

The Sabbath Recorder

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 sun-setting 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.

CONTENTS

EDITORIAL—Loving Words for the Aged; Inspiration and Help From the Aged; How to Make Our Old Age Beautiful; Some Qualifications of a Minister; Editorial News; "Straining Out Gnats;" The Debt.....	1377-1383	Rev. William Gillette, M. D	1391
DENOMINATIONAL NEWS.....	1383	WOMAN'S WORK—Use Me, (Poetry); Night Thoughts; Report of Benevolent Society...	1393-1394
Seventh-Day Baptist Schools.....	1384	Revolution Among Seventh-Day Adventists...	1395
Responsibility of the Home.....	1388	YOUNG PEOPLE'S WORK—How to Present the Lesson; The Sabbath School as an Evangelizing Force.....	1399
MISSIONS—Letter From Rev. D. H. Davis.....	1389	CHILDREN'S PAGE—A Forty Dollar Chore Boy	1404
Systematic Finance in the Western Association	1390	DEATHS.....	1405
Yes, Wear Out.....	1390	SABBATH SCHOOL.....	1406

Alfred University
ALFRED, N. Y. Founded 1836

First Semester opens
September 17, 1907

FOR PARTICULARS ADDRESS
Boothe Colwell Davis, Ph. D. D. D., Pres.

ALFRED ACADEMY *First Semester begins Sept. 9, 1907*
WILLIAM MAXSON, PH. B., PRIN.

Milton College

Second Semester Begins February 3, 1908

A college of liberal training for young men and women. Degrees in arts, science, and music.

Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of Anglo-Saxon and early English. Thorough courses in Biology and Geology.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The School of Music has courses in pianoforte, violin, viola, violincello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture.
Club boarding, \$1.75 per week; boarding in private families, \$3 to \$4 per week, including room rent and use of furniture.

For further information address the

Rev. W. C. Daland, D. D., President

or Prof. A. E. WHITFORD, M. A., Registrar,
Milton, Rock County, Wis.

Salem College

SALEM
West Virginia

Winter Term Opens December 3, 1907

Classical, Scientific, Music, and Normal Courses. State University credit given for the first two years of the Civil Engineering Course. Facilities for thorough work in all departments. The constant aim is to develop well rounded manhood and womanhood. Sympathetic relations between teachers and pupils and personal instruction possible.

The environments are conducive to enthusiastic work. Information gladly furnished.

CORTEZ R. CLAWSON, A. B., President.

American Sabbath Tract Society

EXECUTIVE BOARD.

STEPHEN BABCOCK, President, 48 Livingston Ave., Yonkers, N. Y.

REV. A. H. LEWIS, Corresponding Secretary, Plainfield, N. J.

A. L. TITSWORTH, Recording Secretary, Plainfield, N. J.

F. J. HUBBARD, Treasurer, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SABBATH VISITOR.

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

TERMS.

Single copies per year60 cents
Ten copies, or upwards, per copy50 cents
Communications 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. Price 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, Westerly, R. I.

A. S. Babcock, Recording Secretary, Rockville, R. I.

George H. Utter, Treasurer, Westerly, R. I.

Rev. E. B. Saunders, Corresponding Secretary, Ashaway, R. I.

The regular meetings of the Board of Managers are held 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 pastorless churches and isolated Sabbath keepers, but will be of value to all. Price fifty cents per year.

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

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y.

REV. ARTHUR E. MAIN, Corresponding Secretary, Alfred, N. Y.

V. A. BAGGS, Recording Secretary, Alfred, N. Y.

A. B. KENYON, Treasurer, 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., August, 1908.

Prof. M. H. Van Horn, President, Salem, W. Va.

Rev. W. D. Wilcox, Recording Secretary, Alfred, N. Y.

Frank L. Greene, Corresponding Secretary, Alfred, N. Y.

Rev. W. C. Whitford, Treasurer, Alfred, N. Y.

Executive Committee—Rev. T. L. Gardiner, Plainfield, N. J.; Rev. H. C. Van Horn, Lost Creek, W. Va.;

W. H. Crandall, Alfred, N. Y.; Rev. I. C. Randolph, Alfred, N. Y.; Rev. W. L. Burdick, Ashaway, R. I.;

D. E. Titworth, Plainfield, N. J.

BOARD OF SYSTEMATIC FINANCE.—

Dr. Geo. W. Post, President, 1897 Washington Blvd., Chicago, Ill.; C. B. Hull, Corresponding Secretary, Milton, Wis.; Dr. A. S. Maxson, Recording Secretary; O. S. Rogers, S. W. Maxson, Stephen Babcock, Dean A. E. Main, Rev. E. A. Witter.

Pledge cards and envelopes will be furnished free, carriage prepaid, on application to Dr. Albert S. Maxson, Milton Junction, Wis.

The Sabbath Recorder

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

VOL. 63, NO. 49.

PLAINFIELD, N. J., DECEMBER 9, 1907.

WHOLE NO. 3,275.

THEO. L. GARDINER, D. D., Editor.

N. O. MOORE, Business Manager.

Entered as second-class matter at Plainfield, N. J.

TERMS OF SUBSCRIPTION.

Per year\$2.00

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

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

EDITORIAL

Loving Words for the Aged.

All eyes are turned toward the young people in these hustling practical years. The pens of ready writers are constantly giving counsel and encouragement to the young. This is natural and commendable. Upon the young people rests the future welfare of the church, and we are solicitous about the quality of character they shall bring to it, when they take up their great work. We cannot do too much to make them strong and helpful. Let us throw around youth every possible protection; and let us continue to exert over them the strongest possible influence toward spiritual character-building.

But we must not easily forget the worth and the needs of the old people. A lady met a writer whose helpful and inspiring words to her fellow men were recognized far and near, and said to her, "Do remember us who are no longer young; don't talk all the time to the girls."

Following this suggestion, I want to write today especially to the dear old people among our readers. It will do them good to know how much we appreciate them and how much good they do us. I do not wish to speak in that too common gloomy strain, that recognizes in old age nothing but the deepening gloom of approaching night; but let me speak of it more as the approach of morning. This is the way the early Christians regarded the sunset of life. They said, "The night is far spent, the day is at hand," when

they spoke of the end of life here below. So let me speak hopeful words to cheer those who are now in life's beautiful Indian summer.

It seems to me as if the lingering, softening sunshine of life's year is filling my world with sweetest memories as it falls upon me today from the glory-crowned heads of the beautiful old people. Sitting as they do in the sheltered nooks beside the river that borders the glory-land, with faces all aglow with the dawning light of eternal day, the influences of their lives give inspiration and hope, and fill the soul with thanksgiving for their presence and help. I was glad when I found that one of our churches had held an old people's-day service. It did me good to read about how "everybody" enjoyed it, and I thought, "That church is on the right track." It is trying to make the most of the old people's help while they are able to give it. The friends of that church are not going to save all the flowers for the coffin, but propose to offer some of them as tokens of appreciation while the fathers and mothers can enjoy them.

