Neither do I condemn thee; go, and sin no more." The sermon opened with a description of the "Feast of Tabernacles," its ceremonies, surroundings and purpose; the only feast of the Jews which has not a counterpart in the Christian dispensation; which is to find its counterpart in the final ingathering of all the Israel of God in heaven. Hypocritical Pharisees sought to entrap Christ by bringing to him a woman taken in sin, asking his opinion of the punishment accorded to such by Moses. Christ's answer suggests three methods of treating sinners:

1. The world's way: Stone them to death. Trample on them. Magnify their wrongs and wait when God's Providence shows that his will by abiding in his temple, and reading his Word. He teaches us by example to walk in ways of obedience and righteousness. He teaches us by his power, by what he did. We gain wisdom and power by following Christ's example and deeds.

2. "Waiting the Promises of the Father" was spoken upon by J. T. Davis. The outpouring of God's Spirit had been promised by Isaiah and Joel, and now the hour of fulfillment was near. All waiting should be timely. Work while the time of demand work, and wait when God's Providence shows that it is his will. Wait receptively, patiently and expectantly. God supplements our work and adds victory to our endeavors. He finishes what we cannot.

3. L. C. Randolph spoke upon "Their Question and His Answer." We cannot know the "times and seasons," which are in God's hands. It is best that the future is unknown. We could not comprehend it. What we need most is power and willingness for service. Christ's coming is in all agreeable, for comforting and sustaining the church. We may not know the time nor the manner of Christ's coming, but we do know the fact, and on it we can rest.

Leon D. Burdick spoke upon "The Ascension and Its Importance." This is a topic for thought more than for words. The Ascension was the glorious climax of Christ's work. Born in a manner, but welcomed by angels into glory. To us comes the lesson which suggests the glorious possibilities we may attain in the future of holiness and peace. The true road to this is by obedient living and glad self-sacrifice. This draws our affections upward, where Christ sits at the right hand of God.

President Davis spoke of "The Promised Return." God's law always promises light after darkness, joy after sorrow, sunshine after storm. This return of Christ to guide, strengthen and defend his peoples has been the hope and inspiration of the church in all ages. Time and manner are unknown, but the fact of this promised coming, is not only the hope and hope of his waiting people.

SABBATH AFTERNOON.

This afternoon was occupied, mainly, by the hours devoted to the Missionary and -Tract Societies. The former is reported for the proper page by J. C. Bond, of Salem. The central thought, presented by A. H. Lewis, who had charge of the Tract Society's Hour, was, "The Vital Relation" between the work of the American Sabbath Tract Society and the denomination, through its publications and its "Ol' Oil Town." West Virginia had that this relation ought to be recognized more than it is, and that the Society is entitled to a larger place in the hearts of the people, year by year. A symposium of questions followed, in which many interesting points were evolved.

EVENING AFTER SABBATH.

After a prayer service led by A. J. Bond, President Davis, of Alfred University, preached from 2 Tim. 4:7: "Keeping the Faith Unto Victory." In the exordium he reviewed the history of the Salem church, which has stood for more than a century, and he spoke upon the faith in Christ, and loyalty to the law of God alive, at Salem. Paul's triumphant words from a Roman dungeon were "last words" from one whose life had made him able to speak as a victor. He gained such victory because "Christ lived in him, and he lived on certain fundamental truths which he believed and embodied in life and deeds. This faith included repentance, cessation from sinning, a growing faith in truth and a deep consciousness of personal immortality. We need the same fundamental faith, confidence and obedience, fitted to the problems and duties of this time. Paul needed faith for life in Rome and death at the door of a Roman dungeon. You need faith for 1901, A. D., and your age, and your station in life. West Virginia. Such faith gives purity, power and personal salvation. It enables us to aid others, and to shelter them against the assaults of evil. It keeps us from drifting and indifference, and enables us to do God's work successfully. If you of West Virginia have kept the faith till now, you should re-consecrate yourselves this day, on this spot sacred to the faith of your fathers, and hallowed by the memory of their deeds, and as the shrine where their ashes rest.

SUNDAY MORNING.

The Woman's Hour occupied the first session of the morning, under the direction of Miss Elsie Bond, by whom it will be reported for the Woman's Page. This Hour was followed by the Dedication Services spoken of on page 332.

SUNDAY AFTERNOON.

The closing work of the Association, by way of committee reports, unfinished business and the Young People's Hour, filled the afternoon. This Hour will be reported by the Editor of the Young People's Page, who was present. The Report is:

(a) A call for loyalty to the Bible, and the example of Christ and the Apostles. (b) Pledge of loyalty to Missionary Society, and thanks for aid. (c) Temperance and destruction of liquor traffic. (d) Commending student evangelistic work. (e) Commending publications of tract society. The Report of the churches in the Association reported. A general gain in the spiritual and educational interests of the Association; twenty-seven baptisms, were reported.

Thus closed a series of session all of which were well conducted. The prayers and addresses were of a high order. Salem College is having an excellent year; all in all, the work of the denomination in West Virginia shows much to encourage the friends of the cause.
MISSIONS.

By O. U. Wurtzron, Or. Secretary, Westerly, R. I.

Why do we love so ardently and so constantly the unseen Christ? Our love naturally goes to some person we can and know, not to those we have never seen. The loving John wrote: "We love him, because he first loved us." That is a powerful reason. Love begets love. The sacrificial love of Jesus Christ, which led him to die upon the cruel cross, and which will draw out men, will draw out, and hold the warm and constant love of men. Nothing will so touch and make tender the heart of man as the sense of some one suffering and dying voluntarily for him. He knows no one would do that for him who did not love him. Christ said: "And if I be lifted up from the earth, will draw all unto me." We are drawn to the cross because we behold the love of Jesus poured out in self-sacrifice. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Love is the primal cause and the bottom power of Redemption. God is love. Love is the queen, attribute of God. The divine energy, power, wisdom, justice and righteousness are all in the service of men and ends of love. Let every man out of the slough and slime of sin, cleanse him, transform him and make him Christ-like. No power in the world like love. Men yearn and long for love, for sympathy born of love. See it in them, in the children of the slum and death, in the elder brother and best friend who is man's loving and able advocate and mediator with God the Father. That heart must be as hard as flint that can not and will not reciprocate the love of Jesus. If the sacrificial dying love of Jesus Christ can not and does not melt sinful hearts, then repentance and acceptance of him, there is no salvation for man.

We love the unseen Christ because of his lovable and adorable character. He was the unique man, the perfect man. All the qualities of perfect manhood were in him. Who so pure, so good, so noble, so just, so loving, so sympathetic, so helpful, so true and loyal! With us all. We will love the one who comes up to that ideal, or the nearest to it. We are all character-builders. Christ is the perfect pattern after which to build our house not made with hands. We look unto him as the foundation and the superstructure because we love his character. Hence the Christian man or woman will want to be like him. Love is the molding power that makes character, whether good or bad. The all-controlling love of Christ in the heart will make a Christly character.

We love the unseen Christ because we need his love. How hungry is the human heart for love. It must have it or die. No soul can live, be happy, reach its highest development, without love. We need the love of Jesus in us to give soul-life, soul-joy, soul-happiness. We need the love of Jesus to inspire us, to move us to holy action, righteous living, to fashion us into his image. Feeling that need, we seek that love. Finding and experiencing it, we desire to share it. With God and with man. That love gives us the joys of salvation, sweet communion and fellowship with Jesus, harmony with God and his government, wonderful growth in grace, and harmony in the soul. If you love with all your heart the unseen but living Christ? If you do, then you will see him and know him as he is forever and ever.

