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The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., Editor.
N. O. MOORE JR., Business Manager.

TERMS OF SUBSCRIPTION.

Per year \$2.00
Papers to foreign countries will be charged
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No paper discontinued until arrearages are
paid, except at the option of the publisher.

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All communications, whether on business or
for publication, should be addressed to THE
SABBATH RECORDER, Plainfield, N. J.

THE SABBATH VISITOR.

Published weekly, under the auspices of the
Sabbath-school Board, by the American Sab-
bath Tract Society, at

PLAINFIELD, NEW JERSEY.

TERMS.

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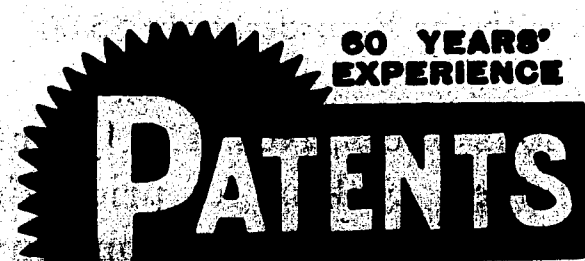
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THE SABBATH
RECORDER

A Seventh-day Baptist Weekly. Published By The American Sabbath Tract Society, Plainfield, N. J.

VOLUME 63, No. 9.

PLAINFIELD, N. J., MARCH 4, 1907.

WHOLE No. 3,235.

Editorial

The Recorder
in New Form

THE reader saw by the Minutes of
the last Tract Board meeting, that
the matter of changing the form of
the RECORDER and of issuing a
special Sabbath Reform number
had been laid over for further consideration.
The committees to whom it was referred have
gone over the field again, with care, reaching
the following conclusions: The RECORDER will
be changed to magazine form on the first of April.
The first quarterly issue will be dated May 6,
and the second quarterly issue will appear on July 1.
We think the purpose of this movement is
already well understood. Reasons for changing
the RECORDER to magazine form, for the sake
of convenience in reading and especially for con-
venience in preserving, have been under con-
sideration for some years. But the larger pur-
pose sought is to secure some more effective
means of carrying on Sabbath Reform work.
Those who have the matter in charge have con-
sidered the question in every light, so far as
they are capable. They have not acted hastily
nor without serious and repeated consideration
and discussion. They believe that every in-
terest of the denomination and of the work of the
American Sabbath Tract Society will be pro-
moted by this change. They hope that the peo-
ple will rally to the support of this movement and
make it effective. It cannot be effective unless
the pastors and the people unite to make it suc-
ceed. Those who have come to this decision,
do not claim that there is nothing better than
this, since they dare not say what is the best;
but these are the wisest conclusions they are
able to reach. The RECORDER has already called
attention to the desire of the Board that the
people shall send names, in abundance, from the
immediate localities where our churches are lo-
cated, or from other places, but especially the
names of persons with whom those sending them
are acquainted and whose individual influence
may aid the literature thus sent out. We there-
fore appeal to the people for co-operation and
support by large lists of names, and much larger
contributions of money for this specific work.
The Board will not dictate how money shall be
raised, but they believe that the plan proposed
in the last Annual Report of the Tract Society,
namely, "personal gifts," the name of each giver
going upon our records, is a valuable plan at
this time. One thing is certain, the plans hitherto
followed by the churches have been so inefficient
that the Sabbath Reform work of the Tract

Society is seriously hindered, and largely because
of the lack of interest on the part of the people.
Those who have the work in charge are obliged
to face these facts, and they want the people to
face them, as well. The new plan is presented
with the hope and faith that the response of the
people will be prompt and liberal.

A Vital
Work

LAST Sabbath, the writer listened
to a sermon concerning the inter-
ests of the Tract Society, in which
the preacher showed that the work
of that society lies close to the heart of each
other denominational interest. He showed, with
equal clearness, that when our people grow in-
different to that work, each other denomina-
tional interest must suffer. Our earlier history
shows that home missionary operations had their
inception and primary inspiration in the purpose
of extending Sabbath truth. An important fea-
ture of that early work was the fostering of
small Sabbath interests wherever a few were
gathered on a frontier field. It still remains true
that home mission work ought to make the
fostering of Sabbath-keeping interests and the
development of Seventh-day Baptist churches a
prominent feature. It is equally well known that
our foreign mission movement began under the
inspiration of reaching Sabbath-keepers on the
east coast of Africa, Abyssinia. Had it not been
for the difficulties of entering that field—diffi-
culties connected with slavery and the slave trade
—our present foreign missions would be in
Africa rather than in China. All this is of com-
paratively little interest except as it reveals the
fact that our denominational work, of every kind,
has been and must be affected by the Sabbath
question and by Sabbath Reform issues, as much
or more than by any other single question. This
does not mean that we are not fully in sympathy
with other phases of Christian life and work,
that we are not at one with the Christian world
on general questions touching the advancement
of the kingdom of Christ. Whatever estimate
one may have of the value of Sabbath Reform
work when compared with other phases of de-
nominational or Christian work, no one can es-
cape the fact that since we are Seventh-day Bap-
tists, Sabbath-keeping and extending knowledge
concerning the Sabbath must always be vital
issues with us. When they cease to be such,
the beginning of the end will be reached. The
end is reached already with those individuals
who have ceased to recognize Sabbath observ-
ance as a definite Christian duty in addition to
other Christian duties. When the majority in
any church cease to consider Sabbath keeping
as a definite Christian duty, the end has come to
that Seventh-day Baptist church. Such facts

as these, and the experience of past years, have
led those to whom the denomination has com-
mitted the interests of the Tract Society to de-
cide upon the plan here announced. They ex-
pect this plan will succeed. But they know that
it cannot succeed without the hearty co-operation
for which they are now asking. Therefore this
appeal, and with it an invitation for counsel,
suggestions, advice, inquiries, consultation from
any and every friend of the cause. It is the
common work of our people. It belongs to all
the churches. It is not the work of the Tract
Board. The members of the Board are only
the agents of the people. They are struggling
to the best of their ability to fulfill the obliga-
tions entrusted to them by the denomination and
the larger obligation placed upon them by the
Master, Lord of the Sabbath.

The
Associations

THE editor does not forget that
certain appeals which have been
made through the RECORDER dur-
ing the last two or three years, in
favor of strong and well-prepared programs at
our Associations, have been deemed by some as
"rather sharp." With that memory in mind we
call attention again to the valuable influence
which the Associations ought to have on de-
nominational interests and life. The plan of
sending delegates from each Association to other
Associations, and the well-established custom
of representing the schools and denominational
societies at these meetings, give abundant ma-
terial for vigorous and instructive programs.
Whenever a program committee or those who
appear on programs, fail to do the most and
the best that is possible, that failure is far-reach-
ing. When the most and the best that is pos-
sible is done, the advantages are equally far-
reaching. If there were no other reason why
the RECORDER earnestly urges attention to this
question again, a letter just at hand from the
moderator of one of the Associations would be
ample reason for writing these words. That
moderator says:

"I believe that at all of our associational gath-
erings the delegates from the Associations should
make better use than they usually do of the
time immediately after they have read their cor-
responding letter. I have put them on our pro-
gram in this way, Corresponding Letter and
Message from _____ Association. And I
trust that the fifteen minutes given each speaker
at this part of the program will be filled with
information and good cheer. I hope that the
delegates will put as much, yes, more, careful
preparation on these addresses than upon the
sermons they expect to give. Bro. _____'s re-
cent letter to me about the associational pro-

gram contains this strong statement, with which I heartily agree: Well, the Association program must give the most of its time to the seven men (probably there will be nine) who will come from the Associations and Societies, and by thus coming ought to have it as an honor, for service, and not for a vacation time. They should come with carefully prepared addresses on such denominational topics as are of general interest and will come in for a treatment at Conference.

"I do desire that these 'Messages' from the Associations and Societies shall give the people a better knowledge of the work and bind us together more closely in the work. I hope that your notice in the RECORDER will whet the appetite of the people for food that the delegates and other speakers are to give out, and spur the speakers to prepare that which will satisfy the real needs of the hearers."

Delegates Take Heed We trust that those who have the preparation of programs in hand and those who know that they are under appointment to attend the Association, either as delegates or representatives, will appreciate the importance of the interests committed to them. The RECORDER has neither excuse nor apology for referring to this question each year. We do not mean to criticize with undue sharpness, and certainly not with unkindness. No one familiar with our Associations will deny that they need to be made stronger than they sometimes are. Larger attendance is desirable, but strength, earnestness, breadth of thought and deep spiritual experience on the part of those who do attend, are the most important consideration. The Associations represent a phase of denominational life that ought to give strength and add to the larger annual gathering of the Conference. They should make those who attend, familiar with questions that are likely to be considered at Conference as well as with the larger phases of Christian life in every direction. The pastor who attends the Association needs the benefit and inspiration that comes from associating with others and from listening to others. Pastors who seldom have the opportunity of listening to their brethren in the ministry learn to appreciate the help that comes from associating with earnest and thoughtful men. "Rubbing up against each other" is not elegant English, but it is expressive and vigorous, and suggests the value of association between men who have common interests and a common work to do. A pastor who seldom associates with others, whose thoughts are necessarily absorbed by his own local work ought to be hungry for the help that Associations and Conference can bring to him. Many people can attend Association who can not attend Conference, at least each year. There is every reason why the Associations should be made as strong and instructive as possible. The RECORDER would be glad if everyone to whom these suggestions are pertinent can be moved by these remarks and by the quotations given above to do better work than ever before. It is far better to have only one address or sermon strong, pertinent and thoroughly digested by the speaker, and to repeat that at each Association, than it is to fear the foolish charge of "saying the same thing every time" and hence the indiscriminate choice of some commonplace theme for the sake of having something different on different occasions. No valid objection can be raised that the associates of any given

speaker may hear him say the same thing several times. It will not hurt them; it may do them great good. If they become burdened by too much listening, it will be easy for them to slip out of doors and lie in the shade while others are listening. But with the people, there will be a new audience on every occasion. If you have an excellent theme for each occasion, very well; but better make one theme good than to attempt too much. If you think that these suggestions are "rather sharp" we shall be satisfied, especially if they produce good results toward which we aim.

Higher Estimate of Money Discussion concerning great fortunes, the formation and development of trusts, together with the rapid growth of wealth throughout the United States has brought some good results already. First it is seen that the reputed fortunes of John D. Rockefeller, Andrew Carnegie and men of that class are by no means as large as they have been reported by "penny-a-line" writers in popular magazines. The extensive gifts by such men to the cause of education, to the advancement of science, and to the direct interests of religion have provoked various forms of discussion which lead to a higher conception of the value of money. Even if one starts with the idea that great fortunes are only evil, facts illustrate the truth that out of such evil, good is coming. Further consideration of the financial and business interests of the country, shows that the "average man," particularly the average farmer, is at this time among the most favored representatives and recipients of the increasing prosperity of these years. The men who are suffering most are those who live upon fixed salaries that are not increased, while the cost of living has increased to a marked degree. No men are now suffering more in this direction than preachers. Teachers come next. Perhaps the highest benefit that will come from these years of prosperity, whatever revulsions may follow,—will be a better conception of the intrinsic value of money because it represents the results of human thought and labor. If to this there shall be added a higher appreciation of the money value of the work of those men and women who deal with educational and religious interests, still greater good will come. The actual value of a teacher of religion, a competent pastor, when estimated in dollars and cents is far greater than public opinion recognizes. The millions which one or another of his parishioners may possess, even if used wisely, are not as valuable in the production of highest interests as the work of the pastor. So little is this appreciated that it is too often true that few pastors receive enough for their labor to enable them to do that labor to the best advantage or in such a way as the highest interests of the community demand. The money value of noble thoughts and personal holiness is the highest phase of the value of money.

The Mystery of Money THERE are few results in human experience that are so simple and yet so mysterious as the production of money. When all possible analysis has been made of the manner in which society is developed, of the way in which men rise from savagism to such civilization as we are familiar with, it must still remain one of the great mysteries how human thought and muscular action can be crystallized into permanent values, through money, values which

can be exchanged for other values, transmitted to the ends of the earth by a word or a pen-stroke, thus enriching all the world by the combined results of each man's thoughts and efforts. He is most superficial of observers and not worthy to be classed with thinkers, who does not see a great truth and a divine overruling in those laws which thus transmute the result of human labor and thought into permanent and transmittable wealth. There are no results in human life more evidently directed by divine overruling than those which appear in the creation of money and in the business transactions of the world. One can not be too thankful that in most, if not in all churches, this higher view of money is being appreciated, and the giving of money in connection with religion and religious services is coming to be considered a part of worship. It is part of God's plan for securing best results in human society. Those who have not risen to this conception of the use of money for higher ends are far behind their privilege, to say nothing of duty. The immediate results that come from the use of money are meager and unimportant when placed along side of future results. It may seem a slight thing when a man, no matter what the amount of his wealth may be, leaves that wealth in permanent trust for the advancement of the world's highest good. We say of a man who has passed into the next life, so far as influence is concerned, "Being dead he yet speaketh." This is equally true when he has left his life enshrined in money, to work on for God through the centuries. It is easy to see how a man "lives in his children." It ought to be equally easy to perceive that a man lives and continues to work through the money that he devotes to a good cause. The figures that appear in the annual reports of the Missionary and Tract Societies for last year, ought to bring a blush to the face of every living Seventh-day Baptist. Both of these societies would have been bankrupt—and they are badly in debt at best—had it not been for the contributions made to their work, by "dead hands." If the men and women who were living last year had given of their lives, that is their wealth, with a generosity in proportion with those who have gone to the Higher Life, our denominational treasuries would have been overflowing, rather than strangled by debt. This view of the permanent value of money shows vividly in these reports. The dead did as much or more, and compared to their number, tenfold more than the living did for the cause of Christ in the religious work of Seventh-day Baptists, last year. If it shall be that any man excuses himself from doing what he ought to do about money, for the cause of God, because societies or schools possess the wealth of those who have gone before, one can hardly say more than, "God pity him."

