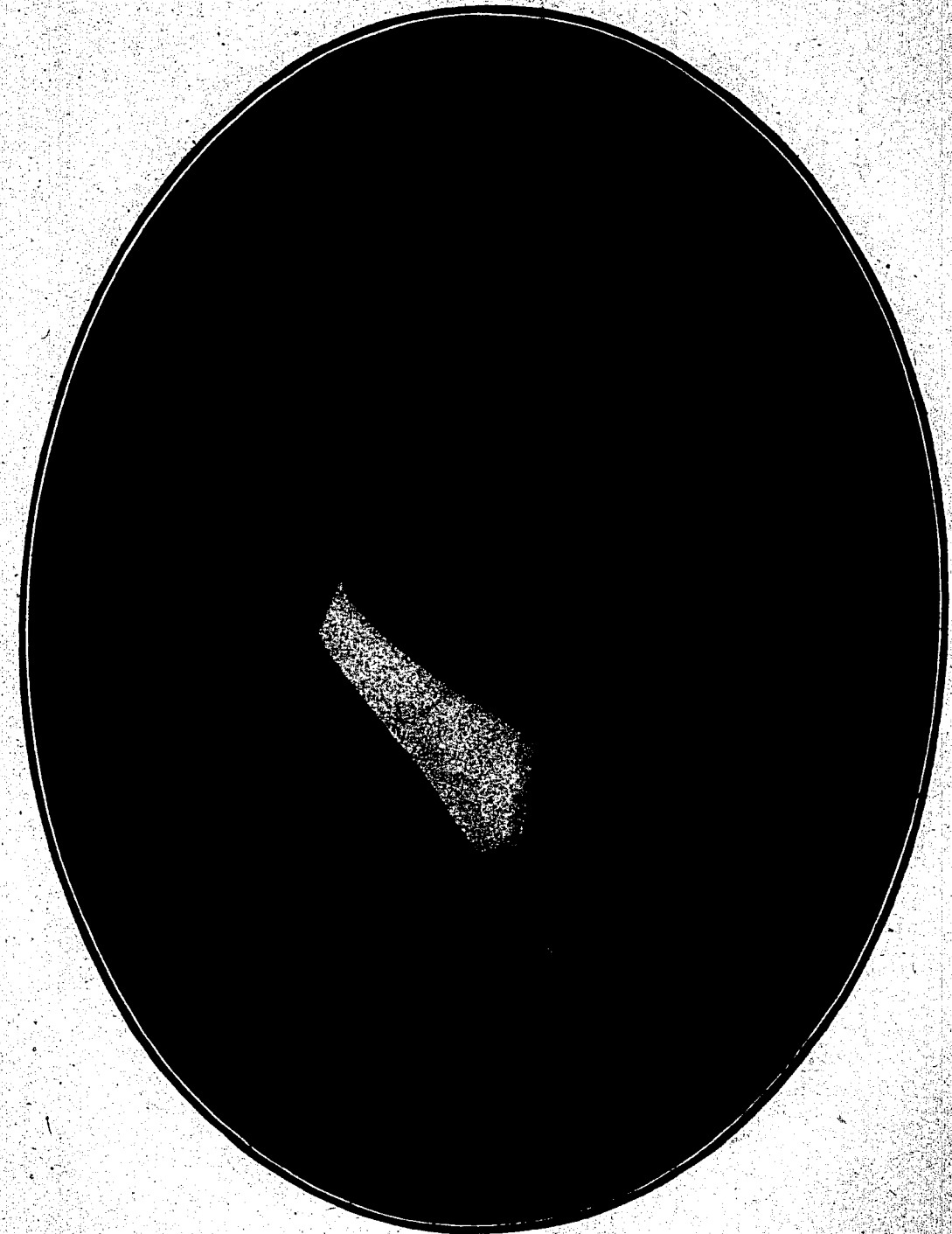


The Sabbath Recorder

The Seventh Day Baptist
General Conference

ASHAWAY
Rhode Island
Aug. 22-27, 1922



BOOTHE COLWELL DAVIS, LL. D.,
President Alfred University

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the First Hopkinton Church, at Ashaway, R. I., Aug. 22-27, 1922.

President—M. Wardner Davis, Salem, W. Va.
First Vice President—Benjamin F. Johanson, Battle Creek, Mich.

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Director of New Forward Movement—Rev. Ahva J. C. Bond, Salem, W. Va.

Treasurer of New Forward Movement—Rev. William C. Whitford, Alfred, N. Y.

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Terms Expire in 1922—Frank J. Hubbard, Plainfield, N. J.; Allen B. West, Milton Junction, Wis.; Alfred E. Whitford, Milton, Wis.

Terms Expire in 1923—Edgar P. Maxson, Westerly, R. I.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.

Terms Expire in 1924—Rev. Theodore J. Van Horn, Verona, N. Y.; Paul E. Titsworth, Alfred, N. Y.; M. Wardner Davis, Salem, W. Va.

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Corresponding Secretary—Prof. Paul E. Titsworth, Alfred, N. Y.

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Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.
Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.
Western—Mrs. Walter L. Greene, Andover, N. Y.
Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Coast—Mrs. N. O. Moore, Riverside, Cal.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

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Treasurer—Frank J. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman.

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Trustee of United Societies—Benjamin F. Johanson, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, Battle Creek, Mich.

Junior Superintendent—Mrs. W. D. Burdick, Dunellen, N. J.

Intermediate Superintendent—Miss Mary Lou Ogden, Salem, W. Va.

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Southwestern—Margaret Stillman, Hammond, La.
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Chairman—Lucian D. Lowther, Salem, W. Va.; Earl W. Davis, Salem, W. Va.; Orla A. Davis, Salem, W. Va.; E. M. Randolph, Salem, W. Va.; D. Nelson Inglis, Milton, Wis.; Paul E. Titsworth, Alfred, N. Y.; Orra S. Rogers, Plainfield, N. J.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 93, NO. 3

PLAINFIELD, N. J., JULY 17, 1922

WHOLE NO. 4,037

The Western Association Has a Good Beginning By the use of tele-phones the people of neighboring churches had been informed of the change from Independence to Andover, so when the time came for opening the association a good sized audience was in waiting. Most of the people in this first session came from Alfred and Independence.

Pastor John F. Randolph of the Friendship church was moderator, and the musical director, Miss Ruth Phillips, was already at the organ when the call to order came. Rev. Loyal Hurley took charge of the devotions and with the songs: "Majestic Sweetness sits enthroned upon the Savior's brow", followed by, "I need Thee every hour", a most fitting preparation was made for the services to follow.

After the prayer by Brother Hurley came the old familiar hymn: "He leadeth me". This took us back in memory more than fifty years when this church was young, and these old songs, led by Clara Livermore, were sung with a fervency of spirit common to a newly organized church with a hopeful outlook.

The voices of those we knew so long ago have long been silent; but with the new voices singing this favorite song tonight it sounds just as sweet as ever. Still they sing with the same trustful spirit shown by their fathers and mothers: "Lord I would clasp thy hand in mine", and still our hearts are touched by the words:

"And when my task on earth is done,
When by thy grace the vict'ry's won,
E'en death's cold wave I will not flee,
Since God through Jordan leadeth me."

The messages from delegates were given the right of way and after their words were spoken, they were all invited to a place in this convention with freedom to participate in all deliberations.

Rev. Paul Burdick from the Eastern Association told of the excellent revival work in Shiloh and Hopkinton, and of the good meetings in Berlin last week, where one-deacon and two deaconesses were ordained.

Rev. Loyal Hurley spoke of the Central Association at Adams Center, the Centennial celebration held in connection with the other work, and of the ordination of Brother Klotzbach.

Rev. Edgar D. Van Horn brought words of good cheer from the "great Northwest". He spoke of the interest in Sabbath Reform in Michigan, and the widespread interest in Milton College throughout the entire association.

Secretary Shaw represented the Southwestern Association and the Tract Board and Missionary Board.

After these messages Miss Mary Wells and Miss Ruth Phillips sang the following appropriate hymn:

Lord, for tomorrow and its needs
I do not pray;
Keep me, my God, from stain of sin
Just for today.
Help me to labor earnestly
And duly pray;
Let me be kind in word or deed,
Father today.

Let me no wrong or idle word
Unthinking say;
Set thou a seal upon my lips
Through all today;
Let me in season, Lord, be grave,
In season gay;
Let me be faithful to Thy grace,
Dear Lord today.

And if today this life of mine
Should ebb away,
Give me to know thy life divine,
Father, today;
So for tomorrow and its needs
I do not pray;
Still keep me, guide me, love me, Lord,
Through each today.

