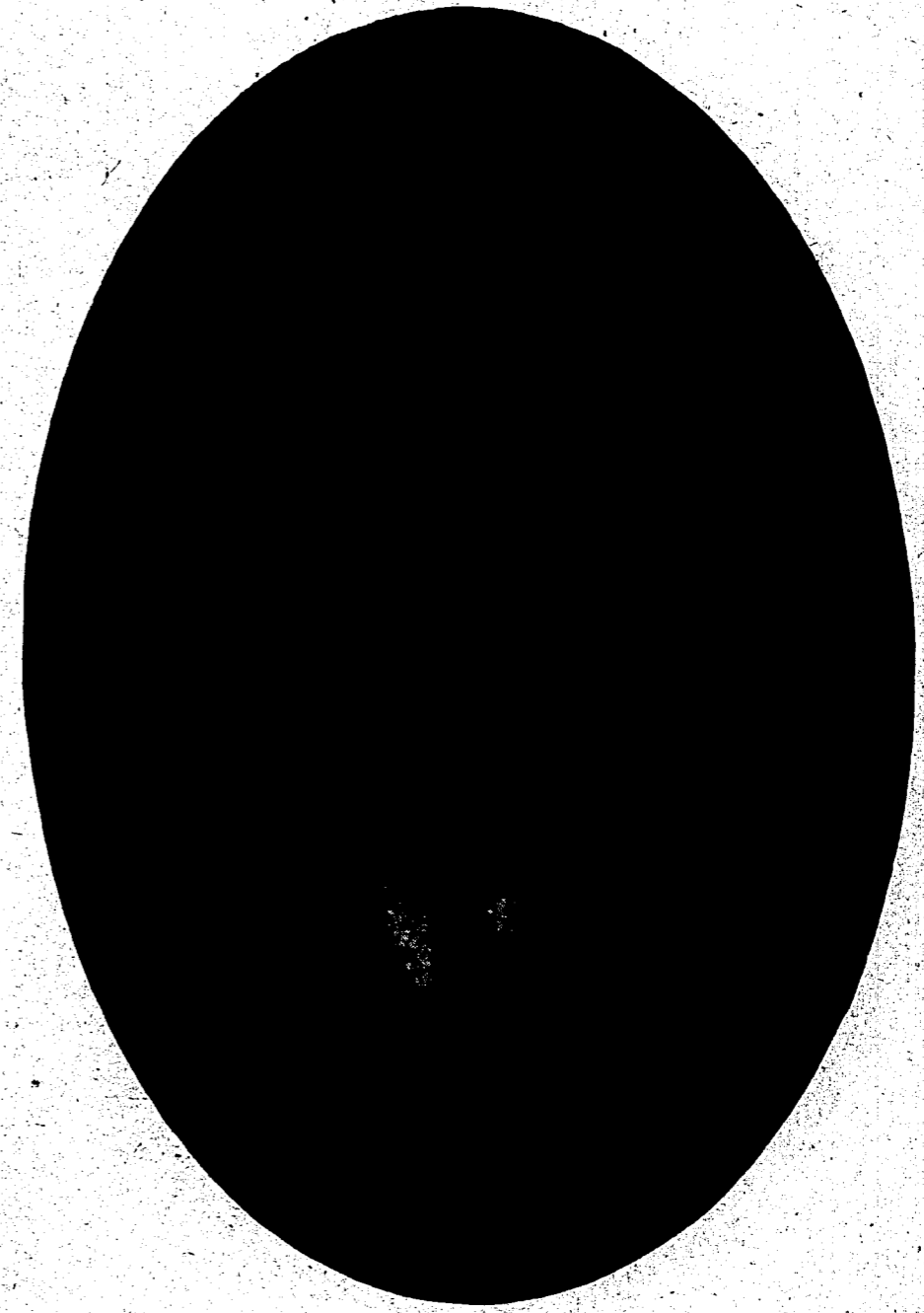


The Sabbath Recorder

July 1, 1907.



WILLIAM C. DALAND, D. D.,
President of Milton College.

CONTENTS

EDITORIALS—Milton College Number; Editorial Hash; Sinking, Denominationalism; Seventh-day Baptists and Federation; Religious Education; Pastors' Salaries; "Watch Ye;" Little Faults that tell Big Tales 641-646	Daniel Whitford	659
Commencement at Milton—The Christian Associations; Baccalaureate Sermon; School of Music; Academy Commencement; College Commencement; Annual Statement; The Function of Poetry; Higher Ideals in Public Life; The Small College; Whitford Memorial Hall	WOMAN'S WORK	660
	Professor Frank L. Greene	660
	Anglo-Saxon Farming	661
	Through Other Eyes	663
	YOUNG PEOPLE'S WORK	663
	HOME NEWS	665
	Business Office	666
	DEATHS	668
	SABBATH SCHOOL	670

The Sabbath Recorder.

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

TERMS OF SUBSCRIPTION.

Per year\$2 00
Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

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

ADDRESS.

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

THE SABBATH VISITOR.

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

TERMS.

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

Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.

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

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

THE SEVENTH-DAY BAPTIST PULPIT.

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

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

It is designed especially for pastorless churches and isolated Sabbath keepers, but will be of value to all. Price fifty cents per year.

Subscriptions should be sent to Rev. E. B. Saunders, Ashaway, R. I.; sermons and editorial matter to Rev. Geo. B. Shaw, Plainfield, N. J.

Utica, N. Y.

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

Chicago, Ill.

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

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

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

Seventh-day Baptist Bureau OF EMPLOYMENT AND CORRESPONDENCE

President—W. M. Davis, Chicago, Ill.

Vice President—W. H. Greenman, Milton Junction, Wis.

Secretaries—L. K. Burdick, Battle Creek, Mich.; O. S. Rogers, Plainfield, N. J.

Associational Secretaries—Wardner Davis, Salem, W. Va.; C. Laton Ford, Plainfield, N. J.; Dr. S. C. Maxson, 22 Grant St., Utica, N. Y.; S. W. Maxson, Alfred, N. Y.; W. K. Davis, Milton, Wis.; F. R. Saunders, Hammond, La.

Under control of General Conference. Denominational in scope and purpose.

INCLOSE STAMP FOR REPLY.

Alfred University

ALFRED, N. Y. Founded 1836

*Second Semester opens
January 28th, 1907*

FOR PARTICULARS ADDRESS

Boothe Colwell Davis, Ph. D., D.D. Pres.

ALFRED ACADEMY *Second Term opens Jan. 28*
WILLIAM S. MAXSON, Ph. B., Prin.

Milton College

College Commencement and Dedication
of the Whitford Memorial Hall, June 20th.

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

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

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

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

Classes in Elocution and Physical Culture.

Club boarding, \$1.50 per week; boarding in private families, \$3 per week, including room rent and use of furniture.

For further information address the

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

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

Salem College SALEM West Virginia

SPRING TERM OPENS MARCH 12, 1907

Classical, Scientific, Music and Normal

Courses. State University credit given

for the first two years of the Civil En-

gineering Course. Facilities for thorough work

in all departments. The constant aim is to

develop well rounded manhood and woman-

hood. Sympathetic relations between teachers

and pupils and personal instruction possible.

The environments are conducive to enthusias-

tic work. Information gladly furnished.

CORTEZ R. CLAWSON, A. B., Pres.

The Sabbath Recorder

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

VOLUME 63, NO. 26.

PLAINFIELD, N. J., JULY 1, 1907.

WHOLE NO. 3252.

Editorial

Milton College Number.

The development of Milton College illustrates the value of small beginnings and the influence of one woman, in an unusual degree. While Joseph Goodrich was the prominent actor in the founding of Du Lac Academy, from which Milton College has developed, Nancy Goodrich, his wife, was probably the primary motive power. The writer remembers Mrs. Goodrich as a quiet woman of scarcely medium stature, whose vigorous life was absorbed in devotion to the common household duties of wife and mother, and mistress of a temperance hotel. She had strong religious faith and believed with all her heart in the blessings of intellectual culture. Whoever knew Milton in those early days, before it even dreamed of being a village, when it was only a cabin or two on an Indian trail that crossed the prairie, soon learned that "Aunt Nancy Goodrich" was behind every good thing, if she was not the immediate mother of it. Du Lac Academy came into being because Nancy Goodrich, and Joseph her husband, had Christian faith, and prophetic vision concerning the needs of coming generations. It was the writer's good fortune to be a student in Du Lac Academy during the winter of 1846-47, when Mr. and Mrs. Goodrich were really the moving and sustaining forces of that institution. From the beginning made by that Academy, housed in the old gravel building which stood near where the railroad now passes through the village, Milton College has become. The earthly bodies of Joseph and Nancy Goodrich have long since mingled with the mother dust of earth. Other lives have wrought in the work which they began and have gone to their reward. Whitford Memorial Hall, just dedicated, is a monument

to those other lives. One may look from its windows into the cemetery where a monument, less imposing, but, not less worthy, marks the graves of the Goodriches. The story which the RECORDER presents to you this week is the combined result of many lives that have wrought, sacrificed, labored and triumphed, giving Milton College as it now is. That story emphasizes the truth that humble living and small beginnings that center around noble aims and holy purposes are made immortal because they are at one with God and righteousness. Seen in the light of final results, all human lives are humble and all earthly beginnings are small. But true Christian living and doing, hoping and planning cannot be fruitless.

Editorial Hash.

God speaks to you in your deeper convictions of duty. See that you turn not away from him who speaketh.

Men are seldom, if ever, converted to truth by pounding. Calling hard names is not a means of reform, nor promotive of divine grace in him who pounds, much less in him who is pounded.

When the road is rough or the way is dark, a child instinctively keeps closer to its father and holds to his helping hand more closely. God loves to have his children do the same. Do you do it?

If you do thus, God's strength and life become a part of your life and strength. You have made victory certain by doing so. The most of our failures come from trying to go alone over rough places, through darkness and the entanglements of doubt. The true idea is, "I can do all things through Christ who strengtheneth me."

When you have learned to mind your own business, you have escaped the greatest

temptation to meddling with that of other people. You never gain good, and growth in your own life, by being well-informed and querulous about the lives of others. The most important thing for each man to remember, when he thinks of the need of righteousness among men is, that Christ's constant admonition to himself is, "Thou oughtest," "I mean you."

It is easy to set up business with a capital made up of other men's mistakes. Such agencies for starting in business are abundant. All the gossips, and restless people in the neighborhood, will trade with you, if you start with such a stock. Tattlers and backbiters, and bearers of "false witness" will be at your counter often, like foul mouthed men in a barroom. They will admire your stock and add to it daily. But when the year ends your inventory will show only accumulated rubbish, moth-eaten stock, and nothing which God can give you credit for. That sort of business pays no one but the devil.

Sinking Denominationalism.

There are many facts which indicate that the question of denominationalism among Protestants is coming to the front for consideration and solution more definitely and more emphatically than at any other time since the Protestant movement began. While this finds emphasis in movements for "Church Federation," that is only an incident in the problem. Back of all present tendencies lies the fundamental question, how far those differences which have come to the surface in the Protestant movement were necessary, as a process of development, and to what extent and how soon they may disappear. It must be agreed by all that many of the differences are comparatively, if not absolutely unimportant. Among these are questions of church and denominational polity and questions relating to abstract theological dogmas. The differences which involve fundamental facts, and religious truths, are not many. Nevertheless, history shows that the progress of truth is aided more or less by those differences which accentuate phases of truth, thus calling attention to the larger truths involved and most of

all to the practical results of differences of opinion. The Congregationalists of the United States have led in the matter of federation, to quite an extent, but some strong differences of opinion appear among Congregationalist leaders.

The Rev. Dr. Charles E. Jefferson, pastor of the Broadway Tabernacle, in the June number of a monthly periodical published by that church says:

"Those who speak thus take it for granted that it is the chief duty of Congregationalists to unite with somebody, and that without delay. It matters little who it is with whom the union is to be consummated so that the union is really accomplished. It would be glorious, of course, to unite with large and illustrious denominations—so some men seem to argue—but since these denominations will not receive us on equal terms we are bound to make overtures to any denominations whatever and unite with them even though at the cost of our denominational name and other treasures which many hold dear. With this state of mind we find it impossible to bring ourselves into accord. We do not admit that it is our duty to unite with anybody. We are doing the Lord's work where we are, and in doing it in our own way we are breaking no commandment and committing no sin. We are endeavoring to keep the unity of the spirit in the bond of peace, and are glad to fellowship with all who will worship with us.

"WHY SINK THE DENOMINATION.

"Why we should feel driven to sink our denomination in the life of other denominations is to our mind a mystery. When we suggested that when the time for union came it would most naturally be with the Baptists or Presbyterians we did not for a moment imagine that the time for such union is at hand. It is far, far in the future. Present union with either of these denominations, even if possible, would be calamitous. The simple fact is that the time for organic union has not yet arrived. The experience which the Northern Presbyterians are having with the Cumberland Presbyterians of the south with whom they united a little while ago, ought to be a warning to all who dream of organic union. The majority of Cumberland Presbyterians were ready to come in, but a militant minority decided to stay out, and the result

is legal entanglements of the most disheartening nature.

"That Congregationalism is on the eve of a new departure in the scope and structure of its administrative machinery is, we think, both patent and encouraging. The recent movements in Massachusetts, Michigan, Wisconsin, and Ohio in the direction of a consolidation of our forces and of an increased efficiency in oversight and guidance indicate the direction in which the current is flowing, and justify us in expecting the dawn of a new era in our denominational history."

Seventh-day Baptists and Federation.

What Dr. Jefferson says concerning Congregationalism naturally calls up the question as to how far Seventh-day Baptists may enter into Federation with other bodies without loss. The position of the RECORDER can be briefly stated: Co-operation with all men, Protestant, Catholic or Jew, is a part of our larger duty, whenever such co-operation assists in reaching the largest good of society without losing the specific truth for which we are called to stand. The practical importance of the Sabbath question and the fact that the higher elements in Sabbath-keeping are so little understood, or so generally ignored, as they are, give reasons for distinct denominational existence on our part, such as few if any other Protestant denomination has. On the other hand, the accomplishment of work for which we stand will be forwarded and strengthened in proportion as the real nature of our work is understood by other people. This involves a corresponding conception of the importance of that work by us which we have by no means fully attained. A proper conception of our work and of the truth for which we stand will give us strength to co-operate along general lines, in ways that will strengthen our own convictions and secure attention and respect for the truth we represent. This is the crucial point with us. We should have such faith in that which we are called to represent, such consistency in our example, such quiet bravery in proclaiming and defending the truth for which we stand, that contact with the world will increase our strength, while it sets forth the larger truth, and the better

conceptions of it so much needed by the world, and by ourselves. There are great possibilities for good when Seventh-day Baptists show their large faith and deep convictions concerning all truth, and cooperate with others while they are equally definite and emphatic in promulgating and exemplifying the specific truth for which they stand. This conception of our mission and of the higher and more vital meaning of the Sabbath, as a whole, not as a peculiarity of our creed, calls us into the most active channels of thought and the larger circles of the world's activity. Being thus in touch with the world, and not in seclusion from it, our denominational existence will have double power. The voice of the RECORDER is as emphatically against "sinking denominationalism" as are the words of Dr. Jefferson in connection with Congregationalism. On the other hand, we plead for such efforts to secure a place in the world's thought and the world's activity, as will save us from sinking denominational existence by inactivity and recluseness. In proportion as we "beg the world's pardon for having been born," withdraw ourselves from the activities of the world and shrink from contact with its best thought, we promote denominational burial. Co-operation with the world, federation with other denominations for general work, a constant and virile mingling with the best thought of the world will promote denominational strength, if we are stalwarts, not weaklings, consistent, not truckling, and place such an estimation on ourselves and our mission as will justify us in looking the world squarely in the face without fear or flinching. That is the basis on which the SABBATH RECORDER justifies anything like federation or co-operation with others. The success of such a proposition is certain, when men are strong, clear-viewed and consecrated. Men who are less than that are not fit to stand with the minority, and are of little value, whether they creep into seclusion, or enter into co-operation and federation in name, while they are in fact too weak to count in either place.