Let us all try to show our love for those who have laid the foundations upon which we now build, and who did so much to give us the vantage ground upon which we stand. To them our thanks are due for the good work they have done. To them we still look for the inspiration and uplift that bring heaven to view. For whenever we look upon the faithful old man whose work has been well done, we are reminded by the snows of time upon his head, that those "points of earth are always whitest which are nearest to heaven."

We sometimes speak of the second childhood of a saint as though it were something to be deplored; but we will not do this if we can only remember that second childhood is only "the early infancy of a happy immortal life." In all the wanderings of earth, mortals have cherished the idea of "eternal youth," and I am glad that the righteous, aged soul does have foretastes even here of that life where man

never grows old. Oh, my beloved fathers and mothers in Israel, let me congratulate each one of you, that your day of toil is 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 may'st pass;
Fear not, the conflict soon is o'er;
Trust Him, he's faithful to the last,
He'll lead thee to the happy shore.
And thou shalt find, oh, welcome sight!
"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, when he takes this sad view of life. Of course, if one has lived a sinful life and starved the soul, so that he is a stranger to spiritual things and looks off into a dark eternity after a wasted life, with no hope for himself and no spiritual uplift for others, there may be some reason to feel that he is no good to anyone.

But I am not speaking now of an aged, hardened sinner, hopeless and godless. Such a man is a sad sight indeed, like a stranded wreck, whose opportunity for reaching the haven of peace has been frittered away. I am speaking of the aged *Christian*, who has "fought the good fight" and "kept the faith" and now sits in the glowing sunset of a well-spent day, awaiting his rest. Let him remember that "They

also serve who only stand and wait." This is especially true of the aged Christian. My dear aged friends, if I could only make you realize fully today how much you are helping the toilers in life's work, and what a blessing you are to our hearts, the object of this writing would be attained. For years you have stood like breakwaters between us and a strong sea, shielding us from the tempests, and what we are today we owe largely to your faithful work.

Though you may think you are now doing nothing, since you have to stop active labor, yet let me assure you that you are helping us more than you know. Every Bible student knows that the old men rather than the young were chosen to do the best work for God. And the people of ancient days were taught to "rise up before the hoary head, and honor the face of the old man." They were told that "the hoary head is a crown of glory, if it be found in the way of righteousness." I know that the world today sets its face toward the young men, and naturally so when hard work is to be done. Even the churches seem to seek for young pastors until I sometimes fear they are forgetting the worth of the old men. Many a young pastor could not be half the man he is were it not for the help and inspiration he receives from the old men of his flock. Oftentimes the aged saint is the power before the Throne, that secures for the young pastor the spirit and wisdom that make him successful. The experience and counsel of some good old man have saved many a young preacher from disaster, and inspired him to do his best work. I used to think that it was the young men who made things move, and loved to study the lives of young heroes who had accomplished great things. Men like Spurgeon preaching at sixteen, Pitt, the prime minister at twenty-four, and scores of men in literature and in the arts who did wonders in early life were subjects of great admiration. But after all they hardly compete with the Wesleys and Gladstones, and the great group of statesmen and financiers who have mightily moved the world, and this after reaching their fourscore years.

Let me speak of a few aged friends, some of whom passed from earth years ago, who helped me more than words can tell. And there is scarcely a pastor among us

who could not recall similar instances of help from some aged saint. I remember in my first pastorate a white-haired dying 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 his eyes 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 benediction 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 sweet-spirited, consistent deacon, when going from my second pastorate 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 place. Near by my home among the hills of West Virginia there lived another dear old man who for many years had served the church humbly as a faithful deacon. He always felt unworthy and said he could not do much for his Master, but everybody loved him. He carried his Christian life among men so that the Christ spirit seemed to beam from his face, wrinkled and drawn by physical suffering. He thought he was an unprofitable servant, but whenever his pastor needed counsel there was no man to be found who could give it in such a helpful and wise way. He has gone to his long home, and probably never knew how great a help he was for years in his old age, not to his pastor alone but to many others.

Again, I recall two aged ministers, one in my audience of twenty years ago, who is now dead, and the other who still lives in our recent western home, and who was a great inspiration to his pastor in every Sabbath and prayer meeting service. There was something about the very presence of these two ministers in the audience that buoyed up the pastor's heart, and gave him

untold help in his work. Whenever this last dear brother was absent, which was very seldom, it seemed as if something important was lacking; and the help of his Christian spirit and companionship, especially at communion seasons, will be a comfort and stay to his recent pastor while life shall last. Once more, there comes to mind a feeble old deacon of that same church, leaning upon his staff, and finding his place near the pulpit, whenever he could come. One of the most inspiring pictures in real life is a memory of him with his songs and prayers in a cottage prayer meeting, making it seem like a heaven upon earth.

So it goes the world over. We find these aged souls in every church. Scarcely a pastor living who has not had similar experiences. Many a pastor owes much of his power and success to these veterans of the cross who lend a helping hand while waiting by the river. I can think of them today all through our denomination, helping more than they know. Dear old friends, please don't ever say again that you are no help to anyone. I want to tell you all how I have been helped by just such as you. And what is true of myself is equally true of other pastors and teachers. Thank God for these aged children whom he is preserving with his care, to be a source of help and strength to the laborers in his vineyard.

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 counted old. 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 my old age beautiful and happy?" 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 makes everybody love 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 settling the question as to what our old age shall be. We are building the house in which we must 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 then carries 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 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 forces fail.

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 while character was forming. It is folly also to live sinful 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 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 unexpected 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 creeping upon him, and the weakness and deformity 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 balm of earth or heaven cannot cure.

Young woman, if you have no higher aim for yourself than to trifle away your springtime days in the frivolous follies of fashion, and starve your immortal soul in the giddy dance-halls of life, what can you expect your life to be when in a few years an old woman, with beauties gone, spirit starved, and intellect dwarfed, shall stand in your place, live in your home and answer to your name? Whatever else that old woman may forget, she can never forget that she is just what you have made her.

Then let me repeat, the only way to insure a beautiful old age is to let the Christ come into your hearts as soon as possible, and serve him in sincerity and in love. Live active, unselfish lives. Improve your minds, so they will not stagnate; cultivate the cheerfulness that comes from lives of trust and faith; then there will be no trouble about your joy in old age.

Some Qualifications of a Minister.

"Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach;
It needs an overflowing heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed."

Let us all as ministers of the gospel learn by heart the words of the lines quoted above. We long to "teach truth," "reach souls," and "feed the world's famine." We are all anxious to sow "seed" that will bring a harvest to the glory of God. And yet, not one of us but feels in his heart of hearts, that his efforts are all too weak, and that his teaching and preaching lack power to reach and win the hearts of men. It would be a help and inspiration if we could be ever conscious of the thoughts and conditions of success expressed in this little poem. I know not who wrote it, but it does not matter, so long as it breathes the very spirit of love and true consecration. I wonder what would 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 creeds!"

