When my blood flows like wine, when all is ease and prosperity, when the sky is blue, and birds sing, and flowers blossom, and my life is an anthem moving in time and tune,—then this world's joy and affection suffice. But when a change comes, when I am weary and disappointed, when the skies lower into the sombre night, when there is no song of bird, and the perfume of flowers is but their dying breath, when all is sunsetting and autumn, then I yearn for Him who sits with the summer of love in his soul, and feel that all earthly affection is but a glow-worm light, compared to that which blazes with such effulgence in the heart of God.

—Beecher.
American Sabbath Tract Society

EXECUTIVE BOARD

S. B. Bache, President, 48 Livingston Ave.,
Yonkers, N. Y.
Rev. W. G. A. Lewis, Corresponding Secretary, Plainfield,
N. J.
A. W. Winsor, Recording Secretary, Plainfield,
N. J.
J. Hubbard, Treasurer, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J.,
the second Friday of each month, at 7 P. M.

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, for
the American Sabbath Tract Society, at
PLAINFIELD, NEW JERSEY.

TERMS.

Single copies per year, 60 cents
Ten copies, or upwards, per copy, 50 cents

Applications for subscriptions should be addressed to The Sabbath
Visitor, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on
the International Lessons. Conducted by The Sabbath School Board.
Priced 25 cents a copy per year; 7 cents a quarter.

Address communications to The American Sabbath
Tract Society, Plainfield, N. J.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Wm. L. Clarke, President, Westport, R. I.
A. S. Balcomb, Recording Secretary, Rockville, R. I.
Rev. E. B. Saunders, Corresponding Secretary, Ashaway,
R. I.

The regular meetings of the Board of Managers are held on the
third Wednesdays in January, April, July and October.

THE SEVENTH-DAY BAPTIST Pulpit.

Published monthly by the Seventh-Day Baptist Missionary Society.

This publication will contain a sermon for each Sabbath
in the year by ministers living and departed.

It is designed especially for Sabbath schools and
Sabbath keepers, but will be of value to all.

Priced fifty cents per year.

Subscriptions should be sent to Rev. E. B. Saunders,
Ashaway, R. I.

EVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. Tomlison, President, Alfred, N. Y.
Rev. W. C. Whitford, Corresponding Secretary, Alfred, N. Y.

The regular meetings of the Board are held in
February, May, August and November, at the call of the President.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session is to be held at Boulder, Colo.,
Fred. M. B. Van Horn, President, Salem, Va.
Rev. W. D. Wilson, Recording Secretary, Alfred, N. Y.
Frank L. Green, Corresponding Secretary, Alfred,
N. Y.
Rev. W. C. Whitford, Treasurer, Alfred, N. Y.

Executive Committee—Rev. T. L. Gardner, Plainfield,
N. J.; Rev. W. C. Whitford, Plainfield, N. J.; Rev. E. B. Saunders,
Plainfield, N. J.; W. H. Caudwell, Alfred, N. Y.; Rev. E. C. Rombould,
Plainfield, N. J.; Rev. W. C. Whitford, Ashaway, R. I.;
D. E. Tilton, Plainfield, N. J.

BOARD OF SYSTEMATIC FINANCE.

Dr. Geo. H. Post, President, 141 Washington Blvd.,
Chicago, Ill.; C. H. Hull, Corresponding Secretary, Milton, Wis.
Dr. A. S. Maxson, Recording Secretary, Box 508, Clarion,
Iowa; Rev. W. C. Whitford, Milton, Wis.

COTTON A. CLAWSON, A. B., President.
never grows old. Oh, my beloved fathers and mothers in Israel, let me congratulate each one of you that you are not old; so near an end, that your troubles and sorrows are practically over, and that you are so near your Father’s house. Every wrinkle of your brow adds glory to your happy face as you look with longing heart toward your glory-home. The gracious Father of love has sustained you all these years; he has filled your soul with foretastes of heaven and given you glimpses of the New Jerusalem. And now as the sunlight of eternal day casts a radiant glory upon your head, you seem to hear his voice of love saying, “Let not your heart be troubled,” and so you rest in peace, until angel messengers shall come to take you home. There is comfort in the following words, whose authorship I do not know:

Now art thou near thy journey’s end; A few more hours, thy labor’s done; Oh, tarry not; ere long thou’lt find The battle fought, the victory won. Christian, thy prospects then are bright, “At evening time it shall be light.”

Dread not the valley thou mayst pass; Fear not, the conflict all is o’er. Trust Him, he’s faithful to the last, He’ll lead thee to the happy shore. And then shall be a lingering sigh! “At evening time it shall be light.”

***

Inspiration and Help from the Aged.

A feeling of sadness comes to my heart whenever I find an aged saint who feels that he has outlived his usefulness, and that he is “only a bother,” and no longer wanted. He has certainly forgotten a very important truth, viz., that his life is “a source of help and strength to the pastors” until he reaches the bounds of life, and starved the soul, so that he is reaching.

Such an aged Christian is a sad sight. For example, the aged man who, after months of suffering, was lingering by the river brink waiting for the boatman to take him over. I see him yet with his closed eyes and white face, whispering confidential words with his Saviour who seemed near him in that bed of pain. As he even his head opened and he saw his pastor standing by, he reached out his feeble hand and, pulling him down to the pillow, kissed him and spoke such loving words, and urged to loving service, until it all seemed like a dying man’s beneficence upon the pastor’s head. The sweet influences of that dying Christian have followed me through all the years of toil, and like an angel of blessing the memory of that last hour has given help and strength and comfort in many a dark day.

Again, as I was about to leave the home of a dear old spirit-inspired, consistent deacon, I was about to pass a young pastor, and the pastor to the new home in West Virginia, the gentle spirit and fond affection with which that aged brother embraced his pastor and gave the parting kiss, have moved my heart to tenderness and helped me over many a hard struggle. The sweet influences of that dying Christian have followed me through all the years of toil, and like an angel of blessing the memory of that last hour has given help and strength and comfort in many a dark day.

The experiment and Help of the Aged.

We all hope to live to a good old age, who could not recall similar instances of help from some aged saint. I remember in my early years to have created a whole-hearted distrust of an aged man, who, after months of suffering, was lingering by the river brink waiting for the boatman to take him over. I see him yet with his closed eyes and white face, whispering confidential words with his Saviour who seemed near him in that bed of pain. As he even his head opened and he saw his pastor standing by, he reached out his feeble hand and, pulling him down to the pillow, kissed him and spoke such loving words, and urged to loving service, until it all seemed like a dying man’s beneficence upon the pastor’s head. The sweet influences of that dying Christian have followed me through all the years of toil, and like an angel of blessing the memory of that last hour has given help and strength and comfort in many a dark day.

The Aged. How to Make Our Old Age Beautiful.

How to Make Our Old Age Beautiful.

We all hope to live to a good old age. Still we are in no hurry to be compelled to. We shrink from the thought of becoming feeble and infirm, when the weakened voice, the faltering step, the trembling hand and the dimmed eye shall proclaim to the world that we are nearing the bounds of life. In spite of all our efforts to keep young the years fly all too swiftly, and ere we are aware, something we cannot gainsay in the very atmosphere about us, and something within, tells us we are growing old.

In view of all this, the great question that should most concern us is, “How can I make the best of my old age?” It is a sad sight indeed to see an old man or woman, stripped of early strength, with all life’s beauty gone, and no provision made for peace and joy, while nearing the eternal portals.
We have all seen such persons and we know something of their joyless life and their hopeless outlook. Again, we have seen those whose old age is so beautiful, in spite of physical infirmities, that we feel better and happier every time we meet with them. There is a charm and grace about them that so attract us as to rid us of our dread of growing old. and ere we are aware, we say, "I would not mind growing old if I could grow old like them." These dear old friends would be the best advisers upon the question before us if we would only listen. The story of their lives and the counsel of their lips would be most convincing if the younger people had ears to hear. Is it not strange that the young are so slow to accept and follow the wise counsels of such exemplary old people? They have passed over the road and know the secrets of successful aging, and can tell how to so live that old age may be bright and happy. Having succeeded in making theirs so, they are competent to teach us how it may be done. We often wonder how some old people can be so happy. They seem to be the sunshine of their homes, and there is a restful peace about them that draws love and comfort to them. But if we study it a little we shall see that it all comes from a proper compliance with the conditions that bring such results. A happy old age does not come by chance, any more than does a full granary in autumn. It is the harvest of all the years that have passed.

As the sea is the result of all the streams and rivers that flow into it, so is old age the outcome of all the influences and activities flowing into it from the mountains and hills of life. Each day we live we are setting the question as to what our old age shall be. We are building the house in which we shall live, and decorating its walls with things that must either bless or curse us. It will be either a prison or a palace; and whether it be bright or gloomy, we shall be obliged to stay in it. Like the snail that builds its house out of its own being, and moves it with him, so is it with each one of us.

We can treasure there the food that shall feed and satisfy the soul, or we may leave it empty and desolate so far as food for the spirit is concerned. We can now plant roses that shall cheer our later years, or we may plant thorns and briars, to torment us in our last days. We may fill our lives with beautiful memories that shall brighten our skies and fill our hearts with glory, or we may treasure in the heart's chambers impure and unholy things that shall fill our sky with threatening clouds as we sit in life's gloaming.

Thus you see it is possible for each one to make his old age happy or miserable, and there is no escaping the results. We must do one or the other.

Is it not worth our while then to consider the question as to how now we may make our old age beautiful?

First of all, remember that we cannot do it by living worldly, selfish lives. Nothing good ever comes from selfishness, or idleness. If you would be happy you must be busy improving your mind and developing those spiritual qualities that endure when the physical is shattered. Do you say, "I will attend to these things by and by?" Nay, then it will be too late. Harvest never comes to him who neglects his springtime. Every passing day neglected in life's springtime means something subtracted from the good things of life's autumn. And every day actually spent in sowing wild oats makes inevitable a fearful harvest by and by.

If you study the lives of those whose old age is now really beautiful, you will find that they improved their springtime, and lived pure and useful lives for years with the hope that all may be made right by and by. Even sins forgiven will mar the joy of old age; for though the sins are gone the scars are there. And no matter how sure you may be that God forgives your sins, still you cannot put away the regrets that come because you sinned away so many years. I do not believe the prodigal son, even in heaven, can ever get over being sorry that he lived a prodigal so long. It will not pay if you want a perfectly happy old age, to bank on God's mercy and live years in sin because God is so forgiving. The earlier you can get Christ into your heart, the better for your entire life; and the nearer you can live to him through all the years, the surer you can be that you will enjoy a beautiful old age. No matter how blind you may now be to your faults and sins, in your old age they will stand out in un-expected distinctness, and you must pay the penalty for them in diminished life forces and in discounted capacities for enjoyment; for the best aged saint, with sins all forgiven and spiritually at peace with God, must nevertheless suffer in his body the penalties of early dissipation. Nature knows no forgiveness, and God's children still have to suffer for violated physical laws.