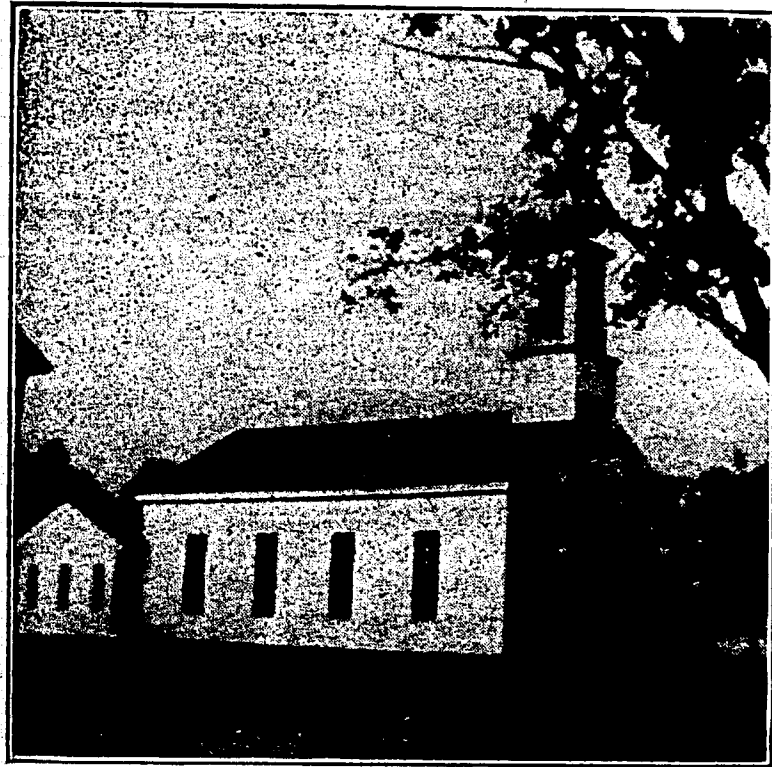
Rev. William L. Burdick was not able to fill his appointment as preacher of the introductory sermon, and Miss Elizabeth Randolph kindly accepted this work on short notice. She spoke from the text, 2 Timothy 2: 15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

Miss Randolph spoke of her high appreciation of Brother Burdick, who, as her pastor, had been a very great help to her,

and also of her willingness to do what she can to help him now.

She also referred to the excellent work to which God is calling our people in these days; and then turned to Paul's words to Timothy, given in the text. They were written to a young man entering the ministry. In harmony with the theme of our last General Conference we must have high ideals. Young people of today are facing the problems of their life-work. The question: What shall I do next, is ever before us. Each must do his part as best he can. No one can foresee all the problems sure to come; but every one must study to show himself approved of God.

To be approved of God we must not work



The Andover, N. Y., Seventh Day Baptist Church

in a slipshod way. We must all work in harmony, promptly, and thoroughly. If faithful in the least God will trust us with greater things.

Let us do all we can and trust God for the results. We must be what we profess to be. Let us get the highest ideal of the Christ life. We must have it if we go forward in the good work he has given us to do. "Study to show thyself approved of God," in whatever work we undertake. Then we may be able to make the impress of a true character upon those whom we meet.

On Friday morning Rev. A. J. C. Bond, the Forward Movement director, held an interesting round table upon all phases of our work with which the movement has to do.

The spirit of loyalty manifested in the discussions of this hour was most cheering. We wish every Seventh Day Baptist could hear the words of loyal speakers pleading for more consecrated devotion to the Master's work, and for truer allegiance to the leaders upon whom we have placed great responsibilities.

There was revealed a strong conviction that the outlook could be made much brighter if all our ministers could have a week or ten days together in a prayerful get-together council, to consult upon the distracting problems that confront us.

It was apparent that a wide-spread feeling prevails to the effect that it would be almost a death blow to our cause for us to let the Forward Movement fail, and so to allow the work to collapse.

The debts of the boards, with only forty-seven per cent of our budget realized thus far for the third year of our Forward Movement, and the last week of the Conference year at hand, caused much concern.

Satisfaction was expressed over the progress made in erecting the new denominational building.

The question: What of the future? as to better organization for efficient work was asked; and the feeling seemed to be that some simplification of organization was needed.

If the serious problems, such as we never met before, are settled and settled right, we must get together and keep together. There is no other way to go forward. Why can't we have such a council of all our ministers?

Another strong plea made in this round table talk was for the spirit of loyalty to our Conference Commission. We do not remember a more impressive discussion of this vital question. Our people were urged to be loyal to the Commission upon whom they had placed such great responsibilities, and who were carrying such heavy heart-burdens for the causes we all love. Let us make the brethren feel that we are with them and will stand by them. Criticisms, if any, should be constructive rather than destructive. It would be a great calamity if our New Forward Movement should break down for want of unity and the spirit of loyalty.

A good point was made by one speaker from a real estate poster with the legend: "Out of the smoke zone into the ozone". It is time for us to get out of the smoke zone into the ozone.

There is no other way for us but to go on with the budget. To fail now would be like a death blow to our good cause.

As a people, we have not yet given enough to feel it. Our churches are beginning to learn that we *can* do more. The main thing is the *will* to do. Do we realize what it will mean to us if the movement fails?

Another point made was this: "The Commission has never asked as much of us as God has asked." Some get under the load and lift all they can, while others fail. This makes dissatisfaction. It would be a good thing if we could get our eyes off from ourselves more than we do, and fix them on the good work to be done.

If we who do what we can, would only show the people that we are *happy in the work* and that blessings follow our doing, it might be better. Whatever is done grudgingly seldom ever brings a blessing.

The extra effort already made has been a great benefit. We can not realize what the down-sag would have been if the effort had never been made.

We have given above, the gist of the good things said in one of the very best round table talks we have witnessed recently. If the spirit of loyalty to our leaders, and of enthusiasm for the work, that prevailed here, could be fully realized throughout the entire denomination, great blessings would surely follow.

Ordination of Elizabeth F. Randolph One of the most interesting services in the Western Association, was that of the ordination of Miss Elizabeth F. Randolph to the gospel ministry. The church at Hartsville, N. Y., where Miss Randolph has been serving, requested the Ordination Committee to attend to her ordination at this association. Rev. William C. Whitford was chairman of the council. Dean Main preached the ordination sermon; Theodore L. Gardiner made the consecrating prayer; Rev. W. L. Burdick gave the charge to the candidate; Pastor Ehret gave the charge to the church, and Chairman Whitford ex-

tended the hand of fellowship welcoming Miss Randolph to the gospel ministry.

Miss Randolph's statement will be found elsewhere in this RECORDER, and Dean Main's sermon was practically the same one used at the ordination of Rev. Mr. Klotzbach in the Central Association. It is printed in substance on another page. The ordination services closed with the song: "Jesus I My Cross have taken".

Evangelism A Symposium Immediately after the ordination services a symposium on evangelism was held with three speakers: (1) Rev. Edgar D. Van Horn spoke upon the theme, The Sabbath School; (2) Miss Ruth Phillips gave a paper on "The Religious Day School"; (3) Rev. Edwin Shaw spoke upon "The Church".

The papers given in this session have been promised for our readers.

The sermon on Sabbath eve was a strong evangelical one by Rev. G. H. F. Randolph. He also led the after meeting in which many testimonies were given.

The exercises of this day were very impressive and everybody went away feeling that it had been a day well spent.

Sabbath Day In Andover The association people were greeted by a bright, clear Sabbath morning, and by meeting time a great fleet of automobiles surrounded the church reminding one of vessels at anchor in a crowded bay. From Alfred, Independence, Friendship, Genesee and elsewhere, they had come well loaded with friends eager to attend the association.

The house was crowded even to the filling of all the chairs the aisles would hold. Roses, peonies, daisies and wild-flowers from field and forest, made the house as cheerful within as the sunshine did the world without.

Rev. Edgar D. Van Horn and Rev. Ahva J. C. Bond occupied the pulpit. Brother Van Horn had served this church, Independence, and Second Alfred for several years, and Brother Bond's first pastorate was at Nile, N. Y.; so it was like a homecoming to both boys and to the people of these churches as well as to their friends of school days in Alfred.

"Oh day of rest and gladness" was a most appropriate hymn for the beginning of this glad Sabbath service.

Rev. Edwin Shaw read the eleventh chapter of Hebrews—the record of ancient heroes of faith—and Brother Bond led the congregation in earnest fervent prayer. After all had joined in singing: "When I survey the wondrous cross", Brother Van Horn preached upon the choice of Moses, Heb. 11: 24-26. This excellent sermon will soon be given our readers in the SABBATH RECORDER.

In the Education Society's hour, on Sabbath afternoon, President Davis said that the average of college students in the United States is one to every two hundred and twelve persons. The percentage is much larger in the north than in the south. Among Seventh Day Baptists the ratio of college students is one to every sixty-six.

Rev. Ahva J. C. Bond spoke of "The land that was overlooked", as represented in an exhibit he had seen of lands along the Baltimore and Ohio Railroad.

Before the Civil War school matters were overlooked and neglected by old Virginia; but since West Virginia became a separate State there has been wonderful progress in matters of education.