MISSION HOUR.

SOUTH-EASTERN ASSOCIATION.

(Reported by A. C. G. Bond.)

The Missionary Hour of the South-Eastern Association was devoted mainly to the work which the Missionary Society is doing along various lines in the different fields. Rev. J. G. Burdick, after a song by the College Quartet and prayer, spoke briefly of the general missionary work employed in the home field. The next speaker was Rev. E. A. Witte, who spoke of the work of the Society in the great North-west. The North-Western Association covers more territory than all the other Associations combined. Not a few of the churches in that Association reported that many of the members have never been in any other Seventy-day Baptist church than their own. It is a great blessing to a people thus situated when a quartet or an evangelist can spend a few weeks with them. This is made possible through the aid of the Missionary Society. Bro. Witte spoke in a similar way concerning the needs and the work of the South-Western Association.

Rev. J. T. Davis presented the "Needs of the Feeble Churches." Believing that the problems are very much the same in all the feeble churches, he gave an account of the labor and its results among the weak churches of the Central Association. A great deal of the good accomplished through special efforts in these churches must be lost if not sustained and the interest kept up, after the quartet or evangelist has gone.

Rev. L. C. Randolph spoke earnestly of our evangelist and quartet work. The advantages which the students have for reaching the hearts of the people were illustrated by incidents from his own experience as a student evangelist. The quartet work furnishes opportunity for reaching hearts which could hardly be reached in any other way; and its value in fitting those engaged in the work for better service for the Master cannot be estimated.

The place which Industrial Missions has, and is likely to have, in our denominational life, was defined by Dr. A. H. Lewis. In the Seventh-day Baptist denomination, more than in any other, this element in missionary effort seems necessary to make the work permanent. Men who come to the Sabbath must live. Wherever possible, opportunity should be given those coming to us to find employment among those of like faith. This is one result of industrial missions. The problems in British Central Africa have been difficult, but Mr. Booth is meeting them bravely. He greatly needs the assistance which Mr. Bakker will be able to give.

The most interesting part of the program was the address of Rev. John Whitfield of Pittsburg, Pa. Mr. Whitfield gave a number of years this, "The answer as people go to church?" Can any one answer that question? If an answer can be given, perhaps an answer would also be possible. If people go to church, can they do better for the church? For a number of years this question has been before ministers' associations and religious bodies, in one form and another, and to-day the correct answer seems to be as little known as ever. Numerous methods of getting people to church have been proposed, differing so widely, however, that the only reasonable explanation of such difference is that the assigned causes of non-attendance must differ.

At a meeting of the New Haven Congregational Club one evening last week Rev. Newell D. Hills, pastor of Plymouth church in Brooklyn, N. Y., called attention to this lack of interest in church services, and suggested as a possible cure a half-holiday on Saturdays, so that those who ought to attend the service Sunday morning might become physically rested. At present, he said, men are so that they desire not being shut up in a church audience-room for even an hour, and consequently they seek the fields or the seashore or their easy chairs or their beds, that they may secure physical rest. A half-holiday on Saturday would enable them to secure the rest before the Sabbath, and therefore they would be so invigorated physically that on Sunday morning they would haste to the church service. But—yes, but! Suppose that instead of taking the half-holiday for the physical rest which the negligent church attendant had it as a possible cure a half-holiday on Sundays, they should use it in going fishing or mowing the lawn or cleaning out the cellar or taking care of the children. Would they then be any better prepared physically to attend church the next morning? It rather strikes us that physical weariness would then be a pretty serious obstacle in the highway which leads to the church door.

It may be that a physically worn man or woman finds the rest which is needed in a day spent in riding a bicycle or sitting in the sand or climbing the hills! Physical rest is like charity, we fear, it contains a multitude of other things. A man is not physically to go to church, he is also too tired to go to the sea-shore. There must be some reason other than physical weariness why men do not attend church, and we will warrant that it is largely a lack of interest in church matters. If the church is simply to the mind, the mind can be better fed in a majority of cases from newspapers and books. If the church is simply to entertain the attendant, a ride in the country or a day at the sea-shore can better do that. If the church has nothing to offer which differs in any way from what can be offered, it can expect attendance only when its attractions are better advertised or better known. If the church is to compete with the sea-shore resorts and the country drives and the bicycles and the boats and the trolley cars, it must compete in the same field. In other words, if the church is to be attended, it must be attended for some reason greater than the reason why men and women attend other places. Does it not belittle the church, therefore, to propose as cure for non-attendance what would be proposed for non-attendance at other meetings from picnics to horse-races? The reason which holds men and women to
church attendance is worship. 'It is not safe to say, on the contrary, that the reason men and women do not attend church is the lack of a desire to worship. Other reasons can be satisfied in other ways, but the church is primarily the place of worship. Even a very tired man, if he desires to worship in reality, will seek the church rather than the open field. When this desire to worship is not satisfied, it becomes the root of other problems for maintaining a place of worship, there will be little trouble in securing regularity of church attendance. And a half-holiday on Saturday will have very little effect in controlling the action. We fear that the average clergyman is not ready to seek the real reason, but is only ready to seek the surface reason. Can that be true? — Wessener Daily Sun.

THE MESSAGE FOR MEN.

Five hundred listening to one. That is a singular spectacle, however common; and it tells us a gospel truth, that is, that men love to be addressed. Beyond all forms of entertainment, the delight of men in an entertain speech, and an earnest and earnest audience. There is no such satisfaction for all men of ordinary capacity and sensibility as is given by the words of a strong man riveting fast to their souls some great thought, some living truth. And so long as there are men with something worth the telling, there will always be a throng eager to hear. The man with a message will compel men to his audience. He holds his fellows in the hollow of his hand.

It is a fashion to-day to belittle speech, to latemotions. The message for men is a the separation of church and state which is felt to be insincere; it is a tempory conviction, an oratorical earnestness, true, after a style, for the moment, but transitory, as tricks are, and false as are all stimu- lated emotions. The message for men is a personal experience; the mere formulation of truth is not the inspiration of the pulpit.

Here is a simple illustration: an incident in the ministry of the late Dr. Seward at Yonkers. He had turned the last leaf of a carefully written sermon, and his respectful hearers were calmly expecting dismissal, when he lifted his eyes from the paper and as they filled with tears, he said: "The message is closed, but I cannot close here." When he closed they had forgotten the regular sermon, but they remembered that something living was said by himself to a friend. And I wonder if you have a message men will heed it. But you may mouth over the wisdom of sages and saints and prophets and philosophers and creed-makers and sound dialecticians with all the stock stories to relieve and tricks of manner to en- force, and be all by yourself—a fool!

We have to-day specialist in the pulpit, and each sect has its constituency. Our church audiences are not the people. Selected circles are not the men of to-day whom we are called to evangelize, who are waiting for a message from the other world. Here is the experience of a man of living and strong personality as given by himself to a friend: "I went to one church, and the sermon was crystaline and cold, to another and they were impas- sioned but on special themes like three-column editorials orated, to another and the sermon was a flat, and a silence interval in the service. Then I went to the missions and there was clap-trap and the beating of religious drums; so I walked the avenue and the Park and went to the Sunday concert and found myself with the people. If you will go where these people are you will have the audience waiting for a message.

Now, brothers of the pulpit, who is to give it? Your Specialty will do it; but it will have to be converted; it must "get religion," which is Old American for having a vision of the other world and hearing the voice which makes you hide your face in a mantle. You must tell men what they have, and what God has told you. You never saw "original sin"; cease to talk about it. You have seen a sinner, never cease to tell him how God loves and forgives and waits for his human children.—The Evangelist.