Young man, you may think now that you can trifle with the laws of your well-being, and spend years in sin and dissipation; that you can rob nature of sleep and indulge in stimulants until the nerves are shattered, and still recover from the ill effects. You may say, "It does not hurt me; I can do these things with impunity;" but what about the old man, who in a few years must take your place and answer to your name, with all the decrepitude of age crowning his already weakened and deformed body resulting from your years of accumulated transgression? You may now boast that dissipation does not hurt you, but it will hurt that old man who is to go by your name in the days that are to come. And it will be a hurt that all the healing has fully be the effect if every Seventh-day Baptist minister should study it and pray it into his very life? Think of the uplift that comes to a child of God when he has fully mastered that first line, "Thou must be true." This means, being exactly what one pretends to be, not counterfeit, adulterated, or false in any respect. It is being firm and steady in adhering to friends, to promises, to principles; steadfast and constant and faithful in service to Him whose cause we have espoused and whose love and principles we represent.

There is no power like that which comes to one in whom dwells the Spirit of Truth and whose life is filled with consecrated deeds of love. O that all our lives as ministers might indeed become "great and noble works!"

Right here let me quote some gems of thought from good men who have moved the world to better things. Being dead they still speak; and their words will help us to higher ideals and nobler work:

"But thou, O man of God, flee these things; follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life."—Paul.
"Our high mission, our noble calling, is to build up souls, to perfect the Christian life, and to make manhood acceptable to God, and radiant in the sight of men."

"The minister is to be a live man, a real man, a true man, a simple man, great in his love, great in his life, great in his work, great in his simplicity, great in his gentleness."

—John Hall

A true minister is a man whose manhood is a strong and influential argument with his people. He lives in such relations with God, and in such genuine sympathy with man, that it is a pleasure to be under the influence of such a mind."—X.

"If you would lift me, you must be on higher ground."—Emerson.

He commanded that something should be given her to eat. Has any soul been raised from spiritual death in your congregation recently? If so he is hungry. Give him something to eat. "Feed the flock."" There are passages in the Bible that are soiled by the touches of the hands of ministers soiled, by the heathen jokes on them, that their leaves have left before them."—Phillips Brooks.

"Give us men full of faith and the Holy Ghost," who will proclaim old truths with new energy, not hiding them beneath piles of rubbish."—Punshon.

"As preachers, live a life of perfect nobility, never condescending to do a mean thing. Expand your intellects to their full wholesome endurance. Keep your understanding of God's word as clear as crystal. Let your sympathies be as wide as humanity, and keep them as fresh as the morning dew. Cultivate a holy zeal till it is an inextinguishable flame. Let no ghosts of murdered hopes follow you, till they compel Christ to denounce you as "slothful servants." Never let a day pass over your head without living in the spirit of your calling; then you will be anything but a vague and unmeaning cipher in the ministry."—Dr. Armitage.

**Editorial News.**

The sixtieth Congress will be watched with more than usual interest in view of the new legislation likely to be urged upon it. Chief among these matters will be the financial question, as the President undoubtedly expects some laws for relief of the stringency in currency. Nothing at present seems to be more pressing in the estimation of the public than some wise measure of relief that shall prevent business panics in days to come.

There will be one hundred and three new members, ninety-one of whom are here for the first time; while twelve who served years ago, are returned from private life to the congressional halls. There are twenty-one more Democrats than Republicans among these new members. This will reduce the Republican majority enough to make it interesting for both sides.

One new state, Oklahoma, joins her forty-five sister states for the first time in sending full-blown Congressmen. There will be five added to the House from this new state, and her two Senators. These seven will make the number in the Senate 92, providing Rhode Island succeeds in the election of one to fill the vacancy there. The House has 215 members when all are in, making 483 in both houses. There is, however, a vacancy as yet by the death of a representative from Virginia; but December 17 is set apart for a special election to fill this vacancy.

If the inaugural address of Governor Hastings is a true measure of public sentiment, the people of Oklahoma feel that they have been held back from statehood longer than they should have been. They certainly have waited long; and we are glad to welcome the new state with its enterprises people and its strong, clean constitution. Out of its seven members to Congress, six are Democrats, all in the House. Its two Senators will "tie" each other in a strictly party vote.

The President's proclamation of statehood for Oklahoma was signed with a pen made from the quill of a mountain eagle of that state. This quill was furnished by the territorial governor and was returned to him to be placed in the new state's Historical Museum.

The forty-sixth star added to the galaxy already on our flag, stands for Oklahoma, a country under constitutional prohibition. We hail with joy this new star, and whenever we think of it we shall remember that upon the organization of that state 560 saloons had to close their doors and go out of their death-dealing, criminal-making business, all of which had hitherto flourished in Uncle Sam's domain according to law.

- - -

**Straining Out Gnats.**

I do not suppose the President had any idea of stirring up such a tempest when he advised omitting the "In God we trust" motto from the new gold coin. It seemed to me that the President in his letter of explanation was right in thinking it irrevocable to put God's name in such a place; and thousands of God-fearing people have felt the same way. The case would be very different if the President were an infidel, scoffing at the Deity; and, to show his contempt for the Christian's faith, had removed the motto. Instead of this, it was deep reverence for the Divine and his sense of loyalty to Him that suggested the impropriety of degrading the most holy name in the universe by such a common use. To hear some people talk one would think our President a scoundrel, a man of a low and basekeeping of the reverence due that name. Why not put that sacred name on all our cannon and rifles, and upon our gunboats? These stand for the nation more than does our money; and these are not half so likely to put a brand and vile use—not half so likely to be dragged through the filthy mire of human lusts and sinful passions as is our money.

Men cannot use the most sacred name in earth or heaven in such common, vulgar ways without destroying reverence for Him for whom that name stands. I, for one, am satisfied with the President's decision.

If there were any religious associations connected with money in the minds of the masses, it would be different. I wish there were such associations. But the facts are exactly the opposite; and while money is constantly being put to absolutely irredeemable uses, and is even a noted source of temptation to dishonesty, I do not see as the motto, "In God we trust," will tend to exalt God in the minds of men.

There are many other things to which good people seem indifferent, that tend to irreverence much more than does the removal of God's name from coins. It might be well if Christians could wake up on some other points.

---

**The Debt.**

The rising tide of interest in paying the Tract Society's debt has brought good cheer to the hearts of owners. We are glad to think that it would reach flood tide before the Board had to make another loan. In this we have been disappointed; and it gives genuine pain to be obliged to say that another loan of $400.00 had to be made at the close of the month. The monthly bills will come around promptly on time and these must be paid. If the money from the people does not come fast enough, there is no other way but to borrow.

We are much encouraged by the way it comes in this week, and believe that our friends will rally more rapidly and raise the needed amount, so another loan will not be forced upon us.

The receipts are as follows to December 4:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Previously reported</td>
<td>$221 50</td>
</tr>
<tr>
<td>North Lorp, Woman's Missionary Society</td>
<td>25 00</td>
</tr>
<tr>
<td>A Friend, Lowville, N. Y.</td>
<td>5 00</td>
</tr>
<tr>
<td>Mrs. Eliza Stillman, East Boston, Mass.</td>
<td>5 00</td>
</tr>
<tr>
<td>Mrs. J. D. Washburn, Earlville, N. Y.</td>
<td>1 00</td>
</tr>
<tr>
<td>Mrs. J. D. Washburn, Earlville, N. Y.</td>
<td>1 00</td>
</tr>
<tr>
<td>Alfred Wells, Battle Creek, Mich.</td>
<td>5 00</td>
</tr>
<tr>
<td>Frank Wells, Milton, Wis.</td>
<td>1 00</td>
</tr>
<tr>
<td>First Alt Church</td>
<td>5 00</td>
</tr>
<tr>
<td>&quot;Do Not Publish,&quot; Milton</td>
<td>24 00</td>
</tr>
<tr>
<td>Petrolia Sabbath School, Allentown, N. Y.</td>
<td>5 00</td>
</tr>
<tr>
<td>Mary A. Stillman, East Boston, Mass.</td>
<td>10 00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$338 50</strong></td>
</tr>
</tbody>
</table>

**Denominational News.**

Sabbath evening the Rev. and Mrs. Jesse Hutchins were unexpectedly, though very pleasantly "pounded" by about sixty members of the Hartsville society, who had come down to show their new pastor what they thought of him. As a sign of respect two thousand pieces of food was also brought from which a sumptuous supper was later prepared and served. A very enjoyable social time was passed by all present. Some instrumental selections by Deacon Albert Langworthy of the Station, and Mr. Hutchins, and some vocal selections by Mr. Stilman were listened to with pleasure. The good will of the congregation was expressed in a substantial manner in supplies of fruits and vegetables, and a sum of money which they left behind them.—Alfred Sun.

Rev. L. E. Livesay, of Lebanon, Conn., has been sick and under the doctor's care for a number of weeks, but we are glad to state that he is improving at present.—Alfred Sun.
Seventh-Day Baptist Schools. *  
CHARLES C. CHIPMAN. 

No institution of learning was established by our English Seventh-day Baptists; still, they had educated leaders, such as Bailey, the lexicographer; the Bampfields, the Stennets; Dr. Peter Chamberlen, royal physician to three kings and queens of England; and many others.

AMERICA. 

No educational institution was formed in America for a hundred and sixty-five years after the organization of the Newport Church in 1671. But we had educated leaders, as did our English predecessors, such as William Gibson, Henry Collins, Richard and Samuel Ward, and Ebenzer David of Philadelphia.

Seventh-day Baptists helped to form Brown University, the charter of which was drawn by a Seventh-day Baptist—Governor Samuel Ward.

EDUCATION SOCIETIES. 

In 1834, education societies, composed of women, were organized among our people, under a plan adopted by the General Conference. The principal design of these societies was to aid young men preparing for the ministry. A little later, the denomination appointed a board to select the beneficiaries of the funds raised by these societies. In this way, Solomon Carpenter, James R. Irish, and William C. Kenyon were encouraged to go to college—the first to Brown, and the other two to Union. Probably no more profitable expenditure of the same amount of money was ever made by our churches.

SCHOOLS ORGANIZED. 

De Ruyter Institute, our first school possessed of a charter as an academy or college, was founded in 1837 by Alexander Campbell and others, after spending about three years in raising some $12,000.00. This school existed under Seventh-day Baptist management until 1871, with such teachers as Solomon Carpenter and wife, James R. Irish, Gardon Evans, Albert Whitford, and others.

In 1836, Alfred University had its birth in a small select school, which, in 1843, was incorporated as an academy, and again in 1857 as a university.

Milton College, our third denominational institution, was started by Joseph Goodrich in 1844. Its first charter, like that of Alfred, was that of an academy. In 1867, it received its college charter. Among its early teachers were Bethuel C. Church, Jonathan Allen, and Amos W. Coon.

