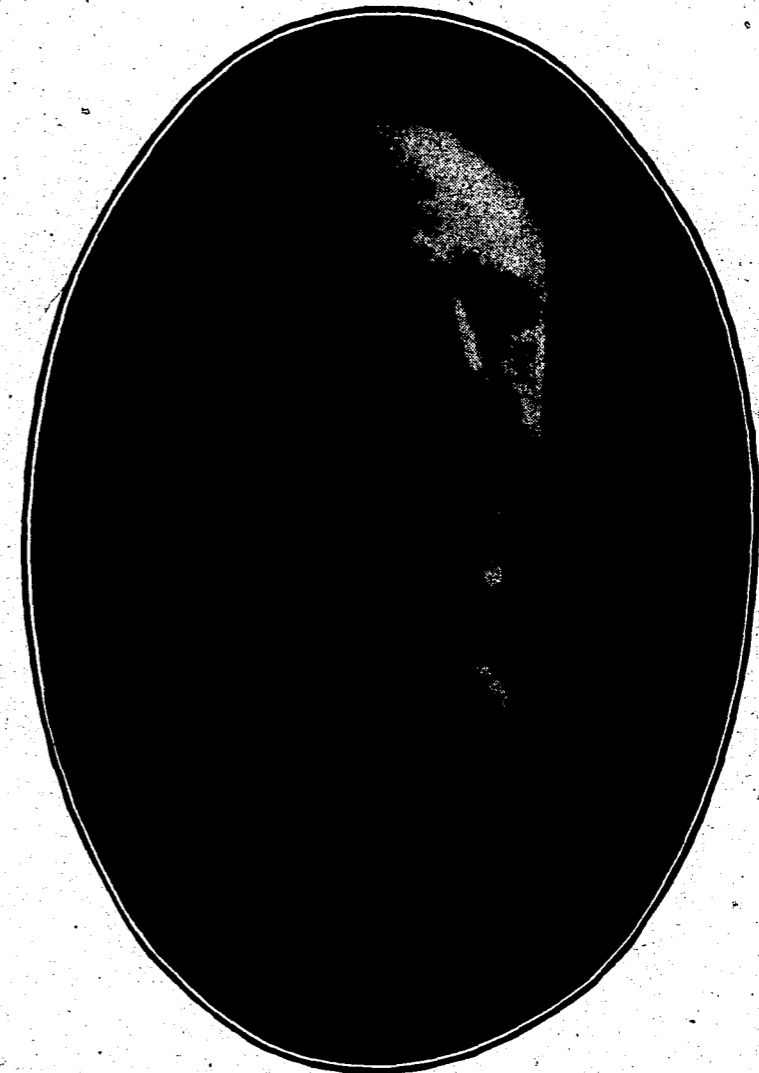


# THE SABBATH RECORDER

PLAINFIELD, N. J., JUNE 24, 1907.



REV. J. L. GAMBLE, PH. D., D. D.

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# The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D.; Editor.  
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# The Sabbath Recorder

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

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PLAINFIELD, N. J., JUNE 24, 1907.

WHOLE NO. 3251.

## 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.

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## A Correction.

C. Latham Stillman of Westerly writes, saying: "I notice in the historical sketch of William Augustus Rogers, published in the RECORDER of May 6, page 364, that his father's name is given as Daniel P., which

is an error; his father's name was David Potter Rogers. He was commonly called "David P.," to distinguish him from his father, David Rogers, who was commonly called "Esquire Rogers," and also from David Rogers, 2nd. I have known the family from my earliest recollections." The RECORDER is not able to judge concerning this correction, but suggests that the error noted by Mr. Stillman may have been a clerical one and not the fault of the author of the sketch published in the RECORDER.