Religious Education.

The *Journal of Religious Education* for June brings out some valuable information with reference to the training of religious

teachers in theological seminaries. There are nearly two hundred theological seminaries of all kinds in the United States, and ten or twelve Protestant seminaries in Canada. All courses of study in these have been investigated, together with those from several other institutions. This investigation developed the fact that comparatively little provision is made for instructing candidates for the ministry in the latest and best methods of religious education, such as are being developed in Bible schools, and very little attention is paid to those features of instruction described as "child study." Not many theological schools make provision for any such instruction for those who are Bible school workers, superintendents, and teachers, who do not have the ministry in view. The need of special training for those who are to become teachers in Bible school work, no matter what the grade of the class to be taught, and the necessity for extended and careful training of superintendents is one only too apparent. There is no point in which the average Bible school is so weak as in preparing teachers for their work. This is their fault only in part. Churches should make greater provision than they do for the training of teachers, and should, if necessary, lessen other duties placed upon pastors, in order to allow them to conduct efficient training classes. The training which theological seminaries may give is necessarily limited to a few, although it must go without saying that such seminaries ought to train candidates for the ministry that they may become efficient teachers of teachers for Bible school work. The causes of religious education and the general interests of Protestantism would be much enhanced, if more time was given to development of theological students along this line, thus fitting them to become real teachers, in the larger sense of that word. Too many preachers are not teachers, even of adults, as far as sermons are concerned, while many of them are but indifferent teachers of Bible classes, to say nothing of helping others to become efficient teachers. So far as the RECORDER can judge, the work of Secretary Greene, among our own Bible schools, is in the right direction along this line; but his work ought to be supplemented, and we think it is being supplemented, by the Theological Seminary at

Alfred in preparing candidates for the ministry for this important part of their work. Public opinion, represented in the churches, generally, does not appreciate the value of that part of a pastor's duty. There are too many churches who look with indifference upon efforts along this line. Possibly there are some who would be foolish enough to oppose such efforts. Most people do not give an adequate definition to "religious teaching." They do not appreciate how much religious development depends upon teaching, instruction, a knowledge of fundamental truths, rather than occasional appeals to children and young people, "to be good and become Christians." There is no other department of human knowledge in which we expect children and young people to make high attainments without long continued and careful teaching, without much systematic instruction along fundamental lines. If ordinary intellectual development requires this, religious development and spiritual unfolding require it yet more. We wish it were possible to emphasize these general facts so that people as well as pastors, would not only admit the truth of these suggestions, theoretically, but would feel the actual necessity and hasten to put better methods into practice. The RECORDER believes that our own theological seminary is in advance of most seminaries in this matter; but we are convinced that there is a great necessity for the development of larger permanent and efficient methods of religious instruction in connection with our Bible schools.

Pastors' Salaries.

One of our exchanges says that the question of pastors' salaries is getting a genuine shake-up, in the East. Leading religious newspapers occasionally say excellent things concerning pastors' salaries and the supply of ministers. The Boston *Herald* not long ago said:

"It is admitted that never were the laity better off, never did home expenditures of the church increase at a faster ratio compared with moneys sent abroad, and never did it cost more for the clergy to maintain living on the scale of expenditure called for in their particular group of society, and yet salaries of ministers have not been advanced."

In a similar strain the New York *Tribune* a few days since, commented on the fact that from two well-endowed Jewish Theological Seminaries, three rabbis were graduated this year. In that connection the *Tribune* discussed the fact that, while the dearth of educated ministers is not as great among Christians as among Jews, the dearth is evident, if not alarming. Another one of our exchanges, discussing the question and referring to its consideration by denominational conventions, said, "But more depends on what the laity say than on the pungent remarks of ministers; and so far the remarks of the laymen would not fill volumes." The RECORDER realizes that no important change in this matter will come until the remarks of the laity are more abundant than our contemporary just quoted, indicated. Whatever improvement may come in this direction will be due, in a great degree, to what the people come to feel. The *Interior*, an able Presbyterian paper, referring to certain remarks by one Dr. Jenkins, says, "If there is any place on earth where numbers are insignificant and quality is everything, it's in the Gospel ministry. One good minister is worth at least a hundred indifferent ones. And Dr. Jenkins would, if possible, put a stop to idle sighings for those days twelve years ago when there were 1,500 ministerial candidates in the church—days to which so many people refer now as if they were the golden age. These diagrams demonstrated that for effective workers the church was no better off then than now; the extra large number of candidates added nothing to speak of either to the number of ministers or the number of churches. What we need far more to think about and to inquire about and to pray about is how the church may develop a sort of laborers, both ministerial and lay, who when they consecrate themselves to the Lord's service will stand by the consecration and the service until something is done. Of those whom the church saves we grant that the main question is, How many? But of those by whom salvation is spread, the greater question is, How effective?" The RECORDER appeals to those who sit in the pews and control the interests of the church, to consider well the question of higher values in life, as they center in

the church and in the men who fill the pulpits. No man can do good work, much less best work, whose heart is hampered, and whose life is hedged in by financial necessities and burdens. Let it be granted that men in the ministry ought to expect nothing more than a competent support, that competent support should include freedom of time and thought adequate to doing good work. These issues do not involve merely personal interests of any pastor or church. They are larger than these, and on one side they are a purely business proposition. The essence of that proposition coming to the members of each church is this: "Can our pastor do such good work as we expect and require; can he fill the place which the church and its higher interests demand, successfully, on the salary we now pay him?" Such questions have more to do with the spiritual interests of the church than with its financial interests. For this reason the RECORDER calls and recalls your attention to this question. We think that ministers, as a whole, expect nothing more than a living and that some of them will have to be content with the expectation that their friends "must chip in to give them a decent burial." On the other hand we do not believe that churches intend to underpay their pastors, but that they are underpaid, when compared with ordinary laborers, no one thinks of denying. This is not a plea for pastors so much as an appeal to churches touching their own higher interests.

"Watch Ye."

The apostle Paul delighted in similies from military life. Tradition says that he was "bodily weak," and was not an orator. However that may be, he was brave and giant-like in soul and in faith. Temptation to do wrong abounds. No one escapes it. Temptation is not to be mourned over, but met bravely and persistently. Temptation is like a coyote, fierce to follow when men flee, but cowardly when faced. It is deceptive and full of falsehood, but weak when met by watchfulness and faith-born strength. God has ordained, in love, that we are made strong by watchfulness and opposition to evil. The problem of temptation is solved by watchfulness. Every soul needs "guard-mounting" daily. Careless-

ness creates danger, watchfulness averts it. Paul's message to the Corinthians, I. Cor. 16: 13, is the voice of a wise commander in spiritual warfare. Keep your eyes open, and let your ears be alert. Guard weak points. Stand fast. Whatever happens do not run. His message recalls the story of the Roman sentinel who was found when Pompeii was unburied. He had been posted at the "Water Gate," through which the people rushed for safety when the heart of Vesuvius, hot with righteous indignation, buried that sinful city of sensuality and moral vileness. This soldier got no orders to leave his post. Tradition tells that he kept his place while ashes and lava covered him in, choked his breath and stifled his heart into death. Centuries afterward, the excavators found his body, mummied, but standing, spear at rest, hand on spear. He could not flee; he could bravely die. What that soldier did is counterpart of what Paul commands us to do. "Stand fast in the faith." He will stand bravely who realizes that God is with him, or better, he who knows that he is with God. We need to learn anew and often the truth that God is nearest to those who trust and obey, when temptation is fiercest. He fights best who is confident, always, of victory. God's children may be confident always. Even temporary or apparent defeat is promise of final victory. Defeat is an unknown word in God's vocabulary. It ought to be unknown in Christian experience. Panic-stricken "raw recruits" who continue in service, obedient to their commander, become seasoned veterans. Temptation to evil represents secondary influences in the universe of God. Evil has limited lease of life. Its scope of action is lessened whenever a Christian says "no," to its cajoling words. God's children are never given over into the hands of evil, hopelessly nor ultimately. On the contrary, resistance to temptation gives victory, until it becomes true that "We are more than conquerors" through him who helpeth his own. The trustful and obedient have abundant reason for going forward fearlessly, regardless of opposition and defiant toward discouragement. Our hearts need this assurance, day by day. We must learn that Our Father in heaven never forgets His children nor His truth. Victory and relief may seem to come all too slowly,

as we measure, but our knowledge is limited and our scope of vision is bounded by nearby fears. We must not forget that earth-life at the best, is but the kindergarten stage of education. God's plan is a system of education for immortals, training for endless life. This view shows temptation to evil to be temporary and comparatively transient, scarcely more than incidental features of our earliest training for eternity. Well might Paul exhort the Corinthians and all who read these lines to "act like men" and "be strong," when tempted to do wrong, or inclined to be hopeless, or surrounded with discouragements.

Little Faults That Tell Big Tales.

As straws show which way the current flows, so trifles in public manners reveal the trend of character. For example, one would need only to observe the process of an audience taking their seats in church to be quite convinced that selfishness is the controlling principle of many. The first to enter take seats, as a rule, at the end of the pew next to the aisle, one or two in each. Late comers fill up less desirable seats. Finally, when the inner vacancies are wanted, those occupying the end seats, instead of moving to the inner spaces, oblige the others to crowd past them, causing much inconvenience and commotion. Where is the "preferring of one another" that is supposed to exist between Christian brethren? Another place where conduct most unseemly is often manifested is in the hat and cloak room of social gatherings. Better go home without a hat than to crowd and scramble for it as many do. There are always some who are necessarily in a hurry to make a train or to keep an appointment, or who have far to go. But most people have time enough to wait a few moments until the rush is over or to move deliberately and prevent any "rush." The same criticism may be made of worshipers leaving church. Overcoats and rubbers are sometimes put on during the last hymn while the hats and umbrellas are gathered up. Some scarcely wait for the benediction before starting for the door, as if afraid of losing their dinners. Such irreverent haste is an open advertisement of lack of spirituality. Straws indicate which way the wind blows, and little things tell large stories.

COMMENCEMENT AT MILTON.

WHITFORD MEMORIAL HALL IS DEDICATED.

The principal features of Commencement Week at Milton College are given in bare outline here in the order of their occurrence. The RECORDER is indebted to President Daland and to the *Milton Journal* for this account of the exercises.

The Christian Associations.

The first Christian Association connected with Milton College was organized in 1856, including both men and women. It was reorganized into two associations in 1907. The annual address before these associations was given by Dean A. E. Main, D. D., of Alfred Theological Seminary, on the evening of June 14, 1907. Dr. Main's theme was, "Ethical Teachings of Amos and Hosea." We give a summary of the address.

ADDRESS.

The righteous are sold into slavery for silver, and the needy for a pair of shoes. The avaricious pant after the very dust on the heads of the poor, and turn aside on the way of the meek unto greater misery. Father and son are partners in impurity; they lie down beside the altars upon the clothes of the poor taken in pledge; and in the house of God drink the wine of those who have been fined. To the consecrated Nazarite tempting wine is offered; and the prophets are commanded not to testify against the sins they behold.

Cruelty, hatred, greed of gain, the abuse of justice, impurity, the oppression of the poor, the corruption of the innocent—are these not sins, also, of the twentieth century?

The morally bad civilization of the Northern Kingdom was, of necessity, to be swept away. And I sometimes tremble in view of the possible downfall of our own great and beloved land, unless, with a face to face, sober-minded contemplation of these supreme moral facts,—Jehovah exalted in righteousness, our sins, and certain punishment—we shall give a larger place in our social, economic, and political life, to God, to justice, purity, goodness, and humility.

But the Lord, Jehovah of hosts, that toucheth the land and it melteth, will, in

judgment and mercy, sift the house of Israel as grain is sifted, without the loss of a single kernel of the pure and good.

The priesthood is not only a religious but an intellectual and moral trust; for, like people, like priest.

Modern individual, social, and civic life, like the half-baked cake of Israel, is unequal and wanting in thoroughness, breadth, purity and power, in respect to culture, comforts, religion, morals, customs and politics.

Let us not forget that Israel, Greece and Rome fell, as Sumner said, not from old age, but because of luxury; and that our nation, too, may fall, unless we escape from the weakness and reproach of sin, and practice exalting righteousness in private and public walks of life.

A humble prophet like Amos, backed by God, truth, and goodness, may face without fear a degenerate and arrogant priesthood, a corrupt and dominant church, or an enslaving creed, though they speak in the name of authority, or custom, or age, or even religion. Amos says, "Your morals are so bad that your religion is empty and without value." Hosea cries, "Your religion is so bad you cannot but be immoral." Both are right, because they speak from correct, though different, points of view.

If the Church's ministry, Sabbaths, baptism, communion, prayers and praise; if her vestments, ritual, culture, architecture, and all her external equipments, however splendid—if these appeal to man's selfish and baser instincts as a substitute for moral and intellectual effort in connection with a living faith, then are they despised and hated by our God and Father, who is spirit, holiness, love and righteousness.

