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The Sabbath Recorder

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


Editorial

Prof. James Lee Gamble, D. D., Ph. D.

The genial and thoughtful face of Dr. Gamble welcomes our readers as they take up this, the Alfred University number of the Sabbath Recorder. Dr. Gamble began his public life as a Methodist minister. He came to the Sabbath through the influence of the Sabbath Outlook, and other publications of the American Sabbath Tract Society, because his conscientious loyalty to the Word of God gave quick response to the call of truth. Mr. Gamble's army service in the civil war, including the sufferings and deprivations incident to prison life, left his physical health impaired and for the last two or three years he has suffered much from rheumatism. The superiority of intellect and spirit has been illustrated in the fact that, though crippled, his work has been kept up effectively and thoroughly. Because of this impaired health, his resignation as professor of Church History and Homiletics has just been accepted by the trustees of the University. He has been appointed "Emeritus Professor, and Compiler of and Lecturer on Denominational History." Dr. Gamble's thoroughness, accuracy and conscientious devotion to work made him a valuable member of the faculty of the Theological Seminary, where he has done excellent work. We devoutly hope that he will be able to complete the work he still has in hand, in spite of such invalidism as would turn aside a man less able.

Inner Life and Outward Act.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." Jam 1:27.

More illustrations of practical religion are crowded into the short epistle of James than in the same amount of space outside the worlds of Jesus. One can understand that James had been close to the heart of Jesus, by the letter he wrote. Ancient paganism had little or no concern about morals. It demanded certain actions from men in accordance with religious rules and prescriptions, and accepted the doing of actions thus ordered as the fulfillment of religious duties. Paganism said to men, "do" thus and thus. Christianity, voiced by James said, "be pure, reverent and obedient in order that your actions may be right." Paganism condemned early Christianity because it had so little of outward form and placed so great stress on heart life and conduct resulting therefrom. Jesus, by what he taught, and the spirit he inspired gave his followers a passion for right conduct. This brought purity of life and nobility of character at which Paganism wondered, and admired, while it condemned. Christianity awakened a faith in God and His Christ that bore highest fruit in good works, because it insisted that good works must spring from inner.
divine life. Faith is not intellectual assent nor logical deductions, but divinely ordered life. Life produces conduct as trees produce fruit, even after its kind. That is the central element in Christian character and living. No life is created by rules of action, but life creates rules according to its nature. The most elaborate rules are the most expedient, and that which coincides with them. Then action becomes spontaneous, according to fixed and unchanging rules. The flowers that make spring-time glorious with beauty and intoxicate it with perfume, unfold under the action of the sun, but the tree, that works by law, ever-present, ever active, never yielding law. The counterpart of this appears in Christian living. Men blossom into right actions, Christian living, as apple trees burst into blossom. In each case the type and extent of action is determined by the life which takes form thus. This is the central truth in the Book of James. The Beatitudes blossomed from the lips of Jesus in the same way: life produced those miraculous works. Early Christian faith, such as James sets forth, was another word for spiritual life, divine living in men. When Greek philosophy entered the Christian church, a century or two after James wrote, and began to define faith metaphysically and reduce it to formulas, much of its divine power was driven out, covered, smothered, lost. The Church is emerging all too slowly from that intellectual, mechanical, metaphysical morass. The great need of these years is to cultivate divine life in men, through obedience and love. Abstract faith in creeds is not salvation. Performance of rules is not the source of right action. Faith is Life. Life blossoms and bears fruit in actions. This is the beginning and the end, the center and the circumference of Christian living.

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The Old Testament and the New.

When the two parts of the Bible are really studied, no place is found for the popular error that the Old Testament is set aside or abrogated by the New. On the other hand, the great value of the Old Testament appears in the fact that the later part can be understood without the older part. Jesus, the Christ, the story of his life and work, the reasons why men believed in him, show that the New Testament was profound in the Old. It was the Old Testament religious system that Jesus fulfilled. He is a meaningless character except as the Messiah; while the Messiah and his work are meaningless when removed from their vital organic connection with the Old Testament. Every vital truth, every important fact with which Jesus had to do are furnished by the Old Testament. It was the source of material he used. His method of using that material was determined by his right or wrong apprehension the people had of the Old Testament. Jesus began his work by entering into and taking up for examination and use the religious truths of the Old Testament, and the system of religion which the Jews had reared upon it. That system was strong, elaborate and far-reaching. No one can understand Christ's discussions concerning the "kingdom of heaven," or any one of the many themes connected with it, without knowledge of the Old Testament. It is impossible to understand the Gospels or the Epistles when seen alone. They do not explain themselves. Jesus dealt with universal truths, but they were directly involved in the Jewish problems, the theologies, and the problems of the people in the land in which he lived. Those problems, together with the opinions and spirit of the Jews, were the materials from which Christianity, i.e., Messianism, sprang. Christian principles, standards and ideals corrected, enlarged and spiritualized by the righteousness of our Father, in heaven, "Our Father, in heaven," the world's Father, was the God of Abraham, Isaac and Jacob. All this Jesus came to fulfill, fill out, enlarge, enforce. He declares without reserve that he did not come to destroy, but to fulfill, to modify or abrogate. He was crucified because he claimed to be "him of whom the prophets did write," and in whom the highest hopes of the Jews and the highest ideals of Judaism did culminate. The disregard which modernism has evinced for the Old Testament has been an evidence of ignorance, and non-appreciation, as well as of unfounded and unjust anti-Judaism. It has evinced a thin and superficial understanding of the Bible, and a readiness to misunderstand it in its own superficiality. The richest result of that genuine Higher Criticism has yet produced is the partial resurrection of the Old Testament, and a better apprehension of its real importance to Christianity and to universal religious truth.

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Christ's Regard for the Old Testament.

The familiarity of Jesus with the Old Testament, his reverence for it, and his obeisance to it are severe condemnation of the attitude of many Protestants towards it. To the Christ it was the Divine Word; to them it is an obsolete remnant of Judaism, something to be slighted. A few years since, such a Protestant, one of those who believed in "modern denominational separation" to which he belongs, declared that the Old Testament was worthless to Christianity and the Book of Acts was the most valuable part of the whole Bible. The same shallowness appears in much that is said concerning those whom Jesus taught in person. These modern boosters, who exploit their ignorance by their treatment of the Ancient Scriptures, are incapable of understanding Christ, the Master, because they do not appreciate his love and regard for the Old Testament, nor his unfolding of its deeper spiritual meaning. No one can understand Jesus who does not stand related to the Old Testament as he did. He came to revivify and put new meaning into old laws and customs. Well does Dr. Vernon say: "It is an impossible, therefore, to understand the purpose and spirit of Jesus without some of his reverence for the Old Testament and something of his intimacy with it, as it would be to understand a translation of a novel without a knowledge of the original constitution, or to comprehend an advanced course in physics without studying the elementary laws of heat and light. The most fatal misapprehensions of Jesus are those that fail to see the spiritual importance of the Old Testament in all his ideas and deeds. All his words of grace and love are caricatured in our apprehension of them unless we remember that they were addressed to a people that had hungered and thirsted for righteousness. He was still insistent that it was to destruction that the easy way led. The errors that he corrected in the Old Testament were created by searching for substitutes for righteousness, not by undue insistence thereon. He came to bestow upon men a power to attain righteousness that the scribes had missed. He was the Messiah of the Jews, because he revealed to men the splendor of righteousness and because he planted it in their hearts." (Religious Value of the Old Testament, pp. 63-67.

The Old Testament must be seen in this larger and clearer light before the spiritual value of the Sabbath and the importance of Sabbath Reform can be understood. Men will not greatly appreciate the appreciation of Sabbath-keeping, nor any greater truths of Christianity, until they rise to that higher view of the Old Testament which Dr. Vernon portrays. Modern Christians are accustomed to denounce self-righteousness in the Pharisees, while their self-confidence concerning their own superficial views of Christianity and Christian duty, which are vitiated and made weak by the prevalent disregard for the Old Testament, are more serious than the self-righteousness of the Pharisees. The speculative and vital obligation presses upon the Christian Church of the present time, demanding a deeper and more intelligent conception of the origin of Christianity and the nature of the work of the Christ, an insistence upon the integration to the Old Testament and to those fundamental truths which are at once the basis of Judaism and of Christianity. Unless these larger views and deeper considerations are given place, Protestant history will see an increase of superficiality and weakness, and a corresponding strengthening of those influences which support Catholicism, on one hand, and foster unfaith on the other.

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Sunday Law in Connecticut.

More or less strenuous efforts have been made for some time past to enforce given phases of Sunday Legislation in two or three towns of Connecticut. Middletown is one of the points. Mayor Fisher of that town, who is professor in Wesleyan University, has made vigorous efforts to enforce existing laws. As a result of this some cases have come before Judge Pearn of that court. It is said Judge Pearn rendered a decision which is likely to have marked influence upon the execution of Sunday laws in all parts of the state. The central feature in this decision as in similar decisions is an effort to adjust the enforcement of the law
to prevailing public opinion concerning it. The Connecticut law on Sunday closing is to the effect that "every person who shall do any secular business or labor, except works of necessity and mercy, or keep open any shop, warehouse or any manufacturing or mechanical establishment, or expose any property for sale, or engage in any vocation between 12 o'clock at night and 12 o'clock on Sunday night shall be fined not more than $50." This law has remained practically unchanged on the statute books since at least as early as 1715, and Judge Pearn states that the supreme court has never specifically passed upon a case of criminal nature brought under it. The interpretation of Sunday law in Connecticut as elsewhere has tended to liberalism for many years. In connection with this decision, Judge Pearn states a careful review of the Sunday laws of the state and announced his purpose of interpreting them in accordance "with the changed religious feeling in the state." He announces it to be the spirit and not the letter which is to govern the law as he interprets it, saying, "A fair and reasonable construction of the spirit and intent of the statute reveals the fact that there are actions which violate the law in letter, but not in spirit." He therefore says that those actions which do not disturb the peace and quiet of the day, and do not interfere with the rights of those who observe it as a day set apart for religious and pious uses, and are not performed for private gain, are permissible. The specific case in hand was such an action. It is said that for the last fifty years, it is said, had been selling drugs and other articles, including cigars, on Sunday. Judge Pearn declared that since the druggist had disturbed no one by selling cigars, although he had disobeyed the letter of the law, he had not disobeyed the spirit, and therefore the case was dismissed. The importance of Judge Pearn's decision will be recognized when it is remembered that throughout the state there have been attempts made by authorities or instigated on by citizens to close barber shops, drug store, confectionery shops and newspaper stands on Sunday, and that in many places such shops were closed. If his decision is accepted generally there will be an entirely different attitude toward Sunday closing.

Sunday in Yonkers, N. Y.

A somewhat different aspect of Sunday law enforcement is just reported by the Yonkers, N. Y., Daily Press for June 14. The case in hand has been before the public for some time. It was a baseball game, and the trial was recognized as a test case. According to the law, a jury trial, given by detectives, no entrance fee was charged. Score cards were circulated and two men were stationed at the gates holding baskets. Any one who chose, dropped money into those baskets, no solicitations or obligations, when people entered without dropping money into the baskets. Fifteen hundred or two thousand persons gathered under these circumstances and some of the players began "preliminary practice," when certain arrests were made. Judge Beall charged the jury that the defendants violated Section 265 of the Penal Code because they had pitched, caught and batted balls within the observation of people on a Sunday. The section in question is entitled "public sports," and prohibits all kinds of sports on Sunday. The decisions in relation to section 265 have been very few. The court of appeals in 1893, in the case of People against Spence, decided against the defendant, and reversed his conviction because he was fishing on private grounds. Judge Gaynor in 1904, in the case of People against Poole, said people weren't very particular as to how they spent their Sundays. Judge Beall said that the latest decision which binds the local court is that of Judge Tompkins lately handed down, in which he expressed the idea that even games at which no admission is charged are illegal. According to the law, Judge Beall said that even golf can't be played. He also charged that Judge Gaynor's decision has more weight than Judge Tompkins's. The jury was out three minutes and upon returning, Foreman Dunn announced, "Not guilty!"