Albion Academy was organized in 1854, and led a continued existence for some thirty-five years. For a good share of its lifetime, it was in a flourishing condition, its students at times numbering between two hundred and three hundred young people bent upon obtaining an education.

Salem, the last of our colleges to be organized, was chartered as an academy in 1888. Its charter was changed to that of a college two years later, in 1890.

EXTINCT SCHOOLS. 

Of the extinct academies, there is a long procession. Among them, are those of Shiloh, New Jersey; Ashaway, Rhode Island; Arlington, Vermont; Eastern, Brooklyn, New York; Shiloh, New Jersey; Ashaway, Rhode Island; Walworth, Wisconsin; New Market, New Jersey; Alden, Minnesota; Peters burg, Richburg, and Brookfield, New York; and West Union, Virginia.

AMERICAN SEVENTH-DAY BAPTIST EDUCATION SOCIETY. 

In 1835, was organized the American Seventh-day Baptist Education Society. The object of this society was to assist young men desiring to enter the Seventh-day Baptist ministry to obtain a suitable education for that important work. It lived a short, and it dropped out of existence in about three years. It was this society that received and disbursed the funds raised by the women's education societies previously referred to, and which assisted Solomon Carpenter, James R. Irish and William C. Kenyon to go to college.

In 1837, this society was in its infancy, with two beneficiaries receiving $40.00 annually, each. About this time, the General Conference adopted the following resolution:

RESOLVED, That a committee of one or more be appointed to address a letter to the denomination, through the columns of the Protestant Sentinel,

A standing committee of three was appointed to examine applicants for aid.

William B. Maxson was requested to prepare and publish an address to the youth of the denomination on the importance of consecrating themselves to the ministry, and to the duty of sustaining the ingathering in obtaining an education suited to the nature and responsibility of their calling.

EDUCATION COMMITTEES. 

From time to time education committees were appointed by the General Conference with a view to advancing, in various ways, our educational interests. In 1849, it passed a resolution requesting "the different associations of this denomination to appoint committees of five, at their next anniversaries, to act in concert in making inquiries relative to the most feasible location for a college and theological seminary, and report the result of these inquiries to the next session of the Conference." At the same time it passed the following resolution:

RESOLVED, That the Conference appoint an Educational Committee, whose business it shall be to labor to secure funds for educational purposes, hold annual sessions, and take such other measures for the establishment of a college and theological seminary, as they may deem proper, with the exception of locating the institution.

In accordance with these resolutions, the committee appointed by General Conference, held a convention as the associations, held a convention in connection with the anniversaries held at Alfred, New York, in 1850, organized a society, adopted a constitution, and elected officers.

This society met during the anniversaries of each of the societies, and in 1851, had not been able to secure a quorum during the year, but had raised a little money; the previous officers were re-elected. Upon the organization of the present Seventh-day Baptist Education Society, in 1855, this society was disbanded.

These movements were organized efforts for the accomplishment of the end for which the present society was formed, namely, the promotion of education among Seventh-day Baptists.

ORGANIZATION OF THE PRESENT SOCIETY. 

The General Conference at its session held in Plainfield, New Jersey, in 1854, appointed Thomas B. Stillman, William B. Maxson, William C. Kenyon, James H. Cochran, James R. Irish, Lucius Crandall, Jonathan Allen, and Nathan V. Hull an Educational Committee, with instructions to take such measures as it might deem proper in regard to our educational interests.

At the annual session of the General Conference the following year, 1855, at Adams Centre, New York, the Educational Committee was requested to make investigation regarding the best location for a literary and theological institution.

In 1854, at New York, the Educational Committee adopted a constitution as a basis for a new society, and passed the following resolution:

RESOLVED, That we appoint a general agent, whose duty it shall be to visit the entire denomination, and secure subscriptions in accordance with the provisions of the constitution, and that we also appoint an assistant agent in each association to assist the general agent as he may require.

Jonathan Allen was appointed general agent, with James R. Irish, alternate. Alfred B. Burdick was appointed assistant agent for the Eastern Association; William B. Maxson, for the Central; Nathan V. Hull, for the Western; and P. Hull, for the Northwestern, and Simon Babcock, for the Ohio Association.

At the same meeting, the Educational Committee took the following action:

RESOLVED, That we request the friends of the enterprise, either individually, or by church action, if they may deem proper, to send to the secretary of the committee, before the next Conference, their choice for the location of the institution.

In the report of the general agent, Jonathan Allen, made to the Educational Committee the next year, we find the following:

I entered upon the duties of the agency on the fourth of last December, commencing in the Eastern Association.

I have obtained subscriptions to the amount of Twenty Thousand Dollars. My charges for service, with expenses for travel, are two hundred and fifty dollars. I have received one dollar.

Regarding the vote upon the location of the institution, the same report states that "Nineteen churches voted. Seven hundred and sixty-nine votes were cast, six hundred and ninety of which were for Alfred, and seventy were for various other places."

The Educational Committee rendered a report to the General Conference, at the annual session held at Brookfield, New York, in September, 1855, which was adopted,
and a resolution, authorizing the formation of an educational society, was passed as follows:

**Resolved.** That as the votes given on the question of the location for a denominational college and theological seminary make a majority for Alfred Centre, New York, (though the vote at Utter is not deemed equal to the importance of the subject), the Conference waive any further action on the subject except to recommend the subject committed to it from this time, with due regard to the vote of the churches.

In compliance with the foregoing resolution, a convention, called for the purpose of organizing a Seventh-day Baptist Educational Society, met in the First Brookfield Church, at Leonardsville, New York, September 8, 1855.

The meeting was called to order by Thomas B. Stillman, who was made chairman of the convention.

After some discussion, the form of constitution presented by the Educational Committee, and recommended by the General Conference, was adopted as the constitution of the new society.

The convention then took a recess, during which the society which had organized at Alfred, New York, in 1850, met, disposed of what it had in its treasury, and then disbanded.

The convention then re-assembled, when the new organization was completed by the election of the following officers: President, Thomas B. Stillman; Recording Secretary, Jonathan Allen; Treasurer, Clark Rogers; Vice-President, William B. Maxson; William C. Kenyon, James R. Irish, Lucas Crandall, Henry L. Jones, Ambrose C. Spicer, Thomas R. Williams, James Bailey, Sherman S. Griswold, Gerrit Smith, Alfred B. Burdick, George B. Utter, C. H. Stillman, A. R. Cornwall, David Dunn, John Whitford, George Greenman, Benjamin Maxson, J. R. Hunting; Directors, Nathan V. Hull, Thomas B. Brown, Lester C. Rogers, Welcome Stillman, Darwin E. Maxson, Halsey H. Baker, P. L. Berry, O. P. Hull, and William B. Gillette.

The society was placed under the laws of the State of New York, October 15, 1856, but for two or three years the principal office of the Board of Directors seems to have been at Plainfield, New Jersey. It was subsequently removed to Alfred, New York, where it has remained continuously ever since.

**Constitution of the Society.**

At this point, two brief extracts from the constitution of the new society may be of interest. They are as follows:

**Article II.**

The object of this Society shall be the promotion of the cause of truth and as shall tend to the ultimate founding and full endowment of a denominational college and theological seminary.

**Article V.**

Section 1. The Society shall proceed, as soon as practicable, to establish a Literary Institution and Theological Seminary.

A DENOMINATIONAL COLLEGE ESTABLISHED.

The work of the Seventh-day Baptist Education Society, from its inception to the present time has been in accordance with the object set forth in Article 2 of its constitution. That which has led to the organization of the present Society as well as the pioneer ones, and to the appointment of educators for a score of years, was the growing conviction among us that, as a denomination, must provide educational facilities for our young men and young women.

At the time the present Society was organized, we had no college and no theological seminary. We had no classes pursuing collegiate or theological courses. None of our young women, it is said, and only a few of our young men, had graduated from other colleges or were attending them. Only two of our ministers had taken their full course at a theological seminary, and they were not pastors of any of our churches.

The situation was demanding a denominational college and theological seminary, and general opinion had been crystallizing to that effect. The subject had been before our people during a long period of serious, thoughtful consideration, and the General Conference had turned the whole matter over to the new society, in the resolution providing for its organization.

Therefore, the first thing the Seventh-day Baptist Education Society was expected to do, was to proceed without delay to found a college.

First of all, the question of location had to be settled. Although all the churches had been asked to vote on this question, and nineteen had complied with the request, the General Conference did not deem this final, and passed the ultimate decision over to the newly organized society.

The Board of Directors at once appointed a committee consisting of Thomas B. Stillman, George Greenman, and Lucas Crandall, to make inquiries concerning the most feasible location for the project of the department of Biblical Exegeses and Ecclesiastical History. He never entered upon the duties of the chair, however.

At its annual meeting in 1858, the society appointed Lucas Crandall, George B. Utter, Darwin E. Maxson, and James R. Irish, a committee to have charge of the theological seminary, and instructed them as follows:

**Whereas,** The subscriptions were primarily taken with reference to the establishment of a theological department, therefore, **Resolved,** That we instruct our committee to establish that department immediately.

All early efforts to raise funds for the Education Society had resulted, in 1866, in raising a sum amounting to about $30,000. In that year an effort was inaugurated by Jonathan Allen, at the annual meeting of the society at Alfred, to increase the endowment of all our schools, and about $14,000 was subscribed.

In 1892, at the annual session of the society at Nortonville, Kansas, an effort was made to secure pledges, for the term of six years, for the purpose of strengthening the Theological Seminary.

In 1900, at the annual session of the society at Alfred, New York, a movement was started to re-organize the Theological Seminary. The desired re-organization was made possible by the action of the society at its annual session the following year, at Alfred, when, through the efforts of friends of the Seminary the sum of $10,725 was added to its endowment.

The late Rev. William C. Whitingford, D. D., President of Milton College, in closing his paper entitled, "Education Among Seventh-day Baptists," prepared for the Jubilee Papers, written in 1892, in commemoration of the fiftieth anniversary of the organization of the Seventh-day Baptist Missionary Society, asks the following pertinent question:

**What have these schools done for our people?**

He writes in reply:
THE SABBATH RECORDER.

A review of this subject in 1888 presented the following facts, as indicating some of the beneficial results of our schools to our denomination:

- Of the forty-six professors and other instructors engaged at Albion, Milton, and Alfred, all but two—and these all subordinate places—received their higher education in our academies or colleges.

- Of the sixty-seven pastors of our churches, the same can be said of forty-seven of them.

- Of the remaining twenty, fifteen came in mature life from men who had been ordained as ministers, leaving only five who were originally Sabbath-keepers—men of superior natural talents—as not having attended our institutions.