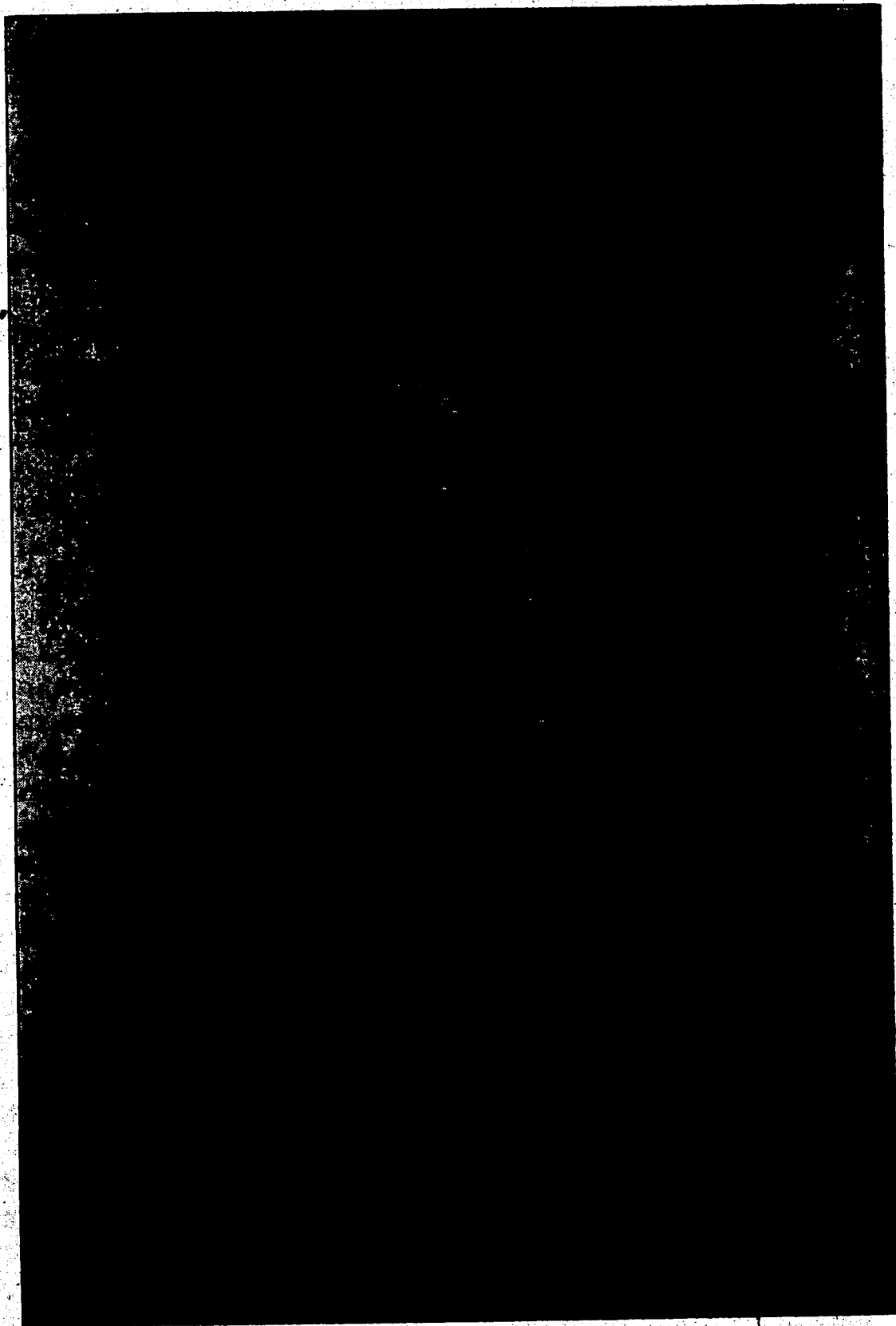
Baccalaureate Sermon.

The baccalaureate sermon was preached Sunday evening, June 16th, by President William C. Daland, from Luke 8: 46, taking as his theme, "The Cost of Service." He said:

Our Savior was returning from Decapolis to Capernaum, known as "His own city," because he there performed so many

wonders and because it was the chief place whence he proceeded on his tours through Galilee. He was on his way to the home of Jairus, a prominent rabbi of the synagogue of that city, to perform one of his three great miracles of giving life to the

many years with incurable hemorrhages. She was poor and had spent all her living in the vain hope of regaining her health. Because perhaps of her poverty, at any rate because of a natural timidity and reluctance to make known her condition, but believing



ALBERT WHITFORD, A. M.,
Professor of Mathematics, Milton College.

dead. His fame was daily increasing and on his journey with his disciples he was thronged by a multitude of people who pressed to see him, to hear his words, and to touch him if they could. In the throng was an unfortunate woman, afflicted for

that there was life and health in the touch even of the garment of the Man of Galilee, she stole softly behind him and touched the hem of his flowing robe. She was instantly conscious of returning health and our Lord may be said to have wrought an unpur-

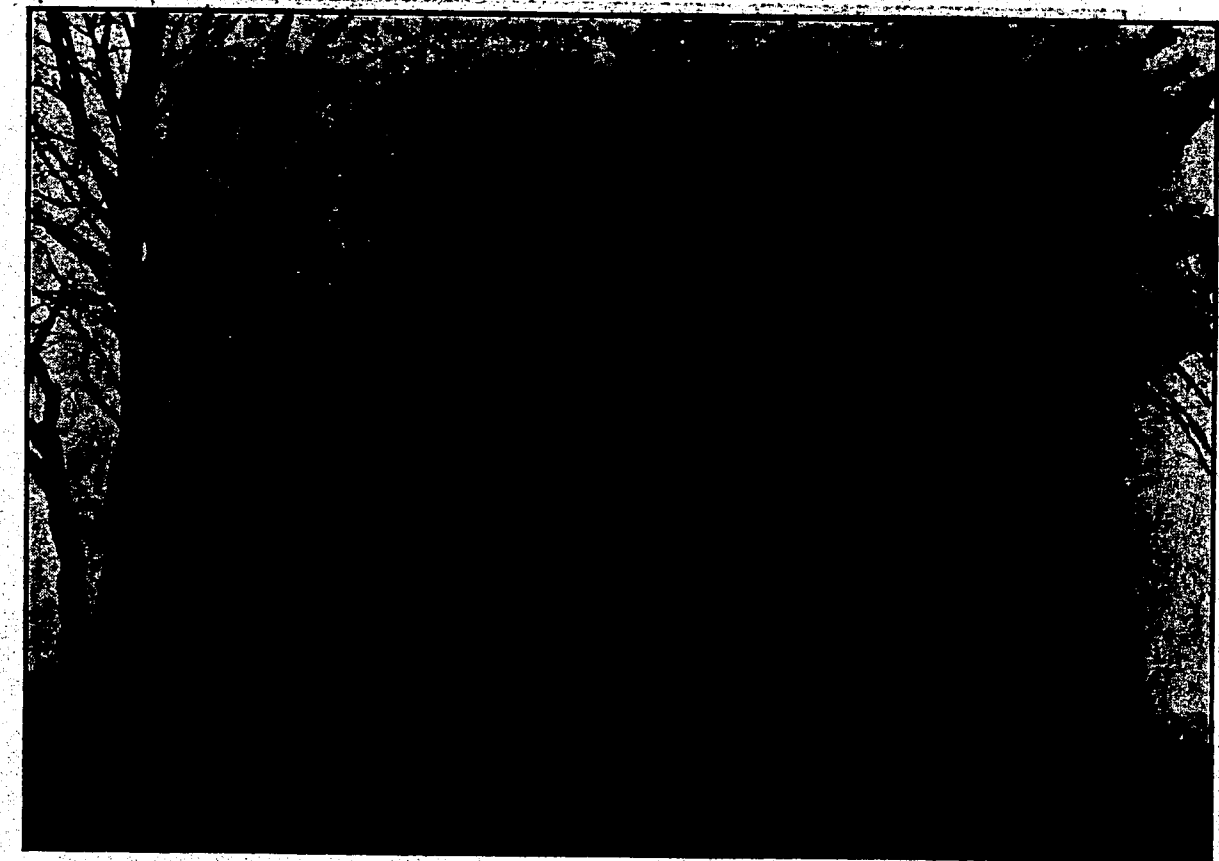
posed miracle. Of this miracle our Savior is said to have become aware by a sense of loss. He said, "Who touched me?" The disciples answered him, "The multitude throng thee and press thee, and savest thou, 'Who touched me?'" He then replied, "Somebody hath touched me, for I perceive that virtue is gone out of me." The touch by which he, the Lord of life, served the needy woman, was definite. The unpurposed miracle had been wrought at the cost of the virtue, the vital energy of the Son of God.

From this significant story we learn that as all good things cost, so efficient service costs somewhat from him who bestows it, even part of the substance of his life, of

nomics and psychology. President Daland showed that teaching is a costly profession, and that all service rendered to the learner is or should be at a cost of the very substance of the teacher's mind. So it is in spiritual things. Virtue is costly; redemption is at a terrible cost. No country has been evangelized without the baptism of blood and no useful life has been without the baptism of sorrow.

The concluding words addressed to the class were as follows:

Members of the Graduating Class:— This lesson of the cost of service to others is one I wish to impress upon you. As followers of your Master remember that he said to his disciples, "I am among you



WHITFORD MEMORIAL HALL.

himself. If in our life of service we are to follow our Master, let us know that we shall be under the same necessity that here was present. When we know that virtue has gone out from us, then we know that somebody has touched us to his good.

President Daland then went on to show how everything costs and nothing is without its compensation. This he illustrated from nature, in which there is always perfect equivalence and no free gift. All force is at the cost of some other force in exchange. Life itself is a conflagration. In our very living we are consumed. Further illustrations were presented from eco-

as he that serveth." How costly was that service! In it he was himself consumed. He said, "I am the bread of life." "Except ye eat the flesh of the Son of Man and drink his blood ye have no life in you." He was the "light that lighteneth every man that cometh into the world." To his service of lightening the world he gave the very substance of his life. Therefore I say to you, Give yourselves to God. Fellowship with Christ means self-sacrifice. Wherever God leads you, go in his name. In taking up the work of your life, your future study, your teaching, or whatever it is, put yourselves unreservedly in God's hands. Dictate no

terms to Providence. Trust yourselves to him of whose spirit you are. Give your time, your energy and your all to his service. Let your light shine even if it costs your very selves. The candle is consumed as it gives its light. Do you in your lives burn well; if not brilliantly at least burn serviceably. Burn to the socket, and when your light is extinguished, may it be renewed in the kingdom of your Father by the eternal fires of his presence!

School of Music.

The Commencement exercises of the School of Music were marked by the absence of the principal, Dr. J. M. Stillman, who was ill. President Daland was in

Helen Forester Barlass, Elton Robert Cleland.

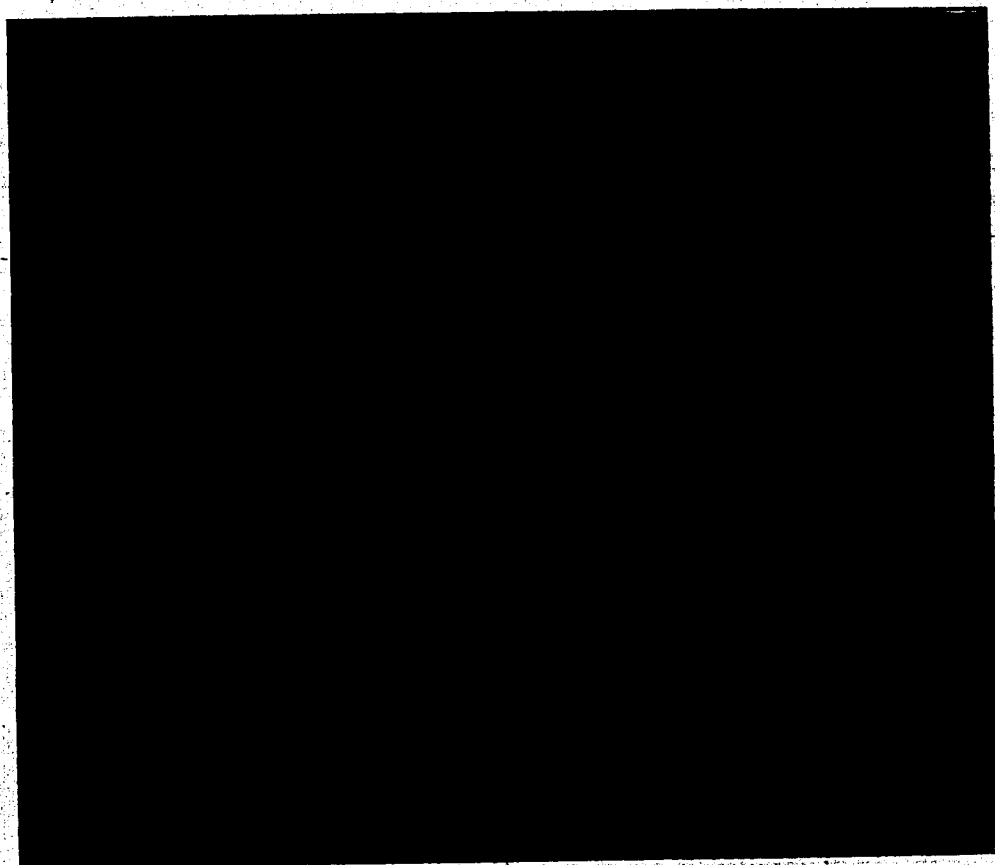
Latin and Greek—Georgia Lyle Black, Mabel Maxson.

Language and Science—Ada Elizabeth Crandall, Cecil Irma Crandall, Stella Isabel Crosley, Sarah Minerva Lewis, Margaret Frances Post, Roy Daniel Potter.

The principal feature of the exercises was an address given by the Rev. Geo. B. Shaw, of Plainfield, N. J., who spoke on the subject of "Availability." His address was full of helpful suggestions for the class.

College Commencement.

At the Commencement exercises of the



BASKET BALL TEAM, 1906-7.

charge and presented diplomas as follows:

Pianoforte Course—Georgia Lyle Black, Hazel Marguerite Pierce.

Vocal Music Course—Alton Garfield Churchward, Sarah Minerva Lewis, Cora Emyle Thomas.

The opening and closing numbers of the program were glees, the music for which was composed by the Misses Pierce and Black, respectively.

Academy Commencement.

The following students were graduated from the Academy of Milton College, Wednesday morning, June 19:

Latin and Greek—Georgia Lyle Black,

College on Thursday, June 20, President Daland presented diplomas and conferred degrees as follows:

Bachelor of Arts—Lilian Verne Babcock, Celsemina Matilda Brown, Uri Pearl Davis, Anna Jean Plumb, Allen Brown West, Clarissa Wheeler.

Bachelor of Science—Elvan Herman Clarke.

Master of Arts (in Course)—Edgar Delbert Van Horn, A. B., B. D.

The Rev. E. D. Van Horn graduated from Milton College in 1903 and from Alfred Theological Seminary a few days ago.

At the close of the Commencement program, President Daland gave the following statement.

Annual Statement.

The most important feature of the work of Milton College during the year just closing has been the completion of the Whitford Memorial Hall. A full history of this enterprise will be presented by Prof. Albert Whitford this afternoon at the exercises of the dedication. This was made possible only by the many generous gifts of alumni and other friends of the college together with the munificent donation of six thousand five hundred dollars from Mr. Andrew Carnegie, by which alone we are able to dedicate the building today free from all indebtedness. The library and

and painstaking labors of the professors in charge of the laboratories in equipping their rooms is worthy of mention, especially of Prof. A. R. Crandall, who has given of his own personal means and labor more even than is meet.

Now that this new building is finished, we ought to look forward to others. There is great need of a new Gymnasium and a complete and satisfactory Music Hall. Either could be completed with a room that might be large enough to accommodate the audience at Commencement and sufficient for the presentation of the annual Shakespearean play. The shade of sadness over us at this time, caused by the feeble health of our venerable Dr. Jairus M. Stillman, reminds us that we ought to perpetuate his memory by a permanent and enduring mon-



WHITFORD MEMORIAL HALL.

MAIN BUILDING.