These two cases indicate prominent phases of the Sunday law question and its enforcement, in various localities. There are so many phases of the problem, so many facts which lead to the construction of existing laws, but most of all there is so nearly an universal opinion against any strict enforcement of Sunday laws, that these two cases indicate the general trend of public opinion and of court decisions; and yet it is scarcely accurate to say that there is any general trend, except an increasing disregard for Sunday laws which makes a strict enforcement of them impossible. The final announcement of legislative action in Massachusetts is not yet made. There is more or less agitation throughout the country, which would be much more valuable if those who seek the end beyond the means used, had rallied back upon fundamental principles rather than upon mere technicalities. Seen from the religious side of the question, the supreme demand of the hour is an appeal to religious conscience, rather than to civil law. The fact that such an appeal is made but feebly and infrequently indicates that change in the opinion of religious men to which Judge Pearn of Connecticut refers, and in keeping with which he announced his decision in the case of the druggist mentioned.

*** University Number.***

This issue of the Recorder is a special representative of Alfred University. Seventy-one years is a long period when the life of a man is under consideration; it is a brief period when we speak of an undivided University. Oak trees and universities grow slowly, building for the centuries. There are unimportant changes in Europe whose age is marked by as many centuries as the age of Alfred is by decades. Next to religious organizations, institutions of learning have greater permanence and approach the idea of immortality more nearly than any human institution. It is not possible in this number to tell what the influence of an individual life is or how far that influence will project itself after the death of the individual, much less can we measure the influence of institutions of learning and the extent to which that influence will project itself into the future history of the world. The thought of attempting to estimate such influence is overwhelming. We are comforted in our inability to measure the influence of such institutions, as we are in the case of individual lives, by the assurance that every power for good will go forward with increasing ratio and widening extent, as eternity goes on. The theme of President Davis's baccalaureate sermon, an outline of which will be found in this number, was most appropriate to the occasion because it suggested the immortality of thought and influence. Because the value of our schools is so great, whether we consider the University, oldest of the group, or Salem College the youngest, they rightfully demand more attention than busy people are likely to give them. They are also of untold value to the immediate localities where they exist. Alfred, Milton and Saranac are helped, uplifted with the present demands of the people of the University, the interests of the University take on higher meaning. It is safe to say, that without that idea the University would not have been chartered when it was, had it ever passed beyond the pale of an ordinary academy. In that event it would have given way to the pressure of our public school system years ago, and would be little more than a memory at this time, instead of being what it is, the friends of Alfred University Sevent-day Baptists as a whole, ought to appreciate that the desire to secure cultivated, strong religious leaders was the germinal thought out of which the University grew. The history of the University and the Theological Seminary, coupled with the present demands touching the education of religious leaders, indicate clearly that in proportion as that purpose is fostered and strengthened, the vital interests of the University, as a whole, and the religious life of the world, will be correspondingly strengthened or weakened. It is possible for the University to carry on its work in many departments, each strengthening the other, and it is well that this is done, but it is vital that the religious education centering in the Theological Seminary, and extending through all departments of the University must always be an important and a determining factor in the higher value of its work. For these reasons we turn to the report that follows. We also recall attention to the report given last week from Salem College. We ask in advance an equal interest in the report from Milton College,
yet to appear. For all these schools, the Recorder bespeaks the warmest sympathy and the largest possible patronage from its readers. Still more do we re-emphasize the thought that the higher value of every institution of learning consists in that which it contributes to the religious interests of life, as a whole. During the Dark Ages, depressed and degraded as the Church was, religious organizations preserved the gems of learning, and the revival of religion which ushered in the Reformation came from uncovering the embers of learning and religion that were so nearly smothered by the ashes of burnt-out creeds, and the corrupt politics of the State-Church.

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The University Annual.

"Kanakadea, 1908" is the title of the University Annual, published by the Junior class of 1907. It is dedicated to Dr. E. M. Tomlinson, librarian, and professor of Greek. The volume is 10 3/4 x 8", 121 pp., exclusive of advertisements. It is finely gotten up, a credit to the class, editorially, and to the printer in point of execution, Taken as a whole the pictures are unusually good. The preface calls upon the literary public, "begging its attention for a few minutes of fun and nonsense." While one must be acquainted with the individuals and local features to appreciate the "fun and nonsense," and the information, it impresses those not acquainted as being clean and clear-cut.

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More Appreciation.

"The pictures of President Davis and Dean Main look so good, hope you will give us the rest of the Theological Faculty, the buildings and some of the old hands on the College Faculty. Their pictures are an inspiration. Your paper was never so good and is improving each week. May success and prosperity be yours."

"Yours,

"ROBERTS."

Salem, Oregon. ***

Two cuts—one of the Faculty and one of the Senior Class of Alfred University—for use in this Recorder, have failed to arrive. If we can secure them they will be used later.

ALFRED UNIVERSITY.

CONDENSATIONS FROM COMMENCEMENT WEEK.

We begin to present the interests and work of Alfred University by the following outline of the "President’s Annual Address:

President’s Annual Address

NECROLOGY.

During the year death has bereaved the University of two of its able and distinguished trustees—Albert Langworthy Chester, born in Hopkinton, R. I., and died in Western, N. Y., Jan. 20, 1906; and Thomas Edgar Stillman, born in New York City, March 23, 1837, and died Sept. 4, 1906, at Lisieux, France. Both of these were worthy and loyal sons of Alfred whose support and encouragement will be sorely missed.

FACULTY.

The College faculty has remained during the year the same as reported one year ago.

In the Academy an additional teacher has been placed on the faculty to take charge of the History and Modern Language work.

CHANGES IN FACULTY.

An unusual number of changes are to occur in the faculty for the coming year. Two reasons chiefly are responsible for these changes: 1. The low rates of salary which we are compelled to pay, as compared with many other colleges, makes promotion to positions paying larger salaries seem desirable if not absolutely necessary. 2. A number of our teachers are young people who have not yet fully completed their educational preparation, and some are resigning to take up graduate work.

REGISTRATION.

The registration for the past year has been as follows: College 143, State School 46, Academy 124, Seminary 13, special in music, 15, total 341, duplicates 40, leaving a total registration of 301 different individuals during the year. This is the largest registration we have ever had, and prospects for the entering class for next year indicate a growing popularity in both College and the Ceramic School, and a constantly enlarging enrollment may be expected.

IMPROVEMENTS TO BUILDINGS AND EQUIPMENT.

The most important improvement to the plant of the University is the construction and equipment of modern bath and toilet rooms in Babcock Hall. This was suggested and very generously provided for by Mr. George L. Babcock, of the Junior Class at a cost of $750. In addition to this Mr. Babcock has contributed $250 for the purchase of additional apparatus for the department of Physics, and has presented the department with a number of valuable separate pieces of laboratory apparatus.

A commodious "green house" has been built in connection with the Steinheim Museum, which will greatly increase the facilities for scientific work in Biology and Elementary Agriculture.

BETTERMENT FUND.

The President was pleased to report that many Alumni and friends have generously responded with contributions and pledges to this fund and many others have given assurance that they will assist in the near future. It is a stupendous undertaking and all things considered, there is much reason to feel gratified and encouraged with the results thus far secured, and if the movement is faithfully pushed the coming year, it is believed the Fund may be completed and thus secure the library building conditionally offered by Mr. Carnegie.

Librarian Tomlinson reports that there has been added to the library during the year 1,427 volumes, which includes 45 volumes bequeathed by the late Miss Lucinda Ford, and a set of the Records of the War of the Rebellion. The library now contains 20,654 volumes.

NEW TEACHERS.

D. H. Childs of Buffalo will have charge of the department of Physics and Chemistry.

Miss Robinson of Mt. Union College will take the Chair of Modern Languages.

President C. R. Clawson of Salem College is expected to consent to come to Alfred as head of the department of History and Political Science.

Rev. W. D. Wilson of Chicago will take the department of Church History and Homiletics in the Seminary and that of Eloquence in the College.

Graduates.

The University graduated a large class, including the following:

"CANDIDATES FOR DEGREES IN COURSE"

Name. Residence. Degree.

Harrett Freer, Bakker Rochester, Hol. Ph. B.

Fannie Bonham Shiloh, N. Y. Ph. B.

Emily Boothe Mattlock Bridge, Eng. Ph. B.

Alexander Campbell Seneca Falls, N. B. Ph. B.

Ethel Arvilla Childs Erie, Pa. Ph. B.

Reginald Guy Cowan Chittenango, N. Y. Ph. B.

James Craw Alfred, N. Y. Ph. B.

Ida Mabel Dixon Shiloh, N. B. Ph. B.

William M. Dunn Black Creek, N. Y. Ph. B.

Ruth Evelyn Mary Grabham Angelica, N. B. Ph. B.

Harry Wells Langworthy Alfred, N. Y. Ph. B.

William Norton Langworthy Alfred, N. Y. Ph. B.

Welcome Babcock Adams Centre, N. Y. Ph. B.

Lewis Adams Watkins, N. Y. Ph. B.

Charles John Parks Bradford, Pa. Ph. B.

Jessie Robbins Hornell, N. S. B. Ph. B.

Deo Robinson Friendship, N. Y. S. B. Ph. B.

Earle Judson Robinson Mabel Tittsworth Rogers Daytona, Fla. Ph. B.

Frank Clyde Shaw West Almond, N. B. Ph. B.

Leon Irwin Shaw Alfred, N. Y. Ph. B.

Sarah Ethel Stevens Alfred, N. Y. Ph. B.

Carl Andrews Sulliff Alfred, N. Y. Ph. B.

Charles Huber Watson Cuba, N. Y. Ph. B.

Arlie Claud Whitford Alfred, N. Y. Ph. B.

Howard Comstock Young Cuba, N. Y. S. B.

Cortez R. Clawson, Ph. B. Salem, W. Va. A. M.

Theodore Gardner Davis, S. B. Shanghai, China Ph. M.
Edith Clare Putnam, A.B., Worcester, Mass. A.M.
Ahos J. C. Bond, A.B., N.Y. B.D.
Henry Nelson Jordan, A.B., New Market, N. J. B.D.
Edgar D. Van Horn, A.B., Alfred Station, N. Y.

Honorary degrees were conferred as follows:

Doctor of Divinity—Prof. William C. Whit- ford, A.M., Alfred, N. Y.


Sermons.

Commencement exercises were begun by a sermon before the Christian Associations on Sabbath morning, June 1, 1907. It was delivered by the Rev. Martyn Summerbell, Ph.D., D. D., President of Palmer Institute, Lakemont, N. Y. The services were held at the Seventh-day Baptist church which was crowded with eager hearers.

The text, Romans 8: 32—"He that spared not his own son, but delivered him up for us all, how shall we not with him also freely give us all things."

"The tone of the text, as also of the epistle, is one of joyful confidence. In the Gospel there is nothing dubious, for it is ever the message of a high and eternal hope. When we face the future, Christianity brings light, where heathenism brought darkness. In the time of the apostles the great world outside of the Holy Land showed two classes of thought: that of the common people, alternated between their merry festivals and their hours of misery, and the other that of the cultured class, who distrusted their own myths and had nothing else to hope for. Read the classic commentaries and you are full of the weaknesses of mortals and the sorrowness of fate. Like Helplessness is in the faith of men wherever it is tinged with remnants of pagan thought. The spirit that looks for God and finds none, and the other spirit that would really like to find him, but does not know where to look, are alike comfortless.

"But the Gospel gives us solid foundation. Mysteries are still before, but there is a basis for trust in the overcoming goodness of God. What difference in the light by which we look at affairs. When we glance at life by help of faiths that are unsound, or of a hopeless faith, the prospect is forbidding. But the Gospel transfigures life, and gives everywhere the vision of Love as the manifestation of the Divine order. And this love has its supreme test in the gift of Christ as Son of God and Saviour. When once Christ is realized as the Son of God, all problems are solved and faith becomes a solid bridge to the present peace and eternal blessing."

Baccalaureate Sermon.