Salem College has the largest field in the State; larger, indeed, than the fields of all the other colleges in West Virginia. It renders service to young people of all faiths. In its field is plenty of raw material for Seventh Day Baptist leadership. In Salem's summer school four hundred and twenty-five students are enrolled, not counting those who take only music. Nearly all of these students are graduates from high schools and are doing college grade work.

While the deficits of Salem College are practically provided for, there is still a debt of \$13,000 on the last large building.

Milton College was well represented by Rev. Edgar D. Van Horn, who spoke of its excellent work; its strong Christian influences; its splendid morale, and its high ideals.

All our churches of the great Northwest have responded to its appeals for help by making Thanksgiving offerings for the last two years. Mr. Van Horn urged his hearers to take Milton College on their hearts and to remember it in their prayers.

The last question asked by President Davis was: "What can we do to help our colleges to take care of the increasing number of students?"

After the quartet had sung: "Let God use you", Miss Susie Burdick spoke on "Women and Foreign Mission Work". She showed the reflex action of foreign missions upon the churches in the homeland, in a way that must have convinced every unprejudiced hearer that our foreign mission work had, by its reflex influence, been a great blessing to our denomination in America.

Larger life, broader vision, greater sympathies have resulted from our interest and sacrifice in foreign missions. Thinking for others makes a larger people.

We are glad for the noble work of the Woman's Board. Everything goes to show that the effect of foreign missions on the churches at home has been good.

Miss Clara Lewis had charge of the young people's work. This started off with singing: "Whole hearted, true hearted", by the congregation, and reading from the one hundred and nineteenth Psalm, by Clifford Beebe. Miss Ruth Phillips then sang: "I would be True".

Mr. and Mrs. Mark Sanford, who have given a year to the Fouke School, touched all hearts by their story of the good work there. Rev. Edgar D. Van Horn representing the Young People's Board spoke of its connection with almost every Seventh Day Baptist cause. The young people have raised \$2,000 for the work. We are justly proud of them.

There was no more interesting hour in the association, and the hearers could but feel the grip of its blessed influence upon their hearts.

When we recall the years, not so very long ago, when the annual gatherings knew no young people's hour, and when the Woman's Board was unknown, we could but "Thank God and take courage". A man must be a hopeless pessimist if he could attend such sessions as we witnessed in Adams Center, Berlin, and Andover, and go away complaining about Seventh Day Baptists losing ground!

The Tract Society's Hour and that of the Missionary Society, of necessity had to be

somewhat similar in all three associations. Secretary Shaw spoke of the work being done, and much interest was manifested in our new publishing house wherever the people had opportunity to speak of it.

The sermon by Rev. Ahva J. C. Bond on the evening after the Sabbath, on the subject: "For all things are yours", made a fitting close to this good day. We make no note here of what he said; for the sermon is promised for publication.

Closing Day of the Western Association On Sunday morning we had a great missionary meeting, led by Secretary Edwin Shaw. We wish every Seventh Day Baptist could have heard the discussion about the people's not being back of the workers as they should be. Some of the best appeals we have heard were made for loyalty to the Conference Commission in its efforts to plan for the work and to counsel the workers. Our cause would receive its death blow if the New Forward Movement is forced to collapse for want of general sympathy and loyal support.

Miss Susie Burdick's talk was one of the most effective we ever heard her make. She spoke of want of enthusiasm over the work God has placed upon us, the needy fields, the young people now preparing to go into foreign mission work, and the apparent want of interest on the part of the people. She said she does not dare, in her talks, to urge young people to consecrate their lives to missionary work, for fear our people will not stand behind them when they are ready to go.

It would be a shame if some already in China, supported by private individuals, are compelled to return because the denomination does not come to the rescue.

Rev. Paul S. Burdick's sermon on pure and undefiled religion was strong on the point of improving our opportunities. To deliberately turn away from an opportunity to do the Lord's work is sin.

The life that always receives and never gives becomes a Dead Sea and never a Sea of Galilee. In the Judgment day, I fear that many may have to worry more over neglected opportunities than over personal sins.

The last sermon of the association was by Rev. Loyal Hurley, delegate from the Central Association. It was a strong plea for Christian friendship and for a revival of spiritual life in the churches.

Revivals come by the spirit of God. If we want them, we must go after them in God's appointed way.

Resolutions of sympathy for the Independence people who were obliged to give up having the association on account of the epidemic of mumps, and for Pastor Walter L. Greene were passed. Then came a hearty expression of appreciation for the way the little flock at Andover had come to the rescue with its faithful work of entertaining the delegates and visitors.

The association next year will meet with the church at Little Genesee.

The Mission Of the Church One of the strong addresses in the Western Association was that of Prof. J. Nelson Norwood on, "The Mission of the Church".

After a complimentary reference to the "concreteness" of the discussions in the association, by which a "good record" had been made, Mr. Norwood asked the question: "What do we mean by the Church?" and explained that he should use the term, not in reference to any particular communion, but as applied to the Church of Christ found in all denominations.

Everybody knows the mission of the Church. It is to provide preaching, furnish religious teaching in Sabbath schools, in young people's societies, and to serve the community at large. Many things are included in the mission of the Church.

In naming the things the Church has done, he spoke first of the fact that for many generations the Church was the conservator of all the culture enjoyed by the common people. The people had no part in the promotion of culture. It all came from the temple, by the few people having leisure, by the priests.

Although many changes have come, there is still a great mission for the Church. In far-away days of superstition people watched the neighing of horses, the flight of birds, and many queer things, in order to determine the will of the gods. The common people were not supposed to have any thought of their own; they must consult

priests and the various channels through which the will of God was revealed.

Now we have the priesthood of all believers. Every one may come directly to the throne of grace, on a plane of equality. It was a great revolution from vicegerency to democracy.

In speaking of the false emphasis which the Church has sometimes placed upon things pertaining to its work, Mr. Norwood referred to the three windows of the soul connecting it with the world of reality outside: (1) emotion, (2) intellect, (3) action.

The window of emotion brings beautiful feelings from contact with the outside world. Then comes the intellect, or the window of thought. By this window we behold the oneness of the universe of God. The thought of God comes by this window. Finally, the window of action carries these feelings and thoughts out into service—real practice. All three—feeling, thought, service—relate to the religious work of the Church.

The Church has sometimes emphasized one of these—sentimentalism—to its own detriment. Again, the thought-side or intellectuality, has been overemphasized, resulting in *creedism* as the main thing. Sometimes too much stress has been placed on action alone, which has brought damage to the Church. When all three are properly mixed we have the ideal; but the Church can not overemphasize any one of them without suffering loss.

Now let us look at the real mission of the Church today. Turn with me if you please, to the back cover of the SABBATH RECORDER of June 26, and you will find it well described there:

"The real mission of the Church is to bring men to God, to champion spiritually, to nerve men to combat temptation, to stir them to social service in the name of Christian love, to teach them that no idealism can be reconstructive that promises no sacrifice, and above all, to bring them into saving fellowship with a God of Law as truly as of Love."

We can not discuss each element of this statement separately here. We can only insist that the Church is still the conservator of our truest and best ideals, highest aspirations, or noblest ambitions.

We have seen strenuous times and this is an age of slump. I abhor the spirit of

optimism that says: "Peace, peace, when there is no peace"; but while we must admit that things *are* bad, we know, if we but stop to think, that they have been worse. After every war the slump that tries the fiber of men's souls has always come. We are passing through such a slump now.

Nothing but the Christian Church stands between us and chaos. It is still the conservator of humanity's highest ideals, and must continue to be so if the world is to be saved.

The world has been increasing every physical power of eye, ear, foot and hand. It is an age of material progress. It will do no good to wish you had lived in some other age. Neither will it help matters to sour down and get pessimistic until we can not enjoy life. We can't stop progress; but may retard it. It is the business of the Church to see that the ideal or spiritual side of life keeps pace with the physical inventions. Our higher aspirations must be exalted until the victory for Christ comes.

The old time religious fear that drove men to church has gone, and we have developed nothing to take its place. Something must be found that will draw people toward the Church. It is the mission of the Church today to find that something. It must come. I can't believe that evil is to win out against the good. God is still in his world and *he will win*.

What Shall We Omit? Here comes our faithful proof reader with the galleys for the next RECORDER saying: "There are ten galleys too much, I am glad you are here to tell us what to leave out."

Just think of it friends! It is up to the editor to say which ones of our good writers must stand aside and wait another week—enough for twelve RECORDER pages! Our compositor assures us that he *can not* stretch the forms one bit. They are cast iron. So here goes. A part of Miss Elizabeth Randolph's statement for her ordination, and the Doctor's Oration in Alfred's commencement must wait patiently one more week. Sorry, but there seems to be no better way.

You have the spirit and the stride of a conqueror when you are certain that you have with you the omnipotence of the Almighty God.—*Charles Goodell*.