SECULAR EDUCATION?

The history of the relation of the Roman Catholic church to the public schools of this country is not difficult to follow. The first complaint was that they were too much under the control of Protestant influence. But after the Roman Church was established, and the last traces of Protestant control were eliminated, the ground of criticism shifted to the charge that the schools had been secularized, and that no education was adequate which was divorced from positive religious instruction. And the public schools were pressed so as to make plausible a division of the school fund between Roman Catholics and the Protestant denominations. If that were done the Jews, the Christian Scientists, the Spiritualists, the Theosophists and all the rest of the content and modern, would logically come in for their share of the fund, and that would mean the destruction of the public school system. But we do not oppose the Roman Catholic proposals simply on that ground. The controlling reason for opposing to it is focussed in the principle of the separation of church and state which makes it wrong for the state to exert its pow- er or to use its resources in the interests of any particular faith.

The public schools do not need to teach re- ligion in order to teach morality. Certain great moral principles and duties are in- volved in the laws of the state. Why should not these principles and duties be taught in the public schools of the state? The san- cion of their inculcation would not be the Bible, or the tenets of any religious denomina- tion, but the existence of the state. No one could object to the state's giving instruc- tion as to those duties which its own laws enjoin. Religious people, who do not appre- hend the principle of the separation of the church and state and who are willing to have the state teach their faith, but not the faith of their neighbors, may be expected to object to such instruction; but their objection and criticism can hardly count. We hope that some author may prepare a text on morals for use in the public schools, which shall not go beyond the law of the state for the reason of its inculcations. Such a work, written by a man of moral insight who had competent knowledge of public law, would be a most valuable contribution to our school litera- ture.—Exchange.

SIGHT.

The world is bright with beauty, and its days Are filled with music; we could only know True ends from falSe, and lofty things from low; Could we but bear away the wails that grace One another's souls in life's farewells. Ah, brothers, still upon our pathway lies The breadth with behold and its flow, Its knowledge and its aurora and its glow. Where duty itself is but a garment worn In the sphere of the public, yet if we could but lift our earthward eyes To see, and open our dial ears to hear, Then should the wonder of this world dawn near And life's inanimate harmony. —Archibald Lampman.
Woman's Work.

Mrs. Henry M. Masoom, Editor, Plainfield, N. J.

LIFE'S TRIFLES.
WILL M. CROCKETT.

A wild bird's nest is a little thing—
Lost in the depths of a summer sky;
And yet a volume of music—a listening ear,
And leaves its message of sweet good cheer.

Barth's green grows brighter and life seems lighter,
And summer indeed draws near.

A budding rose is a little thing—
Lost in the joys of a sunny June;
And yet where fresh life bursts in bloom
And scatters alacr her sweet perfume.

Love grows nearer and nearer and leaves nearer,
And its petals fall too soon.

A budding rose is a little thing—
Lost in the world of love and care,
And yet the soul with gloom oppossed,
A budding rose was lightly upon present conditions, he remarked that the race question is no longer on a political basis, but on an economic, and that "those who see that our need is not for political power, but for industrial development, and full hope and encouragement necessary to the sympathy of the Southern whites for the colored people, he declared, is constantly increasing."

A charity that has outlived two generations has just held its Sixty-seventh Annual Meeting, the American Female Guardian Society. It maintains twelve industrial homes in New York City. They have a large outdoor relief department, as well as industrial schools, and an extensive fresh air work. In the last ten months they have enrolled nearly 8,000 pupils. They not only instruct the children in school, but visit them in their homes and help the parents, if well. More than seventy thousand loaves of bread and fifteen barrels of oatmeal were used in supplying food for the children during the past year.

WOMAN'S BOARD.

Receipts in March, 1907:

Alouise Conant, N. Y., Ladies of Seventh-day Baptist Church:

Trust Society.

$30.00

Tract Society:

$10.00

Missions, Mrs. J. H. Davis,

$10.00

Annual Mission:

$10.00

Overseas:

$10.00

Milton Wm., Mrs. A. A.-transmission Fund, Milton College

$10.00

Societies:

$10.00

Milton Junction, Wm., Ladies African, "Faith,"

$10.00

Pearl Junction, C. L. Ladies of Seventh-day Baptist church,

$10.00

Leonardville, N. Y., Woman's Board Society:

Trust Society:

$10.00

Missions:

$10.00

Gold Coast:

$10.00

African:

$10.00


$10.00

Milton, R. J. Miss Burdick's salary:

$10.00

Western, R. J., A. K. Witten, Industrial Department, Milford, Ohio:

$10.00

Andrews, N. E., Ladies of the Anchor church, unappropriated:

$10.00

Receipts in April:

Milton Junction, Wm., Ladies' Benevolent Society, African:

$10.00

Trust Society:

$10.00

Missions:

$10.00

Gold Coast:

$10.00

African society:

$10.00

Ladies' Benevolent Society, African society, "Aberdeen:

$10.00

Milton, Wm., A. Friend, Joseph Sackett:

$10.00

Alfred Stimson, N. Y., Woman's Evangelical Society:

Trust Society:

$10.00

Gold Coast:

$10.00

African society:

$10.00

Ladies', Benevolent Society, African society, "Aberdeen:

$10.00

Winnem, Wm., A. Friend, Joseph Sackett:

$10.00

Alfred Stimson, N. Y., Woman's Evangelical Society:

Trust Society:

$10.00

Gold Coast:

$10.00

African society:

$10.00

Ladies' Benevolent Society, African society, "Aberdeen:

$10.00

The woman and the pin. By KEV. CHARLES E. CRANE.

A short time ago a lad well known in Boston

and vicinity for his abundant missionary zeal, and whose attractive face and smile would be easily recognized, got on board the train to go to a certain point. The car she entered proved to be unusually full, the only vacant place being at the extreme end. As she sat down, she observed directly opposite her an old woman in shabby attire and a most disheveled appearance. [Upon her] she had an old shawl which with some difficulty she was holding in place with her thumb and fingers.

The lady had just given an earnest address on foreign missions, and was returning from the meeting to her home. As she cast her eye upon this forlorn creature, it occurred to her that here, close at hand, was an opportunity for missionary work. She thought of the "cup of cold water," but that gift seemed uncalled for; a tub of warm water would have been more appropriate, had there been opportunity. So she took from her case a glass-headed pin, and with a smile passed it to the withered and wretched woman directly opposite. As the woman clutched the pin in her bony hand, the brakeman called out, "Essay"; and she rose as if to go. Placing her hand upon the shoulder of the lady, she said, "I wanted the pin awfully, but I thank ye for the smile."

When the lady reached home, she told her mother, as her custom was, of the experience she had bad; and her mother made a note of it. In a little book in which she wrote the name of each person who had had for any reason become interested. Not knowing the name of the stranger, for want of a better title she wrote her down as "The woman and the pin."

A few weeks after this the lady was passing through the railroad-station at Hartford, and felt something pull convulsively at her arm. Turning about, she was surprised to see this same old woman; but there was a bright and happy expression upon her face as she said, "I'm in an awful hurry, and I know you be; but I thought I'd just like to tell ye about the pin."

And with that she was gone. Like ships that pass in the night, they had met and separated forever.

"A whispered word may touch the heart,

And bring it back to life;

A look of love bid sin depart,

And still unholy strife.

—Christian Endeavor World.

This is a genuine letter from a lad at school.