\*\*\*

## 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." James 1:27.

More illustrations of practical religion are crowded into the short epistle of James than in the same amount of space outside the words 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 obedience to governmental 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, each "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 inadequate until life coincides with them. Then action becomes spontaneous, according to fixed and unwavering rules. The flowers that make spring-time glorious with beauty and intoxicate it with perfume, unfold under the action of overflowing life, but life 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 words. 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.

\*\*\*

#### 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 of the Bible cannot 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 produced by 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 Judaism and 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 the Old Testament, and by the 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, apart from 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 problems of his people, and of the years 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 Jesus. "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, loosen, set aside 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 modern Protestantism 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, as well as an overweening confidence in its own superficialness. The richest result that genuine Higher Criticism has yet pro-

duced 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 obedience to it are severest 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 boast of the "greatest modern denomination" 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 boasters, 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 as impossible, therefore, to understand the purpose and spirit of Jesus without something of his reverence for the Old Testament and something of his intimacy with it, as it would be to understand a proposed amendment to a constitution 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 spirit 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 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. 67, 68.)

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 gain a just appreciation of Sabbath-keeping, nor of other great 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 evil than the self-righteousness of the Pharisees. An imperative 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 Jesus, the Christ, its relation 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 superficialness 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 those 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 city, who lately 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 sport between 12 o'clock on Saturday 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 made 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 of the law which led to this decision, 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 that of a drug store, which 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 insisted on by citizens to close barber shops, drug stores, 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. It was a jury trial. According to testimony 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 being made, nor objections, 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 ball 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 this section have been very few. The court of appeals in 1893, in the case of *People against Moses*, decided against the man, and affirmed 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 neighbors spend 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 methods of evading a strict construction of existing laws, but most of all there is so nearly a 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 enforcement of the Sunday laws would fall 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 truth and 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.

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#### 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 university. Oak trees and universities grow slowly, building for the centuries. There are universities in Europe whose age is measured 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 other human organizations do. It is not possible 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 num-

ber, 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 Salem are helped, uplifted and made strong, immeasurably, by the influence of the schools they possess. When we consider that Alfred University grew from the desire and purpose to foster the education and development of ministers who should become pastors and leaders in our denomination, 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 grade 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, and Seventh-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 related to our denominational mission 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 the vital demand for 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 urge attention 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 we do 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 germs 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 10½" 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.

\*\*\*

#### 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.

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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 Westerly, R. I., June 29, 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, specials 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 1,237 volumes, which includes 465 volumes bequeathed by the late Miss Lucinda Ford, and a set of the Records of the War of the Rebellion. The library now contains 20,658 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 Col-

lege is expected to consent to come to Alfred as head of the department of History and Political Science.

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

#### Graduates.

The University graduated a large class, including the following:

#### "CANDIDATES FOR DEGREES IN COURSE."

Name.	Residence.	Degree.
Garrelt Freerk Bakker	Rotterdam, Hol.	Ph. B.
Marcus Llewellyn Bell	Ithaca, N. Y.	(Ceramics) S. B.
Fannie Bonham	Shiloh, N. J.	Ph. B.
Emily Boothe	Matlock Bridge, Eng.	Ph. B.
Alexander Campbell	Seneca Falls, N. Y.	Ph. B.
Ethel Arvilla Childs	Erie, Pa.	Ph. B.
Reginald Guy Cowan	Chittenango, N. Y.	(Ceramics) S. B.
James Crow	Alfred, N. Y.	Ph. B.
Ida Mabel Dixon	Shiloh, N. J.	Ph. B.
William M. Dunn	Black Creek, N. Y.	Ph. B.
Ruth Evelyn Mary Graham	Angelica, N. Y.	Ph. B.
Harry Wells Langworthy	Alfred, N. Y.	Ph. B.
William Norton Langworthy	Alfred, N. Y.	Ph. B.
Welcome Babcock Lewis	Adams Centre, N. Y.	S. B.
Charles John Parks	Watkins, N. Y.	Ph. B.
Jessie Robbins	Bradford, Pa.	Ph. B.
Deo Robinson	Hornell, N. Y.	S. B.
Earle Judson Robinson	Friendship, N. Y.	S. B.
Mabel Titsworth Rogers	Daytona, Fla.	Ph. B.
Frank Clyde Shaw	West Almond, N. Y.	Ph. B.
Leon Irwin Shaw	Alfred, N. Y.	(Ceramics) S. B.
Sarah Ethel Stevens	Alfred, N. Y.	Ph. B.
Carl Andrew Sutliff	Addison, 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 Gardiner		
Davis, S. B.	Shanghai, China	Ph. M.