- Of the thirty-seven other clergymen, who are not pastors, but are usually called elders, eleven were students in our schools, and three others were, for different periods, efficient principals of these schools, and fifteen of the remainder embraced the Sabbath while they were active preachers in First-day churches. Only two of these elders who have observed the Sabbath from their childhood have not been connected either as students or teachers with our institutions.

- All our missionaries, male and female, whom we have sent, or are sending, to the China field, and the secretaries of our General Conference, and the presidents of our colleges.

- Every moment of worry weakens the soul for its daily combat. Worry is an infirmity; there is no virtue in it. Worry is the dawning of a spirit of despair, the way of looking at small things, and of magnifying their value. True spiritual vision sweeps the universe and sees things in their right proportion. To become strong, the soul must needs fight something, overcome something. It cannot gain muscle on a bed of eider-down.—Anna Robertson Brown.
which may be done in that region. I also hope that these inquirers may be able to see that Christianity offers them a far greater blessing than that which they have been seeking.

Fraternally,

D. H. DAVIS.

*West Gate, Shanghai,
November 1, 1907.*

Systematic Finance in the Western Association.

By invitation of the member of the Conference Board of Systematic Finance for the Western Association twelve churches sent delegates to a meeting held at the Seminary in Alfred, Sunday, November 24, 1907. There were in attendance twenty-one delegates and five visitors; fourteen of these persons were laymen and twelve were ministers; and of these twelve, nine were pastors. There were four short addresses followed by general discussion: "The importance of Church Finances, in General," Prof. W. C. Whifford; "How to Secure Approval, by the Church as a Body, of the Principles of Systematic Finance," Prof. A. C. Bond; "How to Get Individuals to Practice these Principles, after their adoption by the Church," J. Claude Crofoot; and "The Importance of the Church Treasurership," S. Whifford Maxson. The discussion that followed was very earnest and helpful; and such points as were emphasized: Financial conditions are a sign of spiritual conditions; the people must appreciate systematic finance as essential to progress; the pastor and the treasurer are in no small degree responsible for the state of church finances; system, enthusiasm, and tact are necessary, and attention to the details of bookkeeping are well worth while; system and liberality in the family are fundamental; experience must be the basis of this as of other Christian activities; we covenant to help support the temporalities of the church just as certainly and sacrificially as we covenant to keep the Sabbath, to read the Bible, pray, and walk in harmony with one another; and church finances must be improved by ways and means similar to those used to promote progress in any other department of Christian life and service.

Resolutions were passed indorsing the plan of holding these annual meetings; promising support to the Conference Board; and commending the principles and practice of systematic finance to the churches of this Association.

Charles B. Hull, of Chicago, corresponding secretary of the general Board was present, business calling him east; and at his suggestion a committee was appointed to send a communication from the meeting to that Board.

In the general discussion and in the addresses many ideas and truths were made clear, emphatic and helpful; and delegates went back to their churches and labor with new information, inspiration and devotion. The Conference Board pays the travelling expenses of two delegates from each church; and it is believed that this expense is much less, and the good results of these meetings much greater, than would come from sending out among the churches the very best that could be found for such a mission. The churches of this Association, fortunately, are not far apart; but where this is not the case groups of neighboring churches could hold similar meetings.

ARTHUR E. MAIN,
Member of the Conference Board of Systematic Finance for the Western Association.
Alfred, N. Y.,
November 26, 1907.

Yes, Wear Out.

J. D. SPICER.

Many years ago an active and loyal member of the Plainfield Church, since gone to his rest, told us at a devotional service of his love for the church and its work; of his deep sense of obligation and responsibility as one of its members, and to do his part to fulfill those obligations. It was, he said, his earnest and fervent wish that he might "wear out and not rust out." These remarks served as a decided stimulus to many to whom he heard, and by some at least they have never been forgotten. They were brought vividly to mind a short time since by the reading of a sermon delivered from a Plainfield pulpit.

The speaker’s subject was, "Man’s Resources." He said in part: "It is the affirmative life, which dares take the risk in running the race for the highest goal, which the world needs. Rather wear out than rust out with one’s resources untouched. The man of affirmative life is twice himself because he realizes opportunity and improves it.

"Our religion should call forth our most vigorous and effective energies. While we all perhaps crave peace and ease, God sets a task before us which means struggle. He puts us in a rough world and wants us to smooth it. Men have always paid homage to those who have made a battle out of life, to a man who comes out victor after a hard struggle.

"To live the affirmative life we must find a way to unlock our unused resources of energy which every one has. Every day it is becoming clearer to philosophers that the way to the goal is by the will. Most of us live as if enveloped by a cloud. We are but half awake, using only a part of our mental resources. Life means fight. Man gains but little except by struggle. The world’s hope is in men and women who will look at the world as it is, and not tem pertize that are, simply because they are. The kingdom of God is within, but He lets it lie dormant in us until we tap the resources which we have and bring them into use.”

Rev. William Gillette, M. D.*

CHARLES H. GREENE.

At the time of the Massacre of St. Bartholomew in France, in the year 1572, the court physician to His French Majesty was Rev. William Gillette, M. D., a Huguenot and a Sabbath keeper. Because of his high standing and great influence, he was spared the general doom that overtook the French Protestants that fateful day, with the distinct understanding that he would attend strictly to his medical duties and desist from preaching. This he at first agreed to do. Soon, however, his ordination vows so pressed upon him that, as he went about visiting his patients, he began to preach.


This coming to the ears of his enemies, his estates were confiscated, and he himself was banished.

He came to America and settled near New Haven, Connecticut. Here he married, and reared a large family, one of whom, Elizabeth, later became a Seventh-day Baptist clergyman.

Rev. William Gillette, M. D., was an ancestor of Rev. Walter B. Gillette, at one time pastor of the Piscataway (New Jersey) church.

Rev. William Gillette, M. D., established preaching stations all up and down Long Island Sound, his westernmost station being at Piscataway, New Jersey. As Morgan Edwards says, it was commonly believed that Hezekiah Bonham, who held that famous controversy with Edmund Dunham, was a Sabbath keeper before 1700, and as there are numerous cases recorded in the Piscataway Town Book, of persons arrested "for breach of the Sabbath (Sunday)," one of them, Edward Slater, being such a persevering "Sabbath-breaker" that he was counted among a common nuisance and offence, we are bound to believe that Dr. Gillette’s preaching had produced a small band of Sabbath confessors in the vicinity of Piscataway, at least as early as 1692.

There have come down to us the names of seven others who were arrested "for being at several works upon the Lord’s day." Why, then, should these citizens put themselves in jeopardy by openly defying public sentiment and the laws of the land in those days of straight-laced piety, unless they had some conscience in the matter.

Rev. William Gillette, M. D., became the progenitor of a long line of well-known preachers, who have won distinction among the Baptists and other denominations. His descendants also include many eminent physicians who have attained prominence in their calling.

One of the preaching stations of Dr. Gillette was located near Southampton, Long Island. Near here resided Rev. Jonathan Davis, the father of the "Great High Priest" of Trenton, New Jersey. Near the very close of his life, Rev. Jonathan Davis became a Sabbath keeper—undoubtedly one of the most prominent.

About 1666, or 1667, Abel Noble met this aged pilgrim, and by him he was probably converted to the Sabbath. This would
account for the close friendship that always existed between the families of Jonathan Davis and Abel Noble.

One William Gillette was a member of the old Westersly, now First Hopkinton, Seventh-day Baptist Church before 1768. We have nothing to show whether this was the French emigrant, Rev. William Gillette, M.D., or one of his children. Rev. William Gillette, M.D., is buried near Lyme, Connecticut.

Situated, as he was, at the very dawn of our history in this country, Dr. Gillette wrought a no less enduring work because it was of the foundation rather than of the superstructure of that history. Filled with the ardor of truth, he spared neither time nor expense to make that truth known. A picturesque figure, with horse and saddle-bags he traversed the trackless forests, braving dangers seen and unseen, thinking himself well repaid if but a single sinner was brought to know "the more excellent way," which leadeth unto life eternal.

When we shall recount the heroes of our faith—those who have toiled and sacrificed and spent themselves for God and His Sabbath, none will be more deserving of commendation than that sturdy old Huguenot, Rev. William Gillette, M.D.

"Seventh-day Baptists do not keep the Sabbath as a ground of salvation, nor a means of salvation.—Sabbath Recorder, Vol. 63, No. 45. p. 1250, second column.

If that statement is true, then Seventh-day Baptists are a curious set indeed, and there are a lot of us who are entirely done with the whole business.

Webster defines "means" thus: "That through which, or by help of which, an end is attained."'If we do not keep the fourth commandment as a means by the help of which we attain unto salvation, then we do not keep the first, nor third as a means by the help of which we attain that end. All four belong to the same list, and Jesus summarize them as "love to God." If the first, second, third, and fourth commandments are not, like the first, a means by the help of which we attain unto salvation, then love to God is not a means by which we reach that end. For, "This is the love of God, that we keep his commandments."

1 John 5:3. Now it is passing strange if, in the light of gospel truth, love is not a means by the help of which we attain unto salvation. Any way, if the keeping of the fourth commandment is not a means by the help of which Seventh-day Baptists attain unto salvation, then it is not a means of salvation for Sunday-keepers, and we are absolutely without any ground of appeal to them.

I do not know of one single passage in the Bible where a requirement is made of mankind, and the ultimate inducement for the doing of that thing is not salvation. And I will be truly grateful to any one who will put me on track of such a passage.

If there is a hidden truth that will lead me to a position where I can truthfully say that the keeping of the Sabbath is not a means of salvation, I have never discovered it.

C. S. SAYRE.

Dodge Center, Minn.
Nov. 16, 1907.

The Touch of His Hand.

Sometimes at night my little child, Asleep within her tiny bed, Disturbed by something in her dreams, Cries out in fear, and reaches up Her hand to find companionship. And I, with pity in my heart, Reach down and take the little palm Within my own, and hold it fast, Till she is quiet and asleep.

Upon a journey far from home I slept; what lo, disaster sprung Up in the way, and busy death Was gathering in his harvest grin Unconscious, flung far into night I wakened, bleeding, crushed, and blind; And reaching up my hand in His Cried out. And then up stood with pity moved, Bent down and held my hand in His Till I was quiet and at peace.

Somewhere far off or near at hand, The shadow-valley waits for me; And though the storm be strong and fierce, Though night be long and foe assails, I shall then need to fear no ill, Because the Lord will be with me And He in His will hold my hand—

—Christian Statesman.
WHILE they their time and talent give
Poor hungry souls to feed;
Oh, may we not forget that they
Have need of daily bread.
God grant that we, who love His cause,
May ever liberal hand;
And share the means he gives us
With those across the sea.

Mrs. G. H. F. Randolph desires to thank
the many kind friends whose contributions
made it possible for her to enjoy a visit
with her mother.