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."—*Beecher*.

"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 itself 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 who delight in the cheap jokes they have left behind 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 hours 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 there 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-fledged 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 will contain 391 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 enterprising 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 state organized 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 irreverent 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 scandalous God-hater instead of a loyal preserver 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 be put to a bad 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 irreligious 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 our hearts and we did so much hope 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:

Previously reported	\$221 50
North Loup, Woman's Missionary Society	25 00
A Friend, Lowville, N. Y.	5 00
Mrs. Eliza Stillman, East Boston, Mass. .	5 00
Mrs. J. D. Washburn, Earlville, N. Y. . . .	1 00
Mrs. E. J. Potter, Battle Creek, Mich. . . .	30 00
Alfred Wells, Battle Creek, Mich.	5 00
Frank Wells, Milton, Wis.	1 00
First Alfred Church	5 00
"Do not Publish," Milton	25 00
Petrolia Sabbath School, Allentown, N. Y. .	5 00
Mary A. Stillman, East Boston, Mass. . .	10 00
Total	\$338 50

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. An abundance 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 solos by Pastor Hutchins 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. Livermore 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.
ENGLAND.

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 Stennetts; 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 Ebenezer 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.

DeRuyter 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, Gurdon Evans, Albert Whitford, and others.

*This paper was prepared for the use of the Committee on Education, at the session of the Seventh-day Baptist General Conference, at Alfred, New York, August, 1907. It was not originally intended for publication, but is offered to the readers of the SABBATH RECORDER in response to numerous requests that it be printed.

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; West Hallock and Farmington, Illinois; Walworth, Wisconsin; New Market, New Jersey; Alden, Minnesota; Petersburg, Richburg, and Brookfield, New York; and West Union, West 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. Its life was 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, the society had \$133.13 reported in its treasury, 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 series of articles on education to this 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 churches on the duty of sustaining the indigent 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, and those appointed by 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 the benevolent societies in 1851. It 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 1852, 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, 1853, 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 Little Genesee, 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; O. P. Hull, for the Northwestern; and Simeon 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 as 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 proposed institution, this 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 Education 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 education 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 altogether is not deemed equal to the importance of the subject), the Conference waive any further action on the subject except to recommend the organization of an educational society upon the constitution presented by the Educational Committee, and advise that the society so formed have the entire management of 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 Education 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 modification, 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 money 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 Presidents*, William B. Maxson, William C. Kenyon, James R. Irish, Lucius Crandall, Henry L. Jones, Ambrose C. Spicer, Thomas R. Williams, James Bailey, Sherman S. Griswold, Gerritt 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 incorporated 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 Jer-

sey. 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 education, in such a manner 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 educational committees for a score of years, was the growing conviction among us that we, 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, nor had we any 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 full courses in a theological seminary, and they were not pastors of any of our churches.

The situation was demanding a denominational college and a 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 Lucius Crandall, to make inquiries concerning the most feasible location for the proposed institution.

This committee in reporting in favor of Alfred, New York, submitted, in part, the following:

The committee entered upon the discharge of its duties, having a general line of procedure marked out by the previous action of the General Conference upon the same subject. Conference had caused an expression of the opinion of the denomination to be taken, in reference to a location, which expression, though not as full and complete as the importance of the subject would seem to demand, yet your committee recognize in it a general concurrent sentiment worthy of respectful consideration.

The general sentiment seems, by the votes cast upon the subject, to be in favor of Alfred as the preferable place of location. Your committee, after maturely considering the subject, in their opinion find this prevailing sentiment justified by the following considerations:

1. That at Alfred is a well-established school, in respect to its hold on the public confidence and patronage, and possessing many facilities for study, such as buildings, library, apparatus, teachers, etc.

2. That in the surrounding country are various churches of our denomination, to which the institution may be of great use, and from which it may derive support.

3. That the location is of easy access from the different parts of the country, being on the line of the New York and Erie Railroad.

4. That the location is favorable to health, and one where the cost of living will be comparatively light.

5. That it is a region not pre-occupied by any institution of the kind proposed, though as capable of affording support to such an one as other sections of the country where similar institutions flourish.

6. That, being a retired and moral district, it is favorable to both study and morals.

The Board of Directors adopted the report, and the question of location for both college and theological seminary was settled.

THE THEOLOGICAL SEMINARY ESTABLISHED.

Alfred secured a university charter under date of March 28, 1857, and on the 15th of April following effected a university organization, with academic and collegiate departments, but without the organization of a theological seminary, though this was the chief object in the founding of our one uni-

versity. The University's charter authorized its officers to establish such a seminary, but its organization was left to the Seventh-day Baptist Education Society.

Upon the recommendation of the Society, made at its annual meeting at Plainfield, N. J., in September, 1857, the Board of Directors, in the following year, appointed Wm. B. Maxson professor in the Department of Biblical Exegesis and Ecclesiastical History. He never entered upon the duties of the chair, however.

At its annual meeting in 1858, the society appointed Lucius 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 \$30,000.00. 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 \$14,000.00 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 Adams Centre, 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 \$10,725.00 was added to its endowment.

The late Rev. William C. Whitford, 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:

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 fill 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 to us from other denominations, mostly as ordained 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, have either taught or studied in our schools.

Two-thirds of the trustees of Milton College, and three-fourths of those of Alfred University, were once under the instruction of our teachers.

The same is true of all the members of the Sabbath School Board, three-fourths of the Woman's Board, five-ninths of the Memorial Fund Board, nearly one-half of the Missionary Board, two-thirds of the Education Board, and one-half of the Tract Board.

For many years, with few exceptions, former students of our schools have been the presidents and the secretaries of our General Conference.

It seems that fully three-fourths of the delegates present at the Council of our churches, held in Chicago in 1890, had been enrolled in the classes of our institutions.

It is impossible for us to measure the vast influence for Christ and the human race which these instrumentalities have exerted, through such recipients and representatives of their instruction, upon every department of our home, business, and religious life.

Responsibility of the Home.

A. H. LEWIS.

I am under obligations to Brother E. C. Stillman of Ashaway, R. I., for a clipping from the Providence, R. I., *Journal*, in which certain forms of moral decadence are discussed by Professor McDonald of Pawtucket, who enumerates causes of moral decadence in Rhode Island, among which he gives the following:

"Fourth, the decline in the influence of the Protestant church as a social force in the community, and the impression among

the wage-earning classes, unfortunately but too well grounded in many cases, that the church caters chiefly to the rich and the well-to-do.