GOODRICH HALL.

laboratories are fully equipped by the generous gift of five thousand dollars from a generous friend of the college. A heating plant has been installed in the new building which heats both it and the main college building. The lecture and the recitation rooms in the main building have been renovated and in part refurnished. Especially through the generosity of friends the President's Room has been added and furnished without cost to the Trustees. The Polly Goodrich Room has been transferred to the old library and is now used by the classes in French and Academy English. The gentlemen's literary societies have furnished their rooms in the Whitford Memorial Hall and the Ladies' society is planning to renovate their rooms in the Goodrich Hall during the year to come. The patient

Our experience in the erection of the Whitford Memorial Hall has taught us that we ought to have \$50,000 for a Music Hall and \$25,000 for a Gymnasium. Who will give us one or another of these?

Our teaching force needs to be augmented. Before another year rolls round we shall need to add to the faculty a professor of physics and chemistry. This is imperative. Also it is a pressing requirement that the rate of compensation paid to our professors and teachers be raised. For these purposes we need \$84,000, that our endowment of \$116,000 be raised to \$200,000.

We have to lament the loss of the valuable services of Miss Agnes Babcock, who so efficiently taught Academy English and College Elocution for two years and one-

half; also of Mrs. Emma T. Platts, who for so many years has so faithfully and excellently taught French in the College. Both these ladies have been compelled by circumstances to resign their work. We have engaged Miss May B. Smith to teach French and English for next year, and Mrs. Janet B. Day to teach elocution.

The past year has been one of marked success in every way. The work of the students has been more serious and scholarly, and in some cases, as is evidenced by the theses of the senior class, has approached a university standard.

The Sophomore Scholarship has been awarded to Miss Georgia L. Black of the Freshman class. The Junior Scholarship has been awarded to Miss Emma Rogers of the Sophomore class. The Senior Scholarship has been awarded to Miss Miriam E. West of the Junior class. The highest standing of the Senior class has been attained by Mr. Allen Brown West, but mention ought to be made of the fact that the highest average standing among the graduating students throughout their entire course has been reached by Mr. Uri Pearl Davis.

Mr. West has received the honor of the Rhodes scholarship for Wisconsin and has been admitted to Oriel College, Oxford, as a Junior Foreign Student, whereby he will be able to secure his degree in two years. He expects to sail for England on Sept. 21st.

FAREWELL WORDS TO THE CLASS.

Your class is one with whom in some ways I have felt more infinitely associated than with any other class I have had the pleasure of graduating. My first class, represented by the one who today received from us his second degree, was one to which I was also bound by tender ties. We passed through trials together. They bore patiently my experimental efforts as a teacher. You have borne patiently my efforts to lift the standard of upper class work to the level of a university grade. Both classes had high ideals and have labored for their realization. Since the time of the former class some changes have come about. Six of those eight graduates were men. Four out of this class of seven are women. I do not say that on that account this class has lacked attractiveness. But during the four years that you have been together the center

of gravity has shifted from coats to bodices. I do not know that this indicates a tendency or has any special significance. We are glad when the women receive the higher learning. They will in due time have an influence upon the boys of a future generation, perhaps greater than the men will have. Few of the former class became teachers. Of this class all are planning to enter the teaching profession, and you have nearly all secured positions, except the two who will pursue advanced study in the university, one at Wisconsin and one in Oxford. This is, I believe, significant and is somewhat remarkable. I wish to urge upon you the importance of maintaining in your future work an ever-advancing ideal. Always be contented and thankful for your lot, however hard it may be, but never become satisfied with your attainments and achievements. Let your work and its excellence be the first in your minds; the fee or reward, second. Put the best of yourself into your work with a view to serve your generation and your virtue will be its own highest reward.

Macti virtute vestra—sic itur ad astra.

The Function of Poetry.

LILIAN V. BABCOCK.

Oration delivered on Commencement Day.

Poetry is the language of the soul. Wherever the sons of men have lived and thought and spoken, there has been found the poet who, turning the words into music, has sung the joys and sorrows, the struggles and aspirations, the passions and longings of the human heart. For poetry is universal; it is the language of Nature. There has been no race or people that has not felt its influence. Even the primitive savage finds in it a rude delight and gives his war-chants a rhythmic flow. Races emerging into civilization have told in verse their myths and folk-lore, and the cultivated thinkers of later days have found in poetry the most suitable vehicle for conveying the profoundest truths.

Throughout the literature of all times poetry has been foremost. It was in rhythmic verses that the wonderful story of creation was first preserved, centuries before the nations of the world were born. The ancient Greeks cherished the divine Homer, whose noble verse is still today the gauge by which we measure what is best

in poetry. Even in the Middle Ages, when the great wheel of human progress seemed turning backward, song was not dead, but lived and breathed in quaint, romantic tales. Our early Anglo-Saxon forefathers had their scopps and story-tellers, who preserved their tradition and folk-lore from one generation to another. Later, after the Norman had come to enrich the English tongue with his courteous diction, poets were still the messengers of the heart. Here Chaucer stands out prominently as the best representative of his age, but many were the singers till the illustrious days of Spenser and the mighty Shakespeare.

So throughout all the ages none has been without its poet, its maker of song. Some have sounded clarion notes of truth and heroism, strong, inspiring, and impelling, clear above the roar and din of battle; others have sung with a hushed sweetness, like the birds at evening, scarcely heard for the noises of the world; but each has sung according to the soul within him, and agreeable to the needs of his time.

In its subject-matter also poetry is universal, representing and interpreting every passion and emotion. It was of the brave deeds of doughty warriors and their prowess that the early bards first sang, for courage was the primitive virtue and victory in war the greatest achievement. But as tribes became peaceful nations and warfare was no longer constant, the consciousness of the individual grew and the aspirations and yearnings of the soul became the themes of the poets. Hence love and religion have always been the most prominent motives. Love inspired the Hebrew canticle as well as the classic epic and ode, and it has been the theme of every singer in every land. Religion, too, has always lifted her voice in song, from the Vedas in far-distant India, the fervent Psalms of the sweet shepherd-harpist of Israel, and the noble verse of Isaiah to the sturdy hymns of Puritan New England. The earlier virtues of courage and bravery no longer held their first prominence, but became lost in those of benevolence, generosity, and goodwill, and the strife and feuds between tribes and nations shrank before the eternal warfare between the forces of good and evil in the heart of man. His struggles, hopes, and aspirations, his victories and defeats,

have been the theme of many a glorious poem. No human cause or interest has ever arisen that has not had some one to sound its glad notes of victory or sorrowfully mourn its defeat.

What then is this universal means of expression, this natural language? What is poetry? It is that which is wrought by the poet, the ποιητής, the creator, the maker. It is the spontaneous outpouring of his heart, the product of his creative imagination. For in the poet there always lies a wondrous power to clothe his thought in words so resonant and musical that he speaks straight to the heart of mankind. The harmony, the pleasing flow of note on note, of beat and accent, charms the sense; its rhythm arouses pleasurable emotions; and its words thus glorified have a new force and meaning, for its music is the key that unlocks the door of the soul to its noble truths. In the hands of the poet the plain and common-place are made beautiful, the old and unalluring become new and attractive. The whole experience of the race speaks through him and he interprets life according to the needs of all men. He utters with power and might elemental truths of which other souls have heard but faint whisperings.

But the outward form and the power to awaken pleasurable emotions are after all secondary elements, and those who see in poetry only the literature whose object and purpose is to arouse pleasurable emotions for their own sake have missed its highest aim. Its great power lies in its appeal to the beautiful in thought, which elevates and ennobles the soul and voices the poet's highest aspirations. This, then, is the ideal which every poet must recognize. Few have attained to it and many have fallen below it in despair. But only such poetry as represents the ideal has value. The impassioned verse of Shelley or the pessimism of Omar Khayyam may have for us a personal charm; other poetry may find favor with us because of the light it sheds upon historical epochs or sociological conditions; but their little flickering gleams will be completely lost in the great light of a Homer, a Dante, or a Milton. And in judging the best in poetry the long view must be taken and the judge must become impersonal.

The function of poetry, then, is to meet the needs of the soul; to interpret life for us; to place us in such a relation to the past, the present, and the future that we may see and know and choose the best; and to teach us to cultivate to the utmost every possibility for good. The ancient Hebrews had but one word for poet and prophet; nor should we; for our poet, like the prophet of old, should give us to sip from that cup of divine wisdom which he in turn had from his God.

The greatest poetry is always of a national or racial character. The Homeric poems bear the unmistakable impress of the Greek intellect. Beowulf is essentially Anglo-Saxon. Every Psalm expresses the devout Hebrew mind. Even the characters that Shakespeare brought from so many different climes and ages were nevertheless in his plays truly English. The lyric, the poetry of the individual, is too narrow, too inclosed. And the poetry of humanity as a whole is, in this age of diverse interests and aims, quite too broad. A national epic, then, is the need of the present time.

Mr. James Bryce well asked, when our national greatness and permanent success were recently in question, "Who are your poets?" With fervent gratitude and devoted affection we name those who have been the saviors of their country in her peril. Now we think we are safe and need no deliverer; but there never was a direr hour of need than today. Now, in the midst of material prosperity and carelessness, when the standard of life is lowered and the noblest virtues are dragged in the dust—now is the time for some one to give us the new epic of the true American, as fertile as Ulysses, as pure as Sir Galahad, as brave and magnanimous as Beowulf. With such an epic let some new singer arise who shall sound the master-note of poetry, of which all other verse shall be as overtones; an expression of the highest and best in the soul-history of the nation and the loftiest aspirations of the heart of the people; a true criticism of our life. Whence shall he arise and who shall he be, who will lift us to our true selves, to the noblest humanity, to God?

Higher Ideals in Public Life.

CLARISSA WHEELER.

Oration delivered on Commencement Day.

When our forefathers framed the constitution of America a little over a century and a quarter ago, they expressed a nobility of thought and loftiness of purpose unsurpassed by men of any age. They pledged to each other their "lives, fortunes, and sacred honor," calling upon the "Supreme Judge of the world" to witness the uprightness of their intentions. To our fathers it was the highest privilege to serve their fellowmen well and honorably for the sake of the liberty they had gained at so great a cost. What greater service can we render then, than to give this liberty to succeeding generations? But how are we accomplishing this? Are we making it more secure? Are we passing it on unblemished as we received it?

The amount of crime discovered among men who occupy many of the highest offices of the land make us wonder whether the evil existing in public life has been exaggerated or whether honesty has become merely a fable belonging to the golden age of the past.

That we have lost all sense of truth and right is incredible, but that signal dishonesty is found among those holding offices of public trust, must be admitted. In order to do away with this we must find its cause. What is this cause? Is it that we have lowered our ideals of political honesty and purity? Is it because the people have become so corrupt that they do not want honest men to lead them? It may be, but is it not rather because the great body of private citizens have devoted themselves with all the frenzy of a mad lover to winning that elusive goddess Success? Blinded by the glitter of gold and fascinated by the alluring aspect of a luxurious life, we have rushed on in wild pursuit and left our most sacred duties unperformed. The "average man," the one who must ever be the guardian of our welfare, has been asleep, and while he has been asleep the foxes have been at work spoiling the vines. Organized corporations and unscrupulous men have gained power to an almost inconceivable extent throughout the length and breadth of our fair country.

Because so much evil has entered into

political life, many of our worthiest citizens, dominated by a feeling of moral superiority, stand aloof. It is scarcely a year ago that a certain prominent man wrote an article which was widely published and in which he branded politics as fit only for rascals and knaves. He boasted that up to the present he had never read a President's address and considered it preposterous for politics to demand the attention of respectable private citizens. When men express such sentiments as these, can politics be other than corrupt? There may be few who hold so radical an opinion, but how many are practicing the principle it represents!

No man can afford to say, "Political life is too base; I will not contaminate myself by contact with it. Let men of less rigid principles do that." It is in politics, if anywhere, that men of high motives and strong moral fibre are needed; it is there the influence of Christian men of high ethical principles ought to be felt. We have too long separated honor from politics in our thoughts and we seem not to realize that in the union or separation of these two lies the future of our nation. It depends upon ourselves whether there shall be union or separation.

What so nearly concerns the people must be considered by them. If our government is to remain a government of the people and for the people, the people themselves must make it so.

He who neglects his duty to his country in times of political corruption is like one who is surrounded by conditions which will breed foul disease, and yet ignores them. He allows impurity, insidious and disgusting, to work havoc unmolested. Does he imagine that he himself will escape the bitter consequences? Let him who would possess health, heed what is conducive to health. So it is not by disregarding affairs of state that we are to have clean government. In these days of political machinery it is just as necessary for every loyal American citizen to stand by the nation as in the days of the Revolution or the Civil War.

The hope of our country is not in the aloofness of those who are afraid they will soil their garments by contact with politics. It is rather in the people who, awak-

ened from their egotistical lethargy and their serene confidence in the superiority of our own nation, and armed with the strong, puritanical principles of our forefathers, will put noble purposes into the consideration of the public welfare.

We are a long way away from those simple puritanical ideals in our public life, but they may be attained; and if we are to make this mighty, mushroom-like growth a strong, powerful, enduring nation, we must return to those principles. It may be we can no longer live the simple life of a hundred years ago, but the principles of honesty are just as imperative now as then.

Those who have risen to positions of leadership become naturally our ideals of successful men. Therefore to allow those to usurp political power who have their consciences blunted and insensitive to nobler ideals, to let such control the highest offices of state and nation and to determine the most important matters of public policy, is to set up before ourselves and our descendants unworthy patterns. We can scarcely expect to surpass the example. For it is their ideals which form the character of the people, and as are the people so is the nation.

It is after all the citizens who must rule; whether injustice and unscrupulousness are to dominate our public life depends upon ourselves, but we have no reason to despair. The very fact that the people are beginning to realize the situation, to see that evil exists in high places, is slowly rousing us to life and action, and spurring on men of truth and honor to champion the cause or right. We now demand men for public duties who dare withstand the temptations peculiar to public life, men who are true to those principles which actuated our ancestors.

Have not those forefathers bequeathed to us a noble trust? Then let us not ignore it or treat it as worthless, but let us build our part of the great structure strong and firm. Let us not forget that justice, liberty, and honor are the watchwords which lead to the goal of national greatness. What is the nation's greatness is our success; her glory our honor. And if we base that greatness and glory upon the noblest principles, then when perils threaten we need not

"Fear each sudden sound and shock;
'Tis of the wave and not the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale!"

Our nation's life is what her sons and daughters make it. If we are pure, noble, and strong, her life will aye endure.

The Small College.

ALLEN B. WEST, JR.

Oration delivered on Commencement Day.

At the time when Europe was awakening from its long sleep, when it was quickening with new impulses and slowly and steadily advancing out of the darkness of the past centuries, we see springing up over its whole extent the Universities of the middle ages. Composed of multitudes of students from all nations, many of them ignorant of the lowest branches, young, rude and uncultured, but all eagerly seeking for knowledge, the University was a strange exponent of the times. Here instruction was given in the four faculties—medicine, law, theology, and arts. The students, however, were divided into "nations" according to the country from which they came. Their life was full of hardship and discomfort. Living in scattered rooms, ill-furnished and ill-kept, boarding in wretched hostels, or as they could find things to eat, coming into frequent brawls with each other and with the town, they passed a precarious existence. Though the instruction was meager and the teachers unlettered, though the methods were scholastic and soon to become unsuitable, to these Universities modern learning is nevertheless greatly indebted. Rude and poor as they were, they showed the way to a higher civilization and were the fore-runners of our present Colleges and Universities.