The other day a man who has won an
enviable position in the literary world, told
me this little circumstance:

"When I was a lad, planning to enter
upon further studies, the question arose in
the family as to the choice of a school. The
balance hung pretty evenly between two in-
stitutions, and my own selection was about
made, when I received a letter from the
head of my favorite school. In the letter
were five mis-spelled words, and I went
to the other school.

Just a few days previous, the following
lines were quoted in a letter which came
to my desk:

The massive gates of Circumstance
Are turned upon the smallest hinge,
And thus some seeming petty chance
Oft gives our life its after time.

* * *

The trifles of our daily lives,
The common things scarce worth recall,
Whereof no visible trace survives—
These are the mainsprings, after all.

Warning and comfort both may be found
herein. Does it not recall our daily strug-
gle to be true, whether in the spelling of a
word, the speaking with exact regard to
the spirit of the truth, the dwelling upon
noble thoughts, or the doing of blessed
deeds?

I once saw a mosaic of the face of the
Christ. The picture was not painted, but
had been built up of tiniest bits of vari-
colored glass. With infinite patience and
skill each bit had been fitted into place.
Many of the pieces were gray and color-
less, a few were brilliant, some were soft
and beautiful in coloring, but when "fitly
joined together," the wonderful face ap-
peared.

May we not fit together the trifling
circumstances of our daily lives, until we too
have formed therof the likeness of the thorn-
crowned One?

H. C. V. H.

Report of Benevolent Society.

MILTON JUNCTION, WISCONSIN.

At the last meeting of our Ladies' Benevo-
lent Society, I was asked to make some-
thing of a report of our work for the
Woman's Page.

The annual meeting of the society oc-
curred Jan. 1, 1907. At this meeting we
selected officers for the year: President,
Mrs. Cora Randall; Vice-President, Mrs.
Hannah Burdick; Secretary, Miss Mar-
garet Burdick; Treasurer, Mrs. Mattie
Fink. Entertainment Committee, Miss
Nettie Coon, Mrs. Ida Cottrell, Mrs. Delana
Chambers, Miss Nettie West. Work Com-
mittee, Mrs. Grace Coon, Miss Margaret
Burdick, Miss Alice Kelley.

We have held eleven regular meetings,
and we meet each week when there is
work, which has been nearly all the year.

Our entertainment committee have done
good work in serving suppers and banquets.
We have served the High School banquet
of about one hundred plates for several
years, and this week we served a banquet
for the Business Men's Club of the town.

We have a membership of 1395.

The Treasurer has received during the
year, $98.22; $84.00 have been paid out, leav-
ing a balance of $14.22. This money has
been raised by the earnest efforts of the
ladies of the society. As a society we feel
grateful to our Heavenly Father for the
work He has given us to do. Our earnest
prayer is that with willing hands and ready
hearts our next year's work may prove
more fruitful than the one now past.

Respectfully submitted,
GRACE A. COON.

The Treasurer of Conference would call
particular attention to pages 118, 119, and
120, of the Conference Minutes, just pub-
lished. There is a pressing need for money
now. Address William C. Whittord,
Alfred, N. Y.

When you see a mad dog, don't argue
with him unless you are sure of your logic.
—Spurgeon.

Revolution Among Seventh-Day Adventists.

A. H. LEWIS.

Attendance on the National Purity Con-
gress at Battle Creek, Mich., gave the writer
opportunity to learn much concerning the
present situation among the Seventh-Day
Adventists, that will interest the readers of
this review. The statement is a review of the
situation of the Advent movement.

The writer, who was then a boy of eight
years, remembers the excitement and dis-
appointment connected with the Millerite
movement which culminated in April, 1844.
Ten or twelve years later, I was drawn into
touch with the first readjustment of the
Advent movement. This grew from the
failure of "Millerism" and gave birth to
Seventh-day Adventism. I accepted sev-
eral years later the work of the Adventists.

Our entertainment committee have done
work for money

William Miller was an "infidel" during the
earlier portion of his life. He became
a Christian and began to study the Bible
about 1818. He was not a competent nor
a critical student of history, nor of the
Bible. He wrought out the theory that
the world would end in about 25 years, his
conclusions being based primarily on the
eight chapters of the Book of Daniel. He
began preaching his views in public in 1831.
There was then a peculiar psychological
and theological state of the public mind in
New England, which gave impetus to the
movement, and it spread like wildfire.
According to Mr. Miller's theory, Christ
would come, human history would cease,
and the world would go down in a final
catastrophe in November, 1843, or April,
1844. This was essentially a reproduction
of one phase of ancient Jewish Messianism.
Mr. Miller's conclusions were based on an
unsound, unhistorical, and illogical group of
notions incorrectly named, an "Interpre-
tation of the Book of Daniel." He as-
sumed that prophetic period designated
by the 2,300 days of Dan. 8, ended in
Nov. 1843 or in April, 1844, and that the
"cleansing of the sanctuary" was the com-
ing of Christ and the end of the world.

When time went on as usual after April,
1844, the Millerite movement disintegrated
as rapidly as it had risen. There had been
nothing resembling a regular movement of
Millerites except in New England, and even
that was simply a movement within various
Christian churches and among those who
were not members of any church. In the
revolution which came with the disap-
pointment, large numbers of "Millerites" passed
into unfaith, or absolute infidelity. Many
of them became bitter opponents of the
Bible and Christianity. After the first sad
shock of disappointment had passed, various
efforts were made to correct errors in the
calculation of events, and in unknown fac-
tors. This was done under the name of
Bible interpretation, but much of it had
no right to that name. The only effort at
correction and readjustment that became
permanent value, resulted in the
birth of Seventh-day Adventism. Two
Seventh-day Baptist women, mother and daughter,
gotonew York to New Hampshire and became identified with
the Millerite movement when it was at its
height. Through their influence a group of
Sabbath keepers was gathered at Washing-
ton, New Hampshire. This group was
amounted to 32.

Prominent in the readjustment that pro-
duced Seventh-day Adventism, was a new
theory concerning "The Cleansing of the
Sanctuary." This theory transferred the
sanctuary problem from earth, and as-
sumed that "the cleansing of the sanctu-
ary" was the work of Christ in heaven. It
said that although the world did come
to an end in 1844, Christ entered the most
holy place in the heavenly sanctuary at that
time, that he might make final atonement
for the sins of men, and that "probation
ceased when he entered the holiest place."
This compelled to the conclusion that no
one could find forgiveness or salvation after
the close of the prophetic period assumed
by Mr. Miller, in 1844. Some of the more
thoughtful leaders refused to teach that
salvation was impossible after 1844, but
that was the prevailing idea among the
people. This added literally to the theological side of the sanctuary question.

This readjustment also put new emphasis
on Revelations 14:12: “Here are they that keep the commandments of God and the faith of Jesus.” It was said in effect if not in form, “Those Seventh-day Baptist women were right. We must keep the commandments of God as well as the faith of Jesus, and therefore, must return to the observance of the Sabbath.” In this way, Sabbath keeping was made a part of the readjustment scheme as a duty.

Those who came into it under pressure similar to that which marked the Millerite movement, were converted to the system of doctrines and the form of organization, in a way which obscured, if it did not destroy, the sense of personal responsibility, and of individuality. This was a subtle influence of which poor people not have been conscious, but which has had an important bearing upon the history of Seventh-day Adventists, and upon the present revolutionary situation.

Before this organizing tendency set in, a new personal element had appeared. Mrs. Ellen G. White, when a young girl, fragile in health and a victim of catalepsy, became deeply interested in the Millerite movement. She was born in Gorham, Maine, Nov. 26, 1827. Her deep religious convictions, her mental make up, and her physical state made mental impressions and religious experiences so vivid, that she became subject to “visions.” These were made up of the thoughts, imagery, and religious conceptions with which she was impressed by the preaching of Mr. Miller and his co-workers. This experience brought into the organic period of readjustment, to attribute authority to these visions, and to think of them as of more than human origin. This tendency was accentuated and strengthened by the claim that the church of the last days would find guidance “through the spirit of prophecy.” As the influence of Mrs. White and her visions increased, there were rivals for her place, but she finally held it against all comers, and became the dominant factor in the organizing of the Seventh-day Adventist denomination.

NEW LEADERS.

Nearly all the leaders in the readjustment that followed the time of Miller have passed away. A second generation has come into place and power in the Seventh-day Adventist denomination, but Mrs. White has continued, and in certain directions her influence has grown with the rank and file of the denomination for the last twenty-five years. Self-righteousness has been a logical result in the various stages of the Advent movement, growing from the conception that only those who entered into that movement were granted wisdom to understand “the mysteries of the last days,” and that all who did not fall into the movement must necessarily be lost. Unconsciously perhaps, but not less certainly, a controlling element of self-righteousness developed, and as the new form of organization grew, spiritual tyranny was unavoidable. It was first turned toward the world outside the denomination, but easily found itself able to accord with the authority, represented in “The spirit of prophecy.” Meanwhile a scientific and educational element, “Health Reform,” was introduced, this was theological only in a secondary sense. It involved bodily health, dietary re-form, social purity, etc. It developed vigorously, because it met a crying need on the part of all people. While this was made religious in some respects by the rank and file, it was an enlarging and culturing element much broader than the theological system of the denomination. The success which attended that movement has been marked.

The great Battle Creek Sanitarium became the first and central representative of the medical movement. Many branch sanitariums have sprung up in the United States, and schools for educating “medical missionaries” have been founded. All this has brought a breadth of culture, a scientific spirit, and a type of individuality in thought and action hitherto unknown.

One of two results has to come. Either the denominational machinery and the theological system must broaden beyond a rigid creed, or separation had to come.

PRESENT SITUATION.

We have followed the development of those influences which have culminated in the present situation that the reader may better understand what that situation must be. The writer does not sit in judgment on the internal problems which now confront Seventh-day Adventists. Seeing the situation from the outside, and in the light of history, present results were unavoidable. Those things may be summarized in a few words. The scientific spirit, the progressive thought, the revival of individual consciousness, and a growing desire for higher spiritual life on the part of many, set over against spiritual tyranny in the denominational machinery engendered an impassible gulf between the two elements.

This separation brings sorrow to many thoughtful and devoted Adventists. It has also brought great bewilderment. The fact that over sixty years have elapsed since it was declared that Christ would come immediately, has weakened if it has not undermined the faith of many in the soundness of the various efforts at readjustment, like what are termed “in calculation” have been set aside or revamped. There are also many well known discrepancies and contradictions in the various “testimonies” of Mrs. White, until those who still hold to her are bewildered, troubled and filled with doubts. The more thoughtful and broad-minded Adventists have discarded with greater or less unanimity the doctrine of the “inspiration” of Mrs. White. Thus have come unrest and division. The revolution is going forward more rapidly because those who break away from the creedal restrictions of the denomination, are counted heretics and summarily rejected from church membership. The unrest must increase and the separation will grow more intense. As yet no definite tendency appears toward a new organization of those who are excommunicated. The writer will not be able to say how the Disintegration will continue. It will not stop; it cannot go backward. While it is primarily a movement within the denomination, it involves tendencies and interests much larger than the denomination.