Christianity in the Old Testament THE extent and vigor of Christian thought in the Old Testament is slightly appreciated. Worse than this many people do not even realize the existence of such thought. That earnest and exhaustive study of the Bible which we have so often recommended, is of far more than historic or literary interest. Every great stream of Christian thought and life has its source in the Old Testament. These are represented by individuals. The world has learned the idea of duty and obedience from Moses. Back of duty and obedience lies eternal and universal Divine law. When Moses stood

by the "burning bush" and God said unto him, "Tell the people of Israel that the Everliving One has sent you," Moses saw as he had not seen before the power of Divine authority and the blessedness of obedience to the Divine will. For many years he had wandered with his flocks, repenting the hasty sin of murder in Egypt, for it was murder when he slew the Egyptian, although he was acting in behalf of his enslaved people. Out of such experiences Moses became the world's great law-giver, and its supreme teacher in the matter of obligation and obedience, of duty, in the best sense of that word. This same element of personal experience appears in the life of David and finds expression in the Psalms. David is the world's great teacher of repentance. "Against Thee and Thee only have I sinned; purge me, I pray thee, with hyssop; wash me, and I shall be whiter than snow." Such words sprang from the bitterness of David's heart when he realized how widely he had gone astray, how deeply he had sinned against himself, against those whom he had wronged, but most of all against God. Perhaps the New Testament gives a wider range of pictures touching repentance than the Old Testament does, although we think comparison would not justify that statement. But the New Testament finds its doctrine of repentance in fundamental truths that are revealed in the Old Testament. "Where there is no law there is no sin." If there be no sin there can be no need of repentance, redemption, nor a Redeemer. The existence of law alone makes sin possible. The condemning voice of law convicts of sin. The eternal grip of law leads the sinner to repentance and glorifies Divine love through which he may be redeemed. The doctrine of sin and redemption towers like a mountain peak over all the Old Testament. Christian preachers who have been most powerful in denouncing sin and leading men to repentance have been saturated with the truths of the Old Testament. The darkest pictures of sorrow appear in Jeremiah. When he is called "the weeping prophet," much more needs to be said before the scope and meaning of his broken-hearted sorrow over the sins of Israel fully appear. Jeremiah reveals not only the exceeding sinfulness of sin, but its destructive results, as no other writer in the Bible reveals them. Paul's burning letter to the Romans, couched in different terms, is the echo of what Jeremiah had said. To change the figure of speech, the destructiveness of sin, its terrible power to undo, that appears in the New Testament, is a stream that rises in the Lamentations of Jeremiah. If we seek the highest tones of hope, not excepting the glorious hope which comes through Jesus, the Christ, it rings out first in the words of Isaiah. While Isaiah was the world's greatest reformer, he was at the same time its most hopeful prophet. Isaiah teaches us to believe and hope, no matter how dark the skies may be. His words inspire sinking hearts to hold on and trust when relief seems impossible. With the hopefulness that shines from his glowing words, Isaiah mingles the thoughts of duty that Moses taught, the sinfulness of sin over which Jeremiah wept, and the heart-broken repentance which appears in the contrite words of David. If comparison were possible between these heroes of the Old Testament, there are some respects in which Isaiah rises above them all, because he combines in actual expression or by suggestion, the truths which all the other heroes proclaimed and exemplified. This much must serve the reader at this time, and we hope you will get it in the first

source of those fundamental truths of Christianity; the demand for obedience and purity, the sinfulness of sin, the glory of redemption through Divine love, and the blessedness of forgiveness. If you can see the Old Testament in its true light, the richest lessons that belong to Christianity will come to you. If you will follow the lines of thought from Moses, David, Jeremiah, and Isaiah, through the centuries between the time of their writing and the time when he who was King of kings, the Divine Messiah, came and spoke, the streams of truth will appear in right perspective. The mountain ranges of eternal truth that run athwart the Old Testament are the fountain heads of all those streams that gave birth to Christianity and which to this day are most enriching to Christian experience.

Wages and Vice THE shocking and disgusting revelations of social impurity brought to light in what is falsely called "high life" by a trial for murder now in progress in New York City, make a lurid background for a still more pathetic picture. The commercial features of the social evil deserve more attention than they usually receive. Sufficient facts, specific and general, are at hand to show that a large share of fallen women are compelled to choose between positive want and the sale of their virtue, with the ruin which that involves. Valuable statistics with reference to this question are found in the History of Prostitution by Dr. W. W. Sanger, published in 1858. Dr. Sanger was then resident physician at Blackwell's Island, where he made a study of two thousand cases from New York and Brooklyn. One thousand six hundred and ninety eight of these women had no income except from prostitution. The following facts were elicited relative to their means of support before entering upon a life of shame. Their business was as follows: Artist, 1; hospital nurse, 1; school-teachers, 3; fruit hawkers, 4; paper-box makers, 5; tobacco packers, 7; attended stores or bars, 8; embroidery makers, 8; fur sewers, 8; hat trimmers, 8; umbrella makers, 8; flower makers, 9; shoe binders, 16; vest makers, 21; cap makers, 24; book folders, 27; factory girls, 37; house keepers, 37; milliners, 41; seamstresses, 59; tailoresses, 105; dressmakers, 121; servant girls, 933; living with parents or friends, 499. Only 4, or 1 in 500, obtained a living by anything demanding mental culture: 1 artist, 3 school teachers.

Wages and Virtue INQUIRY concerning the earnings of these unfortunate while they were virtuous, revealed astounding facts and figures. Replying to the question, "What did you earn?" five hundred and thirty-four said *one dollar per week*; three hundred and thirty-six said *two dollars*; two hundred and thirty said *three dollars*; one hundred and twenty-seven said *four dollars*; sixty-eight said *five dollars*; twenty-seven said *six dollars*; eight said *seven dollars*; five said *eight dollars*; one said *twenty dollars*; one said *fifty dollars*. In the remaining six hundred and sixty-three cases the facts could not be attained. These figures show that the great majority were forced to choose between starvation and shame. Virtuous labor refused them the ordinary comforts of life, while virtue, thrown upon the market, found ready purchasers at remunerative prices. That this poverty was not a fiction was shown by other facts. The larger half of these girls were or-

phans. In one thousand four hundred and seventy-nine cases they became orphans before they were fifteen years of age; about one-third of this number before they were five years of age. One thousand six hundred and forty-one of them drank before they entered the downward road, and only *one per cent.* abstained thereafter. The great majority of their parents drank. Nine hundred and sixty were reared as Protestants, and nine hundred and seventy-seven as Roman Catholics; only sixty-three were "non-professors," and one thousand nine hundred and nine continued to profess their religion. These facts show that they bartered virtue for bread as a commercial necessity, still continuing their professed adherence to Christianity, and undoubtedly hoping, at least in the earlier stages of their course, that they might return to ways of virtue when the pinch of necessity should be passed.

Bitter Results THE results of all this are endless evil. All labor, whether of men or women is cheapened by it. But this is the least evil. The systematic traffic in virtue destroys the better elements in the lives of all concerned. The harlot and the mistress seem to suffer most. To them the road is short, the end certain ruin. The men who act as capitalists in this business pay far more than their money. It costs them purity, manhood, nobility: everything good. Some of them, under the false dual standard of morality for the sexes, preserve the outward semblance of manhood. But they are spiritually corrupt and unfit to be husbands, fathers, or members of good society. They do not go unpunished, and their children, to the third and fourth generation, stagger under the curse and taint of their sinful deeds. Every fallen woman becomes the nucleus of an enlarging circle of evil. Keenly conscious of her own lost state, she is willing, if not eager, to drag others with her: girls, that she may have company; boys, that she may increase her wages and glut her vengeance on those who have compelled her to a pathway of coals and a bed of thorns. Nor is she alone in this. The capitalists are willing to pay the harlot of a few years large commissions for fresh victims who can offer charms which the procuress has lost. The gambling of Wall street and the petty tricks of ordinary trade are innocence when compared with such commercial transactions: transactions made possible, in many cases unavoidable, by the starvation prices which virtuous women receive for honest toil.

Remedies BY ALL possible means the intellectual culture of women and girls must be increased. You noted above that *only four* out of two thousand sought a livelihood through intellectual pursuits: one artist and three teachers. Industrial training must be associated with intellectual and social culture, so that greater efficiency and expertness may aid in compelling better remuneration. The crowded state of the market in which unskilled labor seeks bread does much to keep these evils alive. Wise and philanthropic men and women must devise means and influences that will remove girls from the temptations of great cities. To this end their prejudice against country homes and more wholesome forms of service must be removed. Next, if not first in importance, must come a moral sentiment and an increase of virtue among men, until they will cease to furnish the money which

lust demands for such unholy commerce. So long as men—in form but not in fact—continue to use their power to compel, their arts to deceive, and their bribes to entrap the young and helpless, so long must these pictures remain true. How long, O Lord! how long!! This editorial was incited this forenoon by an attractive show window, in which a popular department store is announcing, "Great bargains in white goods." Women must be content to wear less useless finery, and be less eager for "rare bargains." "Cheap white goods," "cheap embroidery," and the like, too often mean cheap virtue and crushed womanhood at the other end of the line. The chain of causes and effects touches all classes. But its links fester most where they are heated in the fires of man's unholy lust, and welded by the heartless hammers of manufacture and trade. Would God we might know that Hood's picture would never be repeated again:

"One more unfortunate, weary of breath,
Rashly importunate, gone to her death."

Who can wonder that so many of these stricken girls, orphaned girls, deceived and crushed, finally seek relief in the stifling waters, glad to lie, peacefully at last, in the ooze of the river's bed. What else remains for them when their hearts are compelled to say:

"There is no good; there is no God,
And Faith is a heartless cheat
Which bares the back for the Devil's rod,
And scatters thorns for the feet."

The editor of the RECORDER went to West Virginia Feb. 27, to attend the final farewell services of Rev. S. D. Davis, who died in Alfred, N. Y., Feb. 26, and was buried at Lost Creek, W. Va., on the evening of Feb. 28. Further obituary notice will appear later. The editor remained over the Sabbath, preaching at Salem, and returning home Sunday, March 3.

EDITORIAL NEWS NOTES.

The House of Representatives, at Washington, met on Sunday, February 24, at ten o'clock. Eulogies were pronounced on the late Senator Alger, of Michigan, on the late Henry C. Adams, member of the House of Representatives from Massachusetts, on the late John H. Ketcham, member of the House of Representatives from the state of New York, and on the late William H. Flack, member of the House of Representatives from the state of New York. The session lasted until four o'clock P. M.

Deep interest has been excited in railroad circles and throughout the country by an accident which occurred at Mineral Point, seven miles east of Johnstown, Pa., on the night after Sabbath, February 23. A train on the Pennsylvania road known as the "Eighteen-hour New York and Chicago Flyer" left the track at that point. Three steel Pullman cars were thrown down an embankment one hundred feet into the Conemaugh River. Fortunately the river is shallow, so that danger from drowning was not added to other horrors. There were fifty-four passengers on the train, and ten persons in the crew, not one of whom escaped injury. On the other hand, what seems miraculous, no one was killed, and only a few were seriously hurt. Various explanations have been given out as to the cause of the accident. The apparent cause was the spreading of rails, but it was a section of the railroad where experiments are being made with steel cross-ties. The train was running at sixty miles an hour, or more. This accident is so closely allied with the accident

on the New York Central railroad a few days before, in which a train drawn by an electric locomotive was wrecked and in which many lives were lost, that the question of fast trains has been forced to the front in a very practical way. The general trend of opinion is that railroads are yielding to public demands for rapid trains, that is not justified on the grounds of safety. These two accidents also raise serious questions concerning the use of steel cross-ties; and of electric motors for extra fast trains. The fact is that the craze for rapid traveling has reached a point where it is well illustrated by a striking cartoon that has appeared in various papers during the week. The cartoon represents Death, sitting at a gate, wearing a cap labelled, "Personally conducted tours," and pointing with bony fingers to the "Fastest boat," on one side of the gate, and to the "Fastest train," on the other side. Over the gateway, above the head of Death, is the word, "Eternity." The cartoon does not seem overdrawn in the light of recent disasters. Whether railroads and the insane public will learn wisdom through this increasing slaughter, remains to be seen.

The question of railroads has been brought to the front still more during the past week, through the examination of E. H. Harriman, "Railway King of America." Mr. Harriman has been before the Inter-state Commerce Commission for a number of days, giving testimony concerning the management of railroad interests by him. The extent of Mr. Harriman's influence and of his financial interests in railroads, and of his financial interests in railroads, and for the time being, at least, he is the head of railroad magnates. It is hoped that good may come to the public through these investigations, although one cause of the investigation is the struggle between Mr. Harriman and other railroad kings. The direct influence of this group of kings upon the stock markets of the country, and hence upon all business, in a greater or less degree, cannot be estimated, even when a catalogue of their "holdings" is before the reader. The transactions of these men deal with millions upon millions of money, so that a few millions, one way or the other, are of as little account as nickels in ordinary transactions. Something of good must come, for publicity is a great corrector of evils.

Ex-president Grover Cleveland spoke at a great gathering in the city of Chicago, before the Union League Club on Washington's Birthday. His address was notable for the candor with which he recognized "The Perils in Present-day Politics." The justness of his criticism and the appropriateness of his warnings are recognized by thoughtful men. Among other things he said:

"We have fallen upon a time when it behooves every thoughtful citizen whose political beliefs are based on reason, and who cares enough for his manliness and duty to save them from barter, to realize that the organization of the party of his choice needs watching, and that at times it is not amiss critically to observe its direction and tendency. This certainly ought to result in our country's gain; and it is only partisan impudence that condemns a member of a political party, who on proper occasion submits its conduct and the loyalty to principle of its leaders to a court of review over which his conscience, his reason, and his political understanding preside."

We have called attention in an editorial concerning "The Higher Estimate of Money" to the fact that during the present week statements which seem to be reliable have been given out indicating that John D. Rockefeller is by no

means as wealthy as he has been represented to be, and that "swollen fortunes" in the United States are much over-estimated. While these facts do not remove the dangers connected with certain features of the business world at the present time, they are valuable in point of accuracy and just judgment relative to men and tendencies.

On February 23, Edward F. Dunne was re-nominated by the Democrats of Chicago, for the office of Mayor, without opposition. His re-nomination is of general interest because of the relation he sustains to the saloons of Chicago. He was elected on that issue, and the following extracts from his speech of acceptance last week show that the saloon question will be a prominent feature in the campaign upon which Chicago has entered. Mr. Dunne said:

"I believe you have nominated me because I have kept my pledges," said the Mayor. "Before I was elected I was waited on by some estimable gentlemen, who asked me whether, if elected, I would close the saloons on Sundays. I told them I could see no other course to follow than had been the practice of the Mayors of Chicago for thirty-five years. I have been advised by competent authorities that the Sunday closing law is obsolete and dead. I am going to follow that advice until the Supreme Court declares differently."

President Roosevelt made a flying visit to New England, Boston, and other places last week to see his sons who are in school. Of course he made a speech at Harvard. It was marked by such utterances as President Roosevelt is likely to make when he addresses young men. These are representative words:

"Above all, you college men, remember that if your education, the pleasant lives you lead, make you too fastidious, too sensitive to take part in the rough hurlyburly of the actual work of the world, if you become so overcultivated, so overrefined that you cannot do hard work of practical politics, then you had better never have been educated at all. The weakling and the coward are out of place in a strong and free community. In a Republic like ours the governing class is composed of the strong men who take the trouble to do the work of government; and if you are too timid or fastidious or too careless to do your part in this work, then you forfeit your right to be considered one of the governing and you become one of the governed instead—one of the driven cattle of the political arena. I want you to feel that it is not merely your right to take part in politics, not merely your duty to the State, but that it is demanded by your own self-respect, unless you are content to acknowledge that you are unfit to govern yourself and have to submit to the rule of somebody else as a master—and this is what it means if you do not do your own part in government."

Some interest will be awakened in scientific and historic circles by a statement of Charles J. Koch, president of the Baltimore Public School Teachers' Association. The *Baltimore Sun* reports him as saying that petroleum is widely distributed throughout the world and that its discovery and use are by no means recent. He says that the ancient fire-worshippers were the first to employ it. The *Sun* quotes him as follows:

"Petroleum has been known to man since the earliest days. The Book of Genesis records that it was used as mortar in building the walls of Babylon. Herodotus mentions the pitch springs of Zante; the early Chinese records speak of it; many altars of the Fire-Worshippers were supplied by natural gas and a late member of these 'eternal flames' is reported to be burning still at the ruins of the old shrine Atesh-Ga, near Baku. In all of these cases the oil, gas, wax or pitch found its way to the surface, but the modern oil industry gets its supply from deep wells. The wells tap subterranean sands and caverns which give no surface evidence of their presence. Indeed, some of the most famous wells were bored for brine and not for oil."