After complaining generally of the school, the boy gentleman says: "I hope Maditla's cold is better. I am glad she is not at shule. I think I have got consumption. The boys at the next scare are not so gentlemanly, but of course you did not think when you sent me here, I would try not to get bad habits. The pants have worn out at the knees. I think the tailor must have cheated you the buttons have come off; and they are loose behind. I don't think the food is good, but I shld not know, as I was once in hospital. The piece of meat I send you is off the beef we had on Sunday, but on other days it is stringy; we are blacked out here, and sometimes they cook them in the dinner, which can't be wholesome when you are not strong. I have a tame beetle as a pet. Do not make my being so wonderful, as I do not think I shall last long. Please send me some more money, as I owe 25 cents, if you can. And if, when you are at school, you think I have got a boy who is going to leave at the half quarter, but perhaps you would not like to under any anionght, to his position to her lovely but retched son."—Current Literature.
Young People's Work.

LESTER C. RANDOLPH, Editor, Alfred, N. Y.

CHRISTIAN ENDEAVOR IN THE MOUNTAIN STATE.

The Young People's Hour at the South-Western Association on Sunday afternoon passed quickly under the charge of Mr. Roy Randolph. The ladies' quartet was attractive, not more for the excellent music rendered than for the smoothness of the singers. They were Misses Nellie Eaton,Ora Van Horn, Mabel Lowther and Mrs. Daisy Kemper. They sang "Heavenly Father, Grant Thy Blessing."

Missa Corn Bond's capital paper on "Shall we wait for the recreation of the editor and will shortly appear in this paper?"

The evangelistic quartet, composed of Olive Davis, Harold Stillman, Orestes Bond and Ahva Bond, a favorite at the Association, sang "Come, Spirit, Come." This is the quartet which did such good work in West Virginia last summer. It is made up of earnest workers. Their singing has been improved under brief training by Evangelist J. G. Burdick. Having naturally excellent voices and depth of spiritual sensitivity, the boys are capable of great development in singing the gospel song. We hope they will push on and be satisfied with nothing short of the best.

Miss Mattie Childers recited "The Last Hymn," singing the hymn passages, the audience giving marked attention.

We shall endeavor to have also for this page the spirited speech of Harold Stillman on "The Color Bearer." Harold is the son of pastor M. G. Stillman, of Lost Creek.

The Big Four quartet, composed of D. F. Kemper, Otto Bond, Holden Kemper, and Arthur Post, sang in closing, "Jesus waits to save." Even a deaf man would have enjoyed looking upon these stately examples of the new West Virginia manhood.

"AND PUT A CHEERFUL COURAGE ON."

One of the admirable characteristics of the West Virginia young people in their self-reliance and readiness. Salem College has been making a new civilization, and our young men and women have responded to these opportunities with a vigor which shows that the blight of the old days is at an end.

I went to spend one night with a young contractor who must be on the short side of thirty, yet who employs twenty to forty men. He keeps the Sabbath and follows the Bible rule, "In it thou shalt not do any work, thou nor thy man-servant." One of our prosperous young merchants told me that, while his keeping the Sabbath might have been to his disadvantage at first, he did not think it was now. He had no complaints to make.

The moderator of the Association, conducting its business with promptness and energy, was a young school-teacher who recently graduated from Salem College. The chairman of the Committee on Resolutions, who must still be in the early twenties, did his work with dignity, and his parliamentary practice gave no evidence of his youth. As to the ladies we are, of course, barred from guessing on their age, but they showed themselves no whit behind their brothers. One of the pleasant features of the chapel exercises on Friday morning was the string orchestra hastily gotten up for the occasion only the night before. The young ladies had not played together for months, but President Gardiner needed them and seven cheerfully volunteered to do their best. The music which they rendered was worthy of the occasion, and their pluck was rewarded by an enthusiastic encore.

With an army of men and women coming forward who had helped to prepare and the gumption to do, we shall go up and take the land.

THE WEST VIRGINIA ROADS.

At the very outset let it be said that the West Virginia roads are all right when we get out of the territory cut by the great oil country wagons. But, as for the streets of Salem—Western mud up to the hub becomes tamer and trilling by comparison. The illi- lusion fiction of males buried all but their ears here is paralleled by iron-clad facts. Great wagon wheels out of sight except six inches at the top, teams stuck, their heads held up by boards to keep them from drowning while they are being extricated from the mud-hole, thick mud and most slippery of sidewalks, and the authority of a college president. After traveling along the edge of the abyss a few days, the following verse sprouted. It may be used as an encore for the "West Virginia Hills."

O, the West Virginia streets,
I daid bid you now adieu;
As I clean my muddy garments
I shall often think of you.
You've advanced in education
And you cannot now be found,
But no changes can be noticed
In those West Virginia roads.

Please remember, however, that this applies only to the oil country.

A GOOD FIGHT.

Somehow thankful street of Salem seems a type of the vigorous societies of society which with the inrush of population have endeavored to capture the town. Pres. Gardiner, as game a fighter as ever put on the helmet of salvation, has worked unceasingly for law enforcement. He has had loyal help from the spirited speech of Harold Stillman, and what he had to turn his back upon the Lord's work is here paralleled by iron-clad facts. Great wagon wheels out of sight except six inches at the top, teams stuck, their heads held up by boards to keep them from drowning while they are being extricated from the mud-hole, thick mud and most slippery of sidewalks, and the authority of a college president. After traveling along the edge of the abyss a few days, the following verse sprouted. It may be used as an encore for the "West Virginia Hills."

The night after the Salem street meeting was held which was pronounced by at least one onlooker as the best one he ever saw. A large company of us, by previous appointment, gathered on a prominent street corner at about sunset and began to sing sweet familiar gospel songs. Judson Burdick conducted the meeting in his easy, happy manner which seemed to make the people on both sides of the gulf feel at home. He told of his own conversion when a boy of seven and what he had to turn his back upon. E. A. Witter and the Young People's Editor followed in a kindred strain, emphasizing God's love for the sinner, while he hated the sin, and holding out the possibilities of manhood through Christ. The Evangelistic Quartet sang their message. Dr. Lewis was passing by and pressed into the service.

When the service was reaching its climax, he began with the statement, "God never hated anybody." Then he went on to tell the story of the prodigal son in the vernacular of the street. I hope to prevail on Dr. Lewis to write out what five-minute sermon he delivered as an illustration of adaptation to an audience. The crowd was quiet and intent, and more than one hardened fellow wiped his eyes.

Two men who heard it declare that they would not go into the saloon again after hearing that talk.

Oh, brethren, we need more of this kind of work. Not a man present that night but what had been touched with higher thoughts. Whatever may be the permanent result, these men have had a practical demonstration of the saving power of the spirit of theinity, and certainly a breath of new life and courage came into the hearts of those who lifted their voices "on the Lord's side."

We hope, however, that this little hint will make neither the pastor nor his flock "preternaturally solemn." We hope, however, that this little hint will make neither the pastor nor his flock "preternaturally solemn." We hope, however, that this little hint will make neither the pastor nor his flock "preternaturally solemn." We hope, however, that this little hint will make neither the pastor nor his flock "preternaturally solemn." We hope, however, that this little hint will make neither the pastor nor his flock "preternaturally solemn." We hope, however, that this little hint will make neither the pastor nor his flock "preternaturally solemn."
Children's Page.

Toggles thought it out. A true incident.

By FREDERIC BAILL.