EIGHTY-SIXTH COMMENCEMENT OF ALFRED UNIVERSITY*

Compiled by C. R. Clawson, A. M., Librarian

The eighty-sixth commencement of Alfred University began Sabbath morning when Rev. Charles Chalmers Maclean, pastor of the Presbyterian church of Batavia, delivered the annual sermon before the Christian Associations. This sermon, one of the most inspiring ever delivered before the associations, was preached from the text found in Luke 5:4—"Launch out into the deep." The theme of the discourse was the reward of adventure.

After a weary night of adventure on the sea with nothing to show for their work the disciples were discouraged. Presumably knowing well the science of fishing, nevertheless they took kindly to the advice of the Master and launched out into the deep for a draught. The reward for this adventure was a net full of fishes.

Too many high school and college graduates today measure success in life in dollars and cents. In the instance related above without doubt Jesus had in mind the larger service to which the disciples were soon to be called as fishers of men. The truest success can not be measured by material things. Failure at the start need be no hindrance to final success. Phillips Brooks the great divine, and Doctor Lorenz, the great bloodless surgeon, both failed in their early struggles. Pushing ahead and launching further out into the deep they became great successes. Their success must be measured in service to their fellows. Selfishness is one of the worst evils of our day. The poet laureate Tennyson, gave his photograph to a friend. The friend returned it to the poet with the request that he write upon the back his autograph, and that verse of poetry of all he had written that he would like to see live the longest. The poet wrote those familiar words from Locksley Hall—

"Love took up the harp of life, and smote on
all the chords with might;
Smote the chord of Self, that trembling
passed in music 'out of sight."

*The writer is indebted to the "Flat Lux" for much of the material herewith presented.

The final message to the young men and women of Alfred was to go forth in life with four great outstanding facts in mind: (1) Character, (2) Ideals, (3) Service, and (4) Fellowship with the divine.

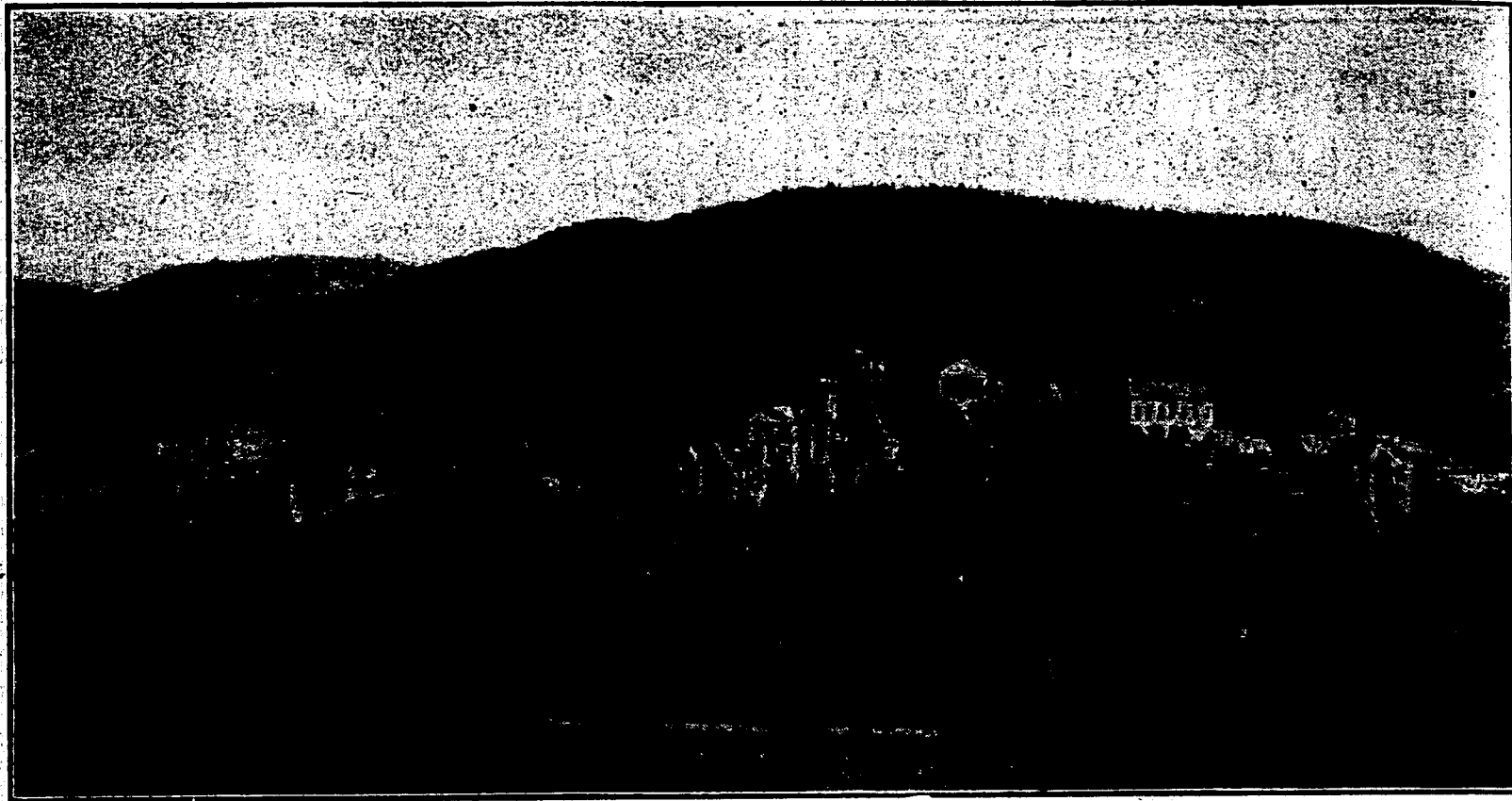
During the service Mrs. Hazel Stillman Truman sang "How Lovely Are Thy Dwellings" by Scott, and Miss Margaret Prentice sang the solo in the anthem, "God is Our Refuge and Strength."

BACCALAUREATE SERMON

President Davis delivered the baccalaureate sermon Sunday night before an appreciative audience at the church. The faculty and seniors attended in academic costume. Special music was prepared under the direction of Director Wingate. Miss Florence Bowden sang "The Day is Ended" accompanied by Rose Becker with the violin. After an anthem, "O Give Thanks Unto the Lord," and a violin solo by Miss Becker the President delivered the sermon, taking for his text John 5:17. "My Father worketh hitherto, and I work." Theme: "Working with God." The sermon follows:

These words are the answer of Jesus to the criticisms of the Jews when they were condemning him and persecuting him because he had healed the impotent man at the pool of Bethesda on the Sabbath day. They set forth the fact that the most holy thing in the world is a good deed: kindness, mercy, sympathy, or service. There is no temple so sacred as one which is made a shrine for good deeds. There is no Sabbath day so holy but that its holiness is enhanced by mercy and ministry. But beyond that and reaching deeper into the philosophy of the universe is the truth that the reason for the holiness of such service, and the sacredness of such ministry, is that it is a sharing of God's work with him. Jesus, beyond justifying his good works on the ground that they were humanitarian and helpful, or that men needed service, would have men know that when they are doing service they are at work with God. "My Father worketh hitherto, and I work."

From the beginning God has been working and directing the universe for man's good, and Jesus Christ his son was but continuing that work and passing it on to us. The theme, therefore, suggested by this text



Alfred University Campus

and chosen for this baccalaureate sermon is "Working with God."

I. The world has long been painfully aware of the fact that *man* works. "By the sweat of thy face shalt thou eat bread" is as old as the story of creation. In every form of toil and drudgery and pain, man has convinced himself, over and over again, that "There is no reward without labor." The wild savage must hunt for his prey, while civilization is builded upon labor. The clearing of the land, the tilling of the soil, the rearing of homes, the erection of temples and palaces: all are the fruits of toil. Railroads and steamships and mines, courts of law and colleges, all arise out of industry and fall to the ground, waste away and decay, when labor ceases. Everybody knows that man has always worked and must always work.

II. Not so many people are aware that *God* works. Ancient superstitions looked upon him as an awesome being far above the toiling masses of men who, for his amusement and pleasure, sets tasks and lays burdens, then sits in quiet state while men groan under the rod of his displeasure or wear out their lives bearing the burdens he imposes.

Sometimes philosophers have pictured him as having devised and constructed a curious machine which, when wound up, was set in motion to run awhile and do his pleasure and then fall into some cataclysm of extinction because his hand was withdrawn.

But with the newer interpretation of modern science we are coming to know that God worked "hitherto", and still works. His creation is still in progress. Every spring there is new creation. Every flower and blade of grass; every tree and bird; every little child that is born into the world; every clear eye and beautiful face: each and all are the creation of God.