"Has the church any remedy that it can apply to this social disease of dishonesty and indifference? Practically it has but one. But we must look to the church for the moral instruction of the community, for moral leadership, rebuke and culture. The Protestant churches may well study here the method and spirit of the great Roman Catholic body. The hold of the Roman church is primarily in the systematic training, moral and religious, of its young people.

"Perhaps we cannot bring back the old catechism, even if we would, but the church must develop some method of dealing systematically with its youth if it is to insure the moral health and soundness of citizens. At present we are drifting, and we shall not make port by drifting."

Referring to the foregoing, Mr. Stillman says: "I do not agree with him in the assertion that 'the church must develop some method of dealing systematically with its youth if it is to insure the moral health and soundness of its citizens.' Rather than foist this duty off on to the church, let parents do their duty to the children and young people, and bring them up in the fear of the Lord and the observance of His Law. Too much has already been delegated to the church."

Whether too much is demanded of the church or not, too little is demanded of the home: at least the home assumes too little and turns over too much to those generalities men call "the church," "society," etc. The family will never cease to be the source and center of human influence, and "family" means more than a single generation of people.

Every moment of worry weakens the soul for its daily combat. Worry is an infirmity; there is no virtue in it. Worry is spiritual nearsightedness—a fumbling way of looking at little 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.*

Missions

Letter from Rev. D. H. Davis.

To the Editor of the SABBATH RECORDER:

DEAR BROTHER GARDINER:—You will probably receive messages from Mr. Crofoot and Eugene but I wish to say that we were very happy indeed to welcome them upon their arrival on the 29th of October. Through the neglect of the steamship company to give us correct information regarding the landing of the passengers, we had some difficulty in meeting them. We were told that the steamer would arrive at the Wayside wharf in the afternoon about 4 or 5 o'clock, and we made our arrangements to meet them at that time. A friend missionary living near the landing had invited Mrs. Davis and myself to come and take tea with him at 3 o'clock which we promised to do. Having a few errands to do we left home early in the afternoon. As our road took us very near the office we thought best to go in and inquire again about the time of landing. Upon inquiry the agent said, "Why, the passengers have just come up on a steam launch and are now landing at a wharf on the Bund" (the P. & O. Jetty) to which place we hastened as soon as we could but before we could reach the place Mrs. Crofoot and children and Mrs. Eugene Davis had already taken rickshaws and started for the West Gate. We found Mr. Crofoot and Davis looking after the baggage which was conveyed to the mission premises on wheelbarrows, while Mr. Crofoot and Eugene Davis accompanied us in carriage.

As it was much earlier than we expected them we hoped Mrs. Crofoot and Mrs. Davis would reach the mission before Miss Burdick and Dr. Palmberg had left but they did not. On their way they met Zung-ling, Miss Burdick's cook, and Mrs. Crofoot called to him but he did not recognize either Mrs. Crofoot or the children and so proceeded to the wayside wharf. He was to look after the baggage. I telephoned to the wharf saying there were some ladies there looking for passengers to come up on the Shinano Maru and if they would please

look them up and tell them that the passengers had already arrived. They replied that they would do so, but Miss Burdick and the Doctor received no such information and remained waiting until dark, then Miss Burdick returned and the Doctor was to remain a little later. The Doctor returned about 7 o'clock and found us all at the table eating dinner. While we were sorry to make such disconnection in welcoming them yet we were glad that it was not the result of any serious accident as sometimes is the case. We are very happy to welcome Mr. Crofoot and family back to the work and to extend a hand of greeting to Mr. and Mrs. Davis as they begin their new experiences in mission work in this heathen land.

I presume it will be thought best for them to remain here in Shanghai for a time, as it seems quite necessary that some changes should be made at Lieu-oo before going there. They need a little time to get their bearings, and they can begin their study here just about as well as they could if they went at once to Lieu-oo. As soon as Mr. Crofoot is ready to take up the school work, Mrs. Davis and I plan to go with Eugene and wife to Lieu-oo on a visit. I hope at that time also to make a visit at Floating Bridge. The reports regarding the inquiries there are not very encouraging. They have sought assistance evidently, wishing to use the influence of the foreigner to suppress their opponents in quarrels. We have denied them any assistance in such matters; in the first place we knew nothing about the trouble except what they themselves told us, and in the second place we did not wish to get mixed up in such matters. It is reported to us that if we did not assist them they would go over to the Catholic church. It is said that they applied to the Catholics and were also refused any help by them; so I do not know what their position is now. There is one young man at Floating Bridge who seems to have a good understanding of what Christianity is, at least he knows it is not seeking for temporal power. Though not a Christian, he is very much in favor of Christianity. He was at one time a pupil of Dr. Palmberg, and this term he brought two of his brothers and put them into our boarding school at Shanghai. I hope that this young man may be of great help to us in the work.

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. Whitford; "How to Secure Approval, by the Church as a Body, of the Principles of Systematic Finance," Pastor A. J. 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 Treasuryship," S. Whitford Maxson. The discussion that followed was very earnest and helpful; and such points as these 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 sacredly 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 labors 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 man 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 of his determination to do his share in fulfilling 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 who heard them, 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 run-

ning 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 battlefield of life. They admire 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 temporize with things 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.

*For sources of information for this article, see the following: *Life of Daniel Holbrook Gillette*, by A. D. and Walter B. Gillette, preface and chapter I.; *Annals of the American Pulpit*, vol. IV., 1860, p. 719, under "Baptists;" *The Story of an old Farm*, by Andrew D. Mellick Jr., pp. 104-108, 195-198, 319-326; *The Dunham Family*, by O. B. Leonard.

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, Elisha, 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 as 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 Dr. Gillette's converts.

About 1696, or 1697, 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 Westerly, 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, second, nor third as a means by the help of which we attain that end. All four belong to the same list, and Jesus summarized them as "love to God." If the first, second, third, and fourth commandments are not, each one of them, 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; when, lo, disaster sprang
Up in the way, and busy death
Was gathering in his harvest grim
Unconscious, flung far into night
I wakened, bleeding, crushed, and blind;
And reaching up my hand in His
Cried out. And then my Lord 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 dark and foe assail,
I then shall need to fear no ill,
Because the Lord will be with me
And He in His will hold my hand.

—*Christian Statesman.*

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.
Contributing Editor.

Not less than our best.

Use Me.

Use me, God, in thy great harvest field,
Which stretcheth far and wide like a wide sea.
The gatherers are so few, I fear the precious
yield
Will suffer loss, O find a place for me.

A place where best the strength I have will tell,
It may be one the other toilers shun;
Be it a wide or narrow place, 'tis well,
So that the work it holds be only done.
—*Christian Rossetti.*

Night Thoughts.

MRS. A. H. DAVIS.

Some time ago I awoke in the night, and, looking around the room, could discern nothing but a faint light at the windows. Finally my eyes rested on a bright spot on a stand near my bed. I first wondered what it could be, then instantly I knew that it was the gilt edge on the leaves of my Bible. I said to myself, "Blessed Bible, thy light shines forth in the darkness of night," and I thought how symbolic it was of the true character of the Bible. Surely it is a "light unto the world," "a lamp unto our feet," a "light unto our path."