Edith Clare Putnam,  
A. B. Worcester, Mass. A. M.  
Ahva J. C. Bond, A. B. Nile, 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. B. D.

Honorary degrees were conferred as follows:

*Doctor of Divinity*—Prof. William C. Whitford, A. M., Alfred, N. Y.

*Doctor of Laws*—Hon. Samuel R. Thayer, LL. D., Minneapolis, Minn.; Judge Walter Lloyd Smith, Elmira, N. Y.; Judge Albert Haight, Buffalo, N. Y.; Judge Edward W. Hatch, LL. D., New York.

#### 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.

Text, Romans 8:32.—“He that spared not his own son, but delivered him up for us all, how shall he 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 comedies and tragedies. They are full of the weaknesses of mortals and the somberness 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 Boothe 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 men 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 animate life is transitory. Death is the counterpart 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 external uplift in the world is the loving pressure 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.

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“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 care into the lives of 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. Kenyon, 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 reflex, as the ages come and go. Future generations will come to these halls of learning, and go away enriched in mind and heart, not only for their own enjoyment, but to give out their enlarged life in geometric 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. Immediately following his death the simple but

glorious teachings of this marvelous man became the object of vain theological discussion, 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 have advanced marvelously along every line of thought, the masses are still called upon to fasten their 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 religion fails to appeal to the masses today—not because man is more wicked than formerly, but because he thinks different thoughts than did his mediæval brother. The world no longer wants a religion clothed in the language of Orientalism, nor does it desire a creed stated in terms of mediæval 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 lowly enough to appeal to the most humble man. Mankind today is not interested primarily in heaven, but in humanity. So what the world is yearning 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 mediæval mystic. 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 symbolical 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 even 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 is the emphasis 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 mediæval 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 we call natural; those which transcend our 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 never-failing 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 among men he fought and overcame 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 to the Bible, but the knowledge of Him 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 very vital, for on that turns 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 race 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 formalism 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. Standing as we do today at the dawn of a new century and looking back over the achievements of the one just closed, we are likely to attribute this wonderful progress to those men whose deeds are most easily observed, and to forget those obscure thinkers and investigators, whose works have made possible this progress. Of this great class of thinkers it is to the scientist that we owe our worthiest admiration. To him we are indebted not only for our marvelous material advance-

ment but for the heights of modern thought which we have now attained.

Our modern science is no older than our United States, but this science is the culmination of years of toil and research. For fifteen centuries before the independence of America the scientists labored in the dark. Under the double depression of church and state they followed untenable theories and misguided hypotheses. They lived in an age when superstitious religion and absolute monarchs made for them their impossible conclusions and then threatened their lives if they could not prove them. These two controlling powers thus obscured the truth, encouraged ignorance, retarded progress, and sought satisfaction in mythology or in the easy acquirement of wealth. Kings and churches were alike in need of money, and so long as the alchemists sought to turn metals into gold their labors were applauded. But when they found this impossible they tried to deceive the world with false reports of the "Philosopher's stone" or the "Elixir of life." They clothed the reports of researches in obscure language to cover their failures and protect themselves from the persecution of tyrants of church and state. We no longer scoff at the efforts of the alchemists for our modern scientists are but their legitimate successors. And great credit is due them for what little progress they did make under the circumstances so adverse.