Agriculturists have been surprised by the production of wheat in the extreme northwest during the last few years. Both the quality and quantity of this grain have surpassed all theories and all expectations. It is now reported that one J. S. Lawrence of Saskatchewan is entitled to the credit of having produced "No. 1 northern wheat" of a quality quite equal to anything that has appeared in the markets. Mr. Lawrence's farm is fifteen hundred miles north of the United States boundary, in a region which has hitherto been considered worthless for agricultural purposes. Mr. Lawrence resides three hundred miles or more from the nearest town, and he travels that distance with a dog team to secure his annual supplies. Probably most of those who are seeking homes on the prairies of Oklahoma will not hasten to exchange their homestead for wheat lands near Mr. Lawrence's farm.

Washington's birthday was enlivened at Amagansett, L. I., by a genuine whale hunt. Three whales were discovered offshore, two of which were captured. The one landed at Amagansett was seventy-one feet long and in perfect condition. The one landed at Wainscott was only about fifty feet long. The third whale escaped after being harpooned; the whalers were obliged to cut the line to save their boat from destruction. The tail of the Amagansett whale is fifteen and one-half feet wide. His ribs are more than fifteen feet long, and it is thought that he will supply eighty barrels of oil. The strips of whale-bone, which is now a very precious commodity, from his mouth are eight and one-half feet long. The mercury was low, but the old whalers were undaunted. The chase was too exciting and the game too valuable to be interfered with by such trifles as zero weather and rough seas.

A sad accident occurred near Westboro, Mass., February 24. Rev. Dr. Everett D. Burr, a prominent Baptist clergyman of Newton, Mass., was found dead upon the Boston and Albany division of the New York Central railroad. He left home at two o'clock on the 23d, without giving definite information as to his destination, although it is supposed that he started for New York in response to a telegram. At the present writing there are some mysteries connected with his death, the first explanation being that he fell from the train while passing from one car to another. On the other hand, this is said to have been impossible since the train was vestibuled. Dr. Burr was at one time a resident of Plainfield, N. J.

Rev. Dr. Lyman Abbott, a man to whom the public is accustomed to listen, made an address at New Rochelle, N. Y., February 24, before the People's Forum. He praised President Roosevelt for the "use of the big stick of his influence" in promoting wholesome legislation and in dealing with public affairs. He also made a plea for Government control of railroads and other great public utilities. He announced, what all will accept as true, that the absolute essential in business transactions is "public confidence." He said: "We want more trusts and corporations and means of investment, but we want them carried on honestly. We need to get rid of bosses and machines. The cure for the evils of Democracy is more Democracy."

February 27 it was reported that all bids for the construction of the Panama Canal by priv-

ate contractors had been rejected by the Government, and that the canal will be built by army engineers.

A fatal fire occurred at Montreal, Canada, February 26, in which Miss Maxwell, a teacher, and sixteen pupils in the Hockelaga School of the Protestant School Commission, lost their lives. The school building was of brick, two stories high, and without fire-escapes. The devotion of Miss Maxwell, even unto death, is the only bright feature in a picture which is otherwise so dark, in point of safety for the two hundred pupils who were accustomed to meet in the building.

The Financial Bill passed the Senate, February 26, by a vote of forty-three to fourteen. This makes it probable that the bill will soon become law. The purpose is to correct certain grave errors in present methods of issuing and controlling the money output by the Government.

The leather industry contributed 150 million dollars to the foreign commerce of the United States in the year 1906, against less than 55 millions a decade earlier. These figures, supplied by the Bureau of Statistics of the Department of Commerce and Labor, combine imports and exports of leather and its manufactures and imports and exports of hides and skins. In all of these, especially in imports of hides and skins and exports of leather and manufactures from that article, the growth of the decade has been extremely rapid. Hides and skins form the largest single item in the record of imports, and leather and manufactures thereof stand third in the list of manufactures exported.

THE BALANCE OF HAPPINESS.

A discerning writer has remarked that, while some people have many things to enjoy, and others very few, the balance of happiness is maintained by the fact that those who have the few things most often possess a greater power of enjoyment than those whose resources are many. Thus the matter of happiness in life is reduced to that familiar philosophical formula, "Six of one and a half a dozen of the other."

The cheering fact is, that happiness is by no means essentially conditioned upon outward circumstances. The sooner we realize this, the braver and brighter our lives will be. That beautiful law of Compensation is always revealing itself, to show that it is a God of Love who is guiding and governing this world of His. Something keeps rushing in to fill every vacuum of lack or loss. There is always something to "even things up."

Look then, unhappy heart, and see if you cannot find your blessed compensation, the thing that may make life as happy for you as it is for any one, if you only have the inward vision to see it. With what ease we, the discontented ones, might restore the world's balance of happiness, disturbed by our grumblings and envyings! Just to make the most and the best of the things we have, and the fewer of these there are, the deeper to draw upon our native power of enjoyment, our appreciation, our gratitude—that is the secret of happiness. Look on the bright side, delve to the roots of things, get everything out of life that is hidden in it. If we would all do this, surely the race of grumblers would die out, and the sunshine people would have everything their own way.—*Wellspring.*

RIGHT-AWAY RIGHTEOUSNESS.

After every shocking of public and private iniquity, by the press or by official investigators, we proceed to soothe our perturbed feelings with the anodyne of assurance that things are going to be better by and by. They must be, after such a lime-light publicity as the rogues have had. And then we sit down and wait for things to begin to mend, without an adequate sense of personal responsibility for the mending. We ridicule the Latin races for their easy way of putting off until tomorrow; but when it comes to the doing of our public and private righteousness right away, are we better than they?

Jacob Riis says that it took thirty years to get the tenement-house reforms of New York started, notwithstanding that babies were being sacrificed to horribly unsanitary conditions at a rate that made the feeding of the crocodiles of the Ganges with Indian babies a decent performance in comparison. Landlords were ready to be human by and by, when all the rest of the landlords became so.

We want to put off doing our righteousness until it becomes the popular thing. The man who is paying less taxes than he ought to, the merchant who has encroached on the sidewalk with his crates, the voter whose absorption in business has kept him from knowing and doing his civic duty—all these believe that America is going to be purified, but without their doing anything about it right away.

The impulse of righteousness that is not obeyed right away will be worth nothing tomorrow or next week. It is a fallacy to say, "Oh, the citizens of America are all right at the core; even if they are not voting right or doing business on the square, just now, they have the right impulses." Righteousness at the core will become righteousness at the pores. If an impulse for righteousness does not work out speedily, there has been a mistake in the diagnosis. A "whim impulse" has been mistaken for an impulse.

We do not insist upon lightning changes in public morals, but there is great need for every one to begin to practise right-away righteousness. One righteous "now" is worth a stack of by-and-bys. Don't even wait for the New Year. Cease making promises to yourself. Take hold of the right thing, and begin to do it now.—*C. E. World.*

DETERMINATION.

Haydn would steal out at night when the darkness would hide his rags and visit the second-hand book stalls and anxiously turn over the books to find a treatise on musical theory. When one was found, he would persuade the seller to lay it aside until he could earn money enough to pay for it. In some way he obtained an old worm-eaten harpsichord. On this he would practise, and, when opportunity offered, give a lesson. In this way he collected a library and taught himself. He often in winter had to remain in bed all day from lack of clothes sufficient to keep him warm, but they were days spent in study. At night he would play in the streets of Vienna and earn a kreutzer. Sometimes he would compose the music for the concerts he gave to the gathered crowd.

Many things go to make up the happiness of our life. This is its blessedness—to have faith in God, to be truly, deeply, practically religious.—*Rufus Ellis.*

SALEM COLLEGE.

Salem College is maintaining her good reputation and, we believe, making steady advancement under the excellent management of Pres. Clawson. The classes are well organized and enthusiastic in their work. The new catalogue is now in the hands of the printer.

That alone which retards the progress of the college and prevents its pushing forward as we would so much like to see it do, is the lack of funds. We ask for help on the new building and are refused because we have not more endowment; we ask for endowment and are refused because we have not more and better buildings. Perhaps we ought to have the courage to ask for both at once, but begging is an art in which we are not yet very proficient, and indeed would prefer to remain so were we less interested.

Salem College was founded and has been maintained for over eighteen years largely by small gifts. Her endowment at present is a little over four thousand dollars, the greatest possible yearly income from which would not exceed two hundred and fifty dollars. Her yearly expenses are usually over four thousand dollars, which is certainly a very small sum with which to run a college. Six regular salaried professors are paid out of this, as are also fuel bills, insurance bills for maintenance of buildings and grounds, and all other items of expense. It is impossible to reduce the expenses unless we retract, and to retract when all others are moving ahead is inconsistent with the spirit of Seventh-day Baptists, to say the least.

We believe all our schools and societies have received most, if not all, of their endowment from our own people. Salem College is among the youngest of these organizations. But certainly her youth should not prevent her being-endowed. Besides has she not lived long enough, and has she not sufficiently proven her usefulness to the world at large, and to the Seventh-day Baptists in particular, to in some measure merit increased endowment? We know of a few wills in Salem which will provide some endowment for Salem College. We hope there are many others of which we do not know; but we remember that Alfred University was not endowed by Alfred people entirely, nor was Milton College endowed by Milton people alone. The people of these college towns, along with some others, quite often pay out all they can spare of their income to keep down running expenses, and do not have much to leave as endowment. Give us fifty thousand dollars endowment and we will agree to keep abreast of the times for many years. Had he who gave to Alfred \$100,000.00 and to Milton \$70,000.00, lived a little longer, we have reasons to believe he would not have left Salem out of his will. Just why anyone should begrudge Salem College what the Trustees of the Memorial Fund have deemed wise to vote her from the income of the Discretionary Fund left to their care by this same man, we cannot understand. We hope that those who hold themselves personally responsible for the support of Salem College, at the same time feel a responsibility for the welfare of all our institutions. Certain it is that the people of West Virginia have nearly paid up a scholarship in each of our other schools, the sum total of which is equal to nearly one-half the present endowment of Salem College.

Another thing that concerns us now is how to secure the funds to meet the obligations of the present year. We have made a thorough canvass of this field and have found willing helpers beyond our expectation. Eight hundred and

THE SABBATH RECORDER.

ninety-one dollars, all told, has been subscribed on this year's expenses. It now appears that we must fall behind at least nine hundred dollars this year unless help should come from some unknown source. Salem College has done, and is doing, untold good for our own and other young people. We cannot think that it is God's will that this work should now cease.

If this article shall commend Salem College as worthy of help to any who can spare a part of their income now for current expenses, or a part of their estate some time for endowment, we shall feel it has accomplished its mission.

In closing we wish to express our appreciation of the very arduous and very successful labors of our former president, Dr. Gardiner, who carried largely the financial burdens of the college in addition to his other executive and teaching duties. The wonder is that his health did not give out sooner. We hope he may soon recuperate in his pleasant pastorate on the plains of the West.

M. H. VAN HORN, *Financial Agent.*

SALEM COLLEGE, SALEM, W. VA.

FEBRUARY 21, 1907.

THE EVERLASTING KINGDOM.

MRS. J. A. HOWARD.

I was glad to see a report in the RECORDER of the National Reform Association meeting at Beaver Falls, Pa., December 4, 1906. The beautiful words of truth you spoke in that meeting are much to the praise of God and His glory. The time is not far distant when the many evil tendencies that are now threatening our government will be overthrown, for John says, in Revelation 18:21, "A mighty angel took up a stone like a great mill stone and cast it into the sea saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Certainly Christ's kingdom is an invisible one in the individual heart. He is an invisible king, ruling by love. His is not a carnal sword, but the sword of the Spirit, the word of God. The Holy Spirit is promised, Ephesians 1:13, "And grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption." Ephesians 4:30, "Ye are not in the flesh but in the spirit if so be that the spirit of God dwell in you." Romans 8:9. What glorious promises are these to the faithful. "The kingdoms of this world are become the kingdoms of our Lord and His Christ, and He shall reign forever and ever." Revelation 11:15. Political church power is not the power of our Lord. He is waiting the time, whose right it is, and God will give it to him. The government will yet be on the shoulders of the Wonderful Counsellor, the Almighty God. Isaiah 9:6. The law of God abides forever.

MANCHESTER, N. C.

QUICK WORK.

These are the days when the test for nearly everything is the amount of time required to accomplish it, whether it is building a fortune or a skyscraper, a sonnet or a bonnet. Hence a recent trial made in Austria to decide in how short a space of time living trees could be converted into newspapers. Its result is truly the annihilation of time. At Eislethal, at 7:35 in the morning, three trees were sawn down; at 9:34 the wood, having been stripped of bark, cut up, and converted into pulp, became paper and passed from the factory to the press, whence the first printed and folded copy was issued at 10 o'clock. So that in 145 minutes the trees had become newspapers.

OLD BOSTON HOMES.

Much is to be said of the old homesteads of the country. Who will speak a word for our old city homes? They have suffered a deeper degradation than have the abandoned farms of the hill towns. These nature has, as it were, taken unto herself. Their mystical, weathered grays reflect in reserve the hues of the hills—blue shadowed and brooding. The compensation there is apparent. But what of the old city houses, historic and wide hearted, whose situation has changed from comfort to squalor? The old North End—what location could have been more typical of our Revolutionary fathers than that? Like old Copp's Hill, they dared the gales and looked out over hostile seas, haughtily staring down the British ships. Today it is a little Russia, a little Italy, a little of what you will, but nothing great, as it once was. Could we look into the inner life of its alleys there is no doubt at all but that we should find there heroism and daring, against greater odds than formerly. But the noise of the elevated dispels otherwise possible dreams.

The West End—what better sight for old literary Boston—not yet old beyond the memory of man—than Beacon Hill? The sunsets above the Charles, the shadow of the State House—these things are still here. Pinckney street, little Bohemia—is still respectable and cultured. So West Cedar street and others if you do not pursue them too far down the hill. The Diocesan House at the rise of land—the man at the foot of the hill, sleeping drunkenly in the gutter—a kind of distorted Jacob's ladder the north side of Beacon Hill thus becomes!

On the summit of Beacon Hill you may imagine the flight of time as arrested as you pass old doorways, old elms, poets' names on the door plates. Around the curve of Brimmer street, one parallel away from the more sordid aspects of a city, is an isolated retreat, shadowed by the ritualistic outlines of The Advent.

But go still further than any of these streets will take you—beyond the North Station to the west, where the old homes look piteously at you, every vestige of their former glory gone. New cheap fronts are here, short lived, second story bays adorned with evil laces, and more evil leers of frowzy occupants attract your notice, and render it all the more pitiful than mere decaying bareness would have been. The streets here seem to indulge in a sort of cynical self-mockery in their names of Poplar, Fruit and the like. Where are the vanished orchards? Were they once existent? If so, at what a rude awakening must their dryads have flown? Or, perhaps, they pined away in a slow fever at the growing unwholesomeness of the courts.

The last estate of these houses is far more tragic within than without. There is small doubt that in any of them, however grown poverty stricken, there is, especially in the Ghetto quarters, real home life. There is equally small doubt that in others what household gods may have been left by the original tenants, must suffer the utmost degradation of the hearth.