Christians are to bear this light and let it shine in all places, under all circumstances. As I was thinking of these things my mind went back to a Sabbath in Hammond when a dear sister told the children of the Sabbath School a story about a man who had been a prize-fighter and a wicked man. He was converted and being very earnest and anxious to do good to others, he began to sell Bibles. He called on a family who lived in a flat; they treated him kindly and purchased a Bible, but advised him not to call on certain neighbors of theirs in the same building, telling him that the man was an infidel and would probably abuse him. He thought, however,

that he might do the man good, and resolved to make the effort. When the infidel learned his errand he did abuse him shamefully. At last the young man said to him: "It would be easier for me to bare my right arm and knock you down, than to stand here and take this abuse; but this Book tells me I must not do such things, it is not right." The meek humble spirit of the young man had its influence upon the infidel. He begged pardon for his abuse and said he would like to see a book that taught such things, and (if I remember correctly) he bought a Bible. If all Christians would let their light shine, as did this young man, would not the whole world soon become Christianized? But, alas! how many professed Christians hide their light under a bushel, or behind a pile of wealth which so obscures their own vision that they can scarcely discern right from wrong. Wealth is all right if the light is kept on top, and if it has been held aloft to illumine all the ways and means by which wealth has been accumulated.

My thoughts then turned to our missionaries who have gone to carry this blessed light into a land of darkness—darkness, because they know not God. What wonderful love, courage, and perseverance must they have to enable them to sacrifice so much for the sake of others! But that is the Christ spirit!

Not all can go to foreign lands,
Glad tidings to proclaim
To those who now in darkness dwell
And know not Jesus' name.

Not all have courage thus to leave
The land they love so well
Parents, brothers, sisters, all—
In heathen lands to dwell;

To pass through all the tedious drill
Of learning language new,
Through months and years of toil and strife,
God's holy will to do.

But He, in whose dear name they go,
Has given this command:
"Go ye to every tribe and clime
Teach ye in every land."

Then let this promise comfort you:
I'll be with you alway;
I'll bless you, strengthen and sustain
I'll answer when you pray.

Oh, cannot we who stay at home
Help this good cause along?
Must we sit idly by, while they
The burden bear alone?

While they their time and talent give
 Poor hungry souls to feed,
 Oh, may we not forget that they
 Have need for daily bread.

God grant that we, who love His cause,
 May ever liberal be,
 And share the means he giveth us
 With those across the sea.

North Loup, Nebraska.

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 institutions, 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 tinge.

* * * *

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 exalt our daily struggle 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 varicolored glass. With infinite patience and skill each bit had been fitted into place. Many of the pieces were gray and colorless, a few were brilliant, some were soft and beautiful in coloring, but when "fitly joined together," the wonderful face appeared.

May we not fit together the trifling circumstances of our daily lives, until we too have formed thereof 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' Benevolent Society, I was asked to make something of a report of our work for the Woman's Page.

The annual meeting of the society occurred Jan. 1, 1907. At this meeting we elected officers for the year: President, Mrs. Cora Crandall; Vice-President, Mrs. Hannah Burdick; Secretary, Miss Margaret Burdick; Treasurer, Mrs. Mattie Frink. Entertainment Committee, Miss Nettie Coon, Mrs. Ida Cottrell, Mrs. Delana Chambers, Mrs. Nettie West. Work Committee, 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 serve a banquet for the Business Men's Club of the town.

We have a membership of 32. The Treasurer has received during the year, \$98.22; \$84.00 have been paid out, leaving 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 published. There is a pressing need for money now. Address William C. Whitford, 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 Congress 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 the RECORDER. The situation is a revolutionary readjustment. I have kept in touch with the development of Seventh-day Adventism, through their publications and in other ways, for the last half century, and the results which now appear are by no means unexpected. A brief pre-view is necessary for a proper understanding of the situation.

The writer, who was then a boy of eight years, remembers the excitement and disappointment 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 several of the opinions of the Adventists about 1857, and held them until wider study and riper thought compelled me to relinquish them. Hence the larger field of Adventism and its source in Jewish and Christian Messianism have been a favorite side-study for half a century.

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 eighth chapter 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 unscientific, unhistorical, and illogical group of notions incorrectly named, an "Interpretation of the Book of Daniel." He assumed 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 coming 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 no organized representatives of Millerism, it being simply a movement within various Christian churches and among those who were not members of any church. In the revolution which came with the disappointment, 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 factors. This was done under the name of Biblical interpretation, but much of it had no right to that name. The only effort at correction and readjustment that became of permanent value, resulted in the birth of Seventh-day Adventism. Two Seventh-day Baptist women, mother and daughter, went from Verona, New 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 Washington, New Hampshire. This group was scattered when the disappointment came.

Prominent in the readjustment that produced Seventh-day Adventism, was a new theory concerning "The Cleansing of the Sanctuary." This theory transferred the sanctuary problem from earth, and assumed that "the cleansing of the sanctuary" was the work of Christ in heaven. It said that although the world did not 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 lurid vividness 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 of "The Church of the Last Days." This new theory of the sanctuary pushed the coming of Christ a little into the future, but made cautious by the disappointment of 1844, men said: "we cannot tell the day nor the hour, but Christ's coming is certainly very near." It was often declared that it "must come within five or ten years." These and similar expressions avoided, technically, the setting of a specific time, although not actually.

A special feature of this readjustment scheme was the assumption that all Christians who were organized into churches were "Babylon," and that the impending message was "Come out of her, my people." This was the destructive period of readjustment, so far as organization was concerned. It warned the faithful against organized churches, that they might escape the impending doom which hung over "Babylon." That period of the readjustment movement was necessarily brief. Something of the old fanaticism which marked the Millerite period was revived under the thought that probation had ended and that only a chosen few would find cover from impending ruin.

By this time, the name, "Seventh-day Adventist," had become adopted. James White, a representative leader, if not the most influential one, began keeping the Sabbath in 1846. Within the next ten years there were groups of Sabbath keepers at various points. The central feature of their proclamation was "The Third Angel's Message." "Babylon is fallen, come out of her my people." As their numbers increased, the necessity of organization became apparent, and a rapid and radical change of front took place. This change hastened them into organization along lines of church polity that were distinctly "hierarchical." Spurred on by the idea that "time was short," the movement for organization went forward rapidly. 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 people might 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. It was easy for those who were 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 unfolded into tyranny over all who refused 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, dietetic reform, 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 in foreign countries, 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 had 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 results 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 has created 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, by which "errors 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 assume to forecast the final outcome. 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.

SEVENTH-DAY BAPTISTS.