Toggle's Sabbath-school teacher had told him something he did not understand very well. As nearly as he could remember, she had said that some man had said that the whole world was like two great heaps, one of the happy things and the other of the unhappy things, and every time we took something from the unhappy heap, and put it on the happy heap, we made the whole world pleasanter. Then she had told them a story about how the man who said that had made the world happier by giving a penny to a little girl with no shoes and was crying about it. Toggles thought it very unlikely that he should ever do anything like that, because, even if he should meet such a little girl, the chances were he wouldn't have any money, and so he didn't know just what the teacher meant. If he had been at home with his own Sabbath-school teacher, he might have asked; but, being at grandpa's on a visit, and having a new teacher, he just kept very quiet, and put the whole matter carefully away into the back of his head, to keep until he had time to think it over.

The time came the next afternoon, when he was out by the barn, digging in the load of new, fresh sand that grandpa had had dumped there on purpose for him. He made two holes nearby, and then took one of the little sticks, and poked them about a size and a half, with the one by his left foot he called the happy pile, and the one by his right hand the unhappy pile; and then he would take a big trowel full of sand from the right-hand pile, and let it sift down on to the left-foot pile, and rejoice to see the unhappy heap grow smaller, and the happy heap grow bigger. And all the time he was thinking how to tell it to Mabel, who was Toggles's little sister, and who hadn't been to Sabbath-school because she had worn a great hole in one of her new shoes, and the shoemaker had not fixed it yet.

It was while he was very busy there that mamma called him to come into the house. Grandpa had come back with the wagon, and was all ready to take him to the big factory where Mr. Fenmore had been. Toggles had seen the men squint out of the cowpen into the thick, sticky milk that Toggles's mamma bought in cans at the grocery store. It was something Toggles was very much interested in, and he had asked so many questions about it that grandpa had promised to take him and see it done.

They were just ready to start, and grandpa had just said "Get up!" to Dobbin, when Mabel, in her stocking feet, came running to the door.

"I want to go too," she called.

"Oh, no, Mabel," said mamma, "you have not any shoes to put on. Why, what would the men in the big factory say if they were to see a little girl without any shoes?"

"I want to go," repeated Mabel. "I want to see them make the thick, sticky milk."

"No," said mamma, "you can go some other time."

And then Mabel began to cry, for she was little. Toggles, and all of a sudden Toggles thought of his two heaps.

"I can go some other time," he said.

"Mabel can wear my shoes," said Toggle.

And, sitting down on the steps, he began to unbuckle them as fast as he could.

Grandpa and mamma did not say anything, while Mabel, with tear-stained cheeks, but as radiant as a little cherub, was pulling on the shoes Toggles had just taken off, but they looked at each other, and there were tears in mamma's eyes.

"Good-by," called Mabel, as grandpa gathered up the reins. "I wish you were going too."

"Oh! never mind," answered Toggles, "I can go some other time."

And then, before he got to his piles, he fell to digging so hard that long before grandpa and Mabel returned, the unhappy heap was gone, and only the great round happy heap remained.—S. S. Times.

A great disappointment.

By MARY J. FOSTER.

"What would you like to have for a birthday present, Harold?" Mrs. Fenmore asked the question of her son, who was nearly ten years old.

"May I have just what I choose, mother?"

"Yes, if it is within our reach and something that your father and I consider to be good for you."

"Then, I'll say a Scotch shepherd dog like Bulwer's. I know it's to be had, for the man that his father bought of had another one for sale."

Mr. and Mrs. Fenmore held a consultation soon after this little talk, and the result was that they decided to gratify Harold's wish.

Nothing more was said on the subject, but on the morning before his birthday Harold heard a loud barking which seemed to be going on in the barn. "I wonder whether there's really a dog for me?" he thought, rather drowsily, for he had been very active all day, and even while anticipating the gift he fell asleep.

In the morning he awoke early to be greeted by the same welcome sound. This time he was not said going asleep that he jumped up at once and dressed himself as quickly as possible. His next proceeding was to awaken his father.

"Is there really a dog for me?" he asked, in an eager tone.

"There and a good one too," was the reply. "But don't go near him now. He wouldn't know you, and might attack you. Just play quietly in the sitting-room for awhile. After we have had breakfast and prayers I'll introduce you to your new play-fellow."

To Harold in the loneliness of downstairs it seemed as though the hour before breakfast would never pass. At length a temptation came to him and he was weak enough to yield.

What's the use of my waiting here forever," he asked himself. "I'll just go as far as the barn door. That can't be any harm. He put on his cap and went to the barn, listening for sounds from the dog. It was only a moment before the barking began again. "Isn't it a beautiful barking dog?" thought Harold. "I wonder how he looks! I'll just open the door on a crack and peep in." Acting on this impulse, he opened the door a very little way. "Oh, how lovely!" he exclaimed aloud. "He's the most elegant dog I ever saw!" Unintentionally, perhaps, he opened the door too wide.

The dog evidently thought that the hour of his liberation had arrived; for he jumped upon Harold with a force which threw the boy upon the ground, and, then, with a single bound, escaped. Harold was partly stunned by the fall and lay upon the earth for some moments. When he at length stood upon his feet there was no dog in sight.

What should a boy do under such circumstances? What could he do but go sobbing to his father and confess the truth?

There was a sad commotion at the breakfast table, and instead of the usual cheerful talk there was an oppressive silence. Mr. and Mrs. Fenmore were grieved by expression at their son's disobedience, and on the part was both repentant for his sin and sorry for the loss of the dog.

Mr. Fenmore put up a notice of the loss in the post-office of the town, and also advertised for the dog in a local paper, offering a reward for his return, but no reply was received for some time.

After a lapse of several weeks, however, a strange gentleman appeared at the front door, and beside him stood "Kelpie," the beautiful shepherd dog.

The gentleman explained that he had been out hunting in the woods and had come across the dog. The animal seemed almost exhausted and nearly starved. Care and kind treatment had revived him, and that morning the finder had seen the notice in the post-office.

To Harold, who had opened the door, the news seemed almost too good to be true. He did not know how to express his joy, but he ran upstairs two steps at a time to acquaint his mother with the joyful tidings.

When he again descended, his father had appeared upon the scene, and was in close conversation with the gentleman. Harold was sent into the sitting-room while the conversation continued. In a few moments he soon saw the gentleman going down the street with Kelpie still by his side.

Here was a mystery which was soon explained by Mr. Fenmore. He told his son that he had agreed with the finder of the dog, whom he knew by reputation, to retain Kelpie under his care for a while longer.

"I am sorry to deprive you of your present, my son," he said sorrowfully, "but, notwithstanding your lesson, I observe you do not understand me in all cases. When you have become truly obedient and I am satisfied that I can always rely upon you in this regard, then you shall have Kelpie, and not before."

Harold had to wait three months longer and try very hard indeed to learn to mind. Finally his father declared he had fairly earned the dog, and then Harold received him into his possession.

Isn't it always best to obey?—Christian Intelligencer.
"Out of the Depths."  
Psalm 130.

My soul doth muse within,
But lo! it, oh! to come from battle, though united to the slain,
And to bear no more the pain of a wound won through pain,
Nor to lie forever in the breast, the burning in the brain.

All the heartaches and the headaches that compose
Euphory's strange.
That eternal cup of Marcas which nor holds nor hints of changes.
And all the gifts that lift me to grieve a wider range?

Lib's deep discord, ever dominant, how canst thou its hour away?
Then, still mute and crowned with failure, lost in baby.
Thou, a being born for Music and for Art's unshadowed
Quelling, then, the ceaseless question of the spirit's futile quest.

Were not death, ay, perfect nullness of unending silence, born,
Since the rose of rarest odor, peradventure, is named Nay, but that were poltry reason, that were treason most abhorred.
Soul, girl on the shattered armor! Soldier, sissy thy broken sword!
Oh, the heights thou shouldst be storming, lo, the Leader and thy Lord!