Passing such, as one frequently does, in the stages of demolition and decay, old stairways, old chimney hearths exposed ruthlessly, one fancies, that there may be fleeing forth old wraiths of the past—spirits distraught and delirious through the sins of man that they have been forced to witness. At such a thought one hopes fancifully that their freedom may be their peace.—*Isabella Howe Fiske in Boston Transcript.*

Children's Page

LOSING THE TRAIL.

"Just follow these blazed trees and you can't miss the camp," said the guide. "It won't take you long if you don't get to wandering around foolishly in the woods."

"Are there any other trees cut with an axe like these?" asks Howard French, shouldering his knapsack.

"Of course there are other trees with marks, but none like these on the camp road," said the guide. "There are little bypaths and places where trees have been marked to point out certain things, but you stick to this mark," and he pointed to a big clean cut on a good-sized tree. "You can't miss it."

"Where do the other trails lead to?" inquired James Nelson. "What would happen if we should take them?"

"They don't lead nowhere," said the old guide positively. "Some of them run into swamps and some just quit. You do as I tell you, and don't get to wandering around in the big woods."

The four boys started, but in less than a mile Howard was sure they should take one path while James was confident his friend was wrong. They argued about it for a short time, but at last all went the way Howard wanted to take, and the marks did seem perfect as they went along. A little further on, George Peters wandered away to pick up some cones, and soon declared he was on the right path and the others all wrong.

"You fellows can get lost if you want to," he called, "but I am going to try this path."

The other three young fellows tried to show him his mistake, but he went on his way, calling back fainter and fainter until his voice was lost in the distance.

"We'll just have to go on to camp and send out a party to rescue him," said Howard, fastening his handkerchief to a tree to mark the spot where he left them. "It seems a pity George thinks he knows it all, but he'll have to learn by experience."

"You're going the wrong way yourself, Howard," said James a few minutes later. "This is the right trail, isn't it Sheldon?"

"Of course," said Sheldon, comparing the marks on the trees. "Hurry along here, Howard, or we will have two strays to hunt up."

"Don't be foolish, boys," said Howard. "This is the road and you know it. Maybe the marks are not exactly like the ones we've been seeing, but who could get them just right?"

"I wonder if any of us will get to camp?" said Sheldon, as he trudged along with James. "The marks are just as clear as can be, and those fellows are too contrary to admit it. What's that noise? I wonder if there are any wild animals in the woods?"

"Hello! Hello!" The voice sounded far away but they recognized it as that of George. They shouted back and presently a forlorn figure, with hands, face, and clothes scratched by brambles and a general air of discouragement, joined them.

"I tell you I'm thankful to get back," said George, mopping his heated face. "I've been through brush and thistles and ponds and everything else since I left you. Where's Howard?"

"Off looking up another trail," said James.

THE SABBATH RECORDER.

"When you found you were wrong, why didn't you turn around and come right back?"

"I didn't like to own I was wrong," said George. "For a while I heard your voices and thought I could keep near enough not to get lost, but I wandered farther and farther away. I was a chump to mistake the marks, and I'll gladly own it for the sake of getting to camp and getting something to eat. I'm dead tired."

The three boys heard nothing of Howard, and when they got to camp a guide was sent out to find him. Just at dusk the two came in footsore and weary, and Howard was ready to confess his mistake. "I roamed around till I was utterly discouraged, and I thought I'd have to stay there all night," said the young man. "I wish I had stuck to the right road, but the other really looked the right one at first. I never would have found my way back, for I was hopelessly bewildered."

"It seems folks are possessed to lose the trail," remarked the guide, as they talked over the adventures of the day around the camp fire. "I've been bringing folks to camp before now, and some of them would straggle right off and think they were on the right road in spite of all I could do. It just seems they want to be lost in the woods."

"Well, if it is a common complaint, I feel better about my experience," said George. "After this I'll be sure of the trail before I venture away from camp."

"That's a good idea," said the guide thoughtfully. "It's a good idea to carry with you all through life as well as in camp. I've seen young folks brought up in good homes and started on the right trail by their parents, but first thing you know they'd be starting away on some other path. The marks look all right at first, but they lead into all the swamps and briers of sin fast enough. Once in a while a boy or girl will work back to the trail, but oftener somebody has to hunt them up and lead them back."

"Yes, and the worst of it is, some of them never want to be brought back," said the cook, poking up the fire till a shower of sparks rose into the darkness. "They'll argue that their way is right till the last. It seems strange that with the plain way laid down to get to heaven in the Bible, so many folks have their own little trails that they think will come out all right at Eternal Hope. I've had lots of people say it's all foolishness trying to follow Christ. They have their trails marked out along the line of paying debts and living good lives; and that's all right, but the trail stops short. It may not lead into the swamps, but it don't bring them into camp."

The young men sitting around the fire thought of the many temptations to leave the right trail, as they listened to these two old men who had had many years of experience with human nature, and their hearts were touched. They no longer saw the departure from the faith of their parents as evidence of progression and enlightened thought, but as a defection from the road worn smooth by the feet of Christians of all generations. "Old-fashioned" was the word they had applied to certain essential truths, but now they realized that the old-fashioned trail to camp was worth all the progressive short cuts that ended in disaster and utter loss.

"So you think it is easy to keep on the right trail, do you?" asked Howard, when both men were silent.

"I didn't say that," said the guide quickly.

"I said you can't miss it if you follow the plain marks, but it seems easy to look the other way or deny that the marks are plain. I'm glad our Savior made the way plain enough for all, and still more pleased that he goes out into the wilderness of sin to hunt up the foolish ones who have followed the wrong trails. Some of the lost ones won't come, but I am glad there are others who are willing to say they are on the wrong track, and thankfully let him lead them home to heaven, just as Howard wanted to get into camp today. Boys, don't lose the trail of life, whatever you do. Keep your eyes on the plain marks and you'll come out all right in the end."—*The Interior.*

THE READING AND STUDY COURSE IN BIBLE HISTORY.

NINETY-NINTH WEEK'S READING.

(Note these questions and answer them as you follow each day's reading. We suggest that you keep a permanent note book and answer them in writing at the close of the week's work.)

1. What servants of God are mentioned in these chapters?
2. Tell of God's promises to these servants and how he kept them.
3. What causes does the Psalmist give for praising God in these chapters?
Psalms (continued).
First-day. God's mighty power and providence. 104:1-35.
Second-day. An exhortation to praise God. 105:1-22.
Third-day. God's care of His people. 105:23-45.
Fourth-day. Israel's rebellions and God's mercy. 106:1-22.
Fifth-day. Israel's rebellions and God's mercy. 106:23-48.
Sixth-day. God's providence over men. 107:1-33.
Sabbath. God's providence; David prayeth for God's help; he complaineth of his enemies. 107:34-109:31.

PROGRAM SEMI-ANNUAL CONVENTION.

Held at Richburg, N. Y., March 22-24, 1907.

Theme. "The Evangelization Of The World."

FRIDAY.

- 2:30 P. M. President's Address. H. E. Davis.
7:30. Sermon "The Power of Christ in Evangelization," Rev. Geo. P. Kenyon.
Conference Meeting conducted by Wilburt Davis.

SABBATH DAY.

- 10:30. Sermon. Rev. S. H. Babcock.
Sabbath School conducted by Superintendent of Richburg Sunday School.
3:00. Address "Young Peoples' Problems and Rewards in Evangelization." Albert E. Webster.
Conference Meeting conducted by H. L. Cottrell.
7:30. Address "The Attitude of Seventh-day Baptists toward Interdenominational Organizations." President B. C. Davis. Followed by discussion.
Address "The Attitude of the Individual Toward Great Moral Reforms." Rev. L. C. Randolph. Followed by discussion.

SUNDAY.

- 10:00. Business Meeting.
10:30. Address "The Small Church as a Factor in Promoting Sabbath Truth." Rev. A. G. Crofoot.
Address "The Church as a Factor in the Educational Life of the Community." Dean A. E. Main.
2:30. Address "The Sabbath School as an Evangelizing Force." Rev. E. D. Van Horn.
Address "The Reflex Influence of Missionary Enterprise." J. W. Crofoot.
7:30. Address "The Meaning of This Convention to Us and Our Work." Rev. A. J. C. Bond.
A. E. WEBSTER, Sec.

"A sentence from Charles Kingsley," says a successful worker, "was posted for many years over my desk: 'Have thy tools ready. God will find thee work.'"

Woman's Work

ETHEL A. HAVEN, Leonardville, N. Y.

This is my Father's world.
Should my heart be ever sad
The Lord is King—let the heavens ring,
God reigns—let the earth be glad.
—*Malbie D. Babcock.*

THE ADVANCEMENT OF COLORED WOMEN.

There could be no better time than the present, when the race problem is so acute in the South, to read thoughtfully what Mrs. Booker T. Washington has to say concerning the advancement of the women of her race. The following words are from an address delivered by the wife of the man—Booker T. Washington—who has done and is doing so much for the best interests of his people, and who is himself one of the best illustrations of what education and opportunity do for the colored people:

"There are 2,600,000 adult women illiterates in this country," says a recent Southern writer. To be sure, this does not mean that all of these women—mothers of our boasted American civilization—are Americans of color, but it does signify that a very large majority of this number belong to what some people call the "child" race. As long as this state of things exists, there will be sore need of help in the form of time, strength, patience. I say patience, because I sometimes fear that many people who were at one time interested in the education of colored people have grown impatient. They do not regard the strides made by us as sufficiently rapid. They want to see us do in thirty or forty years what the rest of the people of our country have taken hundreds of years to do. They imagine that we ought to be more capable than other races, and why? Simply because they do not stop to think of what we have had, and still have, and will have, for years and years, to overcome.

My interest is in the race at large,—men, women and children,—for all must somehow pull up together; but I speak especially for that part of the race to which I belong,—the woman, the mother,—the one who more than any other is held accountable for the rearing, the honest development of the child, the citizen, the father; the mother of the coming generations, the mother living in these days when more is expected of us, and ought to be.

There are 8,840,789 colored Americans in our country, and 4,447,568 of this number are females. These women live in all parts of the country, all the way from Maine to Mississippi, on plantations, in the smaller towns, in our great cities. Many of these are intelligent, many more are ignorant. Some are well off in this world's goods, some are exceedingly destitute, even beyond your conception. Last spring I came upon a woman about fifty years of age. She seemed much older. She had been struggling with the care of a consumptive daughter, who had just died, leaving three small children for the grandmother to care for. This woman lived in a small, open, "mud daubed" cabin, with no windows at all. She had no furnishings except her two beds and a few things to cook with. The children were all too small to be of the least help. The woman had a cow which she sold for a coffin. She worked every day, when

she had the strength, for fifty cents. Out of this she paid her rent, a dollar a month, fed and clothed these children and herself and a deaf and dumb son. I met this woman the last of June. She said: "Mrs. Washington, I get along very well, but I wish I had a biscuit. I have not had one since Christmas." To my query: "What have you had yesterday and today?" she answered: "I have had some sweet potatoes." This story of hungering for a piece of flour bread went straight to me. But back to my sentence unfinished. Some of these women are good, just as pure and true as any woman can be, despite the fact that a woman could write in one of our reputable journals and declare that she cannot conceive of such a thing as a virtuous colored woman. But, alas! some of these women of my race are bad. They are only human.

We can make no proposition which will hold absolutely good, of these and many essentially different groups of colored American women. It is a task which I shall not undertake. A task to which Burke referred when he said no man can indict a whole race of people. We cannot find the average colored woman any more than we can find the average woman in other races. The most any student will be able to do will be to estimate the size of the various groups of colored women. This is not even sufficient. The influence, efficiency, significance of any one superior woman's life may be of far more value than that of a dozen drudges, and hence the statistical method could not do justice to this very human problem. Statistics negate individuality.

The census each year brings to us information that testifies to the gain in the life and activities of the colored population and of colored women especially. In the last census 1,095,774 colored youths attended our schools over the country; 586,767 were young women; 27,858 women as against 28,268 men were enrolled in school from two to three months; 160,231 women as against 136,028 men attended school from four to five months; and 227,546 women as against 187,173 men attended school six months and more. These figures only bring to our minds the already established truth that girls attend school more continuously than boys.

There are a hundred public high schools for colored young people. The census shows the enrollment of 3,659 girls against 2,974 boys in elementary grades; and in secondary grades 3,933 girls, 1,634 boys. In these schools, 154 girls were enrolled in the business course, 792 in the classical course, 1,098 girls in the scientific course. In the industrial training courses there were 709 girls and 550 boys; 501 girls graduated and 177 boys finished in 1900 and 1901 from the high school course proper. In the secondary and higher schools of the race there were 13,306 women and 9,578 boys in the elementary grades; 7,383 women and 6,164 men in the secondary grades; 740 women and 2,339 men in the collegiate course. In secondary and higher schools there were 17,138 colored students receiving the industrial training, of whom 11,012 were women.

These young people in black have not accomplished these results on "flokery beds of ease," the men and women of the older generations, the mothers and fathers of yesterday, have not been able to give them the home lessons necessary to the quickest development. They have, by the sweat of their own brows, aided by the great hearts of the North, helped themselves to get the education and the standing which they

now have in many communities of our country. Many of our young women have worked their way through the schools, working during the summer in cotton-fields with their parents; doing laundry work with their mothers; sewing for the neighborhood; doing domestic work for others, or teaching the ordinary country schools. More careful training at home would have done much to better fit these young people to meet the great questions confronting them in their life's service.

Our schools are increasing every year, and the number of trained colored women is steadily and surely growing larger, and just in proportion as the women who have had the advantages of time and money and heritage come up, so shall we also come up. We want our friends to trust us; to stand by us yet a little longer; to feel that we shall by our work for others of all races, in part, at least, repay them for their efforts for us.

There is next the question whether the young colored woman coming out from the school shall be able to maintain in her life the ideals she has conceived from her school and her teachers. She does this by building up in the communities where she lives a society of her own; by getting together small groups of women and girls and trying to bring these up to see the light as she has been led to see it. If one should take the time to go into the homes of these women, whether single or married, he would find broadening of the family circle, tasty furnishings, order, cleanliness, softer and nicer manners of the younger children, a more tender regard for parents, a stricter idea of social duties and obligations in the home. You may not weary of an illustration. Some years ago a young colored girl was living in a small Southern town. Her mother and five children lived in a house with a big room and a kitchen. This girl could not, would not, be satisfied. She finished the little town school course, was examined, taught a country school for two years, saved enough money to go off to school. By the aid of friends she was graduated. Her first thought was her home, her mother, her brothers and sisters. She began to teach in winter and dressmake in the spring and summer. She finally purchased a piece of land, and put upon it a good, substantial house of five rooms. A garden was made, a flower-yard was kept in order—in short, a home was created. Today the old mother still lives; she—the daughter—still works. The brothers and sisters are all men and women who have followed the example of this older sister. Who can doubt the influence of such a woman? And, right here, I wish our friends would take the time to see some of these homes. No one has the right to judge of a people by what he sees on the corners of streets or at railroad stations. We find the best of other races at home, in schools, in places of business, in churches—so with all races.

Many people make the claim that the young women do not use their education for others. They are not willing to come into a house and run the kitchen even after they have had the science which makes the work less a drudgery. They are not anxious to take charge of a nursery in a home even after they have learned the kindergarten lullabies which are the delight of the children. But can you not see that one reaches a far greater number of others by going into a district and having classes in cooking of twelve and fifteen throughout the day than she does by confining herself to one small kitchen? And is it not natural for her to long for this

bigger and broader field of usefulness? And so it is with the nursery, the laundry, and other professions.