God's work is not confined to the purely material and physical. His work includes the program of human development and of character building. Indeed all other works of his contribute to that great end. Out of the fruitful earth he has made a home for man. Fertility and beauty; returning seasons, summer and winter, seed time and harvest, day and night; the mines and forest; rivers and lakes and seas; birds and fishes and beasts: all contribute to man's nourishment and comfort and riches. We reverently repeat with the Psalmist, "In wisdom hast thou made them all."

Whatever view of science we may take, whether that of the literalist or one of the many interpretations of evolution, it almost always is with acknowledgment of the Divine, operating in and through nature, providing for man's needs and revealing to him constantly the divine energy and thought and love, so that God's workmanship in nature and for man's good is a more and more understood and accepted postulate of philosophy and religion. It is just as true therefore that God works as

it is that man works, though men are not reminded of it so frequently and painfully as we are of the labor, the toil, and the drudgery, and sometimes the achievements and success of man.

III. But the least known and the hardest thing for man to understand is that man works with God, that he is created and destined for that supreme end. God has made his world to be enriched and beautified and glorified by man's labor. Recently an Alfred guest said to me, "Nature has certainly done everything for Alfred; it is a most beautiful and wonderful place here in the open country." "Yes," I replied, "Nature has done much, to be sure, but backache has contributed a lot to the beauty of this campus. Its grading, its walks, its driveways, its buildings, its shrubbery and its lawns, are the contributions of man to nature's lavish gifts to us." So man works with God to build every beautiful campus and park and garden and lawn, in all the beautiful world. It is not only true that "man shall eat his bread by the sweat of his brow," while he tills the soil, replenishes its fertility, clears the forests, drains the swamps, irrigates the deserts, but also that in all these processes he uses the basic materials which God has provided. He is also dependent upon God's provisions of soil and chemical elements for plant and animal food. He is dependent upon the sun and the showers; upon favoring seasons, and the invisible forces of germination, growth, maturity, flavor and color, for many indispensable elements in his struggle for existence.

It is man's work with God in the development of mind and spirit and character, however that I wish particularly to emphasize tonight in this baccalaureate sermon. I have used the various forms of co-ordination of effort in material production only as illustrative material, with which to elucidate and amplify the principle. The burden of my message is in higher realms than material nature with its limited physical possibilities. I desire you to attempt a measurement of the infinite accomplishments made possible in education, in social regeneration and in spiritual outlook which are available to man as he works with God towards these ends.

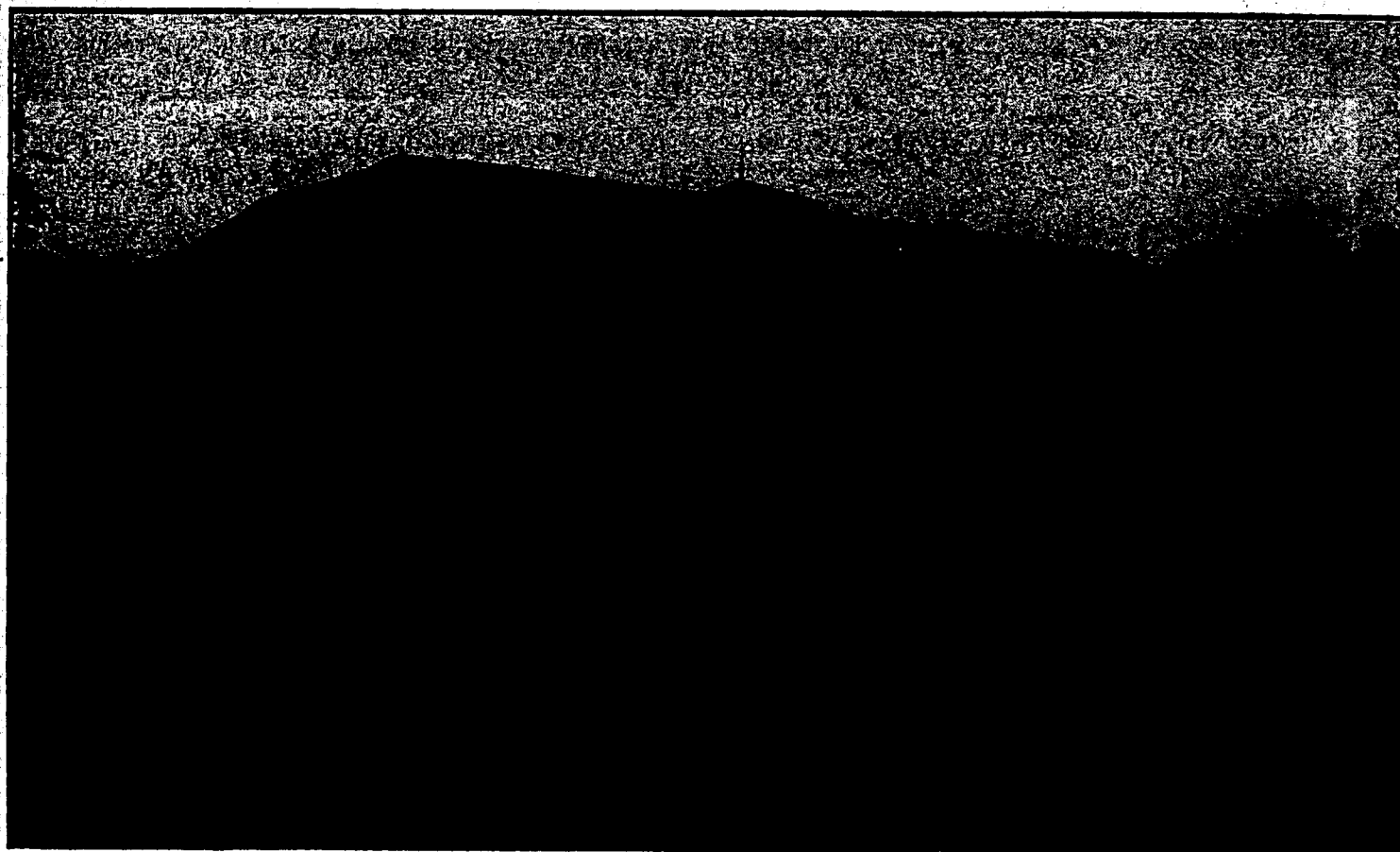
I. Education. Mind in the human infant begins its development at the lowest

imaginable stage of potentiality. The human infant is equipped with less of instinct than the lower animals at their birth. But the human potentiality is limitless in its possibilities for *development*, though it begins so faintly and progresses so slowly at first. Curiously enough the great *length* of the period of human infancy is a compensation which God has made for the meager powers of its beginning.

I would like to pause here long enough to pay tribute to the work with God which others do for us before we can begin that work for ourselves. I think this is what makes motherhood so holy. What a debt each one of us owes to mother's care and love and ministry, long before we are able to know or appreciate it or even show gratitude. Mother's work with God for each one of us should call for unceasing gratitude, and especially so at such an hour as this, when a moment's reflection would show that without that ministry we should never have seen this hour. Then there are teachers too, of those early days of school life, who did for each of us a work that deserves a grateful thought tonight.

But after the early infancy is past and the bigger tasks of education begin, the learning and adolescent period reaches on into the years. More and more the ministry which you, yourself, have with God in this training of the mind becomes apparent. As your efforts are intensified you become conscious of the elasticity of the natural talents which you possess, and the expansion of powers of comprehension and retention. Much as you may owe to others through all this period, and grateful as you may feel to them, you are more and more aware of yourself as a co-worker with God in making yourself, and as the determining factor in your development.

One phase of this achievement in mind, I must stress particularly. That is the self-conscious power of choice. God has given to every human soul a major part of his own development, for which to be responsible. No other person can decide or choose for you in the major decisions of life. Indeed God has *refused* to assume this responsibility, but has laid the burden and the reward of it upon us as individuals. We must choose and we must accept the responsibility for choice. Machines obey the laws of mechanics. Animals obey the



Carnegie Library

laws of instinct. They can not do otherwise. Therefore they have not moral responsibility. They are not personalities. But man, because he is a person, because he knows, and knows that he knows; because he is free to choose, and *knows* that he is free to choose, is a moral being and may make his moral character what he will within large limits. God offers certain helps. You may use them or refuse them. God worked "hitherto," but in that respect, supremely, you must work for yourself, to determine the character of the finished product of your life.

2. Social Regeneration. Education is not an end in itself. It is a means to a larger and higher end. It is the regeneration of the race, and the development of the human spirit, by service, into its fullest likeness to God. *That is the goal of education.*

In this work of social regeneration, man is a co-worker with the Creator. Men have sometimes wondered that an infinitely good and wise God should create a race so limited and imperfect in its development, and leave it to work out its own salvation through countless centuries, by the slow processes of growth, while every step of that progress is measured by the labor of man himself. Yet this is in the plan of God. We must not only work with him in building ourselves as individuals, but

equally, also, in the building of the race.