In England, two or three centuries later, we find two great centers of learning, Oxford and Cambridge. But in them we notice a change from the earlier form. The students have here grouped themselves in Halls and Colleges for mutual assistance, for board and lodging, and for common instruction. Many of these Colleges have become rich with endowments from kings and prelates. Many are church organizations. They have deprived the University of many of its duties, and have assumed

the greater part of the instruction. The University, however, is still the unit of organization. It has control over the students, it guides and directs them, and it alone has the degree-conferring power.

Early in the seventeenth century, in the Colony of Boston, settled many of England's clear-thinking and well-educated gentry. Trained at the English Universities and thoroughly imbued with their ideals of education, they decided to establish a College for the youth of the Colony. What was more natural than they should take for a model their Alma Mater in England? We find that they did so, and that Harvard College was but the reproduction of the English ideal. This College was to be the nucleus of a second Cambridge, and as the Colony grew, other colleges were to be added until the University should be formed.

But for many reasons this did not come to pass. The separation of the Colonies and the jealousies among them were leading causes for this. Each of them had its own College. No central University was destined to be established. Gradually as America became more and more separate from the mother country, as her influence waned and decreased, all idea of this was lost, and we see springing up thickly throughout the land numerous small colleges. Although the form of the schools had been altered, the ideal of education had not been changed. We still find that the College existed for culture and a liberal training. It was an institution at which the youth of the country were to develop character, were to come into touch with cultured professors and receive the benefit of association with one another and with books. This should still be the aim of the college. In this is its sole *raison d'être*, and for this purpose alone it should still continue.

Within the last half century the American University has come into being. It was demanded by the spirit of the times, constantly calling for early specialization. Here are offered special and advanced courses for all desiring to perfect themselves in some branch of Arts or Sciences. Differing from the College, its courses are valued primarily from a commercial standpoint. Its work is rapidly to turn out good engineers, good lawyers, and good scholars,

each trained in his own specialty. Its object is not so much education for life, but rather training for a career; not general culture, but special knowledge. The American University is an industrial and commercial necessity, since, for the independent American of today, it but takes the place of the old apprenticeship system. In no way should it be considered a competitor of the College.

Let the College keep in mind its ideal. Let it not be blinded by the sudden prosperity of its younger and more enterprising brother. Let it remember that its own mission is, after all, greater and more important. Its graduates have been the leaders of the nation, so trained in mind and character as to become influential in all lines of activity. Much greater will their influence be, now that they can so easily supplement their training, now that they have such splendid opportunities for completing their foundation for life's work.

Thus, in some degree, have we seen what the real purpose of the College is. We have seen that it is not to offer special and advanced courses of study, but those that will confer a fine mental discipline and favor a liberal and genuine culture. It is not for men who are forced by necessity early to commence life's tasks, but for those who have the leisure and opportunity to develop well their entire being, and for those who are destined to become the thoughtful leaders of tomorrow. It is primarily a school for the cultivation and for the development of leadership, for the best and fullest training of the youth. It is, we see, a school for the few, in contrast with the University, the school for the many.

How, then, may this service be most truly rendered? How may the ideal of the College best be accomplished? In what does it excel the University? In answer to these questions, let us for a moment consider an ideal college. Here we find a body of permanent professors, of recognized scholarly habits, with, above all, a tactful and kindly interest in the students. These are not so many but that one of them may have some influence over all, nor so few but that he does not become narrow in thought nor restricted in opportunity. In a college of this size, the personal influence of the professors becomes a great factor

for good. This it was which made the College of the last century so potent and so influential. Although its equipment was poor and its professors often but ill-prepared, nevertheless because of their earnest, faithful and kindly regard for the welfare of each of the students, the youth were trained to noble and cultured manhood.

From these schools, neither rich nor large, have come the men who are powerful in the world today. The colleges have exercised a great influence, and their work is not finished. It is but begun. With more and better advantages their usefulness will increase. Their sway will be extended and their prestige widened.

Let no College then be discouraged because it is small. This very feature it is which makes the College so valuable. In this the College excels the University. If only the professors are able, conscientious men, let not the College be disheartened because of lack of funds for equipment. Such a faculty is more than equipment and better than much riches.

As we have traced the history of the College we have seen it develop with the needs of the time, its ideal remaining unchanged. We have seen the American University rise as a commercial necessity and have learned its limitations. For the small College the work has not been altered. What nobler labor can it undertake? Let it not try to imitate its younger co-worker. Let it not attempt technical and professional training. Let it be content with its lot. Let it be satisfied with its few students, realizing its duties and understanding that it also has limitation.

Greatly should we feel the loss of the College. It was no small need which brought it into existence, and great is the good it has wrought. Unlimited is the good which it will do, for greater now is the need and thus greater the opportunity. More and more do we judge all values from a practical standpoint. More and more then are we in need of the liberal College training. With the words of our beloved President, I close: "This liberal ideal is one that the small College with its modest means and equipment can best carry out, if it has teachers who are inspired by this ideal and the love they bear it. This ideal is in the power of the small College to attain."

Dedication of Whitford Memorial Hall.

The most notable feature of Commencement Week was the dedication of Whitford Memorial Hall, towards the completion of which the President and trustees have bent their energies for several years. We quote largely from the *Milton Journal* in the following account of the dedication:

Perhaps the most brilliant assemblage which ever gathered at Milton College was present to attend the dedication exercises of Whitford Memorial Hall. The large tent on the campus was thronged with people who rose as the procession entered, composed of the faculty, the speakers (in cap and gown) and the trustees. Prof. Albert Whitford told of the erection of the first college building—now the main hall—in 1854, of the subsequent growth of the college, the demand for a structure for scientific work, and the efforts made which resulted in the handsome brick structure which now graces the campus. Its size is 42x90 feet, with two and one-half stories and basement. It accommodates the scientific departments, the library, the Orophilian Luceum and the Philomathean Society.

Dean George L. Collie, Ph. D., of Beloit College brought to Milton the heartiest congratulations and best wishes of his college. Every true educator, he said, rejoiced in the addition to the equipment of a school like this; the small colleges are working for a common good and with no room for jealousy.

Prof. William A. Ganfield, M. A., of Carroll College, Waukesha, spoke in behalf of the president of that institution who was unable to be present on account of the Commencement exercises of his school. He brought hearty well-wishes from his college and spoke eloquently of the work of the small college.

Alfred University was represented by Dean Arthur E. Main, D. D., who brought a message of hope and cheer with hearty congratulations and good wishes. After a most happy explanation of the reason for sending a theologian to represent Alfred he spoke eloquently of the west and the need for greater educational advantages.

Union College, Schenectady, N. Y., was represented by the Rev. James Frothingham, D. D., of Chicago, one of the editors

of the *Interior*. While he is not directly connected with that college he is an alumnus who graduated in the same class with the late Pres. W. C. Whitford in 1854. He paid a rare tribute to the memory of him in whose honor this beautiful building stands as a monument.

Rev. C. A. Richardson of Palo Alto, Cal., as representative of the Alumni Association spoke on the subject of education.

The principal address was given by President Charles R. Van Hise of the University of Wisconsin. Dr. Van Hise referred briefly to the time when as a boy of ten living at Milton he regarded President W. C. Whitford as the highest type of scholarly attainment. His address treated eloquently of the educational, moral and religious influence of scientific training and assured Milton College of his great pleasure in this increase in scientific facilities.

Dr. J. M. Stillman was brought from his sick bed and personally conducted the singing of the closing anthem, of which he is the composer. Hundreds of friends were pleased again to see him in the old familiar place.

Whitford Memorial Hall.

Situated a little to the east and south of the old College building, it is an impressive three story structure, built of gray pressed brick with a picturesque red tile roof. Upon the first floor is the library, occupying the entire north half of the building. This is divided into entrance hall, librarian's office, and reading room. It has been beautifully finished in the same dark wood finish and furnished with tables, book stacks, chairs, desks, and magazine racks to match. Across the hall are the physics laboratories, class room, and professor's office. Above the physics rooms are the chemistry rooms and above the library is the Biological Department. The laboratories have all been newly equipped so that they offer excellent opportunities for work. Upon the third floor are the rooms for the two gentlemen's literary societies, and in the basement has been installed a central heating plant for the two buildings.

The total cost of the building with filling and grading the campus about it has been about \$20,000, while the heating plant has required the expenditure of \$3,700. With

the equipment fund of \$5,000 all of which was contributed by Mrs. George H. Babcock of Plainfield, N. J., the total cost of building, equipment and heating plant amounts to nearly \$29,000. Of this amount Mr. Andrew Carnegie of New York has contributed \$6,500 and Mrs. George H. Babcock of Plainfield, N. J., \$6,200. The following persons have contributed \$1,000 each to the joint fund: Hon. A. L. Chester, (deceased), Westerly, R. I., Mr. George S. Greenman, (deceased), Westerly, R. I., Dr. A. S. Maxson, Milton Junction, Mr. William A. Langworthy, Westerly, R. I., and Mr. George L. Babcock, Plainfield, N. J. The total list of contributors as published in the local paper comprises two hundred twenty persons, families and associations.

Daniel Whitford.

At the funeral of Deacon Whitford at the Hartsville (N. Y.) church on June 24, 1907 the following tribute to his memory was read:

Deacon Daniel Whitford was born January 24, 1841, in the town of Hornellsville, N. Y., and died at his home in the town of Almond, June 21, 1907. He was therefore sixty-six years and nearly five months old. His parents were Schuyler Whitford and Mary Satterlee Whitford. His grandfather was Joshua Whitford of Berlin, Rensselaer County, N. Y.

On July 22, 1874, he was married to Huldah Stillman. To them were born three children, Silas Stillman Whitford, Agnes E. Whitford, and Alta I. Pettibone, all of whom remain to honor his memory. He is survived also by two brothers, Sylvanus Whitford and Fremont S. Whitford, and a sister, Mrs. Demaris B. Hall. Another sister, Mrs. Avis L. Guernsey, is already deceased.

Brother Whitford has lived all his life in this vicinity, and needs no eulogy from my lips. He has done what he could and his works do follow him. You have known and honored him as a sincere and upright man, kind and generous, mindful of his duty and of his responsibility toward his fellowmen.

He recognized the value of an education as a means to equip a man the better to

enjoy life, and the more efficiently to bear his proper share of the burden of humanity. He completed a course in Alfred University, and graduated with the class of 1863.

In 1866 he was baptized by Elder Hiram P. Burdick, and united with the Hartsville Seventh-day Baptist Church of which he remained a working member all the remainder of his life.

In December 1878, the Church by vote called Brother Whitford to the office of deacon; but although his brothers and sisters had thus shown their confidence in him he pleaded his unworthiness and was excused for that time. Ten years later the Church again had need, and Brother Whitford was called, and ordained to the office of deacon on Dec. 20, 1888. He has served the Church faithfully in this official capacity.

At different periods Deacon Whitford has been superintendent of the Sabbath School for ten or fifteen years till at length he declined to be re-elected, on the ground that the younger ones should assume that responsibility.

For about thirty years Deacon Whitford has been the chorister of the Hartsville Church, and will long be remembered for his regularity and untiring zeal. He has also been Clerk of the Church since 1885. He has given painstaking and careful attention to the duties of this office.

For forty-eight years Deacon Whitford and his wife resided on the hill farm in the town of Hornellsville. Three years ago this summer they moved to the new house in the valley, but they are still of this community.

Five weeks ago last Sabbath was the time for the regular communion service. Deacon Whitford did not feel able to be out; but he knew that Deacon Pettibone could not leave home, and so he came to Church. He has completed his work, and has been called home.

Deacon Whitford has suffered much during his recent illness, but he has been patient, enduring as a good soldier. We sorrow today, but God shall wipe away all tears from our eyes. w. c. w.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

The copy for this page came too late for use this week. It consists of a "Sabbath Program" prepared by the Woman's Board. It contains songs, poems, recitations and readings on the Sabbath, and will be accompanied by the music for one of the songs. We regret that it is impossible to use it this week, but will present it to our readers next week. M.

Professor Frank L. Greene.

The interests of the Sabbath School Board call for the announcement that the treasurer, Principal Frank L. Greene of Brooklyn, N. Y., is to be absent from the city from this time forward, and that C. C. Chipman of 220 Broadway, New York City, will be acting treasurer for the remainder of the Conference Year. Professor Greene has been "retired on an annuity" at his own request, after thirty-two years of service. His address as corresponding secretary of the General Conference will be Alfred, N. Y., where his home will be hereafter. Mr. Greene goes with a train load of teachers from Brooklyn to the National Educational Association at Los Angeles, California, via Canadian Pacific Railroad, a week of coaching through Yellowstone Park, etc. Mr. Greene's fellow teachers and his pupils gave him a complimentary dinner on Wednesday, June 19, of which the Brooklyn papers speak as follows:

The *Brooklyn Eagle*, June 20, said:

"More than one hundred of the friends, fellow pedagogues and former pupils of Principal Frank L. Greene, of Public School No. 41, met last night at the Union League Club and gave him a testimonial dinner upon his coming retirement after thirty-two years' connection with the public schools of Brooklyn. Following the banquet several addresses were made in which the main theme was the affectionate regard in which the guest of honor was held and the regret at his determined retirement. These addresses were made by some of the "boys"

who graduated under the principal's eye in past years, by the fathers of some of the pupils and by teachers associated with Mr. Greene. The Board of Education and the Local School Board together with the District Superintendent's office were also represented.

"Tables for the banquet were spread in the gymnasium of the club and about them sat gaily dressed women and men, young and old, while at a table on raised dais sat the guest of honor, his wife and several of Mr. Greene's close intimates. The toastmaster was ex-Alderman James H. McInnes. Others at the guest table were George Freifield of the Board of Education, Darwin R. James, Jr., president of the Local School Board; Edward B. Shallow and Grace C. Strachan, district superintendents; Alec G. McAllister, principal of Public School No. 40; Principal Floyd R. Smith, who preceded Mr. Greene at No. 41, and James R. Burnet, Fred George and Justin McCarthy, Jr., three of Principal Greene's "boys."

"In his introductory words, upon taking up the duties of toastmaster, Mr. McInnes spoke of the representation at the dinner of friends, pupils and parents of pupils to do honor to the guest of the evening. Senator William J. Tully's absence was noticed and toastmaster McInnes read a telegram giving the reason—the death of the Senator's father, and some words of high tribute from Senator Tully about Mr. Greene."

The *Standard-Union* of Brooklyn, under the heading "Frank L. Greene Dined By His Many Friends," said:

"That a school teacher's lot is not altogether an unhappy one must have been evident to those attending the complimentary dinner given last night at the Union League Club to Frank L. Greene, who for many years has been prominent in the school life in this borough. The dinner was given by his former pupils, associates and friends (whose name is legion) and was most satisfactory in every respect. As one gazed upon the scene it was easy to recall the many years of painstaking toil and seemingly unappreciated care which must be the experience of the average school teacher, but last night's gathering was indisputable evidence that good works of an honest teacher are not unappreciated

and are not forgotten as the years roll past.