By the intelligent manipulation of steam power today, the three days' journey of ten years ago between the North and the far South has been shortened to forty-eight hours. If, through the disadvantages of the past, we have made a start that is telling for the general advancement of our womankind, through the efforts of the workers today, we shall soon reach the goal. For the mothers of the race trained to meet the responsibilities of home and family ties; with the children forging the links that combine the education of heart, mind and hand; with thousands of the race maintaining comfortable homes of culture and refinement, we shall have faith in the possibilities of a people that have come up through hard trials.

The advancement of the women of the black race of America is assured. By the tremendous educative influences of the twentieth century, an epoch will soon be reached in the history of the black race of America that will be marked by the advancement of its women to the highest plane, and a consequent uplift of the masses of an outcast people.—*Home Mission Echoes.*

WOMAN'S BOARD.

Receipts For November.

Garwin, Iowa. Ethelyn Davis, Board Ex. Fund	\$ 2 00
Welton, Ia. Ladies' Benevolent Soc. Tract Soc.	
\$5.00, Home Missions \$5.00	10 00
Milton, Wis. Woman's Benevolent Soc. Missionary Soc. on debt \$10.00, Miss Burdick \$5.00	15 00
\$5.00	15 00
Independence, N. Y. A. G. Crofoot for Cal.	1 00
New Auburn, Minn. Ladies' Aid. Missionary Society on debt	5 00
Packwaukee, Wis. Mrs. Malissa Morgan. Tract Society \$2.00, calendar 15 cents	2 15
Cortland, N. Y. Mrs. Marie S. Williams. Miss Burdick's Photos \$1.25, calendar 12 cents	1 37
Milton, Wis. Sale of Calendars	1 33
Albion, Wis. Mrs. H. C. Van Horn for sale of calendars	5 10
Verona, N. Y. Mrs. A. L. Davis, for calendars	2 40
Potter Hill, R. I. Mary E. Collins, for calendars	10 00
Alfred, N. Y. Woman's Evangelical Soc. Tract Society \$7.00, Missionary Society \$7.00, A. A. Allen Scholarship \$10.00	24 00
Boulder Colo. Woman's Missionary Soc. for calendars	2 50
Alfred Station. Mrs. Daniel Whitford, for calendars	80
Dodge Center, Minn. Woman's Benevolent Soc. Whitford Memorial Hall	12 00
Total	\$94 65

Receipts In December.

Milton, Wis. Ladies' Benevolent Soc. Home Missions	5 00
Alfred Station, N. Y. Woman's Evangelical Soc. Tract Society \$1.95, Miss. Soc. \$1.95, Miss Burdick \$1.25	5 15
Salem, West Va. Ladies' Aid. Unappropriated	35 00
De Ruyter, N. Y. Ladies' Benevolent Society, Miss. debt	10 00
Akron, N. Y. S. A. B. Gillings, Sabbath Recorder \$2.00, Tract Soc. \$10.00, Pulpit \$3.00, Missionary debt \$5.00, Miss. Soc. \$10.00	30 00
Milton, Wis. Ladies' Benevolent Soc. Tract Soc. \$5.00, Sabbath Recorder \$2.00, Miss Burdick Salary \$5.00, Home Missions \$5.00	17 00
Fouke, Ark. Ladies' Aid Society. Unappropriated \$10.00, for calendars \$2.00	12 00
Genry, Ark. Ladies' Society. Unappropriated	12 00
Brookfield, N. Y. Woman's Missionary Aid Soc. Tract Soc. \$5.00, Miss Burdick \$20.00, Dr. Palmberg's House \$1.10	26 10
Milton Junction. Mrs. West, for calendars	50
Albion, Wis. Mrs. Van Horn for calendars	13 23

Milton, Wis. Mrs. Clark, for calendars	40
Nile, N. Y. Ladies' Aid Society, Tract Soc. \$4.50, Miss Burdick \$10.00, unappropriated \$1.00	15 50
Walworth, Wis. Ladies' Benevolent Soc. unappropriated	10 00
De Ruyter, N. Y. Ladies' Benevolent Soc. also unappropriated	10 00

Total \$ 201 88.

Receipts In January.

Glen, Wis. Elizabeth L. Crandall Miss. Soc.	2 00
Hammond, La. Ladies' Miss. Soc. unappropriated	10 00
Adams Center, N. Y. Ladies' Aid Soc. Tract Society \$12.50, Missionary Soc. 12.50	25 00
Plainfield, N. J. Mrs. Wardner, for calendars	6 50
Alfred, N. Y. Woman's Evangelical Soc. Tract Society \$2.00, Missionary debt \$5.00, Miss Burdick \$10.00, Fouke Work \$10.00, Board Ex. \$8.00, for calendars \$7.10	42 10
De Ruyter, N. Y. Mrs. W. W. Ames for calendars	1 00
Plainfield, N. J. Mrs. Randolph for calendars	2 70
Leonardville, N. Y. Woman's Benevolent Soc. Tract Soc. \$30.00, Missionary Soc. \$15.00, Miss Burdick \$15.00, Board Ex. \$5.00	65 00
Plainfield, N. J. Woman's Society for Christian Work, Miss Burdick \$20.00, Board Ex. fd. \$5.00	25 00
Alfred Station, N. Y. Woman's Evangelical Soc. Tract Soc. \$5.69, Missionary Society \$5.69, Miss Burdick \$1.00	12 38
Nortonville, Kan. Unappropriated	65 00
Little Genesee, N. Y. Woman's Board Aux. Miss Burdick \$6.00, Board Ex. \$3.00	9 00

Total \$ 265 68

Mrs. GEO. R. BOSS, Treasurer.

IMMIGRANTS OF THE RIGHT KIND.

Rev. William Liphardt, Colporteur of the American Tract Society in Western Kansas and Western Oklahoma, reports to the Society concerning investigations he has made of the great foreign settlements of Kansas and Oklahoma, where there are more recently introduced immigrants than farther east and north in Kansas. Some have just arrived, and others have been located on the lands recently opened in what was until lately the Indian Territory. A great part of these people are Germans and Russians using the German language. Mr. Liphardt says:

"The Russians are largely Mennonites in church relations, and are in many ways a very moral and church-going people, but unaccustomed to our American Christianity and manners. They are also very industrious, thrifty and anxious for high thinking and moral development; no people are more inclined to educate their children in the fear of the Lord and in the best ideas of citizenship. They are a peace-loving, honest and simple-living people and a worthy addition to our civilization. They are very favorable to religious literature in their native language.

"What a loss to Russia was the deportation of more than 250,000 of these people in response to a bigoted national church hierarchy! We may add, what a treasure to our American interests was their coming and settlement in our Western territories! If we needed an illustration of the text, 'Righteousness exalteth a nation,' the settlements of those strangers who have made the 'desert and solitary places blossom as a garden of God' would afford it. One family of every twenty with a son at college preparing for the ministry is the record of many localities where they have been longest settled and the strenuous demands of the pioneer have given place to the quiet and plenty of the successful farmer or business man.

"These people come to stay. Their desire to learn English and associate kindly with their American neighbors shows unconsciously that they are to be an important element in building up civic righteousness. The German settlers contaminated with indifference for religion and church attendance are happily attracted by the temperate and blameless life manifested by these simple, honest, religious and peaceful folks. Into these homes we are carrying the Gospel on the printed page, and have everywhere a most kindly reception, and they show an earnest craving for this literature."

DO BIRDS SYMPATHIZE?

Animals experience grief over the loss of their young, but not over the death of one of their number. Death itself seems to have no meaning to them. When a bird seems to mourn for its lost mate its act is probably the outcry of the breeding instinct which has been thwarted. Do the birds and mammals sympathize with one another? When one bird utters a cry of distress the birds of other species within hearing will hasten to the spot and join in the cry—at least in the breeding season. I have no proof that they will do it at other times. And I do not call this sympathy, but simply the alarm of the parental instinct, which at this season is very sensitive. The alarm cry of many birds will often put four footed animals on the lookout. The language of distress and alarm is a universal language which all creatures understand more or less. But I doubt if sympathy as we know it—the keen appreciation of the suffering or the misfortune of another, which implies power in a measure to put ourselves in that other's place—even in its rudimentary form, exists in the lower orders.—*John Burroughs.*

ARTESIAN WELLS.

Many persons suppose that the name artesian, as applied to a well, contains some allusion to the principle on which it operates, but that is a mistake. The name comes from Artois, in France, anciently called Artesium, where the first well of this kind was dug. A good illustration of how the well operates is furnished by the water-pipes in the upper stories of a house. The water will rise in these pipes to the level of the reservoir from which the water comes. In some localities there are pervious strata lying between impervious beds, and the water percolates through and becomes imprisoned. It lies on the lowest bed, and rises to some point in the highest bed, where a pervious stratum may bring it to the surface as a spring. If a shaft be sunk to the lowest point, the water of the whole basin will press upward for escape, and will rise to a level with the highest point of the imprisoning strata.

It may be your prayer is like a ship, which, when it goes on a very long voyage, does not come home laden so soon; but when it does come home it has a richer freight. Mere coasters will bring you coals or such ordinary things, but they that go far to Tarshish return with gold and ivory. Coasting prayers, such as we pray every day, bring us many necessities, but there are great prayers which, like the old Spanish galleons, cross the main ocean, and are longer out of sight, to come home deep laden with a golden freight.—*Spurgeon.*

Young People's Work

WHAT REMAINS.

PROF. A. W. KELLEY, ALFRED UNIVERSITY.

After the battle, the roll call. After threshing time, the grain is measured—and it may be well to do this sometimes in the realm of thought, and in the world of religious ideas and beliefs.

Of late years we have had such conflicts, and upheavals, and to some extent misgivings and fears—that it may be well to pause and ask what is left us, and how do we stand in the greatest of human thought. The present generation has witnessed such an overhauling and investigation of religious faith as has not been seen before. There have been other times of deep and widespread skepticism among certain classes of thinkers—but there never was a time when the questioning of religion—natural and revealed—was at once so deep, so fearless and public. The questioning has been singularly earnest and fair—even reverent. Of course in any age there will be some mere scoffers and destroyers. But for the most part alike, in the direct questioning of religious, and along correlated lines of the sciences, there has been an honest endeavor, a real searching after truth to discover what there really is in these great subjects. Sometimes it has seemed doubtful, whether by the time it was completed, there would be anything remaining. Now one point in the old beliefs has been pronounced untenable, now another. One after another of our accepted theories in natural and physical science has been overthrown. So much so, that the literature of many branches of science that was published a quarter of a century ago, is now practically worthless, beyond its mere historic value. Many old beliefs and theological postulates have shared the same fate, pronounced unscientific and unhistorical.

First religion as it was systematized in creeds, then religion as it appeared in the Bible, and at length religion altogether was questioned, and by some given up; and even among those who still held to religion, and desired to do so, there have been doubts they hardly cared to own. All this has produced a widespread anxiety on the part of many, and some have become indifferent to the whole matter. This latter group naturally includes a class of younger persons who have come to mental maturity during this unsettled condition—this period of unrest in religion and science. If we are able to read the thought of the times at all rightly, there has come a marked change in all this. Science, criticism, philosophical analysis have had their fiercest way, and have come to something like a halt. By this we do not mean that they have failed, or that their work is completed, but those inferences which seem to threaten religion have been done away, the extremes to which they seemed to lead have been frankly faced and have been discounted. *It is coming to be seen more and more that the deepest realities and the highest aspirations of mind all remain untouched.* All the higher faculties of mentality, the deep mystery of being, the desire to worship, constancy of faith—are just where they were. And if the researches of modern science can throw no new light upon them, it is honest and candid in saying that it throws no new darkness, hence we have nothing to fear on that score; so after the period of uncertainties we naturally take note of what remains of our former possessions. The

first thing that has emerged is man himself. This might seem a small consolation to those who have feared that both science and religion were slipping away from them into the realms of the unknown. It is told of a brawny Irishman that after his cottage and all his worldly goods were destroyed by fire—when met by a sympathizing friend who asked him if it were true that he had lost everything—Pat replied, "Sure and it is all a bad report; the whole tin of me family are live and hungry as iver."

In reality one's own self is quite an important factor for the reconstruction of faith, as well as for material fortune, for, from some of the theories advanced some time ago, we were not so sure that even man was going to remain. It was declared as in the line of science, and only a little short of actual proof, that man was derived directly from the form of physical energies, and it was inferred that he would also return to the original fire mists from whence he came; while the fact is that all that science or philosophy may discover about man's origin cannot affect the reality of what he is. The important thing is not what humanity has grown from, but what it has, and what it will grow into in the future. So account for man as you will, we must account for the whole man. Even if we reduce him to terms of matter, still the outcome is the same, for we have in that case to spiritualize our terms so as to include all that we have called conscience, mind and soul. It is true that many of our old theological ideas, formulae and creeds have had to go, but not only does man remain with his restless aspiration for the truth, but that truth which brings freedom, and a just appreciation of thought; which leads him to worship the great Creator.

God and his word remain. Many of the old ideas of God may have to go—and we think they have gone—but we do not hesitate to affirm that all that ever was essential and best in the thought of God still remains, and upon a firmer foundation today than ever before.

Today the concurrent testimony of all the great natural and physical scientists is that which we call evolution is, in and of itself evolutionary, and it has but little to do with origins beyond meagre historical data. And even these data furnish the evidence of the higher nature and spirituality of man, as well as the supremacy of that underlying law of beneficent order in the universe of mind and matter. The present question at issue in the field of evolution is of far greater significance. The cry has changed. It is not longer "Whence" but "Whither." That is the cry that fills the hearts of men and women with an intense longing to be and to do better than those who have preceded them. That our tomorrow may be made larger and brighter than yesterday.

There never was a time when young people were more awake—not only to their own needs, but to the needs of those below and around them. The desire is not only to get up, but to lift up. While we may have had to leave former ideals, they have been replaced by truer ones—and God's spirit is ever the same—and it comes to us as surely as it came to our fathers, and as it will come to those who live after us. And the call is ever the same—"To Present Work." The evolving out of narrow self life into larger Christ life—out of the gloom of yesterday into the brighter tomorrow.

We have wills in order to be able to say "yes" to good, "no" to evil.

WINTER VISITORS.

MARY A. STILLMAN.

This is the coldest day of winter. Last night the thermometer registered seventeen degrees below zero, and today, though the sun is bright the air is keen and cold. Beside the front walk is a miniature mountain of snow which just now is well covered with bread crumbs and bits of meat—an invitation to feathered visitors. I seat myself beside the window where I can make observations as I write.

First, as I expected, comes the blue jay. He helps himself to the largest pieces, and throws his head well back as he swallows them. If he finds a crumb too large for swallowing whole he carries it to the limb of the nearest apple tree and holds it with one foot while he picks it to pieces. Then he and two of his crested friends hurry back and gobble up all the meat before any of the smaller birds have had a chance to get it.

Next to arrive are the dear little snowbirds or juncos, in slate colored coats securely buttoned across their chests, but showing their white vests below. They are sociable and fearless little fellows who do not fly away when I step up to the window. They pick around daintily with their flesh-colored beaks among the smaller crumbs, and when they fly they distinctly show white feathers at each side of the tail.

Well, English sparrows, where have you been so long? I looked for you earlier in the day. Don't be too greedy, now, for that breakfast is not all intended for you. Fly up to the pear tree now, and give your cousins, the tree sparrows, a chance.