Many forms of social need have been successfully met by the generations which have preceded us. *We* find the race leagues in advance of where our fathers found it. We acknowledge with gratitude their labor and their achievements. But each new generation finds its new tasks and problems. Each new day makes its call to the men of its day to become workers with God in the most holy task of helping the race to rise in that generation still further toward the ideals of the Creator.

College training will have missed its goal and failed of its most worth-while task, if its achievements remain personal and selfish, if there comes into your life no consciousness of comradeship with God in the work of social uplift and social regeneration. Education that makes better sanitation and more comfortable homes, that reduces poverty and crime, that makes better working conditions, that builds up better government and schools and churches: *that* education is fulfilling the obligation of working together with God.

No more important consideration can engage the attention of college trained men and women as they choose their life vocations and take up the various tasks for which their training has fitted them. Will your life-work contribute something toward the fulfilment of the infinite plan? Will it

articulate with the infinite thought and plan of God? Will you be working with God? *That is a vital question which you can not escape.* The better the natural powers you may possess, the more complete your educational advantages and achievements, the more does the obligation rest upon you to know that you are not resisting God's plan, but are working with him in the regeneration of his children.

3. Spiritual Outlook. I have placed last in this interpretation of man's co-workmanship with God, spiritual outlook: not because it is least important, but because it is most important, and deserves the final emphasis. It is both the crowning achievement and at the same time the motive power of exalted living. Whatever else life may have, if it lacks this it has failed:—failed in its power to understand and achieve; failed in its goal.

I think this is what the Great Master meant when he said "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you"; or, "What does it profit a man if he shall gain the whole world and lose his own soul?" The soul of a man is that capacity by which he achieves spiritual outlook. In some sense the death of the soul is the darkening of its spiritual outlook; the loss of sympathy with and understanding of the divine within us and about us. If young men and women lose this, or do not acquire it in their college life, they have little capacity for any full measure of work with God.

My young friends of the graduating class: When you entered college four years ago, this country was in the midst of its participation in the World War: That the class is smaller in numbers than many of its more recent predecessors, or than the following classes, is due to the fact that the class entering in 1918 is most distinctly the war time class. During those bitter war days quotations from the German kaiser were frequently heard, such as this, "Gott mit Uns" (God with us), or "I and God." His point of view was God working with men, or God assisting the kaiser. It is the reverse of this concept that I am presenting to you—viz., Man working with God, rather than God working with man.

Man, with a spiritual outlook, is reconciled to God. He is in harmony with the Infinite. He is co-operating in the Divine

plan. He is working himself upward in the scale of being, and helping God to elevate the race. With such a spiritual outlook, education becomes an added power for usefulness and blessing. Without that spiritual outlook, all education is defective and dangerous.

You are to go forth from college to your life tasks, or to further technical and professional training for these tasks. May you have the spiritual outlook to guide you in your choices and tasks, and to render your service efficient. It is a lofty courage and faith that inspires the man who feels his work to be participation in the Divine uplift of the universe. May you each have a vision of that achievement today, and may your future years realize in full measure the strength and joy of a consciousness of working with God. Without him you are helpless and defeated. With him, difficulties and obstacles become stepping-stones to larger achievements. Your Alma Mater will follow you with love and good will as you take your places in the ranks of the world's workers. But our highest hope and our most earnest prayer is that you may always be found working with God, and that the end of life may bring to each of you the Master's blessed approval: "Well done, good and faithful servant, thou hast been faithful over a few things, enter thou into the joy of the Lord."

DRAMATICS AT ALFRED

Three programs of plays featured the commencement exercises. "Arms and the Man," a three-act comedy by Bernard Shaw, was creditably presented by the Footlight Club of the college the evening after the Sabbath.

Three original plays by members of the Wee Playhouse were given before an appreciative audience Monday afternoon.

"The Furnace," by Charles F. Binns and Elsie Binns,

"The Election," by Morton E. Mix,

"The Professor Stubs His Toe," by Paul E. Titsworth.

When the curtain was first drawn aside, the audience looked upon a realistic kiln with an old potter sitting in a thoughtful attitude at one side and a boy watching him with anxious eyes. The part of the potter was ably played by Professor Binns. He depicted the life and difficulties of the

potters of early times so naturally that one might have imagined himself carried back centuries ago when the furnace was first known. Interest was centered in the kiln where an image was being brought to completion in the fire. The anxiety with which the potter and the boy awaited the opening of the furnace afforded a situation of intense interest for the audience.

"The Election" was a colorful romance in which the plot cleverly interwove love affairs with politics. Ellis Drake as Lehmann and Margaret Kinney as Kaethe Forster interpreted their parts well. For so large a caste the acting was unusually snappy. There was no lag in interest from the beginning, when the curtain was drawn back to disclose the group of men at cards discussing the coming election of Rats Herr until the results of the election were made known in the climax.

Paul E. Titsworth's farce, "The Professor Stubs His Toe," was the source of much fun for the onlookers. Humorous all the way through, with parts well selected and well acted, the production deserves a great deal of commendation. Prof. Charles Adamec, acting the role of Darius Duffy, propounder and chief exponent of "Duffy's Memory System," did more than his share to make the play a success. Bertha Titsworth as "Sophonisbe" also introduced a great deal of action by the energetic manner in which she berated the professor when upon occasions the famous "Duffy Memory System" failed to work.

The other dramatic offering was "The God of the Wood" given on the campus by the graduates as a part of the class day exercises.

ANNUAL CONCERT

The annual concert was given Monday evening by Miss Rose Becker, violinist, and Mrs. Ada Becker Seidlin, pianist. These two artists gave one of the most delightful musical treats of the college year. Miss Becker, an artist of the finest type, chose charming selections and her technique of the Fritz Kreisler variety, together with a pleasing personality enabled Miss Becker to hold her audience with ease.

Mrs. Seidlin played four selections on the piano together with the encores. Hearty applause indicated the pleasure with which the listeners greeted all the selections, show-

ing that both the townspeople as well as the students appreciated Mrs. Seidlin's playing.

COMMENCEMENT EXERCISES

At ten o'clock the members of the faculty, the senior class together with those who were to receive honorary degrees, all in academic costume, marched from the Carnegie library to the old chapel.

The processional "March Militaire" was played by the Misses Janette and Ruth Randolph. After the vocal duet by Hazel Stillman Truman and Amelia M. Tubbs, Miss Florence Bowden delivered the senior oration. Her subject was "The Spirit of American Literature."

PRESIDENT'S ANNUAL ADDRESS

EXCERPTS

The total registration of all departments of Alfred University for the past year has been as follows: College, 271; Seminary, 14; Ceramic School, 104; Agricultural School, 168; Specials in Music, 26; Summer School, 137. Total 720. Of this total 176 are duplicates, leaving a registration for the year of 544 different individuals. The registration of the college is the largest in its history and is an increase of 24 per cent over the 218 of last year. The freshman class this year numbers 104 which is also the largest ever enrolled.

FRATERNITY HOUSES

The purchase, during the past year, of three residences in the village by fraternities, has been a distinct advance in the provision of rooming facilities. The Klan Alpine has purchased the residence of Mr. and Mrs. E. P. Saunders and has occupied it during the past year. The Eta Phi has purchased the residence of Professor and Mrs. Binns and the Delta Sigma Phi, the residence of Miss Susan M. Burdick. The two latter will be installed in their new homes with the beginning of next year.