A Seventh-day Baptist church was organized in Battle Creek, about three years since, composed of those who were among the earliest to reject the denominational standards touching Mrs. White and those readjustments of Millerism known as the “Sanctuary Theory.” A purpose sought by that organization was to make a Sabbath-keeping church home for the young people who were drifting away from some or many features of the denominational tenets of the Adventists. Meanwhile, substantial Seventh-day Baptists from various sections of the country are settling in Battle Creek, and engaging in business. The Sanitarium seeks them because they are Sabbath keepers and also capable men and women in an institution where the highest type of character and ability is needed in business and employment for Sabbath keepers are also attainable. We think that there are thirty or forty Seventh-day Bap-
tists in Battle Creek at the present time.

The Seventh-day Baptists hold no separate service on Sabbath morning, but unite with the people in the Sanitarium in Sabbath services held in the chapel of that building. The Seventh-day Baptist prayer meeting is held on Friday evening, at the beginning of the Sabbath. We think there is an increasing desire on the part of Seventh-day Adventists to know more about the history, mission, and attitude of Seventh-day Baptists. That the Adventists of the present generation have some knowledge of the Seventh-day Baptists is evident.

The writer believes that the attitude of Seventh-day Baptists toward Seventh-day Adventists should be one of large-hearted Christian charity, and of true Christian brotherhood. The fact that the Sabbath was brought into the Miller Movement by Seventh-day Baptists, added to the fact that in this Sabbathless age, spiritual Sabbath reform is a great and crying need of the Christian world, makes a common bond for union between the two denominations. Minor doctrinal differences should be ignored. The spirit of men who love God and seek for truth should emphasize those points upon which they agree and minimize those upon which they do not agree. The history of Seventh-day Baptists for the last four hundred years shows them as a "waiting minority," standing in the darkness, but when others have been hopeless, strong in faith when others have been fearful, patiently waiting in brave endurance for the morning. On the other hand, the central idea of Seventh-day Adventism has been flaming enthusiasm and zeal. Christians rise and fall hastens. Each of these conceptions contains elements that the other needs. The providence of God, the spirit of Christian brotherhood, a wise agreement to disagree in creed but draw together in spirit, is the demand of the hour touching the relations of these two branches of Christians who observe the Sabbath of Jehovah and hold the Bible above every form of theological creed.

Tired Wills.

Everything about a man tires. Let him hold out his arm for ten minutes and the exertion, which was nothing at first, becomes unbearable. Let him look long at a distant tree and sooner or later, the whole view will blur. Let him think all day, and he will be amazed the next morning, when he reads what he wrote the day before, to find how much poorer his after noon thoughts were than his morning ones. And since everything else about man tires, why not the will? The will does tire. We can live perfectly a minute, we can live perfectly an hour; perhaps we can live perfectly a day; but no man can live perfectly a month. Here is the root of the error of the perfectionist. The will, like the arm, or the eye, or the mind, cannot be stretched to its highest efficiency all the time and remain elastic. Therefore, let us use our wills sensibly. We do not hold it worth while to hold out our arms for ten or fifteen minutes. We have better use for our arms, and do not want to waste their strength; wisdom bids us rest our eyes and our minds. Wisdom likewise bids us rest our wills. The wise man will use his will for what is worth while, and not use up its strength on immaterial matters. If a man wills to pick up every piece of string which he sees during the day, he wastes his will, and when the time comes to use it to help him in his work, he will find he cannot.

To draw on our will, continually saying, "I will be cheerful, I will be cheerful," may so use us up when there is no cause for forcing cheerfulness that we shall break down in our cheer when it would really be important. The man or woman who consiously thinks to himself, "I will be unselfish," is very likely to make other people aware that he is being unselfish—which is disagreeable—and to lose his unselfishness. If he simply went ahead living his natural life and letting his kindess toward men flow out naturally, he would do more good and be much better loved. Such a man is using his will in the sensible, useful way that the man picking apples is using his arms. Before the end of the morning, the apple picker will probably hold out his arm much more than ten minutes; but he will have two advantages over the man we began with. He will have performed a valuable task, and his arm will not be tired.—The Christian Work and Evangelist.

They are never alone who are accompanied with noble thoughts.—Sidney.

Young People's Work

REV. EDGAR D. VAN HORN, Alfred Station, N. Y.
Contributing Editor.

How to Present the Lesson.

FRANCES M. BARCOCK.

It is not the purpose of this paper to give full suggestion regarding the preparation of this lesson, but it cannot be too strongly urged that success in presenting the lesson depends largely on the method of its preparation.

In teaching, success is due largely to the teacher's mastery of (1) self, (2) the lesson, (3) the pupil. He who fails to master himself and his lesson will fail to master his pupil; therefore he should strive to be at his very best as to his personal qualifications and the method of his procedure. The teacher, having analyzed the lesson and having transferred the subject matter to his lessons and again and again look at it from the point of view of his pupil. A knowledge of the conditions and needs of the pupil is essential to the most effective presentation of the lesson. The teacher, therefore, should form the habit of studying intently and sympathetically the conditions in the home life, the hindrances, the faults, and the needs of the pupil and present the lesson in the light of this question, "How shall I make this lesson most profitable to this pupil?"

It is wise to employ the illustrative element in class work. The open eyes of youth must be arrested, the imagination stimulated, so that objects, incidents, comparisons, parables of this busy, everyday world may be used to place the truth vividly and attractively before the mind. The Sabbath School teacher, like all other teachers, must master the art of questioning. This is necessary to find out what the scholar knows, to stimulate his desire to know more, to get him to seek knowledge, and to gain his attention. Attention is necessary to success in teaching and learning. And the pupil who is intense with desire and purpose will inevitably ask frequent questions.

The teacher should awaken within the pupil not only an interest in the present lesson but in the lesson for the coming Sabbath, an interest sufficient to secure advance preparation. A little time by which he should awaken an interest in his own spiritual and eternal welfare that he may apply to his life the truth which he finds.

The teacher of the Primary Department must appeal to the child through his senses. The ear is quick to receive sound and the eye is still quicker to take that is presented to it. Therefore, in teaching the lesson to little ones, the chief quality to be aimed at is action. The teacher who is slow and does not throw life into his teaching cannot succeed. A simple but vivid language tell the lesson story. If you have mastered the story, you will master your pupil. Their eyes will show you how eagerly they are taking in what you say. To make the lesson more realistic use the picture roll, or the blackboard, or a few symbols and objects. When you have completed the lesson you may ascertain whether the child has made his own application by asking questions. Put your questions in clear but simple language. Let a child understand what you ask. Do not hesitate to let him talk; your answers will direct his thoughts.

To teach the intermediate department as a rule requires more skill. At this age they are less apt to study the lesson at home and it is more difficult to gain and hold their attention than in the case of the younger pupils. If the lesson has to be learned in the class, teach it by questioning as far as you can, and always recall what has been told them. Questions should be asked as naturally as possible, in whole class, in which case, one pupil will likely answer all the questions. Question especially the inattentive—question rapidly, attractively, and interestingly. The blackboard should be used as the teacher questions and talks and an outline developed. If the board is not available the teacher may furnish pencil and pad and let the pupil fill in his own picture of the lesson.

While the method of presenting the lesson varies with the age of the pupil, three results should be aimed at: (1) To get the subject into the lesson; (2) to get him to understand as much of the lesson as he is capable of apprehending at one time; (3) To make the application according to the needs of the pupil in his everyday life.
Decision Day.

MRS. BEZO, W. BURDICK.

It is generally conceded that the Sabbath School is the preparatory school of the church. If this is so, should it not be the place for soul saving? What benefit can come to our pupils in their study of this Book of Books if they are not led to obey its teachings? Can they become Christians if they do not bring themselves to accept Christ? Decision day should offer such an opportunity.

The mission of the Sabbath School is two-fold: 1. The conversion of souls; 2. Spiritual nurture. To fail in the first is to fail in the second.

To make anything a success, all must be interested; especially is this true of the Sabbath School where much of prayer and thought must be used. Interest in the Sabbath School must begin with the teachers and officers. They should go often to God in prayer that His work may be done in the first place, the work of the Sabbath School as an Evangelizing Force. Read at the Western Association.

EDGAR D. VAN HORN.

I wish to open the discussion of this subject by calling attention to the significance of the wording of the subject assigned. Ideally, no better definition could be given of the Sabbath School than that at the head of this paper, "An Evangelizing Force." When we stop to realize that to "evangelize" means to preach the gospel to bring men to an acceptance of Jesus Christ, that the Sabbath School is an organized force for the accomplishment of this purpose, we are surprised that so many professing Christians fail to identify themselves with the work and apparently have no interest in it. This seeming indifference and coldness on the part of so many church members, to the work of the Sabbath School, suggests one of two things: either a woeful ignorance of Christian responsibility and duty, or what almost amounts to criminal neglect. The Sabbath School is the organized church, boys and girls, men and women, to the higher life and he who does not identify himself with the movement in some way, is neglecting to join forces in the mighty movement of human redemption. Among all the institutions which have sprung up within the last one hundred years, such as the public schools, libraries, religious press, temperance movement, Bible Societies, missionary societies, the Young Men's Christian Association, the Christian Endeavor Society, the Sabbath School is the greatest. It is the one place in the church where every one gets busy in the study of the Bible, or should, and where actual training takes place for efficient work in Christian life. It is the one time in the week when the results of many hours of study on the part of the teachers are brought for the enlightenment and help of the pupils and when in the general review of the lessons the best and richest truths are brought home to the school as practical instruction in solving the greater problems of daily life. The Bible School, in short, is a mighty force in religious enlightenment. More people should come under its influence. The amount of ignorance regarding this Book of all books is lamentable. Dr. Schaffer tells of his putting to one hundred students in North Western University nine questions as follows: First, what is the Pentateuch? Second, what is Higher Criticism of the Scripture? Third, the book of Judges, and what are the Old Testament fourth, name one of the patriarchs of the Old Testament. Fifth, name one of the Judges of the Old Testament. Sixth, name one of the kings of Israel. Seventh, name three prophets. Eighth, give one of the Beatitudes. Ninth, quote a verse in the letter to the Romans. Dr. Schaffer suggests that the results as shown in these answers were somewhat startling. Among the answers were the following: One of them named as among the Judges, Solomon, Jeremiah, and among the prophets, Matthew, Luke and John. Among the kings of Israel, were Herod and Ananias. Nebuchadnezzar figured both as judge and king of Israel. The Pentateuch was confused with the Gospels and in one case with the "seven gospels." Among the Beatitudes are the following: Blessed are the poor in heart for they shall see God. Blessed are the hungry for they shall be fed. We smile, but shall we say that ignorance among university students is greatest in Christian communities? Let us remember that these young men come from just such communities as those in which our churches exist and that the blame for much of this ignorance must rest back upon our own shoulders. Say not ye, There are yet four months and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are already to harvest. The best statistics go to show that in the United States from two-thirds to three-fourths of the additions to the church are made from the Sabbath School. Mr. Lawrence says: "The church which pays easygoing attention to the Sabbath School failing to support it, nourish it, care for it and man it as it should, is neglecting its most promising opportunity and can hope for but meagre results." When we remember that in Sabbath School are to be found precious units of the church, we can more readily see that the results sought after by the School are worthy the concentrated efforts of the best men and women in the church. No one will deny that childhood is the "battle ground of the kingdom." This being so, there ought to be united effort on the part of every father and mother, every man and woman, to save the boys and girls for the glorious work of the kingdom. Not only this, but the Sabbath School is trained to touch and contact men and women where they may find much that is adapted to their needs in the midst of trying days.