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 prominent 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 are essential. Other openings for 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. A 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 little 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 Millerite 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 of union between the two denominations. Minor doctrinal differences should be ignored. The true Christian 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, hopeful 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, because time is short and ruin 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 even ten minutes and the exertion, which was nothing at first, becomes unbearable. Let him look intently

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 afternoon 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 we 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 he sees during the day, he wastes his will, and when the time comes to use it to help him in his work, perhaps it fails him. 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 consciously 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 kindness 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. BABCOCK.

It is not the purpose of this paper to give full suggestion regarding the preparation of the lesson, although it cannot be overlooked 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 own mind, should 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 effectual 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, and 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 finally to test the teacher's own work. 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; and in the second place, 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 see what 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 as a primary teacher. In 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 the child ask you questions. 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 of individuals and not of the 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 pupil to see the lesson truth; 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 every-day life.

Decision Day.

MRS. GEO. 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 and become Christians? How 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 an acceptable way or that they cooperate with Him. "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him; but let him ask in faith, nothing wavering."

We must become so interested in our work as teachers that nothing but the very best reasons will keep us from meeting our pupils every Sabbath with well-prepared lessons. Personal work aids greatly in bringing pupils to a decision. How many in the Nile Sabbath School, who came under the teaching of Mrs. Ruth Place, do not hold in pleasant memory the times when she took them by the hand and said, "I am very anxious for you to accept Christ; will you not think about it and do so?" We may not all have such influence as she had but that does not excuse us from using what we do have. If our pupils do not accept the first time we ask them, we have at least shown that we are anxious for them and they may think differently of it in after years. Our invitations may be the tiny seeds that some day may take root and develop into Christian characters. Let us, as officers and teachers, consecrate ourselves anew to the work and pray that our hearts may be filled with the love of Jesus; that it may pass on to other members of the school until all shall see the need of it and the unconverted members accept it and become workers in His vineyard.

In bringing our scholars to the point of decision on this important matter we should try to get the help of parents, then interest Christian scholars in the winning of their friends. It would be well to have a sermon by the pastor or take the theme into the church and Young People's prayer meetings. We should also see to it that our own lives are not stumbling blocks to any. When we who profess Christ are in working order, God will soon visit us and call, as he has so many times before, our children and friends to be His workers.

I would much prefer a decision season to a decision day, and let that work right along until all are converted. That this time may come let us all be up and doing by consecrating ourselves anew, and give more time and thought to spiritual things that we may be instruments in the hands of God to bring the unconverted to see their need and bring them into the Kingdom.

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 and to bring men to an acceptance of the religion of Jesus Christ, and 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 movement 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 at work, saving 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 for 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, mis-

sionary societies, the Young Men's Christian Associations, the Christian Endeavor Societies, etc., I say of all these, 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. Schauffler 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, does the book of Jude belong to the Old Testament or the New? Fourth, name one of the patriarchs of the Old Testament. Fifth, name one of the Judges of the Old Testament. Sixth, name three 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. Schauffler 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 Leviticus. Among the prophets were 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 greater than in our own church 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 white 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 easy going attention to its 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, as a usual thing, more unconverted than in any other service of the church we can more readily see that the results sought after by the School are worthy the consecrated 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 a training ground for the older 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 least confusion. Cooperation 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 preliminary 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.'"

Whether it is true that the pastor is across the street, or the superintendent at arm's length, it is true that the teacher comes into personal contact and touch with the pupil not known outside the home of the child. If this is true, and I believe it is, is there not too much of a tendency to underestimate the possibility and sacredness of the teaching profession? I do not wish to discourage any one from entering this holy calling. On the other hand, I wish to exalt both the calling and the opportunity therein afforded. But in view of the fact that in this profession we are helping to decide the eternal destinies of human souls, can we emphasize too strongly the need of head and heart training of those who take up such work? Keeping this in view, I would like to make a few suggestions as to the preparation of the teacher. I have grave fears that too little thought and time are given to the preparation of the lesson. We think when we have read through the lesson and notes given in the *Helping Hand* we have done all that is necessary and we go before the class not a teacher and master of the situation, but a mere slave and weak imitator of some one else. If the teacher does this the pupil loses confidence in his ability to teach, and his character. Such a teacher has made a miserable failure in which not only one is the loser but perhaps many. In the preparation of the lesson one ought to begin with a careful survey of the intervening events whether they are contained in a single chapter or in twenty. To do this one should begin with the first day of the week or with Sabbath afternoon as the writer often does. To many, the Sabbath School lessons of a quarter, half year, or year, are a jumbled group of disconnected, incoherent, and therefore meaningless incidents; while if a careful survey was made of the intervening events, they would be a connected series, teaching the progress and development of the Divine plan in human history, into which are interwoven golden threads of love and romance, rendering the whole series a most attractive and charming story. If this were done we would be able to bring to our pupils the great moral and religious truths in ten-fold more impressive manner than we could without this comprehensive view of the Scriptures. We need to get hold of the golden thread of truth which not only reveals the great plan of each book but which

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 lesson. 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 aside from our own *Helping Hand*. The *Sunday School Times*, *Peloubet's 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 bringing the wealth of years of study and preparation upon our Sabbath School lessons. At the same time we must use them 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 sentences which are worth remembering; they are as follows: "Brethren, use lesson helps 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 wonderful success in leading nearly every pupil who came into his class into the kingdom of heaven. When asked the secret of his success he said, "I keep right on shelling my pod of P's, 'Pray, Plan, Prepare, Pour out, Pull in.'" The lesson must not only be prepared in the prayerful spirit but the teacher must pour out his very soul into his work if he is to win his pupils to Christ. The Psalmist said, "Open thou mine eyes, that I may behold wondrous things out of thy law." We all need to pray to have our eyes opened to behold the wondrous 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 teach-

er 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. But in my opinion, until a teacher can gain and hold at once the attention of every pupil, lead them to answer and ask questions 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 in advance. I find 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 him. Undoubtedly the question 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 surplus fund of knowledge about the lesson there will be no time for the pupils to visit on foreign subjects while waiting for the last bell to ring. The teacher above all things should remember that he is teaching 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 officers. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth." I wish to repeat here what I said at the beginning, that the Sabbath School is the evangelizing force of the church and its efficiency in the evangelization of the community depends upon the cooperation of all the church members and the proficiency 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,

teachers, and members of the School should work and as long as there remains one unconverted in the church or community, it is our duty to invite him into the School where he may come under the influence of the gospel teaching. The Sabbath School has been a mighty force under the hand of God for the awakening of interest in Bible study, and the salvation of souls, but its real possibility has not yet been realized. I believe a mighty impetus can be given to the work and efficiency of the Sabbath School by the organization of the pastor's Training Class. Such a work is now being conducted by the pastor of the Second Alfred church. For eighteen weeks now he has been teaching a class of thirty-three young people in an outline course of study in the Old Testament. Whether this has anything to do with it or not, there has certainly been a marked increase in interest in the Sabbath School. At a recent meeting, Primary and Home Departments were organized which have added greatly to the scope and efficiency of the School.