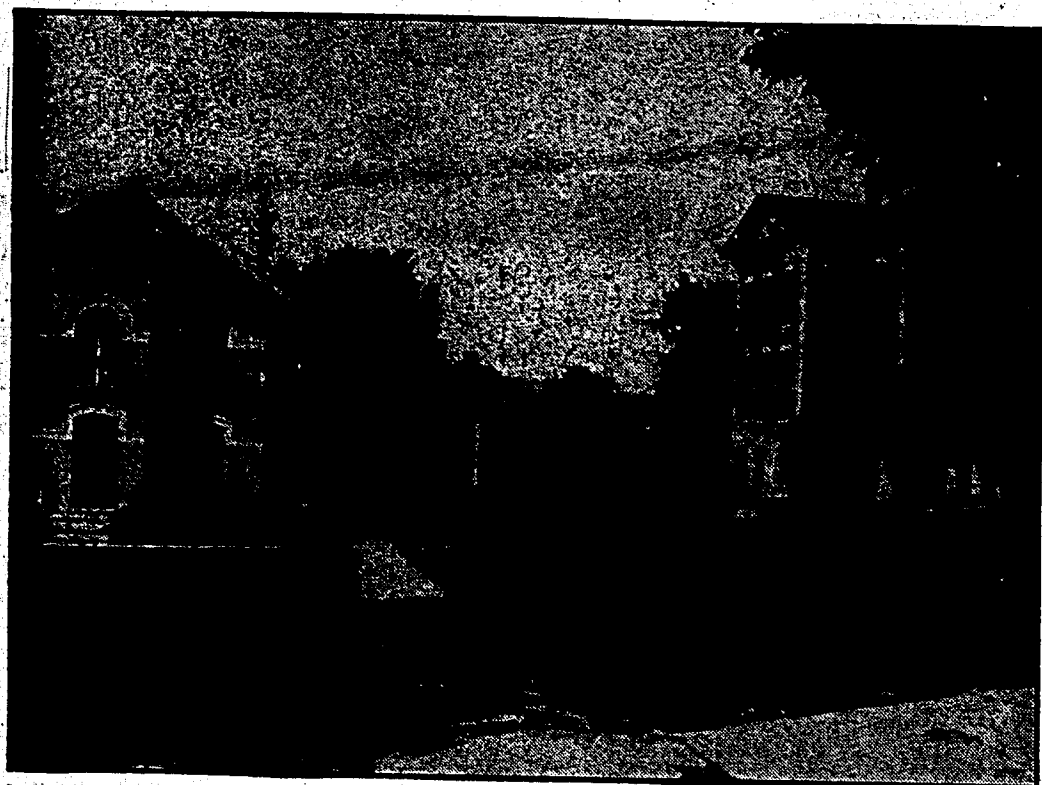
IMPROVEMENT FUND

One year ago the president reported a conditional gift from the General Education Board of \$100,000, and that a program had been adopted for raising a fund of \$350,000 which must include \$200,000 of endowment in addition to the \$100,000 from the Board and which must be all subscribed by October 30 and paid in within five years.

One year ago the cash endowment already subscribed and paid, aggregated \$82,000. Pledges then made but unpaid aggregated \$78,000. This left a balance of \$90,000 to be raised between June 15 and October 30.

The campaign for raising this balance was pushed to completion. The Trustees, the Alumni and friends of the college all generously and enthusiastically co-operated in the campaign and at 10 o'clock on the night of October 30 we had gone over the required amount by about \$500. Enough belated subscriptions were added during the next few weeks to bring the total to \$375,000.

Early in February the treasurer printed



Campus View

an honor roll, including the names and amounts of all subscriptions toward the Improvement Fund since the beginning some three years earlier. The total amount raised since the beginning of this fund was found to aggregate \$431,319.86.

The completion of this campaign marks the most important advancement of Alfred University in a financial way since the beginning of its history. The winning of the appropriation of \$100,000 from the General Education Board gives Alfred a classification ahead of any previously enjoyed. The President wishes to make grateful acknowledgment of the services of many members of the Board, Alumni and friends in helping to make this result possible. It will be of interest to know that the faculty and

staff of the university subscribed approximately \$10,000 toward this campaign and that the student body subscribed almost exactly the same amount. The town of Alfred contributed \$35,000; the town of Wellsville, \$25,000; the city of Hornell, \$15,000. The university has lived within its income again during the year and no deficit has been incurred for the past twelve years.

The greatly increased enrolment has necessitated the construction of a new chemical laboratory which is in the process of erection during the present summer.

ALUMNI BANQUET

The alumni dinner held Tuesday evening in Ladies Hall was attended by 250 of Alfred's best friends. Ferdinand L. Titsworth of the class of 1908, of New York City, president of the Alumni Association, acted as toastmaster, and introduced several able speakers including Congressman G. P. Darrow and President Davis.

MANTLE ORATION

MARGARET GLASPEY, '22

Classmates, Alumni, and friends: The year of nineteen twenty-two stands, for us, the senior class, as the end—and the beginning. The end of four years of happy times—sad times; laughter—tears; play—work;—four years of being made broader, of having ideals strengthened, of finding out our weak points, and of growing into manhood and womanhood. It means the end of our life of irresponsibility, of being dependent, of taking all and giving nothing.

Now it is our turn to begin, not to live because we are and have been living, but to make our lives worth more to ourselves and to others. It is the beginning, for us, of showing to the world that we are now men and women, ready to take up the tasks that we have chosen for a life-work. We have tried and successfully passed the first issue—the test of intellectual ability. The bigger, broader field of life is now open to us

to go into and lay what we can at the feet of service.

In our four years of college life we have been preparing ourselves for this bigger, broader aspect of life—becoming more capable of taking up the responsibilities which they put upon us. Our Alma Mater is the one to which we must be grateful. In the years to come we will look back to her as the symbol of the best and truest in our lives.

Here we have made many friendships that will last for years and others that will last as long as we live. Here we have come in contact with and come to know many of our faculty and all have come to love our president. In knowing these men and women, we could not help being made the better and stronger for it. Here we have met with, combated and overcome many obstacles, but with the successful completion of our college career, we feel amply repaid.

During this, our last year, we have felt a great pride in certain things. Among these, the greatest is the pride of being allowed the privilege of wearing the symbol and badge which typifies so much. To us, it signifies that we have successfully undergone the strictest test—that of intellectual achievement, it signifies four years of associations with professors and classmates; friendships; and—the honor we now feel in being able to represent our Alma Mater. We are proud because it signifies development of character—socially as well as intellectually and spiritually.

The mantle gives life a new phase. It embodies not only the past and present, but also the future—that work toward the life of service to which we have directed our footsteps. The door is open to us and we must leave behind us all that we love and cherish, keeping only the memories of our victories, defeats and all the rest. That of which we have been so proud must now be handed on to the next class. We are glad to know that it is passing into hands that will cherish and guard it as we have cherished and guarded it; that with its traditions and symbolism you will feel the loyalty to the Alma Mater that it has and does inspire in us. To you the class of 1923, we the class of 1922, pass this cap and gown. Take it—with our congratulations, and may you have a happy and successful future.

RESPONSE

FREDERICK VOSSLER '23

In behalf of the class of 1923, it is my privilege to accept this mantle, with the promise that we carry on the work the class of 1922 thus far so well advanced. We realize the dignity and worth of the duties and responsibilities this mantle bestows upon us, and pledge ourselves to do our best to uphold the honor, the allegiance, and the tradition which this symbol of all that is good and best represents.

IVY ORATION

ORVAL L. PERRY

This is indeed, for us the class of '22, an occasion of happy reflections as we look back upon the four years that we have spent here, but also it is one of sadness when we are reminded that the time has come for us to leave. During the few years that we have been at Alfred we have learned to love her most dearly.

Four years we have spent on this campus amidst the beauty of these hills and the grandeur of this valley. Every tree, every sparkling stream, every grassy knoll has a meaning for us that we can not define. Four times autumn with its varied hues has caused us to wonder at the fineness of God's art. Four winters we have breathed the clear, crystal atmosphere and have seen God's purity written on the landscape. Each spring we have witnessed a new creation, and enthused, we have been filled with a new hope and a bigger faith in man and God. In us there has grown a finer appreciation of things beautiful. We have learned to find infinite meaning in the commonplace.

Not only in nature have we found good and truth but we have learned much in the daily contact with our fellow-men. As fellow students our relations have been fruitful as well as pleasant during the past four years. During that time we have witnessed each other's struggles, sacrifices, failures and successes, and we have been broadened and helped by them. There has come to us a realization of the higher ideals that we must attain to as social beings. We have come to know more intimately God's master creation and to appreciate its infinite value. In our relation with each other on the campus and in the classroom, in athletics and on social occasions we have made acquaintances

which we shall never forget—which indeed we do not wish to forget.

But above all, to those leaders, who have made Alfred what it is today, do we owe gratitude and appreciation for their patience and perseverance, both to those who have spent their devotion in the past and to those who are now striving to uphold the honor and the names of those who have gone before. Through difficulties, often, have they had to toil to achieve their ends and yet cheerfully and willingly have they lent their aid and wider experience that we might attain what we sought. In our search for knowledge they have made for us higher ideals. Through their guidance we feel confident that we have attained in some measure true wisdom. Thus it is that we have grown to hold them in high esteem and to respect their wisdom and advice.

These are the ties that bind us in love and loyalty to Alfred and our Alma Mater and it is through these that we have reached those ideals which we now cherish. We have come to know a deeper meaning in life, to appreciate more fully the wonders of God's universe and the wealth of the human soul. Many narrow ideas have been drowned in the past and new ideals have been woven into the fabric of our being. There has come to us a clearer conception of the purpose of creation and with it a desire to co-operate for the furtherance of that end.

With these thoughts and emotions are we filled as we plant this ivy. As it grows and twines about this building, may it be symbolic of what Alfred means to us. May it be nurtured by the soil of that Alfred which we hold dear. May it as it grows and clings to these walls be significant of the attachment we have for those who have been our leaders and guides. And may it as it branches out in every direction represent us going forth into the world, carrying with us the Alfred spirit.

ALUMNI PUBLIC SESSION

The Alumni Association held its annual public session in the old chapel or more recently termed, Alumni Hall. The session was snappy and full of good things. Ferdinand L. Titsworth, president, spoke on the subject of "Fraternalities at Alfred," in which he emphasized the value of the fraternity spirit in college life.