"Letters of regret were received from many parts of the United States."

The RECORDER congratulates Mr. Greene, whose meritorious service called forth such a "Testimonial Dinner," with its abundant wealth of appreciative words. The friends of education, and Mr. Greene's fellow teachers, gained honor to themselves in thus honoring Mr. Greene.

Anglo-Saxon Farming.

BY PRESIDENT WILLIAM C. DALAND.

To write of Anglo-Saxon farming seems at first about as reasonable as to write of Egyptian typewriters or Assyrian street-cars. We do not think of the early Anglo-Saxons as an agricultural people. They who came to England in the fifth century and there laid the foundations of our English-speaking civilization were rather a seafaring people. In their wide bosomed ships with ringed prows, they sailed to Britain from the Danish peninsula near the mouth of the Elbe, the country now known as Schleswig-Holstein.

In their early home they lived in marshes and fens and did battle with the sea. Their rude huts were washed by the ebb and flow of the tide. They were a hardy folk, fair-haired and blue-eyed, and lived by fishing and plunder. They were accustomed to swift sallies of adventure. They went on warlike expeditions in boats over the cold North Sea, knowing bitter care in the nightly watches on the curved prows of their vessels as they rushed past the rocks. Often they were pinched by the cold and hung about with icicles, hearing the howling of the sea, the cry of the swan, the swoughing of the seal, as the icy-plumed sea-swallow answered the storm that smote the crags.

Their chiefs built rude halls for pleasure, enriched by their prey. The men were loyal to their friendly lords, counting it the dearest duty to fight in defence of their protector, their ring-giver. In the hall they mingled in mirth and drank the foaming mead. There the distributor of treasure bestowed gifts upon his men: rings, swords, mailed armor, and horses. Often young men would wander far over the sea to seek on other shores where, far or near, they might

Fruitful in corn and plenteous in strength,
Hosts of grain-shafts and glittering plants!

The broad barley-harvests!

The white wheat-harvests!

All the fruit of the land!

When they ploughed the first furrow
they sang:

Hale be thou, Earth, Mother of men!

Be thou a-growing in the embrace of the
God!

Be filled with food for the uses of men!

They baked a loaf and buried it under
the furrow, and then sang:

Full acre bring thou forth fodder for men,
Blossoming brightly, blessed become.

The God who wrought these fields grant
us gift of growing,

That each of all the grains may come to our
use.

When bees swarmed the one wishing to
work a charm against them threw gravel
over them and sang:

Sit ye, Victory-women, sink to the earth;
Nevermore fly ye wild to the wood.

Be as mindful of all my good,

As ever is man of home and food.

The "Victory-women" are evidently the bees. But the Anglo-Saxons believed in fate and also in the wild women of fate, the Valkyries or the Shield maidens. One charm of the old heathen time suggests this. When the farmer had a "crick in his back" or some sudden pain, it was supposed that the Spear women had struck him with their magic weapons. So a salve was made of the red nettle and burdock boiled in butter. With this he was anointed and the charm-doctor said:

Loud were they, lo! loud, as over the hill
they rode,

Fierce of heart were they, as over the land
they rode,

Shield now thyself, from their spite thou
may'st escape.

Out little spear, if herein, thou be!

Underneath the linden stood I, beneath the
shining shield,

Where the mighty maidens mustered up
their strength,

And sent their glittering spear, screaming
through the air.

I to them another back again will send,

An arrow forth a-flying from the front
against them.

Out little spear, if herein thou be!

But farming has a practical as well as a poetical side, and so after the Anglo-Saxons were established in England they found that hard labor was necessary to support life there as well as in the overcrowded country whence they came. In general every Saxon freeman had at least a "hide" of land, that is as much as would support one household. In each tribe the land not assigned belonged to the community as a whole and was known as "folk-land." On the borders or marches, often forests or swamps, was land that belonged to no tribe, but was known as "mark-land." When a Saxon needed more land than he possessed, by purchase or in return for service he might acquire more from the common "folk-land." Such was known as "book-land," because the acquisition was confirmed by a written charter or "book," originally a slab of the wood of the beech tree, whence the word "boc" or "book." So the mark-land became gradually "book-land." In process of time class distinctions grew more marked and there were distinguished the king and his thanes, earl and churl, and the "theow" or slave. The lord usually had on his estate a "reve" or bailiff, the manager or superintendent of the farm. The estate was called a "tun" or town, which suggests country life rather than that in the city. The word "farm" has the meaning of support or business; it is the practical word. The tiller of the soil is a "husbandman," but when he is thought of as following the calling as a business he becomes a "farmer." Such was the reve in the early days of England.

A writing has come down from the later Anglo-Saxon period called *Be Gesceadwisian Gerefan*, or "Concerning the Prudent Reve." It is an attempt to set forth the qualifications and duties of a wise farmer. The following is a translation of a few sentences from this writing:

"The prudent reve should know the laws of the land concerning the lord as well as that concerning the people, as wise men in former days established them. He should also know the times for all the labors of the farm in the country where it is; for in many countries the times for work are sooner than in others; the times of plowing are sooner, the times of mowing are earlier, and so also the time of pasturing sheep on the hills in winter.

"He should wisely consider everything that may be to his lord's advantage. If he wants to succeed he must never be slack, nor should he be too hasty. He must attend to everything on the farm: in the cultivated lands and on the hills, in the woods and on the water, in the fields and in the folds, in doors and out of doors. If he begins to be careless in the cattle-shed or on the threshing-floor, the result will be seen in the barn.

"A good farmer will take care of his lord's goods, though he do as he please with his own. He will admonish his men with a view to his lord's profit and reward them also as they deserve. He will never let his men control him, but by his lord's authority and with the aid of the law he will govern them.

"In May, June and July, in the summer, he will harrow, draw out manure, make hurdles, shear sheep, repair, build, and enclose, weed, make fish weirs and mills. In the autumn, August, September and October, he will reap, mow, spud woad, gather in the harvests, roof, cover, and repair the folds before the cold winter weather comes. In the winter he will plow and the most of the time cut wood, do much work in doors, stall the cattle, pen in the swine, make floors and kilns, ovens and drying-houses and attend to every necessary thing—even to the hen roosts.

"I cannot tell all the things a good farmer should buy. He should have many tools and implements in his buildings: axes, adses, knives, augers, spokeshaves, saws, chisels, hooks, tools for boring hubs, mattocks, shears, goads, scythes, sickles, weeding hooks, spades, shovels, woad spuds, barrows, brooms, beetles, rakes, pitch-forks, ladders, horse-combs, horse-shears, tongs, scales and many other tools." [Then followed a list of about twenty tools used in connection with spinning and weaving. There is also a statement concerning tools for the farm shoemaker, miller, blacksmith and the like.] "He should also have necessary parts of wagons, plows, harrows, and other things that cannot be named. Besides he should have pots, kettles, ladles, pans, crocks, branding-irons, dishes, casks, churns, cheese-boxes, baskets, winlasses, sieves, hives, honey boxes, beer-casks, bathtubs, barrels, butts, cups, candle-sticks, salt-

boxes, combs, iron cribs, fire-screens, flour bins, oven forks, manure shovels, etc." [Many names of things not exactly known are omitted.] "It is hard to tell all the things that a farmer should think of. He should be careless of nothing, not even a mouse-skin or a hasp-pin. I have told all I could. Let him who knows more about it tell more."

The foregoing list of duties and utensils gives one a better idea of the extent of farming operations a thousand years ago in England than can be obtained from any treatise or explanation. Let some interested students search for other mines and explore them, bringing out treasures of common facts to enrich our knowledge of other days.

Through Other Eyes.

"Are you doing your share to help solve the child labor problem?" asks the National Child Labor Committee in its department officially published in the July *Woman's Home Companion*. "If you could look for a moment into the great industries where children are employed at the sacrifice of education and virtue, and by their work doomed to destroy their future hope of health, manhood and womanhood, your heart would go out to them and you would hasten to the aid of those who are trying to rescue these little ones from disease and premature age.

"But you do not see these conditions. The beautiful and happy surroundings of your own children render it almost impossible for you to realize the conditions of that multitude of little boys and girls who labor at the cost of proper growth and development. We can only ask you to look through our eyes and understand that this organization, the National Child Labor Committee, is fighting to put an end to the labor of little children, and to throw adequate protection around those older ones who may wisely be employed.

"If you could see the actual conditions our investigators daily witness, not a state in the Union would be without proper legislation and the work of this committee would be unnecessary. But because the people do not know, our work must continue. We are determined to win for every American child the opportunity for developing, as a child should, into mentally clean and physically healthful American citizenship. But we need help—your help. You cannot fight the battle alone, nor can we, but you can give us the means to fight it on your behalf."

Young People's Work

The paper of Mr. Donaldson in the RECORDER of June 10, has had at least one good result in stimulating another hand to take up the pen. Who will carry the discussion farther? Certainly the sentimental and practical should be harnessed to the car of progress. The better each school of reforms understands the other, the broader its views and the more effective its work. They are not so far apart as they appear. In a wonderful degree, the whole Christian world is moving toward unity of thought and action. The following is sent by Miss Minnie L. Greene, secretary of the Minnesota State Woman's Christian Temperance Union.

L. C. R.

"I am so glad that Christian people may agree to disagree, and I must disagree with our good brother Donaldson on some of the statements made by him in the article which appeared in the RECORDER of June 10, in this department.

"I was somewhat surprised to read that Lovejoy's and Garrison's work was impractical or sentimental, or that the same was true of past work in temperance reform. To be sure some of their ways would not be practical for this time, but without our Channings, Lovejoys, Browns, Garrisons, Stowes and hosts of others of their type, we would still be cursed with slavery. Was it impractical or sentimental for Garrison to bar his doors and stay inside for many days at a time, while setting in type the touching poem of Whittier, to create public sentiment? Was it impractical when, over one hundred years ago, those fallen men in the city of Baltimore began their crusade with one another, afterwards reaching out and bringing hundreds of men into better living, and thus starting the first permanent temperance society of our nation? Was it impractical, when, thirty-two years ago, our women, inspired by God, prayed two hundred and fifty saloons out in less than fifty days? Was it impractical for Frances E. Willard to lay her all on the altar that she might make and mold a better public sentiment for God and Home and our Native

Land? Was it impractical for Neal Dow to leave his beautiful home and splendid law practice, and devote his life to temperance legislation?

"I knew a man who, in building a house, put up the studding, and built and finished the roof. The first hard wind blew it over and destroyed his work. He then began at the foundation to build the house. It is true the foundation is not the finish; the rest must be put upon the foundation. The foundation is apt to wear away, and must be constantly watched and kept in repair. So the old foundation in temperance reform must be remodeled and repaired by sentiment. We can never do without this so-called impracticability and sentiment.

"There is a present danger of our wishing to get under the protection of an influential political party. When the time comes for a great party to take up the saloon issue, then each prohibitionist will do his part, but not until then will they do this. As I read the platforms of the political parties, I noted that that man who is a nominee for office in a certain political party is a good man, but he represents a party which says not a word against our licensed liquor traffic in its platform, and which is invariably supported in its campaigns by the brewers. 'A man is never greater than his party,' and he may promise wonderful things that he will do when he is elected, but remember a politician never does more than he promises, and does he always do that? Our Lieutenant Governor in Minnesota promised the people he would appoint a good temperance committee. Did he make good? Ask any right-minded man or woman in our state and they will tell you, 'If that committee was good, it was so good that it was good for nothing.' In Minnesota, those banding themselves into prohibition parties do not disenfranchise themselves. Last year those 'impractical, sentimental' people landed three men in the Legislature, and as to lacking in organization, we are a wheel within a wheel, for we are organized into state, county, township and even smaller organizations, each doing its proper work, and each getting results.

"Impractical things do not build up, but instead cause downfall, so how can we say

in one line, 'All this was necessary and much good has resulted,' etc., and then in the next say that it is impractical, or is the work of fanatics. There is such a thing as becoming too practical; a wife or mother, or husband or father may be so intensely practical that the home is ruined. So sentiment and practicability should go hand in hand for best results. All legislation is weak, no matter how just it may be in the face of adverse public opinion, and there is much yet to do in creating sentiment.

"To the young man of the twentieth century I would say: Remember public sentiment was against Jesus Christ; public sentiment was against Stephen; public sentiment was against Garrison, Channing and Whittier; against Frances E. Willard and Neal Dow. But note the halo of light that surrounds their names now, and makes them glorious. If there is a place in heaven for these so-called fanatics, I would like to be with them. Votes are not thrown away because they are cast where victory is impossible. God records every vote cast for the sake of right. Give public opinion to the winds, and as you stand by the ballot box, ask yourself what that ballot stands for, not the influence it might lead to, but, 'Is it right?'"

Can You?

"Sir," said a lad, coming down to one of the wharves in Boston, and addressing a well-known merchant, "have you any berth on your ship? I want to earn something."

"What can you do?"

"I can try my best to do whatever I am put to," answered the boy.

"What have you done?"

"I have sawed and split all mother's wood for nigh on to two years."

"What have you not done?" asked the gentleman.

"Well, sir," answered the boy, after a moment's pause, "I have not whispered in school once for a whole year."

"That's enough," said the gentleman. "You may ship aboard this vessel, and I hope to see you master of it some day. A boy who can master a woodpile and bridle his tongue must be made of good stuff."—*Boys and Girls.*

HOME NEWS

NEW MARKET, N. J.—Our schools are now closed; vacation and warm weather have arrived together; and summer visitors are coming and going. A number of our young people are planning to spend a part of the summer out of town, and several hope to be in attendance at the Conference in August. Pres. and Mrs. Cortez Clawson of Salem, W. Va., are visiting among friends and relatives here. We have also been much pleased that Mrs. J. W. Crofoot and son could return to her former home and meet so many who are interested in her and in our noble band in China. The annual Children's Day exercises took place on Sabbath Day, June 22, in place of the regular church and Sabbath School services. A large congregation was present to enjoy the occasion, which proved gratifying to both young and old. The Ladies' Aid Society has just entered upon another year's work. New officers were elected at a business meeting and supper held with Mrs. Walter Dunn. Although the distance from the village prevented some from attending, a goodly number were able to go. Under the auspices of this society a successful festival was held on June 4th. About twenty-one dollars was realized from the sale of home-made candies. Our communion service, which will be held next Sabbath Day, will take the form of a covenant meeting. These occasions have proved most helpful in times past. We shall welcome to our number two new members who have recently moved where they can regularly attend Sabbath services.

E. C. R.

June 26, 1907.