It was not until the last quarter of the eighteenth century that men learned that science had a nobler aim than turning lead to gold. It was then that the scientific world awoke to a realization of true scientific thought and its real purpose, and found that "The object of science is to simplify knowledge and to search for truth." And not until this generation have we realized that the scientist, hidden from a careless world, perhaps penniless and unappreciated, has labored a life-time for an atom of truth, only to have his achievements known and enjoyed when the world has let him die in jail, or in a moment of insane excess has guillotined him.

It is most unfortunate that through all the ages one generation has discouraged and persecuted its leaders of thought, and the very next discovered that these men left some of the richest legacies of their age and were too good for the age in which they lived.



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 function of the scientist. His function is primarily to search out from the myriad of facts in the universe that delicate 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 men learned this. Thanks to Lavoisier, Dalton, Davy, Boyle, and others of that time for our new 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 religion of eternity. Thanks to 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 the evolution of its life. 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 individuals and society. They do this by 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 fit to grant it. 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 that a bit of nickle 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 richness 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 imagination as centuries 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 convince 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 in any age before, that religion which 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 and turrets 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 its 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 despotic 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 factor, and law and organization were nothing. Men would not countenance anything 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 subtle change is coming over public sentiment. What will the outcome be? Will it be a return to institutionalism, to collectivism, or a continuance 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 working 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 involves mutual 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 man." It shows the falseness of the idea that to develop one's nature fully, attention must be paid to self, and self alone. Is it not more nearly true that one finds his real self by losing it in the service of others? "Whosoever will lose his life for 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, 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 experienced while with her. We would express our gratitude to you, our loved and honored 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, 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 evermore 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 history 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 governmental 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 courage 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 University has added to nature's equipment an intellectual culture, deep-seated moral conviction, and a strong sense of right. Thus endowed, its students have taken and held a leading place with the effective workers of the Nation."

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"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 governor within his prerogatives to execute the law and leave its making to the legislature, its interpretation to the judiciary, and its governing 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 admiration for the courage, the ability, the capacity, the versatility, and the purity of intention of the chief magistrate of the nation, and a like belief in the ability, in the courage, in the capacity, and in the purity of intention of the governor of this state. But constitutional liberty is higher and above and beyond both. The entering wedge of executive usurpation may be based upon the purest of intentions, but, once admitted, may, in the hands of an unworthy instrument, register the downfall of the liberties of the people."

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"It has been truthfully said by Mr. Root that, if a man does not participate in public affairs and look after the Government as his own, he must consent to be governed by another man. In this world there seems to be no middle ground. It is either progress or decay; to be governed by others or govern yourself. The field is all yours. The cry of the pessimist is that the doors of opportunity are closed. Such cry emanates only from the lips of the unfit and the unworthy. Opportunity is as great today for resolute purpose in connection with aptitude for the work to be done as was ever before presented in the history of the Nation. Not only are the opportunities as great, but the rewards are greater. Do not enter life with the idea that it is neither profitable nor honorable to take part in public affairs. It is both profitable and honorable."

Alumni Day.

Lincoln G. Backus, A. M., president of the Alumni Association centered his opening address around the great and vital immigration problems which confront the United States. The following is a representative 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 Harrisburg, 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. No question has ever arisen for solution that has not been mastered by the Legislative, Judicial and Executive branches of our Republic. The most important problem now awaiting solution is that which relates to the affairs of common carrier corporations, 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 people, and by the people, and that government must be pre-eminently supreme; it must be in full control of all the business affairs of our country. There is no room to question the rectitude and the necessities of this position. In the debates in our national 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 fraction of the people of this land.

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"What is wanted in the commercial world is uniformity of rates, comforts, conveniences and instrumentalities with reasonable rates in the transportation of persons and commodities."

Rev. Martin F. Whatley.