There comes a tree sparrow now. No wonder he is sometimes called "winter chippy," he looks so much like the chipping sparrows. He is a little larger than they are, but has the same chestnut colored head and the same pleasant ways. His unstreaked gray breast has one decided dark spot in the middle of it. His little bill and slender legs and feet are black. He has two decided wing bars. I wish he would favor us with one of his songs!

Now the English sparrows are back again, and, can I believe my eyes? a song sparrow with them! Yes, that streaked breast with large spot in the middle is unmistakable. How fluffy his feathers look this cold morning, not trim and sleek like the tree sparrows. Song sparrows, dear, I thought you were the harbinger of spring. What do you mean by appearing on this coldest of winter days? I don't believe you have been south at all. Has this bitter weather driven you out of your retreat in the woods to our breakfast table? Well, help yourself, and when the days grow warmer we shall expect you to tell us when to put our "kettle-ttle on."

Pretty dry picking, isn't it, birdies? Wouldn't you like a sip of water if you could find some not frozen? So I fill a shallow basin with hot water—that it may not too soon have a coating of ice—and set it out upon the walk. The birds are evidently disturbed by the steam, for as long as that rises they do not come back to the feast. When the water has cooled the birds come back in full force to the dry crumbs but they pay no attention to the basin. Perhaps they think, with the Eskimos, that water is neither to be tasted nor bathed in during such freezing weather. Last week, during the thaw, I saw sparrows both drinking and bathing in a puddle formed by drops from the eaves.

Hark! what is that noise? "Yank! yank! yank!" Oho, the nuthatch is on our cherry tree.

Crumbs have no attraction for him, but he runs around the trunk, head downward, while he searches for grubs in the crevices of the bark. He is not a woodpecker, though people sometimes call him so. Here comes downy woodpecker to our piece of suet now, so we can compare the two birds. Woodpecker is black and white, with a touch of red on his crown, and he always stands right side up. Nuthatch is a little smaller, and his back is bluish gray. His crown is black, the under part white, and the wings marked with the same colors. He seems to prefer standing upside down to any other position.

Oh dear! there comes our neighbor's yellow cat! There is no chance for bird friends while she is around, so I may as well go about my work.

RHODE ISLAND CROWS.

On the west side of Prudence Island, a mile or two below the neck which separates the 800-acre Garland estate from the farms of the old settlers, is a dense growth of gnarled, ungraceful trees, surrounded by an impenetrable barricade of bull briers. Several acres of worthless land are covered by these trees, and in them each winter, says the Providence Journal, crows to the number of tens of thousands make their winter home.

To the ornithologist this is one of the most interesting spots along the Atlantic coast. There are two or three other places of the same kind along the Atlantic coast, the largest being in the pine forests of New Jersey.

If you have lived in northern New England, you have witnessed an annual autumn phenomenon which always furnishes the country weekly with a paragraph. This is the migration of the crow.

It begins at daybreak on a November day. Down from the north comes a vast flock of crows, flying tirelessly and straight as if to a certain goal. In a windless day they are so far above the earth that whatever directions their leaders may be giving are not audible to people below. All day long this flight continues; nobody has ever taken the trouble to estimate the number of this sable army corps, but it is a fair guess that between dawn and dark more than 100,000 of the sable birds have winged their way out of the mountain country.

These flights follow, as far as possible, the water courses and valleys, for the reason, no doubt, that thus they are sheltered by the hills from the diverting winds of greater altitudes. On the second day a few straggling bunches of crows are seen headed in the direction taken by the main body; on the third day the countryside is swept clear of the birds, whose noisy cries have rung from hill to hill during the warm months.

To the farmer it is mysterious, almost uncanny, this sudden disappearance of their sociable enemies, whose coming on the first spring day of March gave the signal for beginning sugaring in the maple orchards. Now only the maimed and disabled of the crows are left. They hide in the remotest corners of the swamps, awaiting patiently the pitiless winter storms which will end their lives.

We ought to consider it a duty to read some little bit of good literature every day of our lives. We will find it a pleasant duty, and if we don't do it we are robbing ourselves of many good things that belong to us.—*Nathaniel Butler.*

IS THE SABBATH A GLOOMY DAY?

Some are under the impression that Sabbath keeping is dull and gloomy, and not in keeping with the Christian life; that it is a Jewish Institution, and as such has passed away. It is not a Jewish Institution: but for the moment, grant that it is. Was not Christ a Jew? Were not the Apostles Jews? Was not the whole Bible, which we hold as our rule of faith, written by Jews? Therefore all our salvation, Christianity, apostolic teaching, moral living, etc., have come down to us through the Jews. Why should we despise Sabbath keeping as Jewish and not all the rest of Christianity? The above is only an imaginary argument against the Sabbath as an examination of the following Scriptures will prove:

1. The Sabbath is like any other day, it is just what you make it. God intended it to be a delight to His people, Holy to the Lord, and an honorable institution. Isa. 58:13.

2. It is not gloomy, for God rested on it, and called it His holy rest, blessed it and sanctified it. Gen. 2:2-3.

3. It cannot be gloomy. It was made for man's benefit. Mark 2:27.

4. It is not gloomy, because it is a weekly reminder that we are the noblest work of God's creative power. Exod. 20:8-11.

5. It is not gloomy, because it is God's appointed day of rest and refreshing. Exod. 31:17.

6. It is not gloomy, but it is Holiness unto the Lord. Exod. 31:15. (margin).

7. It is not gloomy, but the man who keepeth it is blessed. Isa. 56:1-7.

8. It is not gloomy, but a day of delight, joy and gladness. Isa. 58:13-14.

9. It is not gloomy, but a sign of the separation of God's people from the world unto God. Exod. 31:13; Ezek. 20:12-20.

10. It is not gloomy, for David loved it exceedingly. Ps. 119:97-167.

11. It is not a gloomy burden, for John the Apostle said, "It is not grievous." I John 5:3.

12. It is neither gloomy nor a burden, for the Apostle Paul delighted in it. Rom. 7:22.

13. The Sabbath is not gloomy, for Christ, our King, is Lord of it. Mark 2:28.

14. The man who keeps it is neither gloomy, burdened, nor a slave, for David said, "I will keep Thy law continually, and walk at liberty." Ps. 119:44-45.

15. The Sabbath has not passed away, but he who keeps the Sabbath will keep the rest of God's law. Exod. 16:4-5.

16. It is the test of the ages. Gen. 8:10-12; Exod. 16:4-5, etc.; Jer. 17:21-27; Isa. 56 and 58:13-14; Matt. 24:20; Heb. 4:1-12; Rev. 14:1-7, 12.

17. The Sabbath has not passed away, for Christ made it honorable. Isa. 42:21.

18. It has not passed away for Christ came to save his people from the transgression of it. Matt. 1:21; Acts 5:31; 13:38.

19. The transgression of the Sabbath law is sin. I John 3:4.

20. It is not sacrifice, but loving obedience, which God, as our Father, calls for. I Sam. 15:22; Matt. 15:1-13.

21. The home where the Sabbath is kept is no more gloomy or burdened than the home where loving obedience reigns. Deut. 11; Ps. 119:165; Mark 12:30-33; Prov. 3:1-5.

22. God has not changed His word, for He says, "I am the Lord, I change not." Mal. 3:6.

23. He cannot change, for James says,

"With whom is no variableness, neither shadow cast by turning." Jas. 1:17. (revised ver.).

24. The Sabbath has not passed away, for Christ said, "Till Heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law." Matt. 5:18.

25. The Sabbath has not passed away, neither is it slavery nor a burden nor gloomy, for Inspiration replies, "Blessed are they that do His commandments, that they may have the right to the tree of life, and may enter in through the gates into the City." Rev. 22:14. J. A. DAVIDSON.

DRINK AND INSANITY.

Temperance statistics have often been ridiculed, but it is quite easy to get as accurate statistics on some of the bad effects of the liquor traffic as upon any other subject. Nobody will dispute figures prepared by Dr. Daniel Clarke, late superintendent of the lunatic asylum in Toronto. Dr. Clarke testified before the commission that out of 6,000 cases of insanity he had examined, nine and one-half per cent were produced by drink. In round numbers, one lunatic in every ten, was made a lunatic by liquor. That means that there are seventy human beings in the Toronto Asylum who lost their reason by drink, and a proportionate number in the Kingston, Hamilton and London Asylums. But that is not all. As Dr. Clarke testified, insanity is often produced by combined causes. The drink habit may combine with domestic trouble, business trouble, worry, overwork, or any other of the exciting causes that make lunatics. It is the sole or main cause of insanity in one case out of every ten, and a contributing cause in many others. There, then, we have one awful fact made clear, and that, too, by one of the most distinguished specialists on the continent. The next time you pass the Toronto Asylum, just remember that one in every ten of the creatures behind those walls, bereft of God's highest gift, was put there by drink.—*Canadian White Ribbon Tidings.*

ALCOHOL FROM CORNCOB.

The department of agriculture is developing a new industry in the production of alcohol from corncobs, which, the department says, promises to be of much commercial value. Investigations are being made at Hoopeston, Ill., and have proved that the large quantities of corncobs which every year go to waste, can be made to produce alcohol in sufficient quantities to justify the erection of a distilling plant in connection with a corn cannery. So far, the department has succeeded by simple methods of fermentation in getting a yield of eleven gallons of alcohol from a ton of green cobs, and, by similar methods, in getting six gallons of alcohol from a ton of green cornstalks. A department official says that these tests show that there are 240 pounds of fermentable substance in a ton of green field cornstalk which will yield about half of their weight in absolute alcohol. In round numbers, a ton of stalks will produce 100 pounds of alcohol or 200 pounds of proof spirits. As a gallon of alcohol weighs nearly seven pounds, there should be fifteen gallons of alcohol in a ton of stalks. The addition of the corn on the cob adds further to the possibilities of alcohol obtainable from a ton of cobs, and will have its influence in bringing the quantity to a greater figure.

THE TOWER OF BABEL.

EDGAR JAMES BANKS, PH. D.,
Field Director of Babylonian Exploration for
the University of Chicago.

"And they said: Come, let us build us a city, and a tower whose top may reach unto heaven."—Gen. 11:4.

During the early days of the world the people of Shinar spoke thus to each other, and at once they made bricks, and began to build a tower whose summit should reach the heaven. According to the biblical narrative, it was then that bricks were first moulded and burned. What was the shape of those primitive bricks, the first bricks ever made by man? To manufacture the first brick required truly inventive genius; the beautiful, smooth brick from the modern kiln, simple as it may seem, is the result of thousands of years of experience. Picture to yourself early man regarding with astonishment the hard, burned clay beneath the ashes of the camp-fire of the previous night, and you will see the discoverer of the most common and universal building-material in the world. That man invented the burned brick when he used a chunk of the hard clay beneath his former camp-fire in the place of stones which are lacking in the alluvial soil of Shinar.

The first bricks were extremely crude; thousands of them were found in the ruins of Bismya, where they had been built into a wall of a Babylonian tower less ambitious than the Tower of Babel. Chunks of soft clay were roughly shaped in the hands, and placed upon the ground to dry. The bottom of the brick, where it rested upon the ground, was therefore flat; the upper surface was rounded. In general, the brick resembled a small loaf of bread, and upon its upper surface the finger marks of the maker still appear. After the bricks were baked they were not laid flat, as bricks are now, but sat vertically upon edge, each leaning against another, or, as the archaeologist would say, they were laid "herring-bone-wise."

Such were the bricks of primitive man, and such bricks did the people of the plain of Shinar shape from the soil. Of mortar they knew nothing, although lime in vast quantities is found along the edge of the adjoining plateau; therefore from the hot springs of Hit, to the north beyond the country which now abounds in limekilns, they brought the black bitumen, and it was their mortar. Thus with their rounded bricks laid edgewise and cemented with bitumen, they constructed their tower.

Where is the most ancient of all towers? The archaeologist, while exploring the plains of Babylonia, is gradually uncovering the long-buried cities, and is coming to understand even the details of the life of the ancients. When even the bronze needles with which primitive woman stitched together leaves to clothe her children are coming to light, the ruins of a mighty structure like the Tower of Babel could not long remain hidden. Babylonia abounds in the ruins of ancient towers, and the difficulty which the archaeologist has had is to decide which was the first great tower in the plain of Shinar.

Within sight of Bagdad, about seven miles to the northwest of the city, rises Akkerkuf, a huge mound which early scholars called the ruins of the Tower of Babel. From its summit projects a mass of masonry of large, square, unbaked bricks laid in mud. These raw bricks were the interior of the tower; the hard-burned bricks incasing them have fallen away. It is no longer believed that Akkerkuf represents the Tower of Babel, for its inscribed bricks teach us that it is

THE SABBATH RECORDER.

merely the tower of a temple which was erected during the second millennium before our era, long after the first great tower was in ruins.

As the explorer, venturing further from Bagdad, penetrated the desert, he found to the west of the Euphrates the ruins of a tower so immense that in comparison Akkerkuf was dwarfed. It stood near the city of Babylon, in one of its suburbs, where we should expect to find it. Its size, its location, and especially the contents of the inscriptions which the ruins yielded, have convinced modern scholars that here and nowhere else stood the tower which is connected with the biblical story of the Tower of Babel.

The modern name of the ruin is Birs; European and American scholars have insisted upon calling it Birs Nimrud, but no Arab of the vicinity recognizes it by that name. It is simply Birs, a corruption of Borsippa, the ancient name of the suburb of Babylon in which it stood. The city of Borsippa is now represented by two mounds; one, comparatively low and with a level surface, is known as Ibrāhīm Khalil, for upon the summit is a shrine in which the ignorant desert Arabs believe Abraham is buried. Beneath the tomb lies the palace of Borsippa, where Nabonidus, the last king of Babylon, sought refuge from Cyrus when his kingdom was taken from him.

Birs, the other mound, is a mountain-like pyramid, 153 feet in height. Its sides are steep, and its summit is surmounted with massive masonry projecting from the fallen debris. The climb among the trenches of the earlier excavators and over the fallen bricks is fatiguing; but, when once the summit is reached, the view repays the effort. In every direction, excepting along the west, where the edge of the great Arabian plateau is visible, the perfectly level, alluvial plain stretches away to the distant horizon; and across it the silvery stream of the Euphrates winds like a huge serpent among the date-palms which here and there line the shores. To the north-east, beyond the river, are the mounds of Babylon, which though lofty, lose their impressiveness when viewed from the summit of Birs. To the east, nestling among the palms, are the flat roofs of the city of Hillah; and further beyond in the desert the ruins of Kutha, the city from which the Samaritans came, appear on the horizon. To the south, the dome of the tomb of the prophet Ezekiel rises among the palms of the little village of Kiffil; and, beyond, the great marshes formed by the run-a-way Euphrates stretch to the south as far as the eye can reach.

The massive wall of masonry on the summit of Birs, now insurmountable, has been split in two by the lightning, that heavenly fire which in the early days ended the work of the ancient builders. It is a remarkable fact that during each passing thunder-shower the lightning hurls bolt after bolt at the masonry, for it towers high above all of the surrounding objects; about its base and along the sloping sides of the mound are great chunks of fused bricks which have been hurled from above.

The bricks of which the summit is built are thirteen inches square, and three inches thick; and the lower face of each is inscribed with the usual legend of king Nebuchadnezzar. The inscription reads as follows:

"Nebuchadnezzar, the king of Babylon,
The restorer of the temples Esagil and Ezida,
The first-born son of Nabopolassar,
King of Babylon."