The Sabbath School as an evangelizing force should be an organized force. The efficiency of the organized school over the unorganized is just as great as the efficiency of the well organized army over the mob. By organization I do not mean a lot of rattling machinery, but system in which is secured results in the quickest and best way with the least expenditure of time and effort, and with the operation of pastor, superintendent, "officers, teachers, and all the pupils in securing the best results in the work of the School. But while organization and cooperation are absolutely necessary they are only necessary and preparatory. The real evangelizing force of the Sabbath School lies in its teaching function. Here is to be found the evangelizing force, in the vital touch and contact of the teacher with the scholar, which more than anything else accomplishes the end and purpose for which the school exists. Some one has said, that when it comes to the work of saving souls, "The pastor is across the street, the superintendent is at arm's length, but the teacher is face to face."
binds all the books of the Bible into one
grand whole. Hence the importance of
spending a good share of the time in the
study of the intervening events. With this
done one is ready to study and search for
the gems of truth in the immediate les-
on. Now read the Bible until you know
thoroughly what is in the lesson. Read
the Revised Version, and then study all
the lesson helps you can. I believe
every teacher should have some help
developed for their own Helping Hand. The
Sabbath School Notes or some other equally good help. Peloubet's
Notes or the Sunday School Times
could be obtained for the small cost of seventy-
five cents. If the teacher cannot afford
these helps the School ought to furnish
them. We must not be afraid of lesson
helps after we have made a thorough study
of the Bible. "Hundreds of the brightest
minds of this and other countries are bring-
ing the wealth of years of study and prepa-
ration upon our Sabbath School lessons. At the same time they are
wrestling with discrimination. At the World's Sunday
School Convention in England, in 1889, the Rev. Richard Glover, in the course of
his address, gave utterance to three sen-
tences which are worth remembering; they
are as follows: "Begin now to prepare your
lessons with your Bibles and not apart from them."
"Use lesson helps but do not depend upon
the lesson helps." "Those lesson helps are
best which set you thinking and not those
which save you thinking."
But more than anything else, one should
have careful preparation of heart for one
must do and be all that he would have
others do and be. Mr. Lawrence tells of
a New England teacher who had wonder-
fully little success in teaching a young school
who came into his class into the kingdom
of heaven. When asked the secret of his
success he said, "I keep right on shel-
ing my pod of Ps., "Pray, Plan, Prepare, Pore
out, Pull in." The lesson must not only be
prepared to behold the wondrous
tings things to be wrought in the work of Bible
study. In regard to the presentation of
the lesson I must speak from the experience of
others and not from my own. As a teacher,
I have failed in this respect. My class
will testify to this. It may be possible
that my ideals are too high, I do not think so.
In my opinion, until a teacher can gain
and hold at once the attention of even a
pupil, lead them to answer and ask ques-
tions and discuss freely the points of the
lesson, he is not succeeding as he ought.
The only encouragement I am receiving
comes as a result of assigning portions of
the lesson to each pupil, and when I do this the pupils take more interest
in the recitation and enter more freely into
discussion. If any teacher here is having
the same trouble there may be a suggestion in this for beginning, that the Sabbath
method is the best for class work but the
art of questioning is one which many of
us have yet to learn. In the recent Bible
School Convention held at Alfred Station
it was suggested that no teacher should
attempt to tell all he knows, or rather he
ought to know a good deal more than he
would have time to tell. If he has a sur-
plus fund of knowledge about the lesson
there will be no time for the pupils to visit
on foreign subjects while waiting for the
last answer. Let us consider above all
other things should remember that he is teach-
ing not merely for the sake of teaching,
but ultimately for the salvation of souls.
What I have said about the preparation
of the lesson on the part of the teachers
may well be heeded by each member of the
School, especially by the superintendent
and teachers. "Study to show thyself
approved unto God, a workman that needeth
not to be ashamed, rightly handling the word
of truth." The wish to repeat here what I
said in the last letter, that the Sabbath
School is the evangelizing force of the
church and its efficiency in the evangeliz-
ing of the community depends upon the
cooperation of all the church members and
the efficiency to which each one attains
in the understanding and teaching of the
Scriptures. If the superintendent feels
a responsibility and burden for the unsaved
of the school and community, if the teacher
feels a personal responsibility for the
unsaved of his class, if every member of the
school has a burning passion for souls and
is longing and working to help others into
the ways of truth and life, then we can
hope for the speedy evangelization of the
entire community. This is the end towards
which the pastor with the superintendent,
Hammond, of which she was a very consistent and successful man say: "You just get on, and you will have a dollar, and Linn has been to help him on.

"I know I can do it on time, and I'll find something," said Linn determinedly.

"That's all right. When a man has an important piece of work, and wants to pay extra for it, accept it with thanks; but when he leaves it to you, make your charge very reasonable, before you go in business," he said.

Linn was wise enough to profit by this advice, and no one complained of his prices for chores.

He had three calls the next day and went home with eighty cents.

In less than a month the entire town knew where a boy could be found when wanted, and that he could be depended upon.

When he found an order on his slate that he could not fill on account of other work, he called them up and told them when he could do it—and he did it at that time in spite of everything.

Before the summer was over he had more orders than he could fill, and often made over a dollar and a half a day.

Women called to run errands; men used him to deliver packages, sweep floors, distribute bills, hustle up teams, stay in the store an hour—anything and everything.

After a while he hired another boy at fifty cents a day to help him. In that way one of them could stay at the office nearly all the time, to answer emergency calls.

Before the year was out he had two assistants. These he hired with the understanding that they were to forfiet a dollar every time they failed to do a job when they promised, or when it was done so there was complaint about it.

Linn now has such a reputation for good work and reliability that he has been offered a half dozen steady jobs, but as he is making five dollars a month he says he is going to stay in the chore business until he gets enough money to pay his way through school. —The Boys' World.

**DEATHS**

**ROBERTSON—**In Hammond, La., Nov. 5, 1907, Mrs. Sarah Robertson, aged 71 years.

She became a member of the Baptist church when sixteen years old. About eighteen years ago she joined the Seventh-day Baptist church in Hammond, of which she was a very constant member during the remainder of her life.

She became an invalid about six months before her death, but went around and partied during her sickness, regarding death as the gateway to eternal life, and longing for the time of discharge, that she might be relieved of her sufferings and depart and be with Christ.

Funeral services, conducted by her pastor, were held in the Baptist church.

She was buried under the famous Hammond Oak, where rest the remains of her father, Mr. Hammond, for whom the town was named.

**SAUNDERS—**In Hammond, La., Nov. 10, 1907, Lillie William Saunders, aged 16 years, Myrle Saunders, aged 17 years.

He was taken with spasms Sabbath evening and died Sunday morning. Who knows what a day may bring forth? "How much of love lies buried in dusty graves!" "God's finger touched him, and he slept.

Not dead, but gone before. How homelike heaven will seem to these two loving parents now!

Short religious services, conducted by Pastor A. P. A. A. in the home of the interment at Greenwood Cemetery.

**PALMER—**In Ashaway, R. I., Nov. 16, 1907, Mrs. Emeline J. Palmer, in the sixty-ninth year of her age.

Mrs. Palmer was the wife of Daniel Palmer. She had led a good life nearly all of which had been spent in Rhode Island. Her life's service had been given to her family. The husband and two children remained to mourn her departure. Farewell services were held Nov. 20, 1907, and interment took place in the First Hopkinton cemetery.
Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

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

LESSON XII.—Dec. 21, 1907.
SAMUEL THE UPRIGHT JUDGE.

1 Sam. 7:1-13.

Golden Text.—“Prepare your hearts unto the Lord, and serve him only.” 1 Sam. 7:3.

DAILY READINGS.
First-day, 1 Sam. 5:1-12.
Second-day, 1 Sam. 6:1-21.
Third-day, 1 Sam. 7:1-13.
Fourth-day, 1 Sam. 7:14-8:9.
Fifth-day, 1 Kings 3:16-28.
Sixth-day, Isa. 11:1-10.

Sabbath-day, Psa. 72.

INTRODUCTION.

The message which Samuel received concerning the house of Eli found a fulfilment in the death of Hophni and Phineas in the battle with the Philistines, and in the death of Eli when he heard the tragic news. Hophni and Phineas had presumed to take the ark into battle in imitation of their enemies who carried the images of their gods with them. But the help of Jehovah is to be secured in no such artificial way.

Although the Philistines were victorious and killed a great many of the Israelites, and captured the ark, they soon found that they had triumphed over the Israelites but not over Jehovah. They carried the ark to Beth-shemesh and set it up in the temple of their god Dagon as a token of their victory. But the image of their god was dishonored, and the people were afflicted so that many of them died. They were wise enough to send the ark back with a costly trespass-offering.

At Beth-shemesh certain Israelites were also punished for irreverence in regard to the ark. It was removed to Kiriath-jearim and there remained in the house of Abinadab until David took it away, many years later.

TIME.—The time is very uncertain; probably twenty years after the death of Eli, which may have been ten years after the call of Samuel.

PLACES.—Kiriath-jearim and Mizpah.

PERSONS.—Samuel and the Israelites; the Philistines; the men of Kiriath-jearim, and Eleazar.

OUTLINE:
1. The Ark Rests at Kiriath-jearim. v. 1, 2.
2. The People Repent at Samuel’s Exhortation. v. 3-6.
3. The Philistines are Discomfited. v. 7-11.
4. Samuel Sets up a Memorial Stone. v. 12, 13.