Elder Martin F. Whatley was born in Landis county, Alabama, Sept. 8, 1819. He died at Raymondville, Texas, May 2, 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 regularly in the Baptist ministry in Alabama, until he 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 sciatica 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 for the Baptists in central Texas until about 1887. From this point, Elder Whatley's son, Dr. H. E. Whatley, 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 Texarkana, 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 feeble condition, prevented him from preaching, 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 seventeen years, he certainly did more reading than any one else whom I have known. His mental faculties seemed to keep perfectly 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; but 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 seventh 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 one that men should remember to keep holy. I am thankful 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.' I am sure they have entered 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 welfare 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 comfort, knows more about your trouble than you do; its reasons, its unseen causes, its final purpose in his mind, its blessed possibilities 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 intended it to do. Some day you will say, "Thank God for it. It was the best experience 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, Christianity has already proved itself 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—without which all our plans must fail.

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,  
IMANUAL GENAHR,  
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 assailed in this booklet, but to place over against some of its more important statements 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 last day of the week, and not the First, is "the true Sabbath," the best 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, redemption, 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 refers His hearers to the "beginning of creation" for the true law (Mark 10: 6-9;) and when in His teaching concerning the Sabbath He said the Sabbath was made for man, adding, and not man for the Sabbath (Mark 2: 27, 28.) The story of the creative process, whose measurement is not years but æons, is set 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 Seventh day, it does not mean that He joined it with happy consequences; and when He hallowed 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 pointless. 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.

2. 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 Hebrew ritual, because we are not under Mosaism; and we keep the Sabbath, 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 mirth and the feasts and 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 lack of it—he might have referred 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.

3. 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 Holy 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 sanely reverent hearing to Scripture, reason, and the common 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 mysticism. 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 doctrine 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 engraven 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 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; nay, 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 now under a legal system, but under a system 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; I. 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 Jesus, would dare undertake 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 any 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 blood of Jesus, 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, 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 intelligible: We are not 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 spake of as the 'least.' 'These least commandments,' therefore, are not the rule of 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 law 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 \* \* \* through the painful process and schooling of the law."

Concerning this remarkable passage let three remarks be made: (1) Jesus, who, as Professor Wernle 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 He showed by precept and example how the Sabbath, of the same "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 before 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 thy 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 "annulled" for the faith-



ful obedient disciple of the Lord! The Apostle Paul, however, taught that the same law that made known to him his need of a 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 remove the stone; like 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 let us put the 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 foretaste of perfected 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 homes. A thoroughly 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—does not exist for itself. If it tries to, it will miserably fail. Every good family is conscious of being part of the whole family of which God is the Father, and its members are eager to keep in communication with the deepest longings, the worthiest actions, the noblest thoughts, the finest utterances, of others everywhere, past and present, and so of striking into the swim and mid-current of all the best and mightiest life of the world. If Christian missions have any meaning, it is in the creation and multiplication of good homes. Good homes are the hope of the world.—*Advance.*

#### 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 34 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.

## Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

### Loyalty to Christ.

MRS. WM. L. BURDICK.

*Read at the Woman's Hour of the Eastern Association.*

During the last three weeks two gentlemen who are interested in the souls of mankind have been holding meetings in our village and going from house to house asking the question of all whom they have met, "Are you saved?" The answer which we are able to give this question is of vital importance to us, because it determines our eternal destiny. Another question equally essential is, "Are we loyal to the One upon whom our salvation depends?"

If we desire salvation, belief in Christ is necessary. Such a belief is full acceptance of Christ's power to save us from our sins. But if we say, "Yes, Lord, I believe" and our actions in no way verify the affirmation, the simple statement is unavailing, for "Faith without works is dead." If we believe in Christ, then we will love him, and if we love him we will find it a pleasure to give him our devoted allegiance, our hearty service, for it is natural to wish to work for those whom we love.

Some one has said, "If we are truly loyal Christians, we will want to do God's will as much as other people want to do their own will. The true test of loyalty is in finding the performance of Christian duty a joy and a delight. The true ring of loyalty has the 'May I?' of love, instead of the 'Must I?' of duty. Loyalty expects us to be always ready for every effort in Christ's work."