Although the bricks bear the name of Nebuchadnezzar, he is by no means the author of

the tower. A few decades ago, Sir Henry Rawlinson, who was excavating at the base of Birs, removed from a niche in its corner a cylindrical tablet of baked clay covered with an inscription in the wedge-shaped Babylonian language. The cylinder had been placed there by Nebuchadnezzar, as objects are now placed in the corner stones of modern buildings. An extract from this long inscription, describing the reconstruction of the tower, says:

"The tower of Borsippa, which a former king erected, and completed to the height of forty-two cubits, whose summit he did not finish, fell to ruins in ancient times. There was no proper care of the gutters for its water. Rain and storm had washed away its brick, and the tiles of its roof were broken. The great god Marduk urged me to restore it. I did not alter its site, nor change its foundation walls. At a favorable time I renewed its brickwork and its roofing tiles, and I wrote my name on the cornices of the edifices. I built it anew as it had been ages before; I erected its pinnacle as it was in remote days."

It is this inscription, coming from Nebuchadnezzar himself, which has led scholars to regard Birs as the ruin of the Tower of Babel. Even in Nebuchadnezzar's time the tower was a ruin so ancient that the name of its builder had long been forgotten; it had stood there so many long centuries that its origin was unknown. The tower, so Nebuchadnezzar says, was never completed, and according to the biblical narrative the tower of Babel was left unfinished. Should excavations be made into the interior of the base of the tower, undoubtedly there would be found the small, loaf-shaped bricks of the early builders, the first bricks ever made by man.

Herodotus, the ancient Greek traveler and historian, has left a description of the tower as it was in his day. It then consisted of seven stages, each of which was like a huge square box placed upon a larger one beneath it. Stairways upon the outer sides of the stages led from the ground to its lofty summit, where, almost among the clouds, was a small shrine in which reposed the statue of the god of the city. Each stage of the tower was of a different color, corresponding to the planets to which they were dedicated; one was stained black with bitumen; a second was white, overlaid with silver; a third was yellow, overlaid with gold; and a fourth was of blue glazed bricks.

Excavations by Sir Henry Rawlinson partly confirmed the description of Herodotus. He discovered the various stages, and measured them; only the seventh is missing. In the ruins about the base he found myriads of brick fragments glazed with different colors. When Herodotus saw the tower, it was connected with the temple of the god Bel; for every Babylonian temple possessed a tower, as now most churches are provided with steeples. About the base of the tower Rawlinson discovered the chambers of the temple, and in them found many clay tablets. It remains for some future excavator to dig beneath the construction of Nebuchadnezzar, and to penetrate far into the base of the great structure; and he who is fortunate enough to do so will come upon treasures of a remote age. There he will see the tower which in Nebuchadnezzar's day was so ancient that its origin was lost in the darkness of antiquity; there, too, he will find the records, if records then existed, of those early people who would build a tower to reach heaven to perpetuate their name.

The prophet Isaiah, while describing the downfall of Babylon, prophesied that the city's palaces

and temples should never be inhabited, that the wild animals of the desert should haunt the ruins, and that owls should dwell among them. Especially at Birs, this suburb of Babylon, how accurately the prophecy has been fulfilled! The great tower is now far in the desert, several miles from the nearest village; its vicinity is shunned even by the desert Arabs. When with my Arab guides I first climbed its lofty sides to the summit, expecting at that great height to breathe the purest of desert air, a stench came from the brickwork so offensive that it was nearly impossible to remain except upon the windward side. The spaces in the brickwork left for air-holes had become the dens of the wild animals of the desert. The stench came from those holes, and everywhere about were scattered the bones of the animals' prey.

High up in the masonry above, in the cleft of the tower where the sun never penetrates, was perched an owl. As the Arabs attempted in vain to dislodge the bird by hurling fragments of bricks into the cleft, the words of the old Hebrew prophet seemed to take on new life. "Owls shall dwell there;" and the owl, high above, where no man could approach, and where only the stray explorer would care to venture, was left to dwell in its secure solitude, as the only occupant of the sacred shrine of the Babylonian god, on the summit of the tower of Babel.

THE CHILDREN'S FESTIVAL.

The religion which the wonderful Galilean Teacher brought into the world has given a glory and a significance to childhood it had never known before, and which is not known today except where the religion he taught prevails. It is only in the lands that are known as Christian that the sacredness of childhood is recognized and protected by every law and every safeguard that society and government can throw around it. Only in the lands where the name of the Nazarene is held in reverence are the orphans, the waifs, the foundlings, the homeless, neglected and suffering children, taken in, sheltered, taught and provided for with tender, thoughtful and generous care. Under the banner of no other faith are there found such homes as the homes of Christendom; no homes where little feet are so tenderly guided, where the innocence and purity of childhood are so carefully fostered and jealously guarded; no homes where so much is sacrificed and nothing thought too dear that can bring joy, peace and large opportunity and privilege to the children.

Strange, indeed, would it be if Christmas were not the day most loved by children, the anniversary of the birth of Him who is the best friend that childhood can ever know; who loved the children, blessed them, gave his life for them, and to whose spirit and teachings they owe the rarest, choicest blessings that are theirs today.—*Leslie's Weekly*.

If there is a place for you, then assuredly if you wait on the Lord you will find it, and having found it you will know what the Lord hath need of. The porters in the temple were as numerous as the singers, and the watching of the gates was as needful as the service of song. Those who stand by night in the house of the Lord are as much in service as the players on musical instruments in the morning. To know the Lord's will and to do it is service.—*John Shipton*.

THE SABBATH RECORDER.

DEATHS

ALLEN.—At his home near Louisville, Ky., suddenly, January 11, 1907, Joseph Maxson Allen, in the 75th year of his age.

Mr. Allen was the son of Joseph and Phoebe Maxson Allen, and was born in the town of Wirt, N. Y. He graduated from Alfred Academy in 1856, and adopted the profession of teaching. His first work was in Covington, Ky. During the civil war he was Principal of Schools in Cincinnati, and in 1870 he was appointed to a principalship in Louisville, Ky., and continued his connection with the educational interests of that city until the day of his death—a period of more than thirty-six years. During a portion of this time he has had under his charge at one time over one thousand pupils and more than twenty teachers. Readers of the Recorder will recognize in Mr. Allen an older brother of Mrs. O. U. Whitford and relative of the Maxson family of Little Genesee, N. Y., and of the Randolphs in Nortonville, Kans. He leaves a widow who shared the enthusiasm of his noble work, and a host of men and women, who came under his instructions and influence, to mourn his sudden going from them.

L. A. P.

RICHARDSON.—Susan B., daughter of Henry R. and Phoebe D. West, was born at Cartlown, near Shiloh, N. J., August 5, 1854, and died in Bridgeton, N. J., February 15, 1907.

When but a little child, she went with her parents to Trenton, Minn., where she remained until 14 years of age, when they returned to New Jersey. She was married to J. W. Richardson July 28, 1874. While at Trenton, Minn., she united with the Seventh-day Baptist Church of that place. Upon her return to New Jersey she transferred her membership to the Shiloh Seventh-day Baptist Church with which she remained a true and loyal member until death. She was a good and noble woman, loved by all who knew her. Funeral services were conducted from her husband's residence by her pastor, assisted by Rev. William H. Bawden, pastor of the First Baptist Church of Bridgeton.

D. B. C.

The *Evening News*, Bridgeton, N. J., published an account of Mrs. Richardson's funeral, from which we clip the following paragraph. The editor of the Recorder officiated at the marriage of Mr. and Mrs. Richardson in 1874.

Ed. RECORDER.

"The service was in charge of Rev. D. Burdette Coon, pastor of the Baptist Church at Shiloh, where the deceased was a member. Prayer was offered by Rev. William H. Bawden, pastor of the First Baptist Church, this city. In his sermon Rev. Mr. Coon spoke appreciatively of the life and work of Mrs. Richardson and of her beautiful personal character. He referred to the letter which she sent to be read in response to her name at the last annual roll call of the church and gave from it quotations showing the depth and richness of her spiritual life and religious experience and convictions."

S. R. W.

MAXSON. Mrs. Louisa Caroline Maxson was born in West Edmeston, N. Y., July 29, 1830, and died in South Brookfield, N. Y., Nov. 20, 1906.

She was the daughter of Gilbert and Wealthy Felton; was married, Nov. 12, 1851, to Daniel S. Maxson and their life together was one of unusual happiness. Her sweet, gentle character endeared her to all and it can be truly said that those who knew her best loved her most. In early life she was converted and baptized, joining the Seventh-day Baptist church of West Edmeston, and as long as her health permitted was a regular attendant.

A. C. D. JR.

LANGWORTHY. At Alfred Station, N. Y., Feb. 8, 1907, Fannie Euphemia Witter, age 57 years, 8 months, and 27 days.

Mrs. Langworthy was the youngest of four children born to J. Samuel and Fanny Witter. She was born in the town of Alfred where her entire life was spent. On April 20, 1861, she was baptized and became a member of the Second Alfred church of which she remained a faithful member until her death. She was married Jan. 29, 1873, to Albert W. Langworthy with whom she shared a loving companionship for al-

most 34 years. Her home going leaves one brother, William S. Witter of Alfred Station, Mrs. Ruby Hood of Alfred, three nieces, and one nephew, with her bereaved husband to mourn their loss. Mrs. Langworthy was a devoted, conscientious Christian woman whose life was characterized by the greatest of unselfishness, often foregoing pleasure in her desire to help others. For the past few weeks the burden of her prayer seemed to be for the church of which she was a member. She was a woman of strong faith and a bright Christian experience.

E. D. V. H.

BAKER. At Andover, N. Y., Feb. 3, 1907, Miss Angeline Baker, age 79 years, 10 months, and 21 days.

Miss Baker was born and always lived in the town of Andover. Her father and mother and only brother died some years ago. She was a convert to the Sabbath, having come to a knowledge of the Sabbath truth by a conscientious study of her Bible. She joined the Andover Seventh-day Baptist church about the year 1893. She was a loyal and faithful member of the church, being punctual in her attendance as long as her health permitted. Her departure from this world was bright in the hope of eternal life.

E. D. V. H.

EWING. Abbie Elizabeth Ewing, daughter of Mr. and Mrs. Oliver Davis Stillman, was born in Westerly, R. I., May 3, 1825, and died at the home of her daughter, Elizabeth Davis, at Cape May, N. J., (no date given).

When Abbie was about four years of age, the parents died, leaving five sons and four daughters. Sister Ewing was the last of that family to be called from earth. She was conscientious from early girlhood, and professed faith in Christ in early life. Sept. 9, 1845, she married Ezra Stillman, who was lost at sea, October, 1851, enroute from California, leaving her with one son, Edgar, who lives at Westerly, R. I. March 4, 1857, she was married to Thomas Ewing of Shiloh, N. J., with whom she lived until his death in 1899. By this marriage she became step-mother to a girl and a boy, too young to remember their own mother. To these, and to the son and two daughters who were born to gladden their home, she proved a true mother, praying for them, and instructing them in those principles which she had cherished from girlhood. During the fifty years she lived in Shiloh, she was a reliable and beloved member of the Seventh-day Baptist church. She kept the Sabbath in the early years of her girlhood, in spite of great opposition. Her faith in God remained strong through the dark days of widowhood, and through the years of care and trial. And with this same strong faith she completed a well-rounded life of nearly eighty-two years. Christ has given her the victory, and she has gone to "inherit these things" promised to him, "that overcometh," and "her children rise up and call her blessed." On account of the illness of Pastor Coon of the Shiloh church, the Pastor of the Marlboro church conducted the funeral service.

S. R. W.

MARRIAGES

HUGHES-DAVIS.—At the home of the bride's parents, Mr. and Mrs. L. B. Davis, Jackson Center, Ohio, by Rev. Darwin C. Lippincott, Tuesday, Jan. 1, 1907, Miss Belle Davis and Mr. Linford Hughes, both of Jackson Center, Ohio.

PRENTICE-WALDO.—In North Loup, Neb., Jan. 2, 1907, by Rev. Theo. L. Gardiner, assisted by Rev. Oscar Babcock, Mr. Harry L. Prentice, of North Loup, and Miss Alice A. Waldo, of Blystone, Pa.

T. L. G.

This earthly life, when seen hereafter from heaven, will seem like an hour passed long ago and dimly remembered; long, laborious, full of joys and sorrows as it is, it will then have dwindled down to a mere point, hardly visible to the far-reaching ken of the disembodied spirit. And thus death is neither an end nor a beginning. It is a transition, not from one existence to another, but from one state of existence to another.

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Sabbath Recorder

PLAINFIELD, N. J.

LABOR AND THE SALOON.

One of the most encouraging facts connected with the temperance movement is the parting of the labor unions with the saloon. It is especially so when taken in connection with the demand of railroad companies and many manufacturers that their employes be strictly sober men. The change is as remarkable as it is hopeful of better days near at hand. The laboring man, in whatever grade of labor, has no greater enemy than the saloon. When this is clearly seen and becomes a basis of action by the unions we may look for great results. Labor will put on new dignity, the unions will become a greater moral force with all classes, and the country over, there will be thousands of happy homes where misery now dwells.

It is not long since the saloon held the laboring men under terrible tribute. Rev. Charles Stelzle, superintendent of the department of working men, in the Presbyterian Board of Home Missions, formerly a machinist, says that the members of the union with which he was connected were compelled to pass through a saloon to meet in their hall. The hall was rent free, but the members were expected to patronize the bar. President Gompers, of the American Federation of Labor, strongly urged the convention to inaugurate a movement to obtain the use of public school rooms for the meetings of their unions in order to get away from halls with saloon attachments.

The Federated Trades Council of Madison, Wis., adopted a resolution that organized labor should take the lead in favor of decency and sobriety, and urged every branch of organized labor to co-operate in building up a race better equipped mentally and physically to effectively continue the battle for the emancipation of the masses.

The publications representing organized labor give free expression to like sentiments. The movement is spreading; the conviction that the saloon is the laboring man's deadly enemy is fast gaining ground. The time is not distant when the separation between the labor union and the saloon will be complete. In that day capital and labor will be on good terms to the blessing of all classes.—United Presbyterian.

THE SUGAR PINE.

Sugar pine is one of the most valuable timber trees in California. Since early mining days it has been used largely for timbering tunnels and shafts, as well as for building purposes, and the exhaustion of the eastern white pine forests has of late brought greater demand for the lumber of this tree. The supply in sight is large, but by no means unlimited. The wood of sugar pine is soft, straight-grained, and easily worked. It is very resinous; the heartwood is light-brown in color, while the sapwood is yellowish-white. When finished, the wood has a satiny lustre that renders it excellent for interior finishing. The lumber is used extensively for doors, blinds, sashes, and interior finish; also for shipwork, cooperage and woodenware—in short, for almost any purpose for which white pine is used. The poorest grades are used extensively for fruit boxes and drying-trays. Sugar pine is undoubtedly the most valuable tree in the Sierra forest.—Maxwell's Talisman.

A contented spirit is the sweetness of existence.—Dickens.

SPECIAL NOTICES

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

SEVENTH-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. W. D. Wilcox, Pastor, 5606 Ellis Ave.