We are too apt to think of evangelistic services as a time of revival. In too many churches this is a period which comes about once in five or more years when the Field Secretary comes to warm us up. These revival periods are all right but why not have evangelistic services every week when under the teaching and inspiration of the Holy Spirit we may be *kept* in the ways of Christian life and thought, so that we will not need to send for the revivalist periodically. In the very nature of the case, what could be more evangelistic than the work to be done by the Sabbath School *every week*? Evangelistic means according to the teaching of the gospels. If we could have this kind of evangelism going on in the community every week, and all the time, we should not have to call on the Missionary Board for help but on the other hand could help the Board by furnishing godly young men and women, adepts in the use of the Scriptures, for mission work not only in the home land but in the foreign. Then let every church member join heart and hand in this work of home evangelization by a more thorough and conscientious study of the Scriptures at home, and then let us have an evangelistic service every Sabbath day until the whole community is brought under the purifying and uplifting power of the gospel of Jesus.

Children's Page

If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the little word
And take my bit of singing
And drop it in some lonely vale,
To set the echoes ringing.

—Our Dumb Animals.

A Forty Dollar Chore Boy.

Linn was not blue, but his mother was. Things were getting on in a bad way. She did not have a dollar, and Linn had been to every store, shop and office in town hunting work, but none of them wanted to hire a boy.

So long as there was plenty of sewing, Mrs. Armer had managed to get along, for they owned their home; but now there was not much sewing, and they were running behind at the grocery store.

"I don't know what we will do, son," she sighed wearily. "I did so hope you could find something to do."

"I will," said Linn determinedly.

"But I thought you had been everywhere?"

"I have—but I'll find something, don't you fret;" and he went upstairs to bed, whistling cheerily.

He did not see any reason to feel blue. He was thirteen, strong, quick and bright, and surely there was something for a fellow to do to earn money.

Linn studied out the whole scheme before he went to sleep. Once he had heard a successful man say: "There is always plenty of work for one who will do it right and do it on time."

Well, he knew he could do that. But of course he must get the people to know it. Getting the start when no one wanted to hire a boy was the problem.

There was certainly some work in the town almost every day for a boy if he could just get at it. But how could he get at it?

Then he remembered hearing a man say, "you can never find a boy when you need him." From that he got his idea.

The next morning he kissed his mother good-bye, and told her he had another plan,

but he was not going to tell her until he saw whether it would work or not.

He went to the newspaper office first.

"I want to go into business," he said to the editor, "and need a little printing."

"All right sir," said the editor. "What kind of business and what kind of printing?"

"The chore business," said Linn, seriously, "and I want some cards. But I haven't any money, I would like to pay for them in work."

He fully explained his scheme to the editor, who took a kindly interest in the project and agreed to the trade.

Linn found office room in with an old man, a justice of the peace, who was glad to help him on.

The next day he went into every store, office, shop, hotel, livery stable, every place in town except the saloons, and left a card on which was printed:

When you want anything done that a boy can do, call

LINN ARMER,

Chore boy,

Office with J. M. Hernpon, J. P.

Phone 347.

Motto: Do it on time, and do it right.

Then in the window he put a card:

LINN ARMER,

Chore boy,

Does things right and on time.

He hung up a slate by the telephone, on which the old man agreed to write all orders phoned while Linn was out.

Linn finished distributing his cards before nine o'clock, and went back to the office to wait.

Every time the telephone rang, his heart beat fast, but at noon he had received no calls. Still he was not blue—not a bit. Somebody would call in the afternoon or the next day or the next, and he would have a chance to prove that he did his work well and on time.

About three o'clock there was a call. The bank wanted him to carry a note a mile south of town.

In forty minutes he was back with a reply.

"Pretty good," said the banker approvingly, and gave him a quarter.

There were no more calls that day, but next morning as Dr. Smith passed, the

notice attracted his attention, and he stopped.

"I have a potato patch down at the house that needs hoeing," he said. "All right," and Linn was off at once. "It is done," he announced, as he entered the office an hour and a half later.

"Not through already?"

Dr. Smith telephoned to the house and learned that the work was done and done well.

"How much do I owe you?" he asked.

"About forty cents, I guess." Linn knew Smith was rich.

The doctor studied him for a minute. "Now look here, son. I see you want to succeed. I can pay you forty cents, and will, if you say so, but the work was not worth that. And you will never succeed if you try to get more than a thing is worth. It is better to charge a little less than a little more."

"But Mr. Eary gave me a quarter for forty minutes."

"That is 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."

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

Women called him to run errands; men used him to deliver packages, sweep floors, distribute bills, hitch 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 forfeit 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 an average of \$40.00 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 consistent member during the remainder of her life.

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

Funeral services, conducted by her pastor, were held in the Seventh-day 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.

A. P. A.

SAUNDERS—In Hammond, La., Nov. 10, 1907, little William Saunders, son of H. W. and Myrle Saunders, aged eighteen months.

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. Ashurst, were held at the home. Interment at Greenwood Cemetery.

A. P. A.

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 quiet life, nearly all of which had been spent in Rhode Island. Her life's services had been given to her family. The husband and two children remain to mourn her departure. Farewell services were held Nov. 20, 1907, and interment took place in the First Hopkinton cemetery.

W. L. B.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, D. D., Professor of
Biblical Languages and Literature in
Alfred 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 fulfillment 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 Ashdod 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 come and fetched up the ark of Jehovah.* This place was about eight miles west of Jerusalem, and not far from Beth-shemesh, which lay 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 a 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 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 Ashtaroth" 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 is often used in the plural as here (Baalim, Hebrew plural masculine) to refer to the Baals of different localities. Ashtaroth (feminine plural Ashtaroth) was the name of a popular female divinity corresponding to Baal. The worship of these Baalim and Ashtaroth 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 dominion 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 from 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 *Mizpeh*.

6. *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. 1: 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 suckling 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 especial answer was by the thunder.

10. *Thundered with a great 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 in answer to 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. *Shen.* 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 Israel-

ites 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 the 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 just as the men of 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 as sure.

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. tf.

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 RECORDER subscription, you can take the 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 50 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.

SPECIAL NOTICES

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

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

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

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

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 933 Jenifer 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 write to

**THE NEW HOME SEWING MACHINE COMPANY
Orange, Mass.**

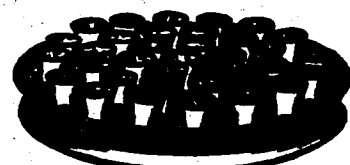
Many sewing machines are made to sell regardless of quality, but the **New Home** is made to wear. Our guaranty never runs out.

Sold by authorized dealers only.

FOR SALE BY

Shirley & Johnston, Plainfield, N. J.