The Baccalaureate Sermon was preached by President Booth Colwell Davis, Ph.D., D. D., on Sunday evening, June second. Text, Heb. 7: 16—"The Power of an Endless Life."

"There is nothing new or startling in the word "life." It is the most universal experience man have. It is the thing most constantly observed in our surroundings. The space of life may be a day, as with the moth, or centuries, as with the giant oak. In nature all animals experience a transitory, shadowy life. It is the part of life. The death of the vegetable feeds the animal, and the breath and death of the animal feeds the vegetable. Alas! how universal and necessary in nature that death should follow life. But the text suggests something superior to nature and triumphing over nature. It is the "power of an endless life." a baccalaureate sermon, more than any other, is a fitting time for the study of this lofty triumph of the spiritual over the material. Here if ever you ought to begin to estimate the value of the spiritual over the material, and to catch glimpses of the higher spiritual powers with which God has endowed you. I ask you to consider, not only the power of an endless life, but the sources of that power, and the ends it achieves."

"The word translated 'power' is the Greek word from which we get dynamo and dynamics. It is 'force' energizing being—causal, effective motive force. It may be either physical, psychical or moral. But the power of an endless life reaches beyond the physical, and realizes itself in the psychical and moral, in the spiritual essence of personality. It is life—growing, enlarging, expanding psychic life. In the endless life there is liberation. The doors of the cage are thrown wide open, and what we call death is, for the soul in which resides the power of the endless life, but graduation from the disciplinary school of life into fuller liberty, light, knowledge, fellowship and growth of the endless life. First and primarily I must point you to Christ; the source of that life; but I am glad to do it by this beautiful figure of light—"I am the light of Life." But you ask, how is He the "Light of Life?" The soul impulses of your silent meditations are the voice of Christ within you; every exter­ nal uplift in the world is the loving pres­ sure of his helpful hand. Parents and kind friends admonish and inspire; it is Christ in you, the hope of Glory. With all this you have only begun to know the power of the endless life as it is in Christ. It is with the coming of years and service that the fuller life unfolds most.

"I would like to have you pause at the beginning of this commencement week and estimate the glory that will forever rest upon the heads and souls of the noble people who have put their money, their labors and their prayers into the six hundred graduates, and the thousands of other students of Alfred University, where their sacrifice has made such privileges possible. The good accomplished by William C. Ken­ yon, Jonathan Allen, Thomas B. Stillman, Charles Potter, George H. Babcock and hundreds of others, some of whom are before me today, will grow larger and not less, in its direct influence, if not in its re­ flex, as the ages come and go. Future genera­ tions will come to these halls of learning, and go forth strengthened in mind and heart, not only for their own enjoyment, but to give out their enlarged life in geo­ metric ratio, throughout all the coming ages of the Kingdom of God."

A Present-Day Problem

HARRY W. LANGWORTHY.

Salutatory Oration.

Nineteen hundred years ago there walked by the Sea of Galilee a man, who by the example of his life and by his teachings gave to the world a new hope, a new attitude towards life, a new religion. Imme­ diately following his death the simple but glorious teachings of this marvelous man became the object of vain theological dis­ cussion, which obscured the true content of his message. A few centuries later the barbarian hordes which had swamped the civilization of Europe; formally adopted Christianity and added to it much from their own crude, mythological faiths. So we find the religion of the Middle Ages permeated with magic, with fairy-like angels, and with dragon-like devils, while a sensuous heaven and a horrible hell were vividly displayed as the end of life. It was during this period that the creeds of the church were formulated, and, although we may have advanced marvelously along every line of thought, we are still called upon to fasten our faith to the same creed as the semi-barbarous man of the Middle Ages. The facts underlying Christianity have not changed during the past nineteen centuries, but our power to comprehend them has changed marvelously. It is for this reason that these thoughts are to appeal to the masses today—not because man is more wicked than formerly, but because he thinks different thoughts than did his medieval brother. The world no longer wants a religion clothed in the language of Orient­ alism, nor does it desire a creed stated in terms of medieval mysticism, but what the world does desire is a religion which shall be lofty enough to rise above the petty isms and dogmas of the innumerable sects, and which shall still be low enough to appeal to the most humble man. mankind today is not interested primarily in heaven, but in humanity. So what the world is yearn­ ing for is a doctrine which shall remove all apparent inconsistencies, and which shall bring forth those social and human truths of Christianity which were of little value to the medieval mystics. The modern scholar does not think that the final word in religion has yet been spoken, nor does he assert that he will speak it, but he simply suggests in a spirit of humility a few steps toward making religion more of a present reality.

One suggestion of modern thought is that too much emphasis has been laid upon the distinction between the secular and the sacred. Since one day in the week has been considered as sacred, men have done their own pleasure on other days. Since certain men have been selected to perform the sacred rites of the church, other men
have ceased to feel any responsibility. Since certain places have been called sacred, men have thought they could worship only there. So many men have come to regard religion as simply going to a sacred place at a sacred time and listening to the words of a sacred man. Thus religion has become a thing apart in man’s life—a something to be used one day in the week and disregarded the other six. Are not the observance of a sacred day and the setting aside of sacred places simply symbolic of the sacredness of all times, of all places, and of all men? When man comes to realize that not only the things of the church are sacred, but that the secular things are sacred, he will not feel that religion is a cumbersome garment to be worn one day in the week to compensate for the sins of the other six, but that it is a vital part of his everyday life without which he cannot reach his fullest development.

Another thing which has kept many a man from appreciating the glorious truths of Christianity, which has been laid upon the miraculous. If God occasionally sets aside the laws of His universe, how can we put any dependence in it? How do we know that it will act according to law for us? The achievements of modern science would furnish innumerable miracles to the medieval man, but to us they seem perfectly natural because we know they are possible only through the closest cooperation with nature. Yet the simplest thing, such as the sprouting of a seed or the unfolding of a leaf is a miracle to the most profound scientist. Those things which we understand with such readiness and knowledge we call miraculous. In so far as we cannot completely understand even the simplest thing, all things are miraculous; but as science little by little lifts the veil from the mysteries of nature we realize that all things are in accordance with law. If we find that there is no vital distinction between the natural and the miraculous our attitude toward life will be materially changed. Instead of using religion as a means of circumventing natural laws by special dispensations of Providence, we may see that the object of religion is to get into harmony with those natural-laws which God has ordained for His universe.

Again, modern thought is trying to ascertain whether it is necessary to make a hard and fast distinction between the human and the divine. Some men, because they have emphasized the fact that Christ was a man, have been accused of denying His divinity. Instead, they have been trying to show that as a man He could overcome the same obstacles that every man has to overcome, and that is why His example appeals to even the most lowly. Every man has divinity just in proportion as he puts himself into harmony with that One Being who embraces all humanity and all divinity. When the needless distinction between the human and the divine has been abolished we will realize that God is not a being in the sky seated on a throne, but that he is present in the life of every man, that religion is this life of God in the soul of man, and that the mission of Christ was to encourage mankind to develop to the fullest extent that spark of the divine which is in every heart.

Modern thought also suggests that our attitude toward revelation can be simplified. The current view has been to regard revelation as something apart from the ordinary experience of man, something which has come to but a chosen few, that God revealed himself in the early times, and that revelation was then closed. Modern thought suggests that revelation is a natural process, a divine experience, the unfolding of the divine within us, that revelation, far from being closed, is being enlarged and widened every day. The existence of God cannot be demonstrated by reference to nature or the Bible but of God before the Bible comes through personal experience. When we have found God within us, our revelation is a progressive one. Each day as we grow in knowledge and power we have a new revelation of His glory and majesty.

The relation of revelation to experience is the relation of color to light; of sound to the ear. It is in accordance with experience that we find our attitude towards the Bible. The current view has been to consider the Bible not only as historically accurate, but as a criterion by which to test religious and scientific truths. Modern thought does not wish to diminish the value of the Bible, but to give it a greater glory. Instead of considering it as a textbook in history or science, instead of a dictation from on high, it sees in it a progressive revelation of God through the experience of man. Considered in that light we can trace the spiritual development of the church from the gross polytheism of the early Hebrews to the ideals of the Sermon on the Mount. Thus the Bible becomes a distinctly human book, in which man can find other men facing the same trials he has to face, and, profiting by their mistakes and failures, he is better prepared to meet the successes and defeats, the joys and sorrows of his own life.

Present-day religion is not seeking for arguments to prove the validity of its faith, but is more concerned with putting into practice those vital truths of Christianity which the Man of Nazareth gave to his fellowmen. It believes that the secular is sacred, that the miraculous is natural, that revelation is a progressive experience, and that the human is divine. By removing the veil of mysticism which has been cast over religion, it has opened up a new field, it has put a new meaning into Christianity, and has turned the emphasis of religion from the plot of the cathedral and the asceticism of the monastery to those practical truths of Christianity which touch the every-day life of the common man. Present-day Christianity is not concerned with preparation for immortality in future life, but aims at living the life of immortals here and now.

Our Debt to Science.

Third Honor Oration.

WILLIAM M. DUNN.

The story of the world’s progress is but the history of the achievements of its great men. Scientific thought is one of their noblest products. Man’s advance in civilization is in direct proportion to the number and extent of his scientific investigations. The relation of revelation to experience is the relation of color to light; of sound to the ear. It is in accordance with experience that we find our attitude towards the Bible. The current view has been to consider the Bible not only as historically accurate, but as a criterion by which to test religious and scientific truths. Modern thought does not wish to diminish the value of the Bible, but to give it a greater glory. Instead of considering it as a textbook in history or science, instead of a dictation from on high, it sees in it a progressive revelation of God through the experience of man. Considered in that light we can trace the spiritual development of the church from the gross polytheism of the early Hebrews to the ideals of the Sermon on the Mount. Thus the Bible becomes a distinctly human book, in which man can find other men facing the same trials he has to face, and, profiting by their mistakes and failures, he is better prepared to meet the successes and defeats, the joys and sorrows of his own life.

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It is almost never that the men who give us the wonders of chemistry, physics, mechanics and medicine live to see their plans developed into the perfection of utility. Unfortunately this is not the fault of the scientists. It is primarily to search out from the myriad of facts in the universe that dedicate thread of truth which runs through all and give it to the world for its loom of industry to weave into the fabric of wealth and pleasure.

Nature is the mother of science, it is from her resources that science draws its wealth of facts. It was not until the time of the French Revolution that man learned this. Thanks to Lavoisier, Dalton, Davy, Boyle, and others of that time for our broader knowledge of physical science. From the advent of their reasons, scientific thought sprang into a new existence, banished the old idea of the transmutation of metals and thus created for science a multitude of opportunities which have in the short time since yielded more than in all the other ages combined. And great credit is due those geniuses led by Bacon, Newton and others who dared to face kings and monks alike and teach them that facts are the seeds of progress and reason the relict of these men, that we no longer have demagogues like the judge who in pronouncing sentence upon Lavoisier, that Father of Chemistry, during the French Revolution, said, "The Republic has no need for scientists."

Today France boasts of her long line of scientific men and other nations envy her this glory. Now the world caters to the scientist, looks to him to give advice, and begs him to search for facts.

With this age of reason has come our wonderful progress in the material and religious world. We have learned from scientific fact, "What is, not what ought to be," to place some ruthless monarch or fictitious dogma. To geology we are indebted for our knowledge of the world and to astronomy we are indebted for our modern definition of the universe. To physics and chemistry alone we are indebted for the two laws—the indestructibility of matter and of chemical affinity. Thereby is ended with various other sacred traditions the mythological theory of a universe created out of nothing and but yesterday believed. Our scientists today constitute an organized army struggling always for the truth. They are the leaders who promote industry, increase wealth and happiness, dispel superstition, and elevate the morality of man. They are doing this on the principle of teaching the laws of nature, to minister to the wants of man and to the designs of the human intellect.