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

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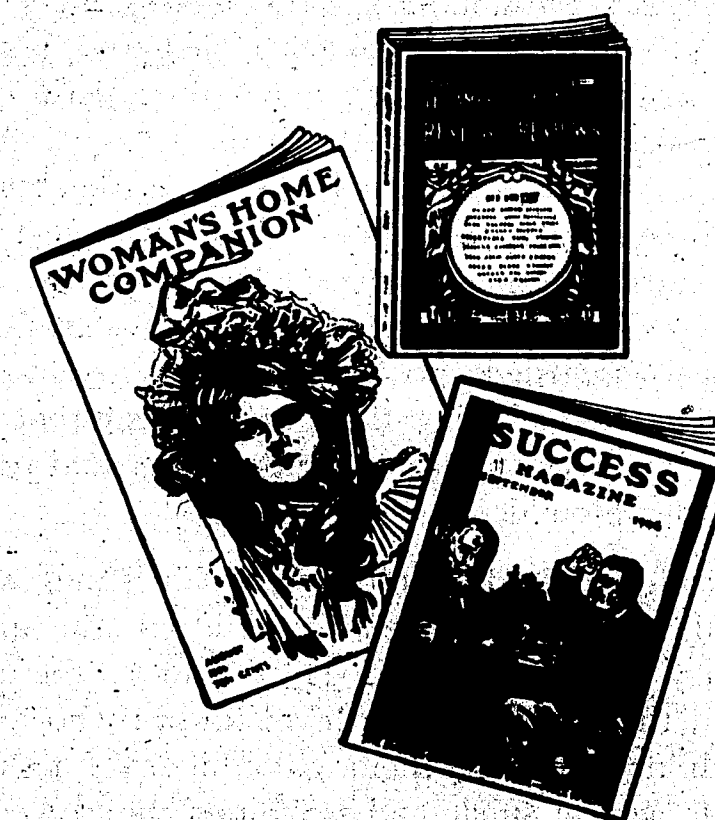
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Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

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

Mar. 16. Jacob and Esau.....Gen. 27:15-23. 41-45.
Mar. 23. The Woes of Drunkenness.....Isa. 28: 7-13.
Mar. 30. Review.

LESSON XI. March 16, 1907.

JACOB AND ESAU

LESSON TEXT.—Genesis 27:15-23; 41-45.
..Golden Text... Lying lips are an abomination to the Lord; but they that deal truly are his delight." Prov. 12:22.

We come now to consider some lessons from the life of the third great progenitor of the Israelitish race. Jacob, the younger son of Isaac, was well named *Supplanter*; for twice he took advantage of his brother Esau, and obtained by subtility the birthright and the blessing. His relations with his father-in-law also are not beyond reproach. His conduct in obtaining his father's blessing is especially to be condemned by all who have any sense of equity. He lied to Isaac and obtained the blessing that was designed for Esau.

The question naturally arises, How could God bless such deceit and injustice? God had to use the man that was available for his purpose notwithstanding his imperfections. We must remember that the other patriarchs are not represented as perfect. He did not bless the fraud and treachery of Jacob; but he blessed him in spite of his shortcomings. Esau despised his birthright as the eldest son of one to whom God had promised. "In thy seed shall all the nations of the earth bless themselves." On the other hand whatever we may say against Jacob, he greatly prized that birthright. In the early stages of God's revelation of himself to the race of men, we cannot expect to find pure well-rounded characters.

The Bible does not make excuses for the sins of its heroes, nor attempt to cover them up. The fact are presented, and we may discern for ourselves the characters of the men who have had so great influence upon their own and future generations.

TIME.—Probably when Jacob and Esau were about forty years old. Another reckoning makes their age about 77, but that view is not as plausible.

PLACE.—Probably at Beersheba, at the southern extremity of the land of Canaan.

PERSONS.—Isaac and Rebekah, Jacob and Esau.

OUTLINE:
1. Rebekah Plans for Jacob. v. 15-17.
2. Jacob Deceives his Father. v. 18-25.
3. Jacob Has to Flee from the Wrath of Esau. v. 41-45.
15. And Rebekah took the goodly garments of Esau. Rebekah is really the leader in the plan to deceive Isaac and get the blessing for Jacob. At first sight Jacob seems little more than a tool in his mother's hands: he does just as she says. The "goodly garments" of Esau were evidently his best clothes.
16. And she put the skins of the kids of the goats upon his hands, etc. This was to complete Jacob's counterfeit of Esau. Rebekah was certainly very skillful if she could so bind on these pieces of skin as to deceive even a blind man.
17. The savory food and the bread. The word translated "savory food" refers to the taste of the meat that had been cooked. We may infer that she had prepared the flesh of the kids in such a manner that it would be difficult even for one who suspected deceit to discover that it was not venison.
18. Who art thou my son? Jacob now begins to carry out the plot, and seems to have ready success. We wonder that Isaac did not recognize the voice of Jacob in view as he addressed him. Perhaps the voices of the two were very much alike, or perhaps Jacob was good at imitating the voice of his brother.

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tating the voice of his brother. In v. 22 we see that Isaac did really recognize the voice, but probably he did not expect deceit, and so concluded that he was mistaken.

19. I am Esau thy first-born, etc. Although Rebekah was the leader in the scheme to deceive Isaac, her son Jacob certainly showed himself an accomplished liar. *Eat of my venison.* Or rather, game. The word in the original is not limited to the flesh of a deer. *That thy soul may bless me.* Compare v. 7. Isaac had planned to give his son a blessing in the name of Jehovah, and thus to make him his successor in the line of the promise, and the inheritor of the blessings given to Abraham.

20. How is it that thou hast found it so quickly? Isaac is surprised that Esau should return so soon from his hunting expedition. *Because Jehovah thy God sent me good speed.* Jacob means, Because God gave me success in hunting. This lie displays a character similar to that of the wreckers who would pray that God should send some great vessel to destruction on their coast.

21. Come near, I pray thee. Isaac's suspicions have been aroused by the voice and the speedy return from hunting. He proposes to test the identity of his son by the sense of feeling.

23. And he discerned him not. Rebekah's scheme has thus proven entirely successful. Very likely she knew about how closely her husband could distinguish between his sons. *And he blessed him.* We would naturally expect the words of the blessing to follow immediately.

24. And he said, I am. One lie usually needs another to support it.

25. And he brought it near to him, and he did eat. Isaac accepts the tokens of filial devotion. The blessing is expressed in poetic language, but it is clear and definite. When Isaac discovers the deceit, he realizes that the affair has fallen out through the Providence of God, and does not attempt to change the blessing.

41. And Esau hated Jacob. This attitude of the brother who had been outwitted and defrauded is not at all surprising. Esau did not stop to remember that he did not himself at all deserve the blessing since he had despised his birthright and sold it for a mess of pottage. *The days of mourning for my father are at hand.* Out of respect for his father's feelings he did not desire to kill his brother in the life time of Isaac, but decided to get his revenge as soon as the season should seem fitting. It may be noted incidentally the Esau made a bad guess, if our sources of information are correct, in regard to the length of Isaac's life. If Jacob was now about forty his father lived about eighty years after this time. And even if Jacob was seventy-seven, as some suppose, there would still remain forty-three years of life for Isaac.

42. Both comfort himself, purposing to kill thee. Doubtless he thought that by slaying Jacob

he would not only gain sweet revenge for the injustice done him, but would also get back his birthright, and possibly also the blessing.

43. Flee thou to Laban my brother, to Haran. Her ready thought suggests a way to avoid the consequences of Esau's unrestrained wrath.

44. And tarry with him a few days. She speaks as if it would be necessary for him to remain in Haran only a very short time. She little expected that he would be gone for many years.

45. Why should I be bereaved of you both in one day. If Esau should kill Jacob, he also would be lost to his mother, as he would have to flee as a murderer from the avenger of blood.

LETTERS TO THE SABBATH SCHOOL BOARD.

EXTRACTS.

Marquette, Wis.

"We meet at our house, all there are of us, sometimes two or three families, sometimes one, but are striving to keep some kind of light burning, trusting in the Lord for the rest.

"I will inclose \$5.00 of the Lord's money. May it do some good."

New Market, N. J.

"Inclosed please find \$3.50 from the New Market Sabbath School; \$2.00 the collection for the last quarter of 1906, and \$1.50 for the month of January, 1907.

"We are to have monthly collections for the Sabbath School Board this year, and the school has voted to make the amount \$1.50, payable monthly. We will try to forward the first of each month."

Salem, W. Va.

"I want to tell you that we feel that your Field Secretary has been of much service to us here. We have enjoyed very much his personal acquaintance, and his visit has left a pleasant taste in the mouth for the work of the Board.

"We now have a good Teachers' Meeting, and a Teachers' Training Class, that have been helped in their organization by his timely and wise counsel.

"The people were much pleased with him and through him have come to feel more of an interest in the Board."

HOLINESS.

Holiness is power. It utilizes ability, fertilizes the soul and energizes the whole man. It is the fire and water in the engine, bringing out to their fullest capacity the strength of all the parts of the machinery; so that the greatest amount of spiritual power may be expended in rolling back a revolted world to God. Holiness is God's power to man, and man's power with God. Thus they become co-workers. Every man who dwelleth in God, and God in him, in an accommodated sense is God's man, which makes him a positive power against all evil and for all good—to pluck careless souls from the incoming flood and storm of wrath, lifting them up into the sweet serenity and protection of the Rock of Ages. Without holiness we are weaker than a bruised reed: with it we are like an impregnable and well-garrisoned fort, which will stand unharmed the hottest siege; at the same time, raining like a hail-storm red-hot balls from the magazine of the gospel on an armed world against Christ.—W. H. Wilson.

Seek to cultivate a buoyant, joyous sense of the crowded kindness of God in your daily life.

A. McLaren, D. D.

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The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., Editor.
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THE SABBATH
RECORDER

A Seventh-day Baptist Weekly. Published By The American Sabbath Tract Society. Plainfield, N. J.

VOLUME 63, No. 10.

PLAINFIELD, N. J., MARCH 11, 1907.

WHOLE No. 3,236

Editorial

Self-Reliant
Churches

THE RECORDER has not discussed at length certain features of the work of churches that are permanently, or temporarily without a pastor. We have refrained from this in part because the Missionary Society makes such excellent provision for those churches through the Seventh-day Baptist *Pulpit*. We do not know how extensively the *Pulpit* is used by such churches, but we urge that either through it or through some member of the church who shall be licensed to preach, our churches should cultivate themselves, when without a pastor, and secure strength by relying upon themselves rather than by seeking help from outside. Extensive observation of the history and growth of our churches has brought strong convictions to the writer along these lines. All churches are likely to be weakened by too great reliance upon the work of the pastor and by thinking that brilliant and interesting sermons are the first necessity and most valuable feature of Sabbath services. We would not discount the value of preaching nor the still greater value of the presence, pastoral work and personal influence of a pastor. The unusual lack of pastors at the present time gives more than ordinary interest to the question of self-sustaining and self-reliant churches. With a church, as with an individual, self-reliance and the consciousness of personal responsibility to one's self, are the first essentials of success. The man who does not realize how great his obligations are to himself is already a comparative failure. This is equally true of a church. The man who relies upon his neighbor to do what he ought to do for himself, and for others, develops weakness, shirks duty and approaches the place of a drone in a bee-hive. A church, having no pastor, which does not rise to the consciousness of its duty to itself and provide for itself and for the continuance of its public services without outside help courts weakness. When a church forms the habit of calling an outsider to conduct its Sabbath services, and when the people come to feel that they are not sufficient unto themselves, weakness and decay begin. Considering the value of the Seventh-day Baptist *Pulpit*, and the undeveloped talent in those churches that are pastorless, there is little if any reason for such a church to adopt the policy of seeking outside help, unless on special occasions. However brilliant a preacher may be who comes in from some other denomination to conduct Sabbath services, he cannot

know the wants of the church nor be in touch with its life as its own members are. Neither can he be as well prepared to help such church by what he says as those men are whose sermons appear in the Seventh-day Baptist *Pulpit*. Such sermons, preached by Seventh-day Baptists and carefully selected by the Seventh-day Baptist editor of the *Pulpit*, come much nearer meeting the needs of a pastorless church than any ordinary man from outside can do. So far as the inner life of pastorless churches is concerned, five or ten dollars paid to a "supply" is poor exchange for the spiritual strength and development that come when a church relies upon itself, or adds to its own facilities by using the Seventh-day Baptist *Pulpit*. This, and much more, the RECORDER has desired to say many times. We are moved to say it now because of the excellent example which the church at Salem, W. Va., presents during the temporary absence of its pastor, because of ill health. The church is wiser than some other churches, because it has two regularly "licensed" preachers, one of whom who ought to do more than take charge of a prayer meeting when the pastor is absent. Happening to be in Salem last Sabbath, the writer was welcomed by a large audience at the Christian Endeavor meeting on Sixth-day night and by large audiences on Sabbath morning, and on evening after the Sabbath, all of which indicated vigorous life in the church, although the pastor has been absent for some weeks. The RECORDER calls attention to this example that it may fully emphasize the value of self-reliance on the part of the churches, and give its voice against a too prevalent custom of sending for some one outside, whenever a Sabbath service is called for. None of our churches are stronger than they ought to be. Those who rely upon themselves, seeking the guidance of God for their own development and strengthening, are strongest of all. This editorial is more than a plea for the Seventh-day Baptist *Pulpit*. It is more than a plea for the development of local talent by way of licensed preachers. It is more than a plea with licensed preachers to consider it no trifling incident that they are thus licensed and may be called upon to teach the truth, in the name of the Master. Our plea covers all these points, but more than all it is a plea for the development of spiritual life in a church through the consciousness of duty owed to itself, and the still larger consciousness that God waits to help, inspire, guide and strengthen those who help themselves. This much at least you can remember of this editorial: "God helps those who help themselves."

A COMMUNICATION from the President and the Corresponding Secretary of the General Conference will be found on another page. A consideration of the interests of the Associations as compared with General Conference, and with the interests of both these organizations when compared with the work of our schools and with the most favorable time for attendance upon denominational gatherings, combined to lead the North-Western Association, at its last session, to bring the matter before the denomination. The issue deserves careful consideration. There are several facts that ought to enter into this consideration. Many years ago the Conference was held triennially. It did not take more than ten years, (the writer speaks from memory) to demonstrate that the results upon the General Conference were unfavorable. The experiment was marked in that direction. When Conference returned to the schedule of annual sessions, and especially when the time of holding Conference was changed so as to give better opportunity for those connected with our schools, to attend, a marked increase of interest appeared in all denominational matters. The better features of denominational life and work thus secured, remain to this time, accelerated each year, rather than lessened. These general facts must certainly be taken into account. All will agree that the vital spiritual interests of the whole denomination are the central features in the consideration of this question. Minor items, such as the season of the year, or even the question of the greatest attendance, must be considered in the light of the highest spiritual interests of the denomination. The proposition to alternate the sessions of the Associations with the session of Conference, making each biennial, introduces some vital considerations. Unless the meetings of the Associations can be given greater vitality and be made more important as a means of culture in denominational life, biennial sessions will be likely to weaken, rather than strengthen them. Hence the problem involves several matters to which the RECORDER has already referred, pertaining to programs and to the preparation of those who take part in the programs for the Associations. These suggestions are made that the churches, called upon by the communication from President Main and Secretary Greene, may be helped to realize the importance of the proposition which thus comes before them. The RECORDER has no desire to forestall the action of any church, nor of the Conference and Associations. It does feel called upon to direct attention to the vital