8. S. Times.

A Plea for the Old Man.

"There came an old man from his work out of the field at even." I quote this from the Bible, and I repeat to old men everywhere. It gives them a chance to make a living; and it lets some of them live very long. Moses is the favorite and central figure of the Old Testament, and the man who put his impression on all time. In his younger and spirited days Moses got into trouble, for the next forty years he was turned out to grass, then at four-score he got down to business and turned Egypt upside down and Israel right side up. Cut Moses off with your dead line of fifty and you would leave him a sheep-herder, and a blanket in history where now stands the greatest name of B.C.

Now I admit that this is going pretty far back for an example and an argument, and I confess the amazing mightiness of the young man in these modern days, but still I contend that it will not do to draw the line on men at fifty. Abraham Lincoln had it, and he had hardly been heard of outside of Illinois until he was past fifty. Shéle him at the half century mark and you have no emancipator. Gladstone was nearly sixty when he became premier, and eighty-three when he took office at both ends as they grow older.

It also seems to me that sufficient account is not taken by older men of the down-hill feature of life. A minister succeeds, and goes up, up until he stands at the top as pastor of some great church. He is in his prime, at the height of his strength. But by and by his strength begins to decline; and then he should reverse the order of the past and go down to a less exciting place. If increasing ability means promotion, why should not decreasing strength mean a little of the opposite? Such an order, it must be admitted, would square with the actual fitness of things.

While therefore I do not believe in a dead-line at fifty, sixty, or any other time, yet I think there is a top of the hill where a man would often do well to say: 'I have been coming up this ladder, now I must begin to go down again.'

Somebody has remarked that we come into the world as "it," and go out of the world as "it." Of the infant we say "it," the body in the coffin we call "it." But until a man is eighty-three, he of course has been something else, and thrown aside like an old shoe. There is, however, a time of rising greatness and a time of fading power, and happy is the man who knows when he has struck the dividing line.

Dr. Moses opened his discussion with the following stimulating paragraph:

"Whenever any life presents an aspect of urgent pursuit of a higher object; there a race is suggested. The career of the ideal Christian is compared to a race, because, with mind made up according to the work of his object, he spends his whole strength on and after it. He cannot stop. He is in need of a road as easy as possible. Of the various directions which this life presents to men, the Christian chooses one which can alone be approved by reason and conscience, and which alone can be consistently held to.

The aim, therefore, which Christ chose for himself was the fulfillment of God's purpose in the world. No sooner, therefore, does he choose his object than he finds he can't choose his own way to it. He finds a race set before him; a course marked out for him; a path clearly marked by his own. Naturally, he attire his race; he changes his road and conditions and faculties; the vicissitudes and burdens he encounters are all arranged for him; he cannot leap over difficulties; he cannot avoid them; the race is a long and easy one.

When churches want only young men, no older men, it means that they are tending toward bodily exercise, and "bodily exercise profiteth little." One reason why older men are pushed out of pastorates is because they cannot fly around their parishes as they did in younger days. In these rapid times a man is wanted who can go up stairs two steps at a time and who will step down and out three steps at a time on the appearance of the first sign of discontent.

Perhaps pastorates could be made more permanent; if it was a young man for a light runner and an old man for heavy thinker. Then, too, pastors might stay longer if they recognized the fact that the less they can use their legs in the parish the more they must use their heads in the pulpit. The struggle with some of them is that they drop off at both ends as they grow older.

To live in hearts we leave behind is not to die.—Thomas Campbell."
Our Reading Room.

“Hence then as we have opportunity, let us be working what is good, toward all, but especially toward the family of faith.” —Gal. 6:10. “But do good and to communicate forget not.” —Heb. 13:16.

Dr. Huyser, N. Y.—Rev. L. M. Cottrell is editing and pushing forward his monthly paper, the Local Citizen, in which he courteously but earnestly pleads against the use of tobacco and all narcotics. He is now visiting the small churches to enlist them to attend the annual association.

The pastor preached an earnest sermon last Sabbath on missions, and emphasized our duty to the foreign and home fields. Dr. Daland’s visit to Syracuse, April 23-27, was greatly enjoyed, and will be productive of much good.

L. B. S.

North Loup, Neb.—It has been so long since any one has written any news from this place, and so many items of interest have transpired, we thought to give a brief account of a few of them. Sabbath, April 27, Bro. M. F. Corbit, our pastor, was here, and gave us a very earnest and helpful sermon from the account of Naaman and his washing in the Jordan. After the sermon, we went to the water and baptized three of the girls from the Juniors. It was a pleasant and improving occasion.

We have had much more rain this spring than for several years for this time of year. As a result, grazing is good, early winter grain is looking fine and alfalfa has a very early start. Much sowing of grain and planting of potatoes are in progress. Nearly all of the obtaining has been secured by cut-throats and those who wish to do herding.

Sabbath, May 11, was a beautiful day. The church was filled full. After the sermon two more of the Junior girls offered themselves for baptism. After the Sabbath-school we again repaired to the water and enjoyed the beautiful ordinance by which two more of the dear young people followed Christ. Thus is the church being strengthened in the conversion of her children. I think no one who has studied the movement can fail to realize that the Endeavor Societies are of great worth both in assisting to bring about that state of continuous healthy growth, so much to be desired.

E. A. Wittm, Pastor.

Boxes for Africa.

The Sabbath Evangelizing and Industrial Association intend sending boxes to the S. D. B. Mission Station, Cholo, Africa, August 1.

On account of the great distance and delay in sending freight, it is necessary to start them at that time to be received by Christmas.

Last year the response was hearty and generous, and it is hoped that many will feel it a privilege to send some personal remembrance to Mr. and Mrs. Booth and Mary, or give some garment or useful article to assist them in their self-sacrificing struggle in His name.

The following list of suggestions: Strong shirts for men and boys, blouses for the captives’ wives; remnants of print, muslin, or calico; garments for both women and children, especially red sashes; knives and forks for table use; dish mops; reading matter, texts for walls.

Send all things for these boxes to David E. Titworth, Plainfield, N. J. comes lounging in ten minutes late, flirts with the pretty girls among his customers and keeps rich old Mrs. Grundy waiting; loses his temper at trifles, and goes to pieces in general.

It may be a shoddy friend. He seems to have all the characteristics of a noble friend, and truly he has, only—the threads are so short. He is thoughtful, and kind, and generous, and sympathetic, and tactful, and brave. He is sincere, too, and thoroughly honest. But that was yesterday. To-day the ends prove short. A lean suspicion, perhaps, has torn a great rent in his friendship. He is shoddy.

And so I have learned that it is not enough to love a man who has fine qualities, but I must go out to ask him, “Have his fine qualities the faculty of endurance? Are they new wool, or are they shoddy?”

“To ask of him,” did I say? Yes, in faith, and to ask it of myself—C. E. World.

The New Church at Salem, W. Va.

The Recorder hoped to secure a picture of this new building for the present issue, but the grounds about the building were not ready for picture-taking. Such a picture, with an historical sketch, will appear hereafter. The building is of brick, with a fine basement, slate roof, ornamented steel ceiling, etc. Two wings open into the main audience room which can be made a part of that room on occasion. They will be made into separate rooms by portiers, or rolling wall, for use as class-rooms for Sabbath-school. The woodwork is of solid oak. The acoustic properties of the building are excellent. It will have a commodious baptistry. The house costs about $7,000, and about $3,000 were pledged on the day of dedication that it might be given to the Lord free from debt.