Individual Communion Service



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

Geo. H. Springer, Mgr.,

256 and 258 Washington St., Boston, Mass.
cow—tf.

Reviews of Reviews one year \$3 00
St. Nicholas (new subs.) one year 3 00
Success one year 1 00
\$7 00

Send \$3.70 to the SABBATH RECORDER for all three.

The Delineator one year \$1 00
Mc Clure's Magazine one year 1 50
The World's Work one year 3 00
\$5 50

Send \$3.25 to the SABBATH RECORDER for all three.

Good Housekeeping one year \$1 00
Mc Clure's Magazine one year 1 50
Review of Reviews one year 3 00
\$5 50

Send \$3.00 to the SABBATH RECORDER for all three.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President—Mrs. S. J. Clarke, Milton, Wis.
Vice Presidents—Mrs. J. B. Morton, Milton, Wis.; Mrs. A. R. Crandall, Milton, Wis.; Mrs. L. A. Platts, Milton, Wis.
Recording Secretary—Mrs. J. H. Babcock, Milton, Wis.
Corresponding Secretary—Mrs. T. J. Van Horn, Albion, Wis.
Treasurer—Mrs. Geo. R. Boss, Milton, Wis.
Editor of Woman's Page—Miss Ethel A. Haven, Leonardsville, N. Y.
Secretary, Eastern Association—Mrs. Anna Randolph, Plainfield, N. J.
Secretary, Southeastern Association—Mrs. E. A. Witter, Salem, W. Va.
Secretary, Central Association—Miss Ethel A. Haven, Leonardsville, N. Y.
Secretary, Western Association—Mrs. Alice McGibeny, R. F. D. No. 1, Friendship, N. Y.
Secretary, Southwestern Association—Mrs. G. H. F. Randolph, Fouke, Ark.
Secretary, Northwestern Association—Mrs. Nettie West, Milton Junction, Wis.
Secretary, Pacific Coast Association—Mrs. Frank Tittworth, Riverside, Cal.

SABBATH SCHOOL BOARD

President—Esle F. Randolph, Great Kills, N. Y.
Vice Presidents—Eastern Association, Abert Whitford, Westerly, R. I.; Central Association, Ira Lee Cottrell, Leonardsville, N. Y.; Western Association, A. J. C. Bond, Nile, N. Y.; Southeastern Association, Herbert C. Van Horn, Lost Creek, W. Va.; Northwestern Association, Herman D. Clarke, Dodge Center, Minn.; W. D. Burdick, Farina, Ill.; Southwestern Association, Gideon H. F. Randolph, Fouke, Ark.
Recording Secretary—Corliss F. Randolph, 76 South Tenth Street, Newark, N. J.
Corresponding Secretary—Royal L. Cottrell, 209 Greene Ave., Brooklyn, N. Y.
Treasurer—Charles C. Chipman, 220 Broadway, New York City.
Members—G. B. Shaw, Plainfield, N. J.; Charles C. Chipman, Yonkers, N. Y.; Edward E. Whitford, Brooklyn, N. Y.; A. C. Prentice, R. L. Cottrell, H. W. Prentice.
Regular meetings the third Sundays in September, December and March, and the first Sunday in June.

YOUNG PEOPLE'S EXECUTIVE BOARD.

President—A. C. Davis Jr., West Edmeston, N. Y.
Secretary—A. L. Davis, Verona, N. Y.
Treasurer—Miss Blanche Crandall, Leonardsville, N. Y.
General Junior Superintendent—W. G. Rood, North Loup, Nebr.
Contributing Editor of Young People's Page of the RECORDER—Rev. E. D. Van Horn, Alfred Station, N. Y.
Associational Field Secretaries—L. Gertrude Stillman, Ashaway, R. I.; A. L. Davis, Verona, N. Y.; Mrs. A. E. Webster, Alfred, N. Y.; C. A. Davis, Milton Jct., Wis.; O. A. Bond, Aberdeen, W. Va.; C. C. Van Horn, Gentry, Ark.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

Ira B. Crandall, *President*, Ashaway, R. I.
Frank B. Hill, *Recording Secretary*, Ashaway, R. I.
Rev. E. B. Saunders, *Corresponding Secretary*, Ashaway, R. I.
Associational Secretaries—Stephen Babcock, Eastern, 48 Livingston Ave., Yonkers, N. Y.; Dr. A. C. Davis, Jr., Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, Northwestern, Nortonville, Kans.; F. J. Ehret, Southeastern, Salem, W. Va.; W. R. Potter, Southwestern, Hammond, La.
The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.
The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.
The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.
All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

SEVENTH-DAY BAPTIST BUREAU OF EMPLOYMENT AND CORRESPONDENCE.

President—W. M. Davis, Chicago, Ill.
Vice President—W. H. Greenman, Milton Junction, Wis.
Secretaries—L. K. Burdick, Battle Creek, Mich.; O. S. Rogers, Plainfield, N. J.
Associational Secretaries—Wardner Davis, Salem, W. Va.; C. Laton Ford, Plainfield, N. J.; Dr. S. C. Maxson, 22 Grant St., Utica, N. Y.; S. W. Maxson, Alfred, N. Y.; W. K. Davis, Milton, Wis.; F. R. Saunders, Hammond, La.
Under control of General Conference. Denominational scope and purpose. Inclose stamp for reply.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

H. M. MAXSON, *President*, Plainfield, N. J.
D. E. TITSWORTH, *Vice President*, Plainfield, N. J.
W. C. HUBBARD, *Secretary*, Plainfield, N. J.
JOSEPH A. HUBBARD, *Treasurer*, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY.
Rev. A. E. MAIN, *Dean*.
The next year opens Tuesday, Sept. 17, 1907.

New York City

HERBERT G. WHIPPLE,
COUNSELLOR-AT-LAW.
220 Broadway. St. Paul Building.

C. C. CHIPMAN,
ARCHITECT.
220 Broadway. St. Paul Building.

HARRY W. PRENTICE, D. D. S.,
"THE NORTHPORT."
76 West 103d Street.

ALFRED CARLYLE PRENTICE, M. D.
155 W. 46th Street.
Hours: 8-10 A. M. 1-2 and 6-8 P. M.

ORRA S. ROGERS, *Special Agent,*
MUTUAL BENEFIT LIFE INS. CO.,
137 Broadway. Tel. 6548 Cort.

West Edmeston, N. Y.

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

Utica, N. Y.

R. S. C. MAXSON,
Office, 225 Genesee Street.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,
Suite 510 and 512 Tacoma Bldg.,
ATTORNEY AND COUNSELLOR AT LAW.
131 LaSalle St. Tel. Main 3141. Chicago, Ill.

Plainfield, N. J.

WILLIAM M. STILLMAN,
COUNSELLOR-AT-LAW.
Supreme Court Commissioner, etc.