For centuries the scientist begged for freedom to think and act as he might choose, but only this one has seen it granted. The results are obvious. He is now assured that tyranny will never again dictate his course, or bigotry hamper his freedom. From Society he asks no more than freedom. Nature gives him his resources; and for this freedom he compensates by giving us the laws of nature in the form of facts. Not mere isolated facts valuable as they are; not a bit of nickel added to a ton of steel will make our war vessels shed bullets like rain-drops; not that dingy black coal tar will give us colors with all the brightness of the rainbow. Priceless as these facts are there is a deeper purpose than the materialistic which connects all these, that purpose which molds them into our ever-growing concept of truth.

The scientist is endowed with the same powerful imaginations ascenturies ago, but he is no longer compelled to use that imagination to build structures of vain hopes or to cajole an ignorant world into a trail of misguided confidence. He does use it to convert the mythology that nature possesses alike the wonders of science and the beauties of religion.

The scientist has led us from a vale of misty superstition and unprogressive dogma into a world of reality and truth. He has turned doubt into belief, and dogma into freedom. He has turned faith in dogmatic creeds to faith in humanity and faith in God. He has made from a religion of sentimentalities a religion of real service. And by so doing he has created for religion a new world—broader, nobler, grander than any that man has known before. That religion makes all men brothers. That religion which makes this an unsurpassed age of charity, benevolence and kindness. And for science he has raised it to a new power, and made it that science which demands the respect of the world. "That science which took a hand full of sand, constructed the telescope and with it explored the infinite depths of the heavens." And these two, religion and science, are now molded into one grand science, which defies definition, which rears in imagination a palace whose walls arts know not the limiting thralldom of time and space. The goal of all TRUTH!!!

Valedictory.

SARAH ETHEL STEVENS.

A problem of today is to bring the individual and organization into such relation that each will be an aid to the other's most perfect development. It is the problem of the ages, and the predominance of organization, or the reviving consciousness of the individual, has produced varying types of civilization.

During the Mediæval period, when institutionalism was dominant, the individual was in complete subjection to it. The controlling factor was the Church, which sought only for it own ends. Those who possessed any degree of individuality took refuge in monasticism, for, in the quiet and seclusion of the monastery, repressed nature found a way of expressing herself through study and contemplation. Renunciation of this life and "other-worldliness" prevailed, because, in studying and preparing for a life in the hereafter, man discovered the only outlet through which self-expression could be obtained.

With the coming of the Renaissance these barriers to the freedom of the individual were broken down. The flood of new learning brought man to a realization that he possessed a personality, and that an organization which tried to repress it was not to be endured. People no longer accepted the authority of institutionalism. They began to see their right to their own personal belief, and its expression. The Reformation was but an outgrowth of this breaking forth of suppressed human nature. Men refused to be subjugated and held in restraint by a church any longer.

Individualism grew, and personal will asserted itself. The repressed subject became the usurper on the throne, and the times were ripe for rebellion and the French Revolution. Now the individual was the all-important man. Fact and law and organization were nothing. Men no longer counted any thing which was a check to their liberty, or held them in restraint in any way. The result was a confused and chaotic condition, where individualism reigned supreme.

This age of individualism and consequent confusion created our own institutions and ideals. Personal rights and state's rights have strained them to the breaking point. A point will be reached over public sentiment. What will the outcome be? Will it be a return to institutionalism, to collectivism, or a continuation of dominating individualism? There are strong indications that it will be neither. The growing tendency of the present age is toward fraternalism. This means a harmonious mingling together of the individual and society. The two are not incompatible; they go together as phases of a common whole. He only is an individual who is a member of society. Fraternalism is an interest, a regard for the good of others, cooperation, combination, fellowship, in order to promote the general welfare. Its spirit is shown in the organization of social settlements, where "one can live in his house by the side of the road and be a friend to the poor." It shows the falseness of the idea that to develop one's nature fully, attention must be paid to self, and self alone. It is not more nearly true that one finds his real self by losing it in the service of others? "Who lose his life for me or eternally. My sake shall find it."

The class of 1907 has for its motto the embodiment of this fraternal spirit—Not for Ourselves Alone. We do not interpret this to mean that our individuality must be destroyed if we are to become true members of society. It means, rather, that we should develop the best there is in us, so that we may be better able to serve the organic life of which we are a part. During the four years of our college life we have had this as our ideal. This is the purpose of the education we have been receiving here. We go out into the world with a desire to use this education in service for others.

As we say farewell to our Alma Mater, we thank her for the life we have received from her. We would express our gratitude to the President and faculty for what you have done for us. We will not forget your teachings in the busy life of the world we are soon to enter.

And, to our classmates, I can think of nothing higher for us than that our lives in this world should demonstrate the truth of those noble words of Ruskin—"Every noble life, leaves the fibre of it interwoven forever
in the work of the world; by so much ever-
more the human race has gained."

Doctor's Oration.

The Doctor's Oration was by the Honorable Edward W. Hatch, LL.D., of New York City. Theme: "The Purpose of the Times in Which Alfred University was Founded." Among other excellent things, Dr. Hatch said:

"I purpose to speak somewhat of a his-
tory of the times in which this University has lived, of the part it has taken in the great public questions which have burdened its age, and of a present crisis in govern-
mental affairs, as I understand them. It is
a physical phenomenon that men bred
among the hills are usually possessed of a
strong physical frame coupled with cour-
age to do and fortitude to endure. It is
the history of this country that it has bred
generations of men physically sound
and possessed of native intelligence. This Un-
iversity has added to nature's equipment an
intellectual culture, deep-seated moral con-
viction, and a strong sense of right. Thus
endowed, its students have taken and
led a leading part in the work of the effective workers of the Nation."

"I do not want any man to govern me.
If I yield it, he may ultimately imprison
or kill me. My desire is to be governed
by law and by that alone. I want a govern-
ment within its prerogatives to execute the law
and leave its making to the legislature, its
interpretation to the judiciary, and its gov-
erning power to the law itself. We are told
that the executive office is exalted because of
the purity of the distinguished men who
fill it. All of us, I think, have our admir-
ation for the courage, the ability, the ca-
pacity, the versatility, and the purity of
intention. A man, if he wants to be a govern-
ment of the people, should remember to keep
in mind the important fact that the doors
are usually possessed of a
strong physical frame coupled with cour-
age to do and fortitude to endure. It is
the history of this country that it has bred
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viction, and a strong sense of right. Thus
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Alumni Day.

Lincoln G. Backus, A. M., president of the Alumni Association centered his opening address around the great and vital im-
migration problems which confront the
United States. The following is a repre-
sentative paragraph:

"Alfred University must always in the future, as it has in the past, maintain a
strong and aggressive policy towards all
the vital issues of the day, for it may be
for one of our beloved sons to step forward and give to the world a proper solution of
this complex immigration, or other equally
important national problem."

The address on Alumni Day was given by Hon. Isaac B. Brown, LL.D., of Har-
risburg, Pa., on "Shall it be Government Control or Government Ownership?" a
subject of which Dr. Brown has made a
profound study.

"The American people have always been
able to solve important questions relating
to commerce and the development of our
material and industrial interests. Our govern-
ment has ever arisen for solution that has
not been mastered by the Legislative, Ju-
dicial and Executive branches of our Re-
public. The most important problem now
awaiting solution is that which relates to
the affairs of common carriers, their duties, their responsibilities and their
accountability to the people. The problem
is in process of solution; the best thought
of our people must be brought into service

in order that there may be a solution based
upon fairness to the passenger and shipper
and to the transportation companies. This
is a government of the people, for the peo-
ples, and by the people, and that government
must be pre-eminent in supreme; it must
be in full control of all the business affairs
of our country. There is no room to ques-
tion the rectitude and the necessities of
this position. In the debates in our na-
cional congress and in the legislatures of
the several states it is found that the idea
of government ownership of transportation
companies is supported by no small frac-
tion of the people of this land.

"What is wanted in the commercial
world is uniformity of rates, comforts, con-
veniences and instrumentalities with reason-
able rates in the transportation of per-
sons and commodities."

Rev. Martin F. Whately.

Elder Martin F. Whately was born in Lan-
der county, Alabama, Sept. 8, 1819. He
died at Rayford, Texas, May 9, 1907. He
made a profession of faith in Christ
and united with the Baptist church when
eighteen years of age. He was ordained to
the gospel ministry in 1868. He served regu-
larly in the Baptist ministry in Al-
abama, until removed to Texas in 1882. He
located in Falls county, Texas, and there
united with the Live Oak Baptist church.
For several years after locating in Texas, he
was so afflicted with rheumatism and sci-
atica that he was not able to do any work. This
affliction left him permanently crippled.
But he so far recovered as to be able to resume
some ministerial work in the Baptist church in central Texas until about 1887.
From this point, Elder Whately's son, Dr. H. E. Whately, tells the story of his father's life.

"When he and my mother withdrew from
the First-day church at Live Oak and joined
the Seventh-day Baptist church at Texas-
kan, my father did some preaching as a
Seventh-day Baptist for a few years, until
about 1890: my mother died in May of that
year. Her loss, together with old age and
feebility condition, prevented him from pre-
aching, but he spent the greater part of his time
in reading and study, up to the time of his
death, at the ripe age of eighty-seven years.
Since the death of my mother, father had
made his home with me. During that seven-
teen years, he certainly did more reading than
any one else whom I have known.
My mental faculties seemed to keep per-
fectly clear, up to the last. He had always
taken a great interest in the affairs of
his country, politically and religiously, and
consequently he read all the newspapers
he could get; he read his Bible daily, reading
it through many times, and was a
great student of Bible history. All this
study strengthened his belief that the sev-
enth day, and no other, is the true Sabbath
of the Lord, our God, and that it is the
only day that God blessed and sanctified,
and consequently the only day that men
should remember to keep holy. I am thank-
ful that the Heavenly Father spared me to
take care of my father in his old age.
While my father grew strong in his belief
of the necessity of keeping the Sabbath of
the fourth commandment, as a Christian
duty, he was equally strong in the faith
of salvation through Christ. I think it can
truthfully be said of my father and my
mother, as in Revelation 14:12, "Here is
the patience of the saints; here are they
that keep the commandments of God and
the faith of Jesus, they have endured
under all its severities, and are now re-
terred into that rest prepared for the people
of God. The love of my parents for me,
their only child, was very strong. After
the death of my mother, my personal wel-
some seemed to be my father's only thought.
He was a devoted husband and father,
and tried to live in obedience to his Heavenly
Father. I am lonely without him, but know
that my loss is his gain."

G. H. F. R.

Remember that God, the God of all com-
fort, knows more about your trouble than
you do; its reasons, its unseen causes, its
final purpose in his mind, his blessed possi-
bilities of glorious strength and spiritual
quality for you—if you trust him to keep
you in the midst of it. He knows it, he
feels it, he sympathizes. But he loves you
too wisely, too much, too faithfully, to lift
it until it has done all for you that he in-
tended it to do. Some day you will say,
"Thank God for it. It was the best expe-
rience of my life." Be patient, be brave,
be restful, be still. He knows.
Missions

The Union of Christian Forces in China.

In response to a letter sent to the great Missionary Conference at Shanghai the following reply has come to the office of the National Federation of Churches in New York.

To the Executive Committee of the Inter-Church Conference on Federation.

DEAR BRETHREN:—

Your letter of Feb. 13 has been presented to the China Centenary Missionary Conference, in session at Shanghai. We have been instructed to reply to your welcome message. In so doing, we desire to thank you most heartily for your appreciation of our work, for the sympathy which prompted your letter, and for your desires and prayers for our success.

In the first hundred years of our work in China, the Lord has done great things for us. The early missionaries hoped for one thousand converts after a century—and they were men of faith; but today we report more than 175,000 communicants, with certainly 500,000 adherents. Beyond this, God has proved himself a leavening power in the national life of China; no one knows how much of the new spirit is due directly to missionary efforts; but we are sure that all of the uplifting influences now manifesting themselves are from the Spirit of God. And we give thanks.

Stirring as the past has been, its greatest interest is in the astounding promise it gives for the future. The tasks before us are tremendous and immediate. Within half a generation, it is possible for Christianity to be established as the most decisive force in Chinese affairs. To this task we propose to set ourselves with renewed devotion and a new sense of its urgency.