The Salem church built its first house of worship on the East shore of Shark River near the Atlantic coast in northern New Jersey, probably about 1750 or 1760. The present church has been in existence for two others, one of logs built between 1801 and 1804. The next was a framed building dedicated in 1858, Elder David Dawson preaching the dedicatory sermon. The new house was dedicated on Sunday, May 19, 1901. Opening prayer by President B. C. Davis, Ph. D., of Allegheny University, a member of the first pastor, William Davis; sermon by A. H. Lewis, of Plainfield, N. J., from 1 Kings 8:13; dedicatory prayer by the pastor, T. L. Gardner, D. D. At the close of the service the people responded to the call for funds to finish paying for the house, and over $2,000 were provided by glad hearts and willing hands. It was a time of rejoicing, of reorganization, and of good-fellowship in Christ. Members of other churches in the village were generous contributors. So the people rejoiced in the God of their fathers and in this new building devoted to his worship.

Mosaics.

To hide a sin is to them a serpent.

God is not in eternity, but eternity is in God.

A man is not in his place before he comes to himself.

Heaven is in the cross, but the cross is not in heaven.

A single thread of love has drawn more than cords of hatred.

Beauty is the robe of holiness—the more holiness the more beauty.
Western also regard the
The coming annual meeting was referred to the
sent the resolution adopted at the last session of that; but what am I to do till I get there? and as long as, this Society is able to guarantee their financial support.
It was that we request our representatives, at the various Associations, to present the resolution adopted at the last annual meeting of the Society relative to the strengthening of the Theological Department, and ask them to solicit the cooperation of our brethren.
The matter of having the Annual Report of the Society printed for distribution at the coming annual meeting was referred to the President for investigation as to its feasibility.
E. M. TOMLINSON, President.
EARL P. SAUNDERS, Secretary pro tem.

THE REAL GROUND FOR HOPE.
Paul thought very bad of the Roman Empire. His picture of the people in the first chapters of his letter to the Romans is exceedingly dark. But before he is through the eighth chapter he is the most cheerful, hopeful man in all the Empire. Why? Because while he has been unfavourably judged the morals of the people he also knows that the gospel of Christ is the power of God unto salvation to every one that believes.
And so it has gone all through these ages of the Christian era. The men who have had stiff, narrow ideas of the wickedness of the world and the wrath against sin have also had a good strong hope for the future. There has been no end of sneering at the Puritans for their strong doctrines, but I find in reading history that when it came to enterprises and movements requiring hope and courage the Puritans could put under the burdens as square and strong as were to be found anywhere. And really it takes a man with something of the sense of God’s wrath against sin to put up a good fight against those who think that the sins of the time are a necessary evil, and are willing to go jogging along with things as they are, usually belong to that class who have flabby notions about the penalty of sin, and do not think it makes much difference whether men repent now or at some other time when it is more convenient.
Set it down as a fixed principle, that, whatever keeps a preacher from saying: “Repent and believe, for now is the accepted time,” is good neither for the preacher nor the sinner.
In the end it will make the one a hopeless preacher and the other a hopeless sinner—The Advance.

HOW ABOUT THE OLD MARE?
The story is true. Of Christmas Evans, the famous Welsh preacher. He received for a large portion of his ministry but $27 per annum, and never more than $30. His biographer, himself a Welshman, says it must be remembered as among the anomalies of Welsh religious life, that it combines an insatiable appetite for the marvellous, a disregard for the temporal comfort of the preacher. On one occasion a woman said to Mr. Evans as he came from the pulpit: “Well, Christmas Evans, we are back with your stipend; but I hope you will be paid at the resurrection. You have given us a wonderful sermon.” “Yes, yes,” was his quick reply, “no doubt of that; but what am I to do till I get there? and as long as, this Society is able to guarantee their financial support.
It was that we request our representatives, at the various Associations, to present the resolution adopted at the last annual meeting of the Society relative to the strengthening of the Theological Department, and ask them to solicit the cooperation of our brethren.
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If You are Going to the THE SABBATH RECORDER.

Popular Science.

THE BATTLE-SHIP OHIO.
The Ohio is one of three war vessels, ordered by Congress, all to be of the same model, and equipped with the same kind of armament. The Ohio was launched on the 18th of May, 1901, at San Francisco. The Maine, one of the three, is being constructed by Cramp & Sons at Philadelphia, and the Missouri at Newport News.
The hulls of these new battleships are all of steel, thus rendering them not only more impervious to shot than wood sheathed with steel, but fire-proof and far less dangerous in action than wood, as that splinters. The sides of the hull, abreast of the machinery and boiler, are covered by hardened steel plates of great thickness, which also enclose the casemates.
The ship is 388 feet long on the water line, 72 feet in breadth, and 25 feet and 6 inches in depth below the line, which gives 12,200 tons Displacement. Copper-plated and diagonal bulkheads are built from bow to stern the whole length of the vessel. The copper-plated and diagonal bulkheads are built from bow to stern the whole length of the vessel.
The ship has two balanced turrets having steel armor 12 inches thick. They are revolved by electricity, and the motors used will cause these great turrets to make an entire revolution in one minute, carrying with them four monster 12-inch rifles and thirty-two rapid-firing cannon.
There are ten 6-inch rapid-firing guns within the casemates, also two on the forward deck, and two on the upper deck. These four guns can fire directly ahead, while four others similarly situated can fire directly astern. These fifty guns constitute what is termed the main battery.
A secondary battery consists of six 3-inch rapid-firing guns, eight 6-pounder rapid-firing, two 10-inch and two 3-inch rapid-firing field guns, making eighteen all together. The shell and destruction dealing guns are not all the devastation equipment of the Ohio, for on each side, about 50 feet from the bow and 10 or 12 feet below the water line, is located a torpedo tube which, under favorable circumstances, could send a war ship with a vengeance on board to the bottom of the ocean.
The magazine for ammunition will hold 240 rounds of 12-inch for the big guns, 3,200 rounds for the 6-inch, 9,000 rounds for the 6-pounders, and 4,000 rounds for the two-pound rapid-firing guns.
The ship carries fourteen boats, of which two are steam cutters. The boats are launched or taken on board by the use of four cranes, operated by steam, the engines being located on the platform of each crane.
The crane can lift and operate the heaviest boat at the rate of 40 feet a minute. After each end of the deck of the vessel is raised on which a portion of the secondary battery is located.
The ship is steered by hydraulic power.
The rudder can be swung from the other in twenty seconds when the ship is going at full speed. The direction of the vessel is shown by electrical apparatus in both the conning towers and in the pilot house.
There are four dynamo rooms, and two dynamos in each room, which furnish the power
Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

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

INTERNATIONAL LESSONS, 1901.

Lesson XXI—Sabbath School.

April 6. The Resurrection of Jesus

April 13. Easter Morning

April 20. The Walk to Emmaus

April 27. The Disciples at Shema
Mark 16: 14-18

May 4. Jesus and Peter
John 21: 1-19

May 11. The Great Commission
Matt. 28: 16-20

May 18. Jesus at Joppa
Acts 9: 32-43

May 25. The Holy Spirit Given
Acts 2: 1-42

June 1. Saul Appears to Paul
Acts 9: 1-19

June 8. Saul Appears to Ananias
Acts 9: 26-43

June 15. Saul's Conversion
Acts 22: 3-16

June 22. A New Heaven and a New Earth
Rev. 11: 1-19; 21: 1-8

LESSON XXII—JESUS APPEARS TO PAUL.

For Sabbath-Day, June 8, 1901.