The avenues of usefulness through which we may show our loyalty to Christ are as many as the moments in our lives. I wish to occupy my time tonight in speaking only of five. 1. Loyalty to all those whom our lives touch. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." If this be true of us, we will be perfectly free from harsh and unjust criticism of any one, for it is a poison which deadens

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 are not doing their best, because handicapped by this very evil. It matters 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, over my mouth, 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 others.

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 eve 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 Heavenly Father 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. Then what ought to be our pleasure in a prayer service?

We go among our fellows asking them to bestow gifts upon those in whom we are interested. How much greater a privilege we ought to consider the prayer meeting as a place to call upon the Giver of all good gifts to graciously bestow his bounties upon mankind. If our tongues move easily enough in all other circles, is it a sign of loyalty to God our Father and Christ our Elder Brother if we remain silent in the prayer circle?

If we are loyal, we do not stay at home because it isn't customary to attend prayer meeting. It is very becoming to a Christian to be present at such a meeting.



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 conducive to 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 meeting, 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. There is strength in union, and 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 enroll herself in such a society. Of course there are lions—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 passes. 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 is a wood-colored house, the first 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 read the children's page. Poverty is 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 temperance 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 consecrating a share of our dollars as the Lord has prospered us? He will not hold us guiltless if we are not.

Are we loyal as a denomination in gaitating this temperance question? Do we have our temperance page in the RECORDER with its special editor? Are we sending out lecturers 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. Whitford 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? I felt like calling upon the Association to 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 I. 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 Palmberg 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 Associations 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, *Rec. 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 request 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.

#### Picture Post Cards.

Picture post cards were invented in Germany about a decade ago, and for some years they remained a German specialty at which foreigners were inclined to smile as an ephemeral fad. Today these cards are made in enormous quantities in England, France and other countries, but Germany still remains their headquarters; last year about 1,200,000,000 of them were mailed in the post offices of that country. They represented a value of over \$22,000,000, and at least thirty different occupations were benefited thereby. If any fresh stimulus had been needed, it would have been supplied by the extraordinary interest of the Kaiser in these cards. The other day he spent two hours in having a series of photographs taken of himself in his divers uniforms, to be reproduced in colors. This was done at his own suggestion. He also ordered a series of views illustrating his last Mediterranean cruise. For these "Kaiser pictures" there is an enormous demand; of the reproduction of Keller's imperial family painting on the occasion of the silver wedding, over two millions have been sold. None of the Kaiser cards, however, has quite reached the popularity of the pictures of some popular stage folk. The most advanced artistic processes are employed in making these pictures of persons and scenes; it is noted with curiosity that while Italy orders the cheapest kinds, Japan wants the most expensive, a recent order from Tokyo being for 1,000 cards at 1,500 marks, wholesale. Among eminent artists who have lent their aid to the industry are Menzel, Liebermann and Lenbach.—*New York Evening Post.*

#### A New Fruit.

A promising new fruit from Uruguay grows on a laurel-like plant having leaves that are green and shining on the upper surface. The fruit, described as having the size of an apricot and the shape of an apple, is yellow and scarlet when mature, and it has a perfume of delicacy equalled in no other fruit. The seed is like a hazel nut. The edible fleshy part is small, but is expected to increase with cultivation, and its taste is extremely agreeable. This edible pulp is credited with remarkable digestive properties.

## Young People's Work

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

LUCILE STILLMAN.

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

The Christian Endeavor Societies can help the Tract and Missionary Boards in many ways. Money 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.

A good way to keep up 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 all 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. Palmberg. 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 Juniors and the Anti-Cigarette Movement.

LELAND COON.

(*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 positive evil. 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-third of these admit that they do smoke 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 have never used it. If we take only those 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; careless; excitable; 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 which might 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 the 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 adopted which became a part of the constitution 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 that much good was done. Similar clubs would be very helpful to the anti-



cigarette work, and would make it interesting to the young people.