In this emergency, we require the backing and co-operation of the combined forces of Christendom. Your prayers, your fellowship, your efforts, united and forceful as never before, are a source of profound gratitude on our part.

It is not less important that we, on the far-flung battle line, shall be one in spirit and aim, and that we shall cooperate in our common work. This has already led to union or combination in educational work, increasing economy of working force by division of labor, and frequent consultation in our plans.

At the present Conference, Protestant missionaries, representing many countries and many branches of the Church of Christ, have come to a new realization of our unity, and have given definite expression to a common desire and hope that, in China, we shall not perpetuate our Occidental distinctions; and we have expressed our definite purpose to plant one Church, in which all disciples may have a common fellowship of joy and service. We have taken action which will soon result in organic union between churches having a common polity. And we have planned for a Federation of all Christians in the empire. In these deliberations we have been conscious of divine guidance—with which all our plans must fall.

Please accept, on behalf of this Conference, this expression of sympathy with your Committee, as you undertake a work similar in many respects to that on which we are entering here.

In prayerful dependence on our common Master and Savior, we remain

Yours in His name,

WILLIAM BANISTER,
IMMANUEL GERNHARD,
CHARLES E. EWING,
Committee on Communications.
Shanghai, May 7, 1907.

"The True Sabbath."

[We clip from the British-Israel Ecclesia, May, 1907, published in London, England, an article by Dean A. E. Main, D.D. It is a review of a booklet, "The True Sabbath," published in London. The scope of Dean Main's treatment places it above an ordinary "review" and fits it for a place on these pages. The Dean's P. O. address is Alfred, N. Y.]

It is not the purpose of the writer to defend either of the positions that are as-
sailed in this booklet, but to place over against some of its more important state-
mements and reasoning the position of a Seventh-day Baptist, in the firm conviction that both Scripture and reason are squarely opposed to Mr. Micklewood.

The subject is considered by Mr. Micklewood under the following four divisions:
I. From Adam to Moses without the law.
II. From Moses to Christ, under the law.
III. The present age of grace and truth.
IV. The age to come.

This general division fits the plan of this article quite well; and if the propositions which are to follow shall commend themselves to the reader as Biblical and reasonable, then it will be found that—the Seventh or Seventh-day of the week and not the First—is "the true Sabbath," the last memorial of Creative Power and Divine Rest, and the most fitting type of the believer's spiritual and heavenly rest.

1. The first eleven chapters of Genesis relate to the beginnings of human or universal history, and lay the foundations of religion, civilization, society, and history. Here commences the history of marriage and the family, from the Scriptural point of view (Genesis 2: 18, 24), and of the Sabbath (2:2, 3). Both are universal gifts and blessings. This is recognized by our Lord when, in discussing the Mosaic marriage law, He says, "He that made them in the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and cleave unto his wife; and they two shall be one flesh: what God joined together let not man put asunder" (Matt. 19: 5, 6). Thus it will be seen that the Sabbath is an important religious institution from the very beginning.

2. The story of the creative process, whose measurement of six days by six days is, as is seen, in a frame of six working days, for the evident purpose of establishing a religious connection between Sabbath keeping and the order of nature and nature's God. Language is empty of thought if, when Scripture says God blessed the Sabbath day, it does not mean that He joined it with happy consequence; and when He allowed it, He did not set it apart for uses relating to Himself, that is, for religious ends. The contention of Mr. Micklewood, therefore, that the period from Adam to Moses was without "the ten commandments, written by the finger of God, on the two tables of stone," is quite an extra- mional. It should not be forgotten, however, that increasing knowledge of this period multiplies evidence that the Mosaic legislation, under divine guidance, was greatly indebted to already and long-known truths and principles. For example, Marcus Dods says that Abraham was taught in common with the whole community to rest on the seventh, day.

3. Of course the Decalogue was the covenant of God with the people of Israel—that is, the foundation of that covenant: and it was most natural that their divine deliverance from bondage in Egypt should become an added and a national reason that they should keep the Sabbath. We Christians, however, do not observe the ancient Mosaic ritual, because we are not under Mosaism; and we keep it not because of Mosaism, but because we find it to have been an ordinance of God at the beginning of human history; an ordinance given a prominent and central place in the great Mosaic system; later, magnified as to its importance by the holy prophets; and later still, honored by the world's Redeemer and Lord, and by His Apostles.

Hosea 2: 11 and Isaiah 1: 11-13, are strikingly strange passages to quote for proof that the Sabbath was changed at the cross. The former passage taught that the Sabbath with the Sabbaths would cease, as a sign and consequence of the people's continued sins; and the latter, that offerings, new moons, Sabbaths, and stated meetings, were an abomination when they became the mere outward observances of a people full of iniquity. With equal point— or the measurement of six days by six days it is not as to the Seven- days, which is referred to us to Amos 8: 4-6, where covetous and cruel traders are charged with exclaiming "When will the new moon and the Sabbath be gone that we may carry on our false dealings with balances of deceit?"

It is also a strikingly strange handling of the sacred Scriptures to affirm as Mr. Micklewood does, on the basis of Exodus 12: 1, 2; 13: 3, 4, and Deut. 5: 15; and in the face of Exodus 20: 8-11 and Deut. 5: 12-14, that the day of the week given to Israel by the law was the sixth and not the seventh.

4. Here the writer finds himself in complete agreement with Mr. Micklewood when the latter says, "Christ, not Moses, is our Master, our Lawgiver." But in his
reference to God's seventh day of rest and the first day of the newly created man, and in his quotation from "a learned mathematician and astronomer's" book, published in 1828, he attaches such literalism to the opening chapters of Genesis, and such exactness to the learned man's calculations as to the number of years from creation to the Exodus, etc., as to oppose any sound, scientific, rational, historical, and literary, and therefore, a truly religious and ethical, interpretation of the Bible and our points of view are evidently too far apart to admit of any mutual adjustment; and the astronomical and chronological computations fail to convince me that our first day is God's original seventh day.

That the law and the prophets were until John, simply teaches that John the Baptist stood where the Old Covenant founded by Moses was giving way to the New Covenant in Jesus the Christ; and no one rejoices in this fact more than we Seventh-day Baptists. But to talk about law, morally viewed, as ceasing, is to cease to give a s竭ly reverent hearing to Scripture, reason, and our sense of mankind. The spiritual and ethical principles of all law are as eternal as Jehovah God.

Our Savior's illustrative enlargements of the meaning of the letter of the ancient law, in the sermon on the mount, do not destroy the letter, or require a change of the day of the Sabbath, but such a keeping of the holy day as shall be in harmony with the grace, purpose, liberty, and higher spiritual standards of the new covenant. The letter without spirit is dead, and the spirit without the letter is mystic. And what Mr. Micklewood says concerning a change from the seventh to the first day, by him whom we too honor as Lord of the Sabbath, is pure assumption.

The many passages quoted from St. Paul in the booklet under review do not call for separate consideration here; but it will not be difficult, I trust, to make plain my understanding of their significance in this discussion. And the reader is earnestly and fraternally urged to test my statement by a fresh examination of the epistles of the great apostle with special regard to their teachings about law.

Second Corinthians 3:6-17 does teach the welcomed truth that the old covenant, built upon the ministration of condemnation and death, written and engraved in stones, has given way to the new and still more glorious covenant, with its ministration of the spirit of righteousness. But as the revised statutes of a country may contain much that was "abolished" in the volumes, so the New Covenant takes up into itself the universal truths and principles of the Old. And let the witness be given again that we are Sabbath-keeping Baptists not under the Old but under the New Covenant in Christ; and that this New Covenant is historically and spiritually rooted partly in the Old Covenant, but most of all in the opening chapters of Genesis, which, as another has said, contain more religious and ethical teaching than all the books that were ever written apart from the influence of the Bible.

In addition to the passages quoted by Mr. Micklewood we commend the careful reading of Romans, chapters 3 to 7, in the confident belief that the following must be accepted as among their principal teachings:

That salvation cannot come to men through our doing the deeds required by the law, is our fault; for sin has robbed us of the necessary spiritual and moral power.

Our only hope is in the mercy of God that comes to us who have a faith in Christ in which that brings justification. It is the mission of the law, inwardly unfolded by the Holy Spirit, to convince of sin, to condemn the transgressor, and, after pardon and acceptance, to guide the ways of those who now serve in newness of the spirit, and not in oldness of the letter. Justifying and saving faith sets us free from the law's condemnation, but not from the law; for Paul teaches that the law and the commandment are holy, righteous, good, and spiritual, and says "Do we then make the law of none effect through faith? God forbid, yea, we establish the law." There is no more blessed truth to us Sabbath-keeping Baptist believers, too, than the doctrine that we are not under law but under grace; that is, that we are no longer under the law's convincing judgment; but most of all, that we are not condemned through the law of the Old Testament of grace. But in our rejoicing over this we must not forget that the law written on the heart is more searching than that written on tables of stone. The letter, however, remains as the necessary body for the spirit (Matthew 5:17-32; 1 John 3:15). Yet love is more exacting than statutes. No true husband or wife, no true parent or child, no intelligently genuine child of God and follower of Christ, dare not take to put into words all that grace and love require, of loyal and self-denying trust, obedience, and service. That would, indeed, be the letter that killeth the life and love of one who professes to be led by the Spirit. And they who regard the Sabbath, or baptism, or the Lord's Supper, or law or commandment, outwardly and not inwardly, and in order to be saved, are, according to Paul, legalists. We keep the Sabbath because we are Christians, not that we may become the redeemed children of God; the grace and love that brought sonship are the source of obligation and the holy ground of obedience.

The following passages referred to by Mr. Micklewood, Heb. 7 and 8, Rom. 11: 25-27, and Jer. 31: 31-40, simply join with such passages as II Cor. 3:6-17, in teaching that we are under the New Covenant in the faith, which is the ministration of the law by the Spirit.

Acts 15: 1-29, as treated in the booklet under consideration, proves quite too much; for, then, honor for parents, and the keeping back from theft, murder, covetousness, etc., would not be included in "these necessary things." For Mr. Micklewood has no more authority for bringing in as he does, "Thou shalt not kill," over into the New Covenant, than, "Remember the Sabbath day to keep it holy." But the significance and scope of the letter from this first council of the early Church would have been readily understood by the Gentiles, for there were among them many Sabbath-keeping worshippers of the only true God. (McGiffert's "The Apostolic Age," p. 160.)

But Mr. Micklewood feels the need of a Sabbath for the New Covenant; and see the surprising way in which he brings this about, on pages 51, 52:

Concerning the law, the assurance is inbuilt: "We are not under a letter, but under the law of Moses, but under the law to Christ. The greater contains the less. No one therefore can be obedient to Christ that transgresses the law of Moses. We are not under the law of works, but of grace. But grace does not mean freedom from the obligation of the ten moral laws of the ancient covenant. On the contrary, grace retains, and contains, those commandments which the Lord spoke of as the least. These least commandments therefore are not given as a law for life to the disciples of the Lord; they are the means of condemnation and of conviction to the sinner, and thereby of bringing him to the Savior, for uplifting into the higher life, and the higher life of love, even the law of the spirit of life in Christ Jesus. The law of Moses is therefore against all who sin, whether in the world or in the Church.*** In this general view of the law, the particular lesson respecting the Sabbath is manifest. As the other nine laws of the Decalogue continue, so also does the Sabbath law continue. The day is changed from that given to Israel, but the day of rest is not changed. The mode of keeping the day holy is changed, but the spiritual life thereof is enlarged. There remains to us the keeping of a Sabbath, until the work of God shall end in the new creation.***

Concerning this remarkable passage let three remarks be made: (1) Jesus, who, as Professor Wenle says, spoke for the world to hear did make several changes in the Mosaic legislation. He taught that a marriage law suited to the New Covenant must have its roots not in an ordinance of Moses but in the "beginning." And again and again He showed by precept and example how the Sabbath was the "beginning," was to be kept under the New Covenant in Him. It did not, evidently, occur to Him that the twenty-four hours of the last day of the week were inherently less fitted to be the Sabbath of the Gospel than those of the first day, even though, at early dawn on the latter day, His own tomb was to be found empty.