FARINA, ILL.—We seem now to be near the close of our strawberry season, which has been at full tide for the last two weeks, notwithstanding unfavorable weather. The season is much later than usual because of the frosts that killed the first blossoms; a plentiful crop, however, has developed from the blossoms which came out later. As usual at this season many pickers have come from the surrounding country, and the strawberry fields have been full of men,

women and children, who, if seen from a distance, might remind one of ants moving along the ground. The *Farina News*, which gives a list of cases shipped from this station each day, except Sabbath, because the markets are closed on Sunday, reports that the daily average of cases shipped from June 1 to June 12 was 1732, or four or five carloads a day. The cases hold twenty-four quarts each. The prices have been unusually good throughout the season. Excessive rains have been unfavorable to farming, except in places where the land is well drained. March gave promise of an early and favorable spring, but the weather of April and May has been wet and cold. But in spite of discouragements of this kind, there are many other reasons for congratulation. The temperance cause gained a decisive victory in the spring elections. The advocates of license made an unusually strong effort to secure the election of a village board who would grant license; but they were defeated. Again, through the very earnest efforts of the Anti-Saloon League, the Prohibitionists and other opponents of the saloon, the state succeeded in securing local option, for which there has been a struggle in the later sessions of our Legislature. The advocates and opponents of local option have been very active in the many months preceding the last session of the Legislature. The leading question asked each candidate was, "will you vote for the Local Option Bill if elected?" The purpose of local option is to give the voters of each town, precinct, city or village in the state, power to determine by vote, whether license shall be granted within a given district.

One day this week a bright and promising lad of ten years, the son of Mr. A. S. Crandall, was suddenly removed by death. Further particulars will undoubtedly be given in the obituary furnished by our pastor. The pastor and his family are in attendance at the meeting of the Northwestern Association at Albion.

C. A. BURDICK.

June 14, 1907.

The second most deadly instrument of destruction is the dynamite gun—the first is the human tongue.—*W. G. Jordan.*

BUSINESS OFFICE

The Business Office has not been asleep during the last two months, although we have said nothing in print. We have been as busy as usual most of the time. But even busy people have time to think and we want to share several of these thoughts with you. One is about the RECORDER. Last year on June 30th, there was \$3,492.58 due on subscription. A part of this—we wouldn't like to say how large a part—is made up of subscription accounts that have been running a long time. Some of them should have been crossed off the books as bad accounts. Some of them have been paid during the year and the manager still hopes to secure the payment of others. If he can't, they will be crossed off as worthless. June 30th, 1907, there was due on subscription \$2,411.04. This is considerably better than it was one year ago, but it ought to be still better than that. Now you who are reading this, if your subscription is paid up, you do not need to read any further, for we are not talking to you. But if your subscription is not paid up, will you not treat us as you would like—and *expect*—to be treated if you were in our place? Don't wait for another personal letter from the manager. You have had several—don't give him another chance to write you on *that* subject.

The other thought we have had is in regard to the *Helping Hand*. The failure of secretaries of Sabbath Schools to give full information when ordering, has always been a source of much trouble and confusion in keeping the accounts at this office. We acknowledge that we have made mistakes and we hereby extend to anyone who has suffered because of mistake on our part, complete forgiveness. But secretaries, superintendents and treasurers of Sabbath Schools have been a great help to us in making mistakes, because they fail to give full information in regard to their orders. To obviate this difficulty we have prepared an order blank to be used in sending in orders for *Helping Hands*. We intend to mail a supply of these blanks to the superintendent of every Sabbath School, with a request that he see to it that the secretary

is instructed to *use* these blanks in ordering *Helping Hands*. If any order does not contain sufficient information for us to fill it without danger of mistake, we shall hold the order until we can send an order blank to be filled out. We hope in this way to avoid all cause of complaint on account of mistakes made in this office.

The Ubiquitous Jew.

A late number of the *Reform Advocate*, under the head, "Behind the Desk," presents an unique but vigorous picture of the fact that the Jews have been a constant factor of power and influence in all history. The picture will repay your study. Here it is:

I happened to come into the office of the Recorder of History, and like all other recorders, he did not notice me. So I stood behind the desk. As is the case with all recorders, there was not a hair on his head neither a brain in his head; I suppose from too much overwork.

I stood behind his shoulder, looking at what he was doing. He looked over the record of so many years he recorded and began with the Jews. He read there was a Hebrew nation went out of Egypt to invade Palestine, a small little country. Then he began to find out the location and the nation.

He learned that the country is only 50 miles in diameter and the invaders only 600,000 people. "Oh, well," he murmured to himself, "why bother about those small people and this small country—a mere nullity, that's all!" He turned the page and came to the Syrians.

"That's something grand; a grand nation; a grand country," he murmured. But going over the records, he learned that they were always fighting with the Jews, their stumbling block, and the Jews with them. "Always the Jews," he murmured to himself, "always the Jews." He turned over another page.

He came upon the Chaldeans and what did he find? Again the Jews. The Chaldeans were fighting the Jews and the Jews the Chaldeans, and he muttered to himself, "How can I ever get rid of these Jews?" He still turned over another page, and came upon Persian history. There he found that Haman, the father of anti-Semitism, who wanted to exterminate the Jews. He rose to his feet and exclaimed, "Thank

God, at last I am getting rid of the Jews."

But after being calmed down, he read further, and came again across the Jews. The recorder scratched his head, but unfortunately he had no hair to scratch, and he said, "Well, I'm tired of it," and he turned over another page, which was entitled "Greek history."

"Oh!" he says, "at last I see a new nation; some interesting features,—a Hercules, Achilles, Troy." Hardly had he gone through the records when he came across the Maccabees. "Again the Jews!" he cried.

The recorder went nearly crazy. He wished to see something new. So he turned over a page, and came to the Romans. He was delighted to read about Scipio Africanus, who fought seven years. And the recorder smoothed his mustache and cried gleefully, "At last I've got rid of the Jews." He was so deeply interested in the history of the Carthageans that he skipped one page and behold! the record of the warfare between Vespasianus and Titus at the wall of Jerusalem. "Again the Jews. How can I ever get rid of them?" But he had the satisfaction of reading of the destruction of Jerusalem, and exclaimed at length, "Ah, Hierosolyma est perdita, here's an end to them!" He turned over the page and said, "I'm greatly interested in the Roman history, for they got rid of the Hebrews," and suddenly saw a Jew apotheosized, deified and worshiped as a God. I stood behind him and heard him murmur, "These Romans have killed so many thousands of Jews, and one Jew killed all the Romans." He read the record that since these Romans accepted Christianity, they declined and decayed. I saw that the recorder was nearly crazy. "Now he's playing the role of a god. But it served them right, these Romans, because they fell, for they have accepted a Jew." I felt that the recorder was in great despair, and I heard him murmur, "Now, if the Jew becomes a god, there is no loophole for me through which to escape. I'm getting sick and tired of the Asiatics and the Hebrews and their gods. I'm going to the heathens." He turned over the page and found the Danes, with their flying raven-black banners and their Valkyries. Then he wiped off the perspiration from his brow and cried, "At last there is no Jew here. They raided England; they looted their wealth

and invaded their shores. That's a great nation. Certainly no Jew here." He was so deeply interested in the history of the Danes, that he turned over the page, but seeing that those mighty Danes went down and down, wondered why, until he discovered that they accepted a Jew as a God. "It served them right; there's a Jew in the case!" He turned over the other page of the Nineteenth Century. No more brutality, no more cannibalism, but the power of money. Civilization has spread over the world and the mighty dollar and the mighty check, checks everything. I hear the recorder murmur to himself, "At last I have arrived at a new period. No prize fighting, nothing but finances." But he came across Rothschild, Baron de Hirsch, Wertheimer, Guggenheim, "Again Jews?" he cries.

In despair, he turned the page and saw a chapter, "Socialism; the Battle of Labor against Capitalism. An end to the capitalists," he exclaims. "Here I'll find no Jews." But again, he finds LaSalle, Carl Marx, all Jews. He says, "That Socialist party ought to have annihilated the Jews, but no! They too are Jews!" I heard him murmuring, "Great God, shall I ever escape the Jews? How long, oh Lord, how long? Is there a corner of the world where I can escape them? I'm going to the North Pole." The recorder took his books and papers and boarded a flying machine of the Twentieth century and arrived at the North Pole. But he found no man, no woman, no civilization, and reflected that here there could be no Jew because even civilization was gone. And it dawned on his mind that wherever there is a Jew there is civilization; wherever there is a Hebrew there is commerce and culture. So he gave the record of the Twentieth Century to the Lord in the Museum of History, and said, "What will be next? Here's my record. I see that where there's no Jew, there is nothing. I am instinctively against him. I therefore resign." The Lord accepted his resignation, and exclaimed, "The last Jew will be the last recorder!"

There is a great multitude to whom the divine forgiveness will never be revealed unless it is revealed in human lives. If the men and women who represent God stand aloof from them, silent, unmerciful, they will not and cannot believe in the pity and sympathy of God.

DEATHS

GREENE. Josephine Maxson Greene, the eldest of six children born to Silas and Margaret Whitford Maxson, was born in Adams, N. Y., June 11, 1842, and died at her home in Alfred, N. Y., June 5, 1907.

She was baptized in young womanhood and became a member of the Adams Center Seventh-day Baptist church, to which she has been loyally faithful ever since. She was married to De Forest Greene in January, 1861, and they removed to Adams Center, over thirty years ago. Their five children survive to be a comfort to their father. Mrs. Greene's health has not been good during the eight years of residence in Alfred, but in earlier years, when her strength permitted, her life was a very busy one. When her children were small, in addition to the care of her home, she drove seven miles to church and choir practice each week, being organist for about twenty years. She was queen of her home, and "her children rise up and call her blessed." There was a strong family affection in the home of which she was the center. She was a woman of strong convictions, great faith in the Bible and prayer. Funeral services were conducted at the home, June 8, by Pastor Randolph.

L. C. R.

RANDOLPH. Hannah Mary Saunders Randolph, daughter of Jonathan and Rheuhanna Emerson Saunders, was born in Lanphear Valley, Alfred, N. Y., July 4, 1837, and died at her home in Alfred, June 11, 1907, after three months' illness.

In April, 1891 she was married to Asa Fitz Randolph, who died in 1903. Mrs. Arminda S. Byers, her only surviving sister has shared her home for six years. Two brothers, Joseph E. and C. Adelbert, live in Michigan. There are six living children of Mr. Randolph to whom she has been a mother. She was baptized about thirty years ago by Elder N. V. Hull, and joined the First Alfred Seventh-day Baptist church. She was a woman of strong convictions and reliable character. She took a deep interest in the lives of the younger ones and had a quiet watch-care over many a one which has born fruit for good. She has lived a busy life of service and passed away in the faith in which she had lived. The hymns sung at her funeral service were those she had loved ever since her father sang them as he rocked her in his arms

nearly seventy years ago. One of her favorites was one ending with these lines:

"Now here's my heart, and here's my hand
To meet you in that heavenly land
Where we shall part no more."

SAGE. Mrs. Abigail Sage was born in Susquehanna county, Pennsylvania, September, 1832, and died at the home of her nephew, Freeman F. Bridge, of Bellrun, Pa., February 18, 1907, of typhoid pneumonia.

The deceased came to Bellrun at an early age, and in 1855 she was married to Theodore W. Sage, who died May 26, 1906. They had resided at Bellrun and Scio, and during the later years of their lives, they lived in Richburg, N. Y. Five children were born to them, of whom but one, Albert, of Bolivar, N. Y., survives. Mrs. Sage was a member of the Seventh-day Baptist church of Richburg, and was a good Christian woman. Funeral services were held at the Bellrun church, conducted by Rev. G. P. Kenyon of Shinglehouse, Pa. Text, Luke 23: 28, "But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children."

MRS. F. F. BRIDGE.

MILLS. Deacon Francis Mills was born in Gratton, Rennselaer county, N. Y., February 28, 1833, and died May 26, 1907.

He was the youngest of a family of twelve children. His parents moved into the town of Verona when he was but five years old, where, with the exception of two years, he has since lived. He was twice married, his first wife being Miss Sophia Rennick. To this union were born three children, all of whom died in childhood. In 1870, he was married to Miss Emma Hilliard. Though he owned a small farm, he was, by trade, a cabinet-maker, and through most of his life he worked at his trade. In order to secure water-power for his work, he moved to West Edmeston, N. Y., about 1880. But his health failing, he returned two years later to his former home. Brother Mills was reared as a Sabbath-keeper. When a young man, by careful study of the Bible, he became convinced of the Sabbath truth, embraced it, and united with the Second Verona Seventh-day Baptist church, where he remained a devoted and honored member until called home. He loved the church, the Bible and the Sabbath, and as far as his health permitted, took an active part in the work of the church up to the last. He made the pulpit and the rostrum, and helped to make the seats of the church. The day of the funeral it was remarked, "The Church is his monument."

The church organization and building have been for years gradually on the decline. He felt this very keenly, but loyally stood by them to the last, even when others wished to discontinue the services. He showed his love for the church in many ways. He was at different times, chorister, clerk, treasurer, trustee, teacher, superintendent, and deacon. At the time of his death he was treasurer, clerk and deacon. He was a devout and careful student of the Bible, and possessed a familiarity with the Scriptures in which he had few equals. His religion was positive. He believed that it was the privilege of the Christian to know the realities of the Christian life. Among the last statements made to the writer were these: "I know whom I have believed," "because I live, ye shall live also."

Brother Mills had suffered with heart trouble for many years, and had been gradually failing for months. On Sixth-day he went to Oneida, some five miles distant, and on First-day morning he was stricken with cerebral hemorrhage and passed peacefully away at 9.30 o'clock. His funeral was conducted from the Second Verona Seventh-day Baptist church, May 30, 1907, by the pastor. Text, Acts 20:24. He is survived by an aged sister, his wife and one son, Charles.

A. L. D.

Does it Pay?

"Ah me! Does it really pay? All this work for less than two hours of enjoyment!"

This was the question that came to the busy group that had gathered to decorate the church for Children's Day. Several heads nodded a yes, half-doubtfully, while one or two expressed more decided opinions. The query, however, remained with them as they hastened on with the preparations.

The children must recite their pieces once more, and receive the final instructions to "speak louder" or to stand in just the right place on the platform. Here or there was a child's seat vacant—and it was the last practice, too. The chains of daisies were nearly finished, and the frame for the motto was now almost covered, but the ferns were still under the wagon shed, and basketsful of roses, peonies, and syringas were waiting to be arranged neatly in bouquets and banks. Only those who were there could appreciate the busy hours that followed, but in due time everything was in readiness.

Then to the exercises came the parents and the children, and with them about forty little friends whom they had invited. Many of these children knew nothing of Children's Day from previous experience, so it was left to them to discover from the abundance of fragrant flowers, the gaily singing birds, and the joyful faces all about them, that Children's Day is quite different from any other day in the year.

Had you watched their eager faces as they listened to the singing, the recitations, and the pastor's address, and as each received a pretty souvenir card bearing an appropriate scripture verse, you could have answered the question that arose the day before. You could not have estimated the value of such an occasion, however, as long afterward memories continue to be cherished in many a growing heart. Surely this is one way of conveying to our children the thought of the motto so appropriately placed near the pulpit, "Remember thy Creator in the days of thy youth."

As the congregation passes out of the church, one person was heard to exclaim, "If Children's Day is worth having at all it is worth having every year! Like Conference and Association we cannot afford to go without it."

The question came once more, "Does it pay?" and in reply there seemed to echo those words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

E. C. R.

New Market, N. J.

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.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

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 II. JULY 13, 1907.

THE TEN COMMANDMENTS—DUTIES TOWARD GOD.

Ex. 20: 1-11.

Golden Text.—"Thou shalt love the Lord thy God with all thine heart, and with all thy soul and with all thy might." Deut. 6: 5.