NOTES.
1. And the men of Kiriath-jearim came and fetched up the ark of Jehovah. This place was about eight miles west of Jerusalem, and not far from Beth-shan, which was a little to the westward. The men of Kiriath-jearim (city of the forests) may have feared at the report of the deaths at Beth-shemesh, but they were loyal to Jehovah and received the ark. And sanctified Eleazar, nothing whatever is said of his being a priest or Levite.
2. The time was long. Through Samuel’s reign as Judge, through the reign of Saul and a good portion of David’s reign. For it was twenty years. The text of this verse has evidently been disturbed. The twenty-years doubtless refer not to the time the ark remained at Kiriath-jearim, but rather to the time that elapsed before the reformation recorded in the latter part of our lesson, or else to a period in which the people were diligently faithful to Jehovah and the ark as suggested by the last line of this verse.
3. If ye do return unto Jehovah. Doubtless a delegation had come to Samuel expressing the penitence of the people for their sin. With all your heart. This expression comes first in the Hebrew, and is therefore emphatic. The people of the land served various gods and why Jehovah with that of idols. Samuel wanted them to notice that halfway repentance did not count for much. The foreign gods and the Ashtaroth. Equivalent to “the Baalim and the Ashtharsath” in the following verse. The word Baal is sometimes used as a common noun in a good sense and translated “lord” or “master.” It serves however very frequently as the name of the chief god of the Canaanites. The word Baal is often used in the plural here (Baalim, Hebrew plural masculine) to refer to the Baals of different localities. Ashethore (feminine plural Ashtaroth) was the name of a popular female divinity corresponding to Baal. The worship of these Baalim and Ashtharsath was corrupt and debasing in the extreme. And serve him only. The Israelites were prone to think of their God as like those of the Canaanites. The people of the land served various god, and why should not they follow this example? And he will deliver you. During this period of apostasy they had evidently been in abject servitude under the domination of the conquering Philistines. This line would be as well translated, that he may deliver you.
5. Gather all Israel to Mizpah. About five miles north of Jerusalem. This place served for the popular assembly on numerous occasions, as for example, when Saul was elected king. The word Mizpah means watch-tower. It is not strange, therefore, that there were a number of places with this name. Sometimes it is spelled Mich. And drew water and poured it out before Jehovah. Such a ceremony is not mentioned elsewhere in the Old Testament. It probably symbolizes the pouring out of their hearts in penitence. Compare ch. 7:15. In later times the Jews had a ceremony of drawing and pouring out water in joyful celebration of the Feast of the Tabernacles. Compare the allusion in John 7:37, 38. And fasted on that day. Thus expressing sorrow for their sins.
7. And when the Philistines heard, etc. The Philistines concluded that such a gathering of the Israelites meant rebellion against their sway, and accordingly gathered their army and marched to Mizpah. The Israelites continued their assembly for a number of days. They were afraid of the Philistines. A very natural fear since they had not found themselves able to resist these hard masters.
8. Cease not to cry unto Jehovah. The Israelites had so far turned in faith to Jehovah that before they submit to the Philistines they ask Samuel to intercede with Jehovah on their behalf.
9. And Samuel took a sucking lamb, etc. Thus we note that Samuel combined the office of Priest with that of Judge. And Jehovah answered him. This is better than “heard him.” The prayer of faith.” The voice of thunder. Literally, with a great voice. The Philistines recognized it as a portent from heaven, and fled in a great panic. The Israelites saw that the thunder was Jehovah answering their prayer, and were quick to take advantage of the discomfiture of their enemies. The flight of the Philistines was turned into a bloody rout.
11. Beth-car. The location of this place is unknown. It was doubtless many miles on the way from Mizpah to the land of the Philistines.
12. Shun. This place is also unknown. Doubtless it was in the vicinity of Mizpah. Many think that Jeshanah is meant (2 Chron. 13:19) which was not more than four or five miles north of Mizpah, Eben-ezer. Stone of help. It is interesting to notice that the Israelites had been defeated by the Philistines at this spot when the ark was taken. See ch. 4:1, where the name is apparently mentioned by anticipation, as the record was no doubt made long after the victory recorded in this chapter. The setting up of memorial stones was the common way of commemorating an event. Hitherto hath Jehovah helped us. It was plain that the victory was not by their own strength, but by the direct aid of their God. By a slight emendation of the text a little smoother reading is obtained. This is a witness that Jehovah had helped us.
13. So the Philistines were subdued. Their power was broken and they were thoroughly humbled. We are not to infer however that the tables were completely turned and that the Israelites became the oppressors of the Philistines. The Philistines simply ceased to be invaders of Israel. And the hand of Jehovah was against the Philistines all the days of Samuel. We must interpret this to mean all the days of Samuel as Judge. In the early part of Saul’s reign the Philistines were again active, and often afterwards. This does not minimize the great victory; for if the people had remained true to Jehovah, they never would have been troubled by the Philistines again.

SUGGESTIONS.

Samuel asked for the putting away of the Baalim and Ashtaroth when the people repented and turned unto Jehovah. Perhaps some of the people thought that they could serve Jehovah without the putting away of the images, but such a course was hardly practical. If any man today undertakes to serve God while seeming to do as the world do, he will find a very difficult task. We must avoid the appearance of evil.

The help of our God is just as certain for us as for the Israelites at Mizpah. We may not expect it in such a spectacular manner, but it is just the same.

It is the part of wisdom for us to ask for and expect the divine aid in meeting the difficulties and temptations that come to us. We should also be willing to do our part. The Israelites pursued and smote their enemies. We must co-operate with our heavenly Father.

WANTED.

A number of Sabbath-keeping young men over eighteen years of age for nurse’s training school, and call boys and elevator service. In writing please mention age and line of work in which you are interested. BATTLE CREEK SANitarium, SANitarium, Battle Creek, Mich.
BUSINESS OFFICE

Look at the label on your paper and see if your subscription has expired, or will expire at the end of the year. By sending in your renewal promptly, you can get the Christian Work and Evangelist free for six months. Or by sending a small amount in addition to the Subscription, you can take advantage of any one of several liberal combination offers. You may have them all if you want.

***

Gipsy Smith's Best Sermons, bound in cloth, would make a fine Christmas present for some friend. You can get it with the Recorder by sending 30 cents extra, or 20 cents for the paper bound book.

***

Of course you subscribe for one or more periodicals besides the Recorder. Why not do your subscription business through the Recorder? We can do it as cheaply as anyone, and cheaper than many. We filled an order a few days ago for a lady who wanted three magazines. The regular price of the three is $7.50. We were able to furnish them for $4.55. Just $2.95 saved. Worth while, isn't it?

***

If you are a lone Sabbath keeper and want a Year Book, send to the Publishing House.

***

The Publishing House would be glad to have those concerned bear in mind the hint given by the Treasurer of Conference, to read pages 118, 119, and 120 of the Year Book.

Individual Communion Service

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 Syria, N. Y., hold Sabbath afternoons at 2 o'clock, in the hall on the second floor of the Lynch building, 103d South Salina street. All are cordially invited.

The Seventh-Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington, D.C. The Sabbath-school meets at 10:45 A.M., preaching service at 11:40 A.M. A cordial welcome is extended to all visitors.

The Seventh-Day Baptist Church of Chicago holds regular Sabbath services at 2 o'clock, in the hall on Randolph street, between State street and Washington avenues. A cordial invitation is extended to all strangers in the city. For absence of meeting, inquire of the superintendent, H. W. Root, at 236 Jackson street.

THE WORLDS GREATEST SEWING MACHINE
LIGHT RUNNING
NEWHOME

If you want either a Vibrating Shuttle, Rotary Shuttle or a Single Thread (Chain Stitch) Sewing Machine

The New Home Sewing Machine Company
By mail

256 and 258 Washington St., Boston, Mass.

Made of several materials. Many designs. Send for catalogue No. 60. Mention name of church and number of communicants.


REVIEWS OF REVIEWS... $3.00 ST. NICHOLAS (NEW SUBS.)... 3.00 SUCCESS... 1.00

Send $3.50 to the SABBATH RECORDER for all three.

The Delineator... $1.00
McClure's Magazine... 1.00

The World's Work... 3.00

Send $3.50 to the SABBATH RECORDER for all three.

Good Housekeeping... 1.00

Send $3.00 to the SABBATH RECORDER for all three.


President—Mrs. W. J. Clarke, Milton, Wis.; Mrs. F. J. D. Noe, Plainfield, N. J.; Mrs. J. T. Van Horn, Milton, Wis.; Mrs. J. H. Bebeck, Milton, Wis.

Recording Secretary—Mrs. W. J. Clarke, Milton, Wis.; Mrs. C. H. Van Horn, Milton, Wis.

Corresponding Secretary—Mrs. W. J. Clarke, Milton, Wis.; Mrs. J. T. Van Horn, Milton, Wis.

Treasurer—Mrs. Geo. R. Ross, Milton, Wis.

Editor of Women's Page—Miss Ethel A. Haven, Leonardsville, N. Y.; Assistant, Mrs. Anna Randolph, Plainfield, N. J.; Secretary, Western Association—Mrs. Anna Randolph, Plainfield, N. J.; Secretary, Southwestern Association—Mrs. E. A. Witter, Salina, N. Y.; Secretary, Central Association—Miss Ethel A. Haven, Leonardsville, N. Y.; Secretary, Western Association—Mrs. Alice McGidney, R. F. D. No. 2, Plainfield, N. J.; Secretary, Southwestern Association—Mrs. G. H. F. Randolph, Fowke, Ark.; Secretary, Northwestern Association—Mrs. Nettie West, Milford, Iowa; Secretary, Pacific Coast Association—Mrs. Frank Titus, Riverside, Calif.

S A B B A T H  S C H O O L  B O A R D.


Albert, N. Y.

ALFRED THEOLOGICAL SEMINARY.

Rev. A. E. Mann, Dean.

The next year opens Tuesday, Sept. 17, 1907.

New York City

H. M. MAXSON, President, Plainfield, N. J.; E. E. Stimson, President, Plainfield, N. J.; W. C. Huber, Secretary, Plainfield, N. J.; Joseph A. Huber, Treasurer, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

Alfred, N. Y.

A. H. CAMPBELL, President, W. 40th Street, New York, N. Y.; W. M. MAXSON, President, Plainfield, N. J.

HERBERT G. WHIPLE, COUNCILLOR AT LAW.

220 Broadway, New York City.

C. CHAPMAN, Architect.

220 Broadway, Plainfield, N. J.


L. FRED CARLYLE PRENTICE, M. D.

Office: 129 W. 40th Street. New York, N. Y.

B. G. CHAPMAN, Architect.

Plainfield, N. J.

ORR R. B. ROGERS, Special Agent, Mutual Benefit Life Ins. Co., 137 Broadway, New York, N. Y.

West Endowment, N. Y.

R. A. C. DAVIS JR., General Practice. Specialty: Eye and Ear.

Utica, N. Y.

D. R. S. MAXSON, Office, 223 Genesse Street.

Chicago, Ill.

BENJAMIN F. LANGSWORTHY, 510 and 512 Tacoma Bldg., Chicago, Ill.

PHILIP M. STILLMAN, CONGREGATIONAL LAW. 131 LaSalle St. Tel. Main 3141. Chicago, Ill.

Plainfield, N. J.

WILLIAM M. STILLMAN, CONGREGATIONAL LAW. Supreme Court Commissioner, etc.