(2) What strange reasoning! The commandments, "Thou shalt have no other gods beside Me," "Thou shalt not take the name of Jehovah thy God in vain," "Remember the Sabbath day to keep it holy," "Honour thy father and mother," "Thou shalt not kill," "Thou shalt not commit adultery," etc., are useful to condemn and convict sinners inside and outside the Church, but are abolished and "anulled" for the faith-
ful obedient disciple of the Lord! The Apostle Paul, however, taught that the same Deliverer from sin was also a rule of life to him after his deliverance, the law's inward meaning being now opened up to him by the Spirit of God. (3) We Seventh-day Baptists are not so straitened that we must smuggle the Sabbath idea without the Sabbath day from the Old to the New Covenant by saying that the law given at Sinai and written on tables of stone ended with the coming and cross of Christ. We are not under the law of Moses; no one can be obedient to Christ that transgresses the law of Moses. Grace does not free us from the ten moral laws. These commandments are not the rule of life to disciples. The law of Moses is against all who sin. Every disciple, like Paul, must serve the law of God, the lesser standard of obedience, with the mind. The law is the stepping stone to grace; but grace does not replace the other nine, the Sabbath law continues. "Seventh-day Sabbath keeping is an error; it is impossible to the Christian; the Sabbath of Moses is ended; the Sabbath of Christ is here, a memorial of His resurrection," and so on, and so on. Over against these discordant words we use a simple statement that with Christ and Paul and modern Biblical scholarship we exalt the Decalogue, in its mingled simplicity and greatness; but that the Sabbath that our Savior honored by giving it all the marks of a true and universal Sabbath, comes to us from the Creation story and from Him whom we adore as our Redeemer and Lord.

4. Of this fourth period the writer confesses great ignorance beyond what has been plainly revealed; but he ventures two remarks concerning Hebrews 4: 1-10. (1) In his illustrative use of the Sabbath of Creation and of his fathers, the writer of this great epistle treats it with a holy regard. (2) The seventh or last day of the week evidently seemed to this inspired writer to be a more fitting symbol, than any other day, of the believer's rest in God—a present rest that is a foreshadowing of perfection and rest in the coming kingdom and glory of our ever-reigning Christ and Lord.

It takes more than a drop of sorrow to sweeten a sea of sin.

Christian Homes the Hope of the World. Everything that is good in the church or in society the first planted, shielded, nurtured in good soil grows. A Christian home implies a great deal. The spirit of Christianity aims at the totality of our being, mind and heart as well as conscience. There are many sides to our nature and all need to be duly cultivated. The science of life is the greatest of the sciences. The art of life is the chief of all the arts. And it would be nonsense to suppose that all this could come about by any sort of blind and idle chance. A home that is really good, that is radically and thoroughly Christian, is a center of eager, incessant, manifold activities. It is full of animation. It is alive to itself and keenly sensitive to its surroundings. Everything that is human is of interest to it. Each true Christian home seems to itself to be the very center of the world, from which its lines of intelligent sympathy reach out everywhere. The home—no more than the individual—

America and Russia. It is hard for the American agricultural laborer, who gets from $25 to $30 per month and board the year round and who during harvest and husking often makes from $1.75 to $3 per day, to realize that his brother farmer laborer in Russia gets only from $30 to $40 per year and board which does not cost more than $25 during that period and that the average wages of a man with a horse in the wheat belt are only 66 cents per day, while alone he gets 24 cents per day and has to board himself. It is little wonder that the Old World peasant comes to America as the land of freedom and plenty. the buoyancy and activity of every individual who suffers as its victim.

Many a person starting out on the voyage of life determined to make the most of himself and thereby be a blessing to the world, and has been stranded on the shoals of harsh criticism. And many older people among us not doing their best, because handicapped by the burden of years. Others not who the critic be, whether school girl or minister of the gospel, the deleterious results are the same, and as is always the case where sin creeps in, the offender suffers more in the end than the offended.

If any of us are tempted to be disloyal in this way, let us pray with the Psalmist, "Set a watch, oh Lord, and keep the door of my lips." Pray for mankind but never criticize unjustly.

2. Loyalty to the most important appointment of our church—the prayer meeting. I say the prayer meeting, because if we are loyal to it, we will be sure to be loyal to all the other ones.

As the closing hours of the week draw nigh, a week filled with toil and responsibility, do we look forward to the sunset and gladly welcome the Sabbath ever and our privilege to enter the house of God and join our brothers and sisters in praise, prayer and testimony? If we are really thankful to our Lord for His watch-care, blessings and mercies, then we take delight in such a service. We are not too timid to say "thank you" to God before others. We would consider it a great breach of etiquette to fail to say "thank you" to an earthly friend, simply because others were present. The many mouths, keep the door of my lips! Pray for mankind but never criticize unjustly.
If we are loyal, we do not excuse ourselves because of weariness. Why are we too weary? Have we been working for the physical at the expense of the spiritual? Out of 168 hours, can’t we spare one for the prayer service? Let us take time to be holy.

If we are loyal, we do not stay at home because we dislike the conducting of the service, or the too lengthy remarks of the leader. We have heard it whispered, that empty seats are not conductive to interesting, inspiring remarks. The more in attendance and assisting, the less the leader will have to say. Fill up the empty seats and pray for your leader.

The prayer meeting is said to be the pulse of the church. If the membership of the church usually present at the prayer meetings represents the heart throbs of the church, the Great Physician must consider the case very serious, if not hopeless.

Oh, my brothers and sisters, there is surely a chance for greater loyalty to the prayer service.

3. Loyalty to Woman’s Work. It is the great privilege of our women to show their loyalty in one way by joining and working in harmony in the various woman’s societies organized for the betterment of humanity. Many of our churches have these societies and we sincerely wish all had. I like to talk about this special feature because our society at Ashaway has so many loyal workers in it. Many have joined our ranks within the past year, some as active and others as associate members. Many of the gentlemen have given us encouragement and added to our treasury by becoming associate members. And still we are hoping and praying for a larger membership. To my mind each consecrated new member enlarges and strengthens the foundation upon which shall stand a building made of deeds of loving service.

We believe it is the duty of every sister who marches beneath the banner of loyalty to Christ to be a good worker in such society. Of course there are lilies—lack of health, time, money, dislike for the machinery by which the society is run, distance from the place of meeting and other little lions in the way. But we so thoroughly believe in woman’s power to overcome obstacles, that if her heart is truly loyal, she will see her way clear to join in the work of our women. It is for Christ and what ought we not do for Christ?

As members, we should show our loyalty by regular attendance, punctuality, willingness and readiness; by having an intelligent understanding of the ends for which our work is the means; by knowing well the channels through which our money flows. It would be time well spent and a means of creating greater-interest to give one session a year to each Board, and the foreign and home fields of mission work. Make them a study and thus become better acquainted with them.

Much of this information is to be had from the Sabbath Recorder but, I believe this does not have a universal circulation, so we are crippled in this respect, and this brings us to another phase of our subject:

4. Loyalty to our denominational paper. To many of us the Sabbath Recorder has been a household word since our earliest remembrance. Go back with me thirty-five years. Let us make a visit in a home on a farm in northern Pennsylvania. It was a good-quality paper and only coat of paint having been gone for years. As we enter we look in vain for brussels or ingrain carpets, and upholstered furniture. We stay to dinner, and are seated at an old-fashioned fall leaf table, our knives and forks are steel with wooden handles; we are obliged to sip our tea from German silver spoons. Dinner over, we, naturally weary from our long journey, seek rest in wooden rockers. As is our custom, we look about for something to read. Why, there on a stand is the Sabbath Recorder. Yes, this family take, pay for and read this paper. Methinks I can hear the voice of the mother now as she reads aloud to her family from its pages. These people were loyal to the Recorder for it was a pleasure to them to welcome its weekly visits. The little girl who lived there thought so, at least, as she said, as loyal as she is, there’s no excuse for disloyalty. “Where there is a will, there is a way.” If we desire our denominational paper, we will have it though our home be at the town farm. What respect would we have for the Seventh-day Baptist Denomination if it had no weekly periodical for the benefit of its people? And yet, of what benefit is it if not taken and read? Oh, that all who call themselves Seventh-day Baptists might keenly feel a desire to peruse its pages and experience a greater love for our people thereby. Sisters, let us test our loyalty by asking ourselves this question, “In which am I the more interested, the latest recipe book and fashion plate or the Sabbath Recorder?”

I wish we might have such a genuine revival of interest in our paper that it might be taken in every home.

5. Are we loyal to the cause of temperance? We profess to be a temperance people, and we are in part, at least we don’t get drunk. I wish I might add, we don’t smoke. But what are we doing, what are we giving for temperance work? Are we entering all the open doors and praying that another door may be opened that we may help destroy the demon intemperance? My heart is sorely troubled and I am greatly perplexed because I feel that we are too much at ease in Zion.

Intemperance does more to hinder the advancement of Christ’s kingdom than all other evils combined. Do we daily pray thy kingdom come, and stop with the words minus the deeds to help bring the kingdom to the hearts of men? Talk is cheap, unless it goes hand in hand with the higher priced article—action.

What are we doing in our homes and for our children through heredity, precept and example to help them to a temperance spirit and an abhorrence of intemperance in all its forms? Blood tells and many a child goes to an early grave because of intemperate habits of its parents. Let us beware lest we become murderers of our own sons and daughters.

What is our spirit in regard to the Sabbath School lesson? Do we hail it as a God-given opportunity to teach the-life-preserving qualities of temperance, eternal as well as earthly, or do we draw a long sigh when we read the text and say, “I don’t see what we can get out of that for temperance.”

Is our attitude toward the leaders in the temperance work one of loyalty? Are we trying to hold up their hands, even though we may not agree with them in all their methods? Do we gladly welcome them to our homes, our schools, our churches? Do we receive their message into good and honest hearts? There is no truer, grander, nobler company on earth than our temperance leaders who dare to step to the front and face the enemy. Are we conscripting 10 dollars as the Lord has prospered us? He will not hold us guiltless if we are not.

Are we loyal as a denomination in maintaining this temperance question? Do we have our temperance page in the Recorder with its special editor? Are we sending out lectures fully equipped and well paid? Are we? Are we? If not, what are we doing?

A few years ago, at the Western Association, when the committee on resolutions presented its report, Dr. Lewis made a most eloquent appeal for the tract work. Our lamented Dr. Whiford spoke earnestly regarding missions. President Davis spoke in glowing terms on education, but when the resolution on temperance was read, all was silent as the grave. Where was our man to herald the cause of temperance? If I felt any Association action was needed, I would rise in a body and pray that God would send us a Moses to lead us out of the bondage of intemperance.

Brothers and sisters, if we are in a stupor, may God revive and reconsecrate our lives to the temperance work. Let us give ourselves wholly into the hands of God and be sure to go where he leads, for in this way only can we become loyal to Christ.

Ashaway, R. I.

Report of Woman’s Board.

The Woman’s Board met, according to adjournment, at the home of Mrs. L. A. Platts, Milton, Wis., June 6, 1907, at 2 P. M.

The meeting opened with the following members in attendance: Mrs. Clarke, Mrs. Morton, Mrs. Crandall, Mrs. Platts, Mrs. Van Horn, Mrs. Boss, Mrs. Babcock. Mrs. Clarke read the Peter, 2. Mrs. Van Horn led in prayer.

The minutes of the last meeting were read. The Treasurer’s report for May was presented and adopted.

Correspondence read by Mrs. Van Horn
shows progress on our program for Conference.

An interesting letter from Dr. Rosa Palmborg to Mrs. Clarke was read. Mrs. Van Horn was appointed to make extracts from letters our missionaries have written concerning the work and interests of their everyday home life, to be presented at the Woman's Hour at Conference, hoping thereby to increase interest in the work our missionaries are doing.

An informal talk was held on the proposition to hold Conference and the Association on alternate years.

After a general talk of the hoped-for, and expected good to be derived from the coming Association at Albion, the Board adjourned.