In closing I suggest that the Junior Societies of our denomination make this subject a part of their work, and that they appoint a special committee to manage that department. In some such way, I think that more interest in this work would be created among the boys and girls of the Seventh-day Baptist faith, and if it was carried on in the right way, their efforts would not be fruitless.

#### 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, one Endeavorer reads 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." Young people 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 that have been presented, and strive to profit by them. If the members do nothing more than read the clippings,

it is only a "parrot meeting," and the paper is a hindrance if used in that way. But is there not a profitable way to use these helps, one that is instructive and stimulating? What do you think about it?

Yours truly,

A. C. DAVIS, JR.

### 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 but 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, it may be to 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 thereof." 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 is heavy enough to bear. Tomorrow's load will be heavy enough for tomorrow. While we are bearing today's burden, let us not worry over the one that 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.*

## Children's Page

#### The Post Office.

It's the secretest thing that ever you knew!  
It's down in the Porter apple tree,  
Nobody knows it but Margie and me,  
And our fathers and mothers and sisters and  
brothers  
And aunties and uncles and one or two  
others,

And you!

It's our own little postoffice box!

It's a dear little, queer little hole—  
You won't tell a soul?

And we drop down it whatever we please:  
In a secret place, one doesn't need keys  
And locks!

Our mail isn't like grown folks's quite.

We send posies and apples and pears,

And things like that for which one cares,—  
We sha'n't mail letters till bye and bye  
We don't care to: Margie and I  
Can't write!

—*St. Nicholas.*

#### 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 the 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 cow paths crooked and none straight?—*Northwestern Advocate.*

#### 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 stir it, not a hair,  
Hi, ho, hum!

Unicorn at first was sad,  
Hi, ho, 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,  
Chuckling, "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.

"Thim chug wagons must cost a hape av cash," said Mike. "The rich is fairly burn-in' money."

"An' be the smell av it," sniffed Pat, "it must be thot tainted money we do be hear-in' 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 and their religion, is important. 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 upon 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 his 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 in the number 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 camp fire which once alone lighted the moonless nights. It is simply 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 end of the wick was placed, while the other end, resting in the groove in the rim, 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 Semitic 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, uncovered a large sea-shell or conch 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 for the wick. The exterior of the

shell, worn smooth with constant handling, bore evidences of an attempt at decoration. Although the Persian Gulf is now one hundred and fifty miles or more from Bismya, at one time before its northern part had been filled with the deposit from the rivers, the city once stood near its shore, and therefore shells of various forms are found in the ruins and about the desert. This shell, so carefully worked, and worn by constant use, contained within its disk-like interior, a thick black deposit, yet it was weeks later that other discoveries assured me that it was a lamp. It was the ancestor of all lamps—the lamp which feebly lighted man during the early nights of the world, and which gave its form to the lamp of the Hebrews and all other Orientals of the present day.

At the edge of the platform upon which stood the most ancient temple ever yet discovered in Babylonia, was found an old refuse heap where the discarded vessels and utensils of the temple were thrown, and as we dug into it, thousands of fragments of polished stone vases were turned up by the pick. Among them were several marble and alabaster dishes, fragmentary or entire, which in shape immediately suggested the carefully wrought sea-shell. Like it they too were found with curving snout at one end, and in the interior was the same black deposit. Not only did they suggest the earlier sea-shell, but also the clay lamp of later ages as well, showing that they were the connecting link between them.

The first lamp of primitive man in Babylonia was the shell from the sea shore, shaped as necessity taught him. At a later time, as the shell became scarce, the ancient lamp maker, taking a block of marble or alabaster, hewed it into the convenient shape of the shell, perhaps the only form he knew. Some of these old stone lamps from the temple dump were perfectly plain upon the exterior; others, perhaps of a later date, were decorated with reticulated lines, and others still later lost their shell shape. Then the snout for the support of the wick was covered, and the fragment of one was found terminating in the head of a ram from whose mouth the wick projected.