INTRODUCTION.

In the book of Acts we have three accounts of the wonderful conversion of Saul the Hateful, who afterwards became the chief of the Apostles, and is known to us by the name of Paul. One of these accounts is given by the author of Acts. The other two are in Paul's words as reported by the author of Acts. As might be naturally expected, these three accounts are not precisely alike. Different circumstances led the narrator to make prominent different features of this wonderful incident.

It should be borne in mind that the Greek word translated "conversion" is a word not precisely equivalent to our English word vision in its ordinary usage. It means something seen, and does not carry with it the implication which in our language is necessarily unreal and merely apparent. Paul classes this sight of Jesus which was permitted to him along with the appearance to the other apostles during the forty days after the resurrection, as part of the Kingdom of Heaven.

This incident is very appropriately selected by the lesson committee as illustrating the continued presence of Jesus among us. It is not precisely an instance of the natural sight, and his continued activity in the work of the Kingdom of Heaven.

The account of Paul's Conversion which has been selected for our lesson is taken from his speeches in defense of himself at Jerusalem just after he had been rescued by Roman soldiers from the mob of Jews which sought to kill him. The story of Paul's conversion is in his own words. The church has the record of Paul's crucifixion, and that his defense which we study was in the year 53.

PLACE.—The conversion of Saul was near Damascus; his defense was in Jerusalem.

PERSONS.—The Lord Jesus, Saul, and his companion, Ananias. The defense of Paul was made before the Jewish council which had sought to take his life.

OUTLINE:

1. Jesus appears to Saul. v. 6-10.
2. Saul's Right is Restored. v. 11-13.
3. Instruction is Given Him. v. 14-16.

NOTES.

6. As I made my journey. We may imagine that Saul was on his way to Jerusalem, in the performance of the work that he was intending to do. There can be no question but that he was sincere in persecuting those who had apostatized from Judaism. But as he thought of this work and of the severe means which he must use, it is not impossible that he may have remembered the meekness of Stephen, and of how he said, "Lord, lay not this sin to their charge." And though the time is very significant; for a light that would be called great at noon must have been beyond comparison for brilliancy. In Acts 22: 14 it is told us that it was "above the brightness of the sun."

T. And I fell unto the ground. In Acts 26 it is mentioned that his feet were smitten on the ground. This is no contradiction of the expression "stood speechless" in ch. 9: 7; for the verb there refers to their remaining stationary rather than to standing upright. And heard a voice saying unto me, Saul, Saul, why persecutest thou me? To persecute the followers of Christ, because they are his followers is to persecute him. Read Acts 26: 14 and 1 Cor. 10: 13. Compare Matt. 25: 40, 45. In ch. 20: 14, we have added to this question the statement "It is hard for thee to kick against the goad." This seems to indicate that Saul already had something of a realization that he was acting in opposition to the highest ideals of conduct.

8. And I answered, Who art thou, Lord? Some have thought that the word "Lord" is here to be considered as equivalent to Sir, and thus merely a respectful form of address; but considering the supernatural light above him, and the response of the angel, we think the designation recognition of the divinity of Jesus. I am Jesus of Nazareth. Saul undoubtedly knew that those whom he persecuted were known to the people of Israel as Jesus of Nazareth, and it is in imputable evidence that the man whom the Christians recognized as Master is not only man, but also God. And Saul said, Who art thou, Lord? Saul, this is the name that spake to me. This is not to be taken as a contradiction of ch. 9: 7.

10. The companions of Saul saw the light, but did not see Jesus; they heard the voice, but did not distinguish the articulate sounds. Saul and his companions alike were struck to the earth with fear at the marvelous manifestation of Divine power. The appearance of Jesus and his message were a divine revelation.

11. What shall I do, Lord? Saul thus showed his willingness to do the right as it is revealed unto him, and to turn aside from the course of conduct into which he had been led by misdirected zeal. And there it shall be told thee, etc. The account given in Acts 26 has no mention of Ananias, but represents the direction for the apostle as coming from the Lord himself at the time of the vision. The seeming discrepancy is to be explained from the fact that the later account is abbreviated.

12. And when I could not see the light of that glory. He was made blind by the dazzling light. It is apparent that his companions were not thus afflicted, because they did not look up until the light was gone.

13. And one Ananias, a devout man according to his own profession. Saul, when making his defense before the Jews, it is appropriate for Paul to mention the Minister of God who came to his help was a strict observer of the law, and one against whom the Jews could find no reproach. And he said, Brother Saul. Ananias addresses himself to the minister of God as member of the Church, and as a fellow laborer in the cause of Christ. What will ye that I should do. The question is, not precisely equivocal, possibly because they did not look up to the heavens to see the Father, or perhaps they did not understand the question. Lord, I am ready to go through whatsoever things thou shalt appoint. Saul is as ready for the work as any one could be, and he is as ready to do whatever the Lord appoints. He was excited to a time of spiritual intensity.

14. The God of our Father, Paul. Paul wishes the Jews to notice that Ananias, a disciple of Christ, uses a phrase that is peculiarly significant. The Jews believed in the same God as the Jews. That God should know his will. Paul frequently speaks of himself as an Apostle according to the will of God. Paul was a servant of Jesus with that of the event. Luke 9: 2; Acts 3: 14. Shouldst hear the voice of his mouth. In the Epistle to the Galatians, Paul lays emphasis on the fact that although he had not been as one of the apostles appointed of the Lord to the ministry, yet he had just as direct a commission as they.

15. For thou shalt be his witness, etc. As the eleven disciples were his witnesses. Compare Acts 1: 8. unto all men. Paul evidenced using the word "Gentiles" here, that he may not provoke his hearers. Why tarriest thou? In Acts 9, we are told that Ananias mentioned the promise of the Holy Spirit, Arise and be baptized. All through the book of Acts, we are told that baptism immediately followed conversion. Wash away thy sins. Compare Titus 3: 5; Eph. 5: 26.

REFERENCE LIBRARIES.

The following list of books is recommended to Pastors and people who have a desire for a thorough and systematic study of the above subject. These books are offered for sale to the friends of the Sabbath, or on subscription.

Paganism Surviving in Christianity 1 75
A Critical History of Sunday Legislation 1 35
The History of the Sabbath and the Sunday in the Christian Church 1 25
Biblical Teachings Concerning the Sabbath and the Sunday 60
Sunday Observance 60
An Argument Against Sunday 60
Swift Decadence of Sunday; What Next? 1 00
The Seventh-Day Baptist Hand Book 55
The Sabbath, the First Day 1 00
Proceedings of the Chicago Council 60
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Sabbath Observers, 1899 30
Statement of a New Reform 3 50
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Total list price 8 40
Prepared by, E. W. Black. 1 00
Address: Sabbath Tract Society, Plaistead, N. J.

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The Southerner has less prejudice against the Negro and more interest in his welfare than the Northerner has; he desires the Negroes' education, but that, whatever it may become in the future, it should now be industrial rather than academic. The South has spent on the Negroes' education between three and four times as much in school taxes as the North has; contributions of the work of the North among the Negroes should be carried on in fellowship with the Southern whites, not in antagonism to them; to attempt to force either political or religious equality is to inflict inexcusable injury on the Negro and on the nation. In a word, the Northerner should recognize the fact that the Southern white man now wishes to help the Negro; but the Negro should recognize the fact that he has yet to earn the Southern white man's respect.—Lyman Abbott.

God denies a Christian nothing, but with a design to give him something better.—Richard Cecil.

Look at your mercies with both eyes; your troubles with only one eye.—T. L. Cayler.

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