MRS. S. J. CLARKE, Pres.
MRS. J. H. BABCOCK, Sec. Sec.

As you are all aware the money contributed to the Woman's Board is given for certain specified objects. The Board has no right to use money for other lines than the one designated by the giver. The result is, we find ourselves with insufficient funds for the salary of Miss Susie Burdick and we earnestly hope that societies and individuals who have this work at heart shall forward funds to meet this need as soon as possible, as our year closes the last of July. Up to the present time only $200 has been contributed for Miss Burdick's salary, which leaves $400 yet to be raised.

The Board has some money in its hands of unappropriated funds but no more than enough to complete our pledges to our three schools, Alfred, Milton and Salem.

Mrs. Geo. R. Boss, Treas.

The Return of Wild Pigeons.

Wild pigeons, millions of which used to throng the woods of northern Michigan, Wisconsin and Minnesota in bygone years, but which for many years past have disappeared as completely as if wiped off the face of the earth, were last year reported to have been seen at several points in Wisconsin and Michigan. While not many would have them back in the original numbers, yet it is to be hoped that their return in moderate numbers may be a permanent thing and that this fine type of American game bird may not become entirely extinct.

The Sabbath Recorder.

Young People's Work

How the Christian Endeavor Society May Help the Tract and Missionary Boards, and Dr. Palmborg.

Lucile Stillman.

(Young People's Hour at the Central Association.)

The Christian Endeavor Societies can help the Tract and Missionary Boards in several ways. Mrs. Vreycen is always needed and is always gratefully accepted. Societies which are not financially strong may help the Tract Society by distributing the tracts it publishes. Many societies have taken this work up. They secure tracts from the Board which they distribute one Sabbath in each month to strangers and to our own people. Those Christians who do not observe the Sabbath are often led to accept it through the influence of these tracts.

So up as an interest in our foreign missions is by sending letters from the societies to the missionaries and securing answers telling about their work. Thus we may learn about the work that is being done. This keeps up our interest in mission work and the missionaries are glad to hear from the Endeavor societies. Christian Endeavor Societies are doing considerable for Dr. Palmborg. They pay half of her salary which is $600 a year. It is a comfort to feel that we can partly support a missionary, and we ought to pay our subscriptions promptly.

The Junior and the Anti-Cigarette Movement.

Leland Cool.

(Young People's Hour at the Central Association.)

The smoking of cigarettes, or the use of tobacco in any form is very harmful to mind and body, and is now considered a very good way to keep boys from taking wrong ways. The number of young boys who are using cigarettes, thinking that it is the true type of a man, is constantly increasing and must be stopped. This habit does not make young students brighter nor more trustworthy.

We quote the following from Pluck:

"For many months the teachers in

Kokoma have been quietly gathering reports which include 1,200 boys from the first grade through the school. Over one-fourth of the boys who were not good boys or have smoked at some time. Surprising uniformity is found in the effect in all buildings and in all grades. Those who belong to the class of smokers average one year older than those of their grade who do not. It is feared that many boys who smoke enough to become habitual smokers, then the difference in age in favor of the non-users is two years.

"The conduct of the smokers is far below the average. The examination cards are full of marks, viz., self-control poor; bad memory; lazy; sleepy, slow to move."

From this it will be seen that a very large per cent. of the cigarette users in this country is found among the young boys. How are we going to remedy this? There are many ways, but all must be suggested, but the purpose of the paper is to show how the "Juniors" can help. The companionship of those whose habits are pure and wholesome many times changes the character of those inclined to evil ways. Great good can be accomplished by example of temperate juniors. Those who set a good example in an indirect way may also aid through the anti-cigarette movement. The Anti-Cigarette League is the chief factor in work of this kind, and is doing much good.

When Rev. A. L. Davis was principal of the Union School in Leonardsville, he organized a "Social Purity Club." At the weekly meetings the first half of the time was devoted to the discussion of some topic which had been selected by a special committee. Among the subjects considered were these: "Alcoholic Drinks," "The Tobacco Habit," "Cards, Billiards, and other Injurious Games," "Gambling," "Dancing," and in fact all habits and amusements which tend to ruin character. Resolutions concerning these topics were then passed and read before the school and the substitution of the Club. The latter part of each meeting was spent in a social time. Although these meetings have been discontinued, we look back to those evenings which we spent so pleasantly and profitably, and feel with much good was done. Similar clubs would be very helpful to the anti-
President's Letter.

HOW USE THE ENDEAVOR HELPS?
The question is often asked, "should the Endeavor papers be used in the prayer meeting?" Let us consider the question. Almost any drug used as a medicine, if used wrongly is a poison. If used in the right way it is a help; if used in the wrong way, a hindrance. Thus it is with Christian Endeavor papers. They help or hinder, according as they are used.

How do you like this plan? The meeting is commenced in the usual way. The leader passes out some clippings and questions from the Christian Endeavor papers. After remarks by the leader and an earnest season of prayer, the Endeavorers read a Bible reference and comments on it. Another reads a clipping, using it as a foundation for his remarks. Another reads a question and then gives a short talk as an answer. One member asks a question, and two or three are ready to answer it. The meeting is now becoming informal. The leader has more ideas to give through his thorough preparation of the topic. There are more clippings, questions, Bible references, etc., but they are used to stimulate thought and bring forth expression. There are always some who can be depended upon to take part, even if given no slip of paper. Thus the paper is not made a "crutch." It is used as a "help" to get ideas of great men from those clippings, and try to make such thoughts a part of their own. There is, of course, singing throughout the meeting and a closing prayer service, in which many ask that they may remember the thoughts, Bible references, etc., and try to make such thoughts a part of their own. That is the way we ought to take our worries and troubles.—Dr. Hurley.

HOME NEWS

HAMMOND, LA. A "marked copy" of the Hammond (La.) Daily Herald, June 13, 1907, brings the following concerning a friend of the Recorder in that place:

"On Tuesday evening of this week, a few friends and neighbors of Benj. Booth gathered at his pleasant home on Orange st., to celebrate his 70th birthday. The party proved to be a surprise. He, however, accepted the situation gracefully, and as usual, did his part toward the entertainment of the guests. To some of us, Ben is an old timer, yet for his white locks one would hardly suspect that in the sixties he was at Newbern, Plymouth, Fredericksburg, Stone River, etc., a long way from home with a gun on his shoulder, and salt horse and hard tack a regular diet, with the glittering stars for a gilded roof while he slept. Fine as he may talk about, but the thing itself, he would rather it would only twinkle like the fixed stars a million miles away. It was a good time, a good lunch and will be a good memory."

"Sufficient unto the day is the evil there of." That is, each day's evil is enough for that particular day. Borrowing trouble is a foolish thing. Wait till it comes. Don't cross the bridge till you reach it. Today's load will be heavy enough for tomorrow. While we are bearing today's burden, we cannot imagine how we shall have tomorrow. People who borrow trouble do their work over twice. We sometimes pray, and wisely, too, that God will give us His grace "just for today." That is the way we take our food. We eat enough just for today. That is the way we ought to take our worries and troubles.—Dr. Hurley.

Questions for Boys and Girls to Think About.

If you are good at guessing or answering, here are a few questions you can wrestle with:

You can see any day a white horse, but did you ever see a white colt?

How many different kinds of trees grow in your neighborhood, and what are they good for?

Why does a horse eat grass backwards and a cow forwards?

Why does a hop-vine wind one way and a bean-vine the other?

Where should a chimney be larger, at the top or bottom, and why?

Can you tell why a horse when tethered to a rope always unravels it, while a cow always twists it into a kinky knot?

How old must a grape-vine be before it begins to bear?

Can you tell why the leaves turn upside down just before a rain?

What wood will bear the greatest weight before breaking?

Why are all cows paths crooked and none straight?—Northwestern Advocate.

THE SABBATH RECORDER.

The Suffering Unicorn.

Once there was a Unicorn,
Hi, ho, hi, ho!
Had a toothache in his horn,
Hi, ho, hum!
Had a toothache in his horn,
Made him weep and made him mourn,
Wished he never had been born,
Hi, ho, hum!

To a dentist off he went,
Hi, ho, hi, ho!
Asked him would he kindly dent,
Hi, ho, hum!
"Look! It turns me green and yellow.
Hark! It makes me howl and bellow.
Pull it out, my dental fellow,
Hi, ho, hum!"

Dentist pulled and dentist hauled,
Hi, ho, hi, ho!
All his brother dentists called,
Hi, ho, hum!

Pulled him from the dental chair,
Dragged him here and dragged him there,
Couldn't sit it, not a hair,
Hi, ho, hum!

Unicorn at first was sad,
Hi, hi, hi, ho!
Unicorn at last was mad,
Hi, ho, hum!

Bellowing with rage and scorn,
Leaping like a capricorn,
Jabbed them with his aching horn,
Hi, ho, hum!

Chased them up and down the room.
Hi, ho, hi, ho!
He in glory, they in gloom,
Hi, ho, hum!

Then the business to complete,
Kicked them out into the street,
Chucking, "Revenge is sweet!"
Hi, ho, hum!

—Laura E. Richardson, in The Piccolo.

The big touring car had just whizzed by with a roar like a gigantic rocket, and Pat and Mike turned to watch it disappear in a cloud of dust.

"Thin those wagons cost must a heap av cash," said Mike. "The rich is fairly burnin' money."

"An' be the smell av it," sniffed Pat, "it must be thot tainted money we do be hearin' so much about."
The Origin of the Hebrew Lamp.  
BY EDGAR J. BANKS.

The role which the lamp has always played in the history of the Hebrew people is immeasurable. In the temple service it was kept continually burning, as in the modern Jewish synagogue. It was one of the most necessary of the few household utensils. In ancient times, as now in the East, probably no person was permitted to appear on the street at night time without a light, and its absence is still an indication to the watchman that the night prowler seeks the darkness to cover evil deeds. Upon every important occasion, the Eastern city is illuminated with myriads of little oil lamps; so in ancient times the house of festivity was decorated with the same tiny flames of the lamps which the guests brought with them. Jesus, in his parable of the wise and foolish virgins who came to the wedding, some with empty lamps, and others with oil in them, refers to this custom.

The lamp of the Bible, with its variations in size and color of the wicks which it supported, was identical with the lamp of ancient Greece and Rome. It has always been the lamp of the Orient from the days when primitive man substituted it for the torch, and once and again the moonless nights. It is merely a shallow dish, with perhaps a slight projection for a handle, and with a dent or a snout upon one edge for the support of the twist of cotton, which served as the wick. Olive oil or mutton fat, probably the only illuminating materials known in the East until Russian or American petroleum was imported, was poured into the dish; into it one edge of the wick was placed, while the other end, resting in the bottom, was ignited. If the dish was large, each of the several grooves about its rim supported a burning wick.

Until recently the origin of the lamp among the people has been obscure, but way down deep in the oldest strata of the ruins of Bismya in Central Babylonia, it was accidentally discovered. One day a workman in the excavations, uncovering a large cistern, which had been converted into a dish by cutting away a section near the opening, while the valve at one end of the shell had been split so that the remaining part formed a perfect groove on the wick. The exterior of the shell, as if reading naturally.

of boats or animals, and still the prevailing form of the lamps of Palestine and of Greece and Rome resembles the original seashell. Long after Rome had passed away, the Arabs of Arabia continued to use this feature of the clay lamp, but in a simplified form, resembling an individual butter plate with a groove upon one edge, and a small projection for a handle opposite it. In modern times, the same lamp, only set upon a pedestal, and provided with a larger handle, is still employed.

While looking at the lamp of Bible times, carefully preserved in the show case of some museum, it is easy to see that this primitive dish with a projection for the wick, seems almost too crude to be a very recent ancestor of the modern oil lamp, but in reality the lamp still used in rural places is its more cultured child. The wick no longer rests upon the edge of the dish; it is supported by a brass arrangement called the burner, and the flame is protected by a chimney of glass. Thus the development of our lamp may be traced from the lamp of the Hebrews and to the days of Abraham in Ur of the Chaldees and even far earlier to the time of primitive man whose dishes were the shells of the sea.—Christian Advocate.