DAILY READINGS.

First-day, Exod. 19: 1-14.

Second-day, Exod. 19: 15-25.

Third-day, Exod. 20: 1-11.

Fourth-day, Deut. 5: 1-15.

Fifth-day, Deut. 6: 1-25.

Sixth-day, Matt. 5: 33-37; 23: 16-22.

Sabbath-day, Jas. 2: 1-26.

INTRODUCTION.

The Ten Commandments are the very center of the law. They are at once the essence and a compendium of the regulations of God for man. From a literary point of view this code is the first layer of the Pentateuch; all the other laws and incidents of history are grouped about this code.

That this law is made up of the ten commandments is not mentioned in the chapter of our present study, but is plainly stated in ch. 34 and elsewhere. Since we are not expressly told what verses or words comprise each commandment there has arisen some difference of opinion on this matter. According to the view accepted by most Protestants the first command has to do with other gods, the second with images, and so on. The Roman Catholics and Lutherans unite

the two commands about other gods and about images, and call the one about taking God's name in vain the second, the one about the Sabbath the third, and so on. The number ten is preserved by dividing v. 17 into two commandments. This view does violence to the plain sense in combining two distinct commands into one, and much more in separating the two precepts about coveting.

The Jews have still another arrangement. Verse 2 is reckoned as the first commandment, verses 3-6 as the second, and so on. The objection to this plan is that two commandments are combined as one to say nothing of the fact that v. 2 has no distinct command.

There has been much speculation in regard to the division of the commandments upon the two tables. Were the first four commandments upon the first table, and the last six upon the other? or were there five commandments upon each table?

It seems not improbable that in the original form the reasons connected with the commandments were not written, and all were commandments of one line each.

TIME.—Two months after the departure from Egypt.

PLACE.—At Mt. Sinai.

PERSONS.—God speaks to his people.

OUTLINE:

1. Introduction. v. 1, 2.
2. The First Commandment. v. 3.
3. The Second Commandment. v. 4-6.
4. The Third Commandment. v. 7.
5. The Fourth Commandment. 8-11.

NOTES.

1. *And God spake all these words.* Whether he spoke in distinctly audible words, as some suppose, we may not be sure. The people heard the thunder from Mt. Sinai, and regarded it as the voice of God. See v. 18, 19. It seems very probable that the precise words of the law came through Moses. In the Epistle to the Galatians it is suggested that the law was ordained through angels.

2. *I am Jehovah, thy God.* Some hold that this verse is really a part of the first commandment. This theory is plausible in that it assigns a logical reason for having no gods but the One; but this reason as appropriately belongs to all the commandments in this lesson. For the Children of Israel the mightiest deed that Jehovah wrought in any time was the bringing of them out of Egypt. Surely they had reason enough to obey these laws even if their intrinsic morality were not apparent.

3. *Thou shalt have no other gods before me.*

Or probably better as the margin has it, "besides me." The meaning is, literally, before my face, in my presence; and the idea is that of a rival to Jehovah. The command is not only against the sin of apostasy in turning to another god in sole allegiance, but also in turning to other gods at all to be served along with Jehovah. (And so, we might translate, No other god *beside* me). The Israelites had no doubt considerable knowledge of polytheistic worship from their sojourn in Egypt.

4. *Thou shalt not make unto thee a graven image.* That is, an image made by cutting or carving stone or wood. The word is used however sometimes of a molten image. This command is sometimes understood as an absolute prohibition against making any paintings or carvings, and especially against having them in a house of worship. But the context shows that the prohibition is simply against making them as objects for worship. To be sure that this is the correct interpretation we have but to notice the cherubim over the mercy seat in the tabernacle and in the temple, and the oxen supporting the laver in the temple, to say nothing of the many decorations in various shapes, all of which were made at the command of God. *In heaven above*, etc. These phrases are intended to add emphasis to the prohibition and to make it all-inclusive. No likeness of any kind is to be allowed as an object of worship. What a fearful commentary on the proneness of human nature to sin is the fact that scarcely a month from the time this commandment was given the Children of Israel were bowing to the golden calf which Aaron made!

5. *Thou shalt not bow down thyself.* The word translated "bow down thyself" is often elsewhere translated "worship." The command is against doing reverence in any way, by prayer, sacrifice, or offerings. This prohibition not only includes doing reverence to false gods, but also worshipping an image intended to represent Jehovah. Some cultured idolaters say that they are not worshipping the image, but the true God whom the image represents; but this excuse is not sufficient. *For I Jehovah thy God am a jealous God.* To understand this declaration, which enforces the first as well as the second commandment, we must bear in mind in the first place that the word *jealous* can be used in good sense, and secondly that we have here another anthropomorphism. For lack of a better means God's relation to man must be pictured in words which belong to the relation of man to man. From his very nature as the one supreme God Jehovah must be angry with those who forget their al-

legiance toward him and turn to false gods, which are no gods. Since he loves the good, he cannot be complacent towards that which is evil. *Visiting the iniquity of the fathers upon the children.* This verse does not assert that the innocent children of wicked parents will be punished for their father's sins. Each man must pay the penalty for his own evil deeds. Compare Ezekiel 18: 20. But certain consequences of evil doing must of a necessity from the nature of human life, be transmitted from one generation to the next. This law of heredity is a fact of common observation. We may minimize its value, and even deny its existence, but we cannot get rid of it. It is inaccurate however to call the misfortunes that come to us through heredity, punishment, and to call the blessings, rewards.

6. *Unto thousands.* That is, thousands of generations. Virtues are transmitted just as surely as vices. The blessings of God are not to be limited in time or space.

7. *Thou shalt not take the name of Jehovah thy God in vain.* Literally, for nothingness or emptiness. The primary force of this command is evidently against perjury. We violate this law when in the name of God we affirm a lie. Our Saviour plainly taught also that this command forbids profanity. We take God's name in vain by its use upon trivial occasion. In essence also this command is directed against blasphemy. When we say anything to the dishonor of God we are using his name for vanity. That the reverent use of the name of Jehovah in an oath is not forbidden is shown by Deut. 6: 13. *Will not hold him guiltless.* Or we might translate, Will not leave him unpunished.

8. *Remember the Sabbath day to keep it holy.* The command to remember implies the obligation to observe and commemorate the day. The Sabbath was certainly not a new institution, whose observance was first commanded at Sinai. Just how the Sabbath was to be observed we are not here told, but it was to be sanctified and made distinct from ordinary days.

9. *Six days shalt thou labor.* This is not an absolute command to work on every day but the Sabbath. There were yearly festivals to be observed. By this form of statement additional emphasis is given to the cessation from labor upon the Sabbath.

10. *In it thou shalt not do any work.* The command is emphasized by explicit prohibitions. No work at all by any one. A man must see that those over whom he has authority observe the Sabbath rest, and the domestic animals are included. *Stranger within thy gates.* The reference seems a little more probable to gates of a

city or village rather than to the gates of a house.

11. *For in six days Jehovah made heaven and earth, etc.* Compare the motive given in Deut. 5:15. Some have inferred from that that the Sabbath was an institution particularly designed for the Jewish nation only. But the deliverance from Egypt is but an additional motive for loyal obedience to the Sabbath law which is universal in its scope. We are to keep the Sabbath not so much in imitation of the rest of Jehovah after the great work of Creation as in recognition of the fact that he especially sanctified this day and has commanded our reverence for it.

SUGGESTIONS.

The law of the Sabbath is of perpetual obligation. There is no hint that the fourth commandment stands on any different footing as to permanence from that of the rest of the decalogue. There is no hint in the Scripture of a change of the day of the Sabbath.

Our Saviour spent much time in teaching concerning the Sabbath, particularly in correcting false ideas about it which had arisen from the Pharisaic ordinances. Would he have spent so much time upon an institution that was to pass away with his own death?

There is practical disobedience to the first commandment by putting one's trust in riches or in the power of man, or in anything else rather than God. Belief in charms or in evil omens is a dishonor to Jehovah.

To our view the eikons of the Greek Church, and the Madonnas, and other images and relics of the Roman Church bring the worshiper fearfully near disobedience to the second commandment. Let us be far from judging our fellow Christians, and see to it that we ourselves are not worshiping the Bible, or our own idea of the Church, but God alone.

We need to be especially careful about obedience to the third command, since through a bad habit in the use of words we may take God's name in vain almost without a thought.

FARM FOR SALE.

Good farm of 140 acres, with or without stock, situated one and one-half miles from the First Verona Seventh-day Baptist Church; distant less than one mile from school, canning factory and Erie Canal shipping points; fine market for all farm produce at hand; two cheese factories within one and one-half miles, and Verona Station, on the New York Central R. R., is but four miles distant. Large substantial house and farm buildings. Liberal terms.

For information address H. W. Palmiter, Verona, N. Y., (R. F. D.) or Mrs. J. H. Stark, Higginsville, N. Y.

The *Homiletic Monthly* for June, 1907, has a number of valuable articles. Among them is one by Professor Edouard Koning on "Astrology Among the Babylonians and Israelites." Professor Koning shows that the views of the Israelites were much higher than those of their Babylonian neighbors.

A very rational modern article is contributed by Dr. James H. Snowden on "Current Tendencies in Theology." "The older theology," says Dr. Snowden, "was good in its day, and we should never cease to respect it, but the theology of today is better. Much of the old theology has gone to the melting-pot, but not an ounce of its pure gold has been lost. God is still speaking to men, the Holy Spirit is ever showing them clearer visions of truth, and Christ has yet many things to say unto us."

Prof. John Wright Buckham, whose recent book, "Christ and the Eternal Order," has attracted attention, has an article on "Nature and Human Nature," particularly appropriate to vacation season. Dr. Samuel McComb writes a discriminating essay on "Coleridge and the Rejuvenescence of Theology," and the Rev. William Durban gives a pleasing sketch of Dr. John Clifford of London, as a preacher.

The sermons in this number are by Dr. William L. Watkinson, Dr. S. Parkes Cadman, the Rev. Magee Pratt, Dr. Charles F. Aked, and others, and include several sermons to children. For the rest, there are outlines for children's and for baccalaureate sermons, and the usual amount of illustration matter, themes, and texts, etc., besides an index to Vol. LIII of this valuable "minister's magazine."

Published monthly by Funk & Wagnalls Company, 44-60 East 23d Street, New York. \$3.00 a year.

"Let me see," said the editor to a new acquisition, a graduate of the College of Journalism, "I hardly know what to put you at." "Until you decide," replied the man, "I'll sit down and write a few leading editorials."—*Life*.

Boys flying kites haul in their white-winged birds;
You can't do that way when you're flying words.
Things that we think may sometimes fall back dead;
But God himself can't kill them when they're said.

—Will Carlton.

Plainfield, N. J.

A MERICAN SABBATH TRACT SOCIETY.
EXECUTIVE BOARD.
STEPHEN BABCOCK, President, 48 Livingston Ave.,
Yonkers, N. Y.
REV. A. H. LEWIS, Corresponding Secretary, Plainfield, N. J.
A. L. TITSWORTH, Recording Secretary, Plainfield, N. J.
F. J. HUBBARD, Treasurer, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

T HE SEVENTH-DAY BAPTIST MEMORIAL FUND.
H. M. MAXSON, President, Plainfield, N. J.
D. E. TITSWORTH, Vice-President, Plainfield, N. J.
W. C. HUBBARD, Secretary, Plainfield, N. J.
JOSEPH A. HUBBARD, Treasurer, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

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

Milton, Wis.

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

New York City.

S ABBATH SCHOOL BOARD.
President—Esle F. Randolph, Great Kills, N. Y.
Vice Presidents—Eastern Association, Abert Whitford, Westerly, R. I.; Central Association, Ira Lee Cottrell, Leonardsville, N. Y.; Western Association, A. J. C. Bond, Nile, N. Y.; South-Eastern Association, Herbert C. Van Horn, Lost Creek, W. Va.; North-Western Association, Herman D. Clarke, Dodge Center, Minn.; W. D. Burdick, Farina, Ill.; South-Western Association, Gideon H. F. Randolph, Fouke, Ark.
Recording Secretary—Corliss F. Randolph, 76 South Tenth Street, Newark, N. J.
Corresponding Secretary—John B. Cottrell, Plainfield, N. J.
Treasurer—Frank L. Greene, 490 Vanderbilt Avenue, Brooklyn, N. Y.
Members—G. B. Shaw, Plainfield, N. J.; Charles C. Chipman, Yonkers, N. Y.; Edward E. Whitford, Brooklyn, N. Y.; A. C. Prentice, R. L. Cottrell, H. W. Prentice.
Regular meetings the third Sundays in September, December and March, and the first Sunday in June.

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

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

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

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

O RRA S. ROGERS, Special Agent,
MUTUAL BENEFIT LIFE INS. CO.,
137 Broadway. Tel. 6548 Cor.

Alfred, N. Y.

S EVENTH-DAY BAPTIST EDUCATION SOCIETY.
E. M. TOMLINSON, President, Alfred, N. Y.
Rev. Arthur E. Main, Corresponding Secretary, Alfred, N. Y.
V. A. Baggs, Recording Secretary, Alfred, N. Y.
A. B. Kenyon, Treasurer, Alfred, N. Y.
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

A LFRED THEOLOGICAL SEMINARY.
Rev. A. E. Main, Dean.
The next year opens Tuesday, Sept. 17, 1907.

T HE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.
Next session is to be held at Alfred, N. Y., August 21-26, 1907.
A. E. Main, D. D., President, Alfred, N. Y.
Rev. W. D. Wilcox, Recording Secretary, 140 South Divinity, University of Chicago, Chicago, Ill.
Frank L. Greene, Corresponding Secretary, 490 Vanderbilt Ave., Brooklyn, N. Y.
W. C. Whitford, Treasurer, Alfred, N. Y.
Executive Committee—Rev. W. L. Burdick, Ashaway, R. I.; David E. Titsworth, Plainfield, N. J.; Esle F. Randolph, Great Kills, N. Y.; Rev. W. D. Burdick, Farina, Ill.; W. H. Crandall, Alfred, N. Y.; Rev. L. C. Randolph, Alfred, N. Y.

West Edmeston, N. Y.

Y OUNG PEOPLE'S EXECUTIVE BOARD.
President—A. C. Davis, Jr., West Edmeston, N. Y.
Secretary—A. L. Davis, Verona, N. Y.
Treasurer—Eda R. Coon, Leonardsville, N. Y.
Junior Superintendent—W. G. Rood, North Loup, Neb.
Associational Secretaries—Eastern, L. Gertrude Stillman, Ashaway, R. I.; Central, A. L. Davis, Verona, N. Y.; Western, A. E. Webster, Alfred, N. Y.; North-Western, B. F. Johanson, Milton, Wis.; South-Western, C. C. Van Horn, Gentry, Ark.; South-Eastern, Amos Brissey, Salem, W. Va.

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

Westerly, R. I.

T HE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
Wm. L. Clarke, President, Westerly, R. I.
A. S. Babcock, Recording Secretary, Rockville, R. I.
George H. Utter, Treasurer, Westerly, R. I.
Rev. E. B. Saunders, Corresponding Secretary, Ashaway, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

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