When stone was no longer at hand or difficult to obtain, and the art of baking clay was perfected, lamps of other material appeared. Some of clay were in the form

of boats or animals, but still the prevailing form of the lamps of Palestine and of Greece and Rome resemble the original sea-shell. Long after Rome had passed away, the Arabs of Arabia continued to manufacture 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 Mesopotamia at the present time, 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, that little flat 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 back to 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 would have cost 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 sundown. One of the most eminent Christian merchants of New York told me that he never met 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 day and God's Book, 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 own 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 opposite direction. Would it not be a wise 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 in constant dependence on him and 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-sustaining. We only can "do all things through Christ which strengtheneth us." 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 enemies 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 Joel 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 Stackport, N. Y., April 15, 1823, and died at Nile, 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 Almira 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 Psalmist's limit, and "came to his grave in a full age, like as a shock of corn cometh in its season." Farewell 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. B.

### Juvenile Logic.

Little Ethel was learning to sew, and one day, after vainly trying to thread a needle she asked:

"Mamma, don't they call the hole in a needle an eye?"

"Yes, dear," replied the mother.

"Well, I'll bet this old needle is cross-eyed."

## SPECIAL NOTICES

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

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

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

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

**WANTED.**—An all-round machinist, undertaking lathe and general shop work. Sabbath keeper preferred. State age, experience, references, wages desired. Address Globe Manufacturing Co., Battle Creek, Mich.

## Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

July 6.	God Feeds Israel in the Wilderness.	Ex. 16: 1-15.
July 13.	The Ten Commandments—Duties Toward God.	Ex. 20: 1-11.
July 20.	The Ten Commandments—Duties Toward Men.	Ex. 20: 12-17.
July 27.	The Golden Calf.....	Ex. 32: 1-8; 30-35.
Aug. 3.	The Tabernacle.....	Ex. 40: 1-13; 34-38.
Aug. 10.	The Sin of Nadab and Abihu....	Lev. 10: 1-11.
Aug. 17.	The Day of Atonement.....	Lev. 16: 5-22.
Aug. 24.	Israel Journeying to Canaan.	Num. 10: 11-13; 29-36.
Aug. 31.	The Two Reports of the Spies.	Num. 13: 17-20; 23-33.
Sept. 7.	The Brazen Serpent.....	Num. 21: 1-9.
Sept. 14.	Moses Pleading with Israel.....	Deut. 6: 1-15.
Sept. 21.	The Death of Moses.....	Deut. 34: 1-12.
Sept. 28.	Review.	

### LESSON I.—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: 51.

First-day, Exod. 15: 22—16: 15.

Second-day, Exod. 16: 15-36.

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

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

Fifth-day, John 6: 1-21.

Sixth-day, John 6: 22-51.

Sabbath-day, John 6: 52-71.

LESSON TEXT.—Exod. 16: 1-15.

#### 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.
4. The Coming of the Manna and the Quails. v. 13-15.

#### 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 deserted region, Sin, is not to be associated with moral evil. *On the fifteenth day 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 against Moses and against Aaron.* 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 great calamity from the hand of Jehovah than to suffer thus from hunger and to 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 Numb. 11: 5.

4. *Behold, I will rain bread from heaven for you.* Here the promised relief is mentioned very



briefly. 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 pounding 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. *For that he heareth your murmurings against Jehovah.* Their murmurings were not really against Moses and Aaron, but against the God who had commissioned these men to lead his people. They were disloyal to their God in complaining thus of his agents.

9. *Come near before Jehovah.* The 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 they may be assured that it is Jehovah himself who provides for their wants.

10. *The glory of Jehovah appeared in the 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 the end of twilight. In v. 13, as well 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 wearied 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 as 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 about 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 lacks are most apparent. 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 Unspeaking Gift.

#### Names Wanted.

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