Tighten the Buckles.

It is related that a cavalry officer, with a small number of followers, was pursued by an enemy who were in large force. He discovered that his saddle girth was becoming loose; his comrades were urging him to greater speed; but he dismounted, tightened the loose buckle, and then rode on, amid the shouts of his companions. The broken buckle saved him his safety perhaps, his life. His wise delay ensured his safety.

This incident suggests several spiritual lessons. A very obvious one is that the Christian who is in such haste to rush off to his business in the morning that he does not spare any time for his Bible or prayer, is quite likely to “ride for a fall” before sun-down. One of the most eminent Christian merchants of New York told me that he never takes his family at the breakfast table until he had had a refreshing interview with his God over his Bible and on his knees. His family worship afterwards was not only a tightening buckle for himself, but was a gracious means of safety to his household.

One of the greatest dangers in these days is that too many children are growing up—even in nominally Christian families—with sadly lax sentiments in many vital directions. They have loose views about God’s will, and the Bible, and very loose practices as to attendance upon God’s worship. They start out in life with a broken buckle, and when the stress of temptation comes, they are easily thrown to the ground. Fathers and mothers owe to their children as well as to themselves the duty of tightening the saddle-girth.

Not only do families suffer from laxity in parental government and godly parental training, but I fear that some congregations suffer from laxity in the teachings of their ministers. No church is very likely to rise higher than its pulpit. If the shepherd of the flock holds loose doctrines; if he is so “liberal” that he gives away or throws away, vital truths; if he lets down too many bars that the Bible wisely puts up, then it is no wonder that the flock wanders off into ways of worldliness. There is no danger in these days of excessive strictness or of “Puritanical” principles or practices. The danger is just from the other extreme, from the opposition, not to the thing if some pastors, who see that their churches are being overtaken and demoralized by worldly temptations, should call a halt and tighten their buckles.

The incident at the head of this brief article has a very close application to the maintenance of a vigorous, happy and useful Christian life. The very word “religion” is derived from a Latin word that signifies “to bind fast.” True religion means the being bound fast to the Lord Jesus Christ, who is the only one upon whom obedience to him. How to keep up a healthy spiritual life is the daily problem with every Christian. The parable of the buckle gives a hint. True piety is never self-maintaining. We only can “do all things through Christ,” if Christ is doing all things on him. Without him, nothing; with him, everything. Therefore it is that our Bible exhorts us with prodigious emphasis to “pray without ceasing.” When we relax in this vitally important duty, the enemy will soon overtake us, and overmatch us, and leave us in the dust. Brethren and sisters, tighten the prayer-buckle.—Rev. Theodore L. Cuyler, D.D., in Christian Work and Evangelist.
MARRIAGES

WEBSTER-COON.—At the home of the bride, by Rev. A. E. Main, assisted by Rev. Geo. W. Lewis, Mr. Albert E. Webster, of Alfred, N. Y., and Miss Lillian May Coon, of Milton Junction, Wis.

PATTERSON-MAXSON.—At the home of the bride's parents, Mr. and Mrs. R. J. Maxson, Gentry, Ark., May 16, 1907, by Rev. G. H. Fitz Randolph, Mr. Burnett Pryor Patterson, of Westville, I. T. and Miss Susa Emma Maxson, of Gentry, Ark.

DEATHS

BURDICK.—Mrs. Rosetta S. Burdick died in Portville, N. Y., May 16, 1907. Age 61 years, 3 months and 26 days.

She was the daughter of Deacon William S. Coon. On Feb. 10, 1866, she was united in marriage with Jos. A. Burdick, who, with two sons and one daughter, survives her. There are also two brothers and two sisters living. She made a profession of faith in Christ in childhood and joined the church forty-four years ago last August. She was one of the constituent members of the Portville Seventh-day Baptist church. She was a Christian wife and mother, and was the constant light of the home. The funeral services were conducted by Rev. G. P. Kenyon. Text, John 9:5.

G. P. K.

GARDINER.—William White Gardiner was born at Stockport, N. Y., April 15, 1823, and died at Nil, N. Y., May 30, 1907. He was the son of David and Martha Northrup Gardiner, and the last in a family of eight children. His father died when William was three years old, and his mother's death left him an orphan at about seven years of age. He learned to read at Sunday school. When sixteen years of age, he settled at Dodge's Creek, N. Y. His first church membership was with the Seventh-day Baptist church at that place. Later, having removed to the vicinity of Nile, he joined the Friendship church located there. At the latter place, he served as Sabbath school superintendent for perhaps a dozen years, and as deacon since 1877. In 1848, Mr. Gardiner was married to Almina Crandall of Nile, who is still living. Four children were born to them; two daughters and two sons. One daughter, the late Mrs. A. G. Crofoot, preceded her father to the heavenly home. The other children are Mrs. J. W. Collar of Wellsville, H. L. Gardiner of Nile, and W. D. Gardiner of Brockport. J. W. Crofoot, missionary to China, is a grandson.

Deacon Gardiner was a man of strong character and high Christian ideals. He lived four years beyond the Psalms' limit, and "came to his grave in a full age, like as a shock of corn cometh in its season." Farwell services were held at the church where he had always been prompt in attendance, conducted by his pastor, Rev. A. J. C. Bond. His body was laid to rest at Mt. Hope, near that of his brother, David, who came to this country with him in those early days, and who always lived near him.

A. J. C.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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


LESSON 1—JULY 6, 1907.

GOD FEEDS ISRAEL IN THE WILDERNESS.

Ex. 16:1-15.

Golden Text.—"I am the living bread which came down from heaven." John 6:35.

First-day, Exod. 15:23—16:15.

Second-day, Exod. 16:15-35.

Third-day, Exod. 17:1-16.

Fourth-day, Exod. 18:1-27.


Sixth-day, John 6:22-51.

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

SABBATH-DAY BAPTISTS IN SYRACUSE, N. Y., hold Sabbath afternoon services at 2:30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

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

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.


INTRODUCTION

The Children of Israel were saved from the Egyptians at the Red Sea by a great deliverance. Now they were free to go on their way to the Promised Land with no hindrance from the power that had held them for so many years in bondage. But this was not the end of all their troubles. They had been in desperate need and had been delivered by the divine-interposition. They still had many needs that were beyond their own ability to supply. They needed water in the desert, they needed provision for their journey, they needed direction as to the way in which they should go. But most of all they needed to trust God. They were prone to murmur and complain, and to rebel against the guidance of God. When there was any lack or when any thing went wrong by the way, they were apt to say, We had better have staid in Egypt.

The wanderings in the wilderness did much more for the Children of Israel than simply to bring them to the boundary of the Promised Land. It served as a means of instruction and development. A company of bondmen came out of Egypt, but it was a people that Joshua led to the conquest of Canaan—we may say indeed, almost a nation.

Our present lesson is important for its teaching in regard to God's constant care for his people. It is of account also because of its reference to the Sabbath.

TIME. A month after the Exodus. The date assigned by Archbishop Ussher's chronology is 1491 B. C.

PLACE. In the Wilderness of Sin, near Mt. Sinai.

PERSONS. Moses and Aaron, and the Children of Israel.

OUTLINE:

1. The Murmuring of the People. v. 1-3.

2. The Promise of the Manna. v. 4-8.

3. The Manifestation of the Glory of God. v. 9-12.


NOTES.

1. And they took their journey from Elim, and * * * * came unto the wilderness of Sin. In Numbers 33:10, 11, a stopping place at the Red Sea is mentioned between Elim and the wilderness. The name of this desert region, Sin, is not to be associated with moral evil. On the other hand, it was the center of the second month. They had therefore spent just a month on the way since Pharaoh gave them permission to start on the morrow after the Passover. In this time they must have used practically all the provisions that they brought with them.

2. Murmur not Moses and Aaron against God. They at once assumed that their leaders were responsible for their present deplorable condition.

3. Would that we had died by the hand of Jehovah in the land of Egypt. They think that it would have been better to have died at home, even by a memory of calamity from the hand of Jehovah than to suffer thus from hunger and die in the wilderness. When we sat by the flesh-pots. Whatever was in their condition in Egypt in regard to food supply it certainly seemed to them now in contrast with this scarcity that they had everything to eat that soul could desire. Compare Num. 11:5.

4. Behold, I will rain bread from heaven for you. Here the promised relief is mentioned very
briely. Farther on it is explained more in detail. It was to be a heavenly gift, and so is compared to the rain. That I may prove them. The testing was perhaps in the fact that they had only enough for a day at a time. Would they go on with their journey trusting implicitly in Jehovah for their daily bread? The testing was also suggested by the next verse as to whether they would have regard to the law of the Sabbath.

5. On the sixth day. That is, every sixth day of the week. They shall prepare, etc. Very likely this refers to pummeling the manna to reduce it to meal. Possibly they cooked it also. It shall be twice as much as they gather daily. Compare v. 22. In order to make provision for the Sabbath, each man was to gather a double portion for his household on the day before the Sabbath.

6. At even. This is perhaps an allusion to the gift of the quails, since they came at evening. Ye shall know that Jehovah hath brought you out of the land of Egypt. They had in their murmuring said that Moses and Aaron had brought them out of the land of Egypt, but now they were to be convinced that it was Jehovah himself. He has delivered them once, and is to deliver them again.

7. The glory of Jehovah. Either that which is manifest in his particular care of his people, or else the cloud of the divine presence referred to more definitely in v. 10. That is to say, hear ye now your murmuring against Jehovah. Their murmuring were not really against Moses and Aaron, but against the God who had commissioned those men to lead his people. They were disloyal to their God in complaining thus of his agents.

8. The time of sacrifice. These people are called to a solemn assembly that they may have a sign from God before the miraculous supply of food is provided, and thus may be assured that it is Jehovah himself who provides for their wants.

9. The glory of Jehovah appeared in this cloud. This probably refers to a dazzling brightness in the cloud in token of the divine presence. Compare ch. 3:2; 13:21 and other passages.

11. And Jehovah spake unto Moses. We are to understand that he spoke from the fiery cloud.

12. At even. Literally, between the evenings. This probably means between the middle of the afternoon and sunset, although some think that the reference is to the time between sunset and twilight. As such, as in v. 6, we find the ordinary word for evening.

13. The quails came up. These were migratory birds which, having spent their winter in Africa, were going northward for the summer. Those who have noticed their habits say that when weared by their long flights they fall easy victims to hunters armed with short poles, or are taken in nets stretched a few feet above the ground.

14. And when the dew that lay was gone up. The meaning is that when the moisture of the dew was evaporated by the rising sun there remained on the ground a fine white dust, scale-like, fine or the hoarfrost. It is elsewhere compared to coriander seed.

15. What is it? The word translated "what" might equally well be rendered "manna." Then instead of a question we would have, it is manna. Not knowing what the substance was which they saw they called it by the name of something which they did know, resembling this in size and appearance but not otherwise, namely; the resinous juice which exuded from a certain tree and solidified in small, sticky, honeylike globules.

And Moses said, It is the bread. They needed this explanation that they might be induced to try this curious substance so bountifully spread abroad on their camp.

SUGGESTIONS.

The giving of the manna is the type of God's providential care for his people. This lesson teaches that God will surely provide for our needs. This is an especially comforting thought when our last crumbs are gone. But we can scarcely imagine a condition of greater need than that of this great host deprived of their ordinary means of support in the midst of that great wilderness.

This lesson teaches that we ought not to murmur against God. When a man is rebellious against his lot, his condition in life, he is complaining of God's providence, and is guilty of the same sin with these murmuring Israelites.

The giving of the manna is also a symbol of that other bread from heaven, the true Bread of Life, Jesus Christ himself, whom the Father sent not to meet some passing need, but to provide for us the means of eternal life. Let us be ever ready with humility and joy to receive this Unspoilable Gift.

Names Wanted.

The Sabbath School of the Seventh-day Baptist Church of Chicago is about to organize a Home Department and would like names and addresses of any local Sabbathkeepers anywhere within the range. Address Mr. L. C. Cutler, 612 N. Grove Avenue, Oak Park, Ill.