Mrs. Neva Place Greene sang a solo entitled "Spring's Awakening." After this pleasing selection Miss Matilda Vossler, of Wellsville, N. Y., a former graduate who had seen much of war work abroad, having been across the continent of Europe in Y. W. C. A. work, spoke on the subject of "War Zones Since the War." Robert Clarke of the senior class told how to make the undergraduates stay to commencement and Robert H. Garwood told how to "Dig Up Students for Alfred." Rev. Walter L. Greene, of Independence, spoke very interestingly of lyceum work at Alfred and of their value in the development of the student.

Mrs. Alice Cranston Fenner favored the audience with a violin solo. Mrs. Philinda Woodcock Read sang a solo by Woodman, and Mrs. Corabelle Taber and Mildred Taber Clausen sang a duet. The music interspersed throughout was of an exceptional character and added much to the interest of the occasion. After reports and election of officers the meeting adjourned in good time.

PRESIDENT'S RECEPTION

The annual reception, given by President and Mrs. Davis at the Carnegie Library, Wednesday evening, was a fitting climax to the events of the week.

In the line with President and Mrs. Davis were Hon. and Mrs. G. P. Darrow, Dr. and Mrs. Frank L. Bartlett, Dr. and Mrs. Charles C. Maclean, Dr. and Mrs. Morton E. Mix, Mr. and Mrs. Curtis F. Randolph, and members of the graduating class. Members of the class of 1923 served as ushers and members of the class of 1924 served on the refreshment committee.

Townspeople, students, alumni and friends thronged the library for two hours renewing old friendships and forming new acquaintances.

HONORARY DEGREES

The degree of Doctor of Divinity was conferred upon Rev. Charles Chalmers Maclean; the degree of Doctor of Laws was conferred upon Frank LeVerne Bartlett, and upon George Potter Darrow.

CLASS REUNION

Always one of the pleasant features of commencement time is the meeting of old friends and the making of new acquaintances. One of the joys of each commence-

ment is the meeting of the members of one's class. Fortunate it was that seven members of the class of 1892, including one member who was in town but through some misunderstanding failed to meet with the class, met on the steps of the Steinheim to exchange greetings, to recall college days gone by, and to relate some of life's experiences.



Steinheim Hall

This same class held a reunion on its twentieth anniversary at the home of Mr. and Mrs. C. R. Clawson, of Alfred, on the fourth of June, 1912. On that occasion more than half the members of the class were present.

Now after thirty years a third of the class was present. With the exception of a few gray hairs no one present appeared any older, though, a trifle more mature perhaps, for struggling with life's cares and responsibilities. Time had dealt kindly with these members and they were as enthusiastic and as care free, seemingly, as when they graduated. It was recounted that three members only of the class of twenty-two had been lost by death. Twenty-six children had been born to the married members, some of whom were now boys and girls in college.

A larger Alfred with its greatly enlarged facilities for usefulness, the beautiful campus with its ever growing loveliness, the stately pines pointing heavenward typical of the aspirations of youth, together with many improvements along the line of new buildings, shrubbery, etc., were matters of happy interest to the class of 1892 who always

hold their Alma Mater in grateful remembrance.

The following members were present on this occasion: Anne Langworthy Waite and son James, of Westerly, R. I.; Reuben Armstrong and wife, of Alfred; Frederick H. Ellis, secretary of the class, and wife, of Alfred; Alice Maxson Jaques, of Alfred; Elizabeth Ostrander, president of the class, of Almond; Sophie Reynolds Wakeman, of Hornell, and Cortez R. Clawson and wife, of Alfred.

It was unanimously agreed to have another reunion ten years from the present date.

RECEPTIONS

The New York State School of Clay Working and Ceramics held a reception Tuesday afternoon at 4 o'clock. The work done by the students during the year was on exhibition and pottery of various sorts was on sale by

the Ceramic Guild. The beautiful pieces of clay which under the touch of the potter had taken on wonderful shapes and hues gave evidence that the students of the Ceramic art had acquired wonderful power in adjusting materials to high ideals of art.

The State School of Agriculture was also open to visitors where the work of the various departments and the equipment of the institution was on exhibition.

Many devoted servants of our Lord are tormenting themselves with the fear that they are not "spiritual", or "Spirit-filled", simply because they are not accomplishing certain tasks or achieving certain results which they have placed before themselves arbitrarily. "They were all filled with the Holy Ghost," but none of the one hundred and twenty could preach like Peter. Your work may not be great; your duty may seem to fail, in the eyes of the world. Yield yourself to Christ and his Spirit will enable you to do what is better than any self-selected task,—his holy will.—*Charles R. Erdman.*

THE COMMISSION'S PAGE

REV. AHVA J. C. BOND, SALEM, W. VA.,
Forward Movement Director



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

"Without me ye can do nothing."—John 15: 5.
"Lo, I am with you always, even unto the end
of the world."—Matt. 28: 20.

THE STANDING OF THE CHURCHES

Churches	Quota	1919-20	1920-21	1921-22
Attalla	\$ 340	\$ 17.00		
Adams Center	1,530	1,230.98	708.00	710.85
First Alfred	5,890	3,335.61	3,876.42	4,121.00
Second Alfred	2,940	768.34	1,145.90	1,358.13
Albion	1,870	622.27	279.83	95.00
Andover	620	148.49	201.25	63.35
Battle Creek	1,880	1,893.00	2,487.87	1,880.00
Boulder	920	460.00		460.00
Berlin	970		308.37	541.01
First Brookfield	1,490	769.60	1,550.58	1,072.34
Second Brookfield	1,240	987.56	1,157.50	613.63
Cartwright	770	400.00	258.65	211.28
Chicago	830	1,009.60	926.60	884.16
Cosmos	220	46.00	88.00	40.00
Carlton	960	352.97	247.39	182.88
DeRuyter	910	910.00	677.00	814.50
Detroit	(Joined Conference 1921.)			140.00
Dodge Center	1,240	1,250.00	458.45	275.58
Exeland	220	45.00	20.00	50.00
Farina	1,650	1,650.00	1,019.95	1,161.64
Fouke	720	664.38	88.00	115.00
Friendship	1,200	430.00	679.83	536.00
First Genesee	1,970	985.00	1,895.79	1,197.17
Gentry	650	480.50	355.66	167.50
Grand Marsh	280		98.01	25.00
Greenbrier	340		70.00	50.00
Hammond	460	703.00	619.54	575.01
First Hopkinton	2,860	114.53	1,178.68	1,351.29
Second Hopkinton	880	132.15	75.00	184.23
First Hebron	520		150.00	520.00
Second Hebron	370		67.00	22.00
Hartsville	700	80.00	110.10	62.00
Independence	1,070	1,360.00	1,100.00	565.00
Jackson Center	1,180	200.00	95.00	160.00
Lost Creek	910	910.00	910.00	910.04
Little Prairie	370		150.00	66.60
Los Angeles	240	275.00	240.00	240.00
Middle Island	730	90.00	100.00	190.25
Marlboro	990	1,030.00	1,004.51	443.77
Milton	4,460	2,300.00	3,501.24	3,345.00
Milton Junction	1,990	1,138.74	2,240.00	1,202.00
Muskegon	(Joined Conference 1921.)			25.00
New York	660	1,075.00	948.06	1,077.41

Nortonville	2,240	2,240.00	1,440.00	749.00
North Loup	4,180	4,180.00	4,180.00	2,350.00
Piscataway	930	571.62	412.20	931.16
Plainfield	2,440	2,071.62	2,975.30	2,884.91
Pawcatuck	3,840	3,483.29	3,993.17	3,902.01
Portville	210	25.00	239.00	210.00
Roanoke	400	97.00	114.00	75.00
Rockville	1,340	172.00	135.00	245.30
Richburg	390	293.00	390.00	192.10
Riverside	1,030	925.00	820.05	1,216.61
Ritchie	900	650.00	69.50	271.52
Rock Creek	(Joined Conference 1921.)			13.00
Salem	3,220	3,213.50	2,634.55	3,309.20
Salemville	580	80.46	290.00	142.50
Shiloh	3,550	1,344.04	3,674.30	1,637.01
Scott	490		1.00	33.00
Syracuse	270	88.99	107.72	78.22
Southampton	90	120.00	40.00	20.00
Stonefort	350	107.00	100.00	159.00
Scio	180		7.71	5.00
First Verona	820	800.00	827.12	820.00
Waterford	490	540.00	512.25	413.42
Second Westerly	220	275.00	230.00	230.00
West Edmeston	550	550.00	345.00	300.00
Walworth	880	248.60	499.56	248.50
Welton	700	610.00	700.00	700.00
White Cloud	1,020	185.00	26.73	203.25
Minneapolis		\$16.75		
Petrolia		\$14.25		
L. S. K.		\$105.39		
Dr. Sinclair		\$40.00		
Dr. Grace Crandall		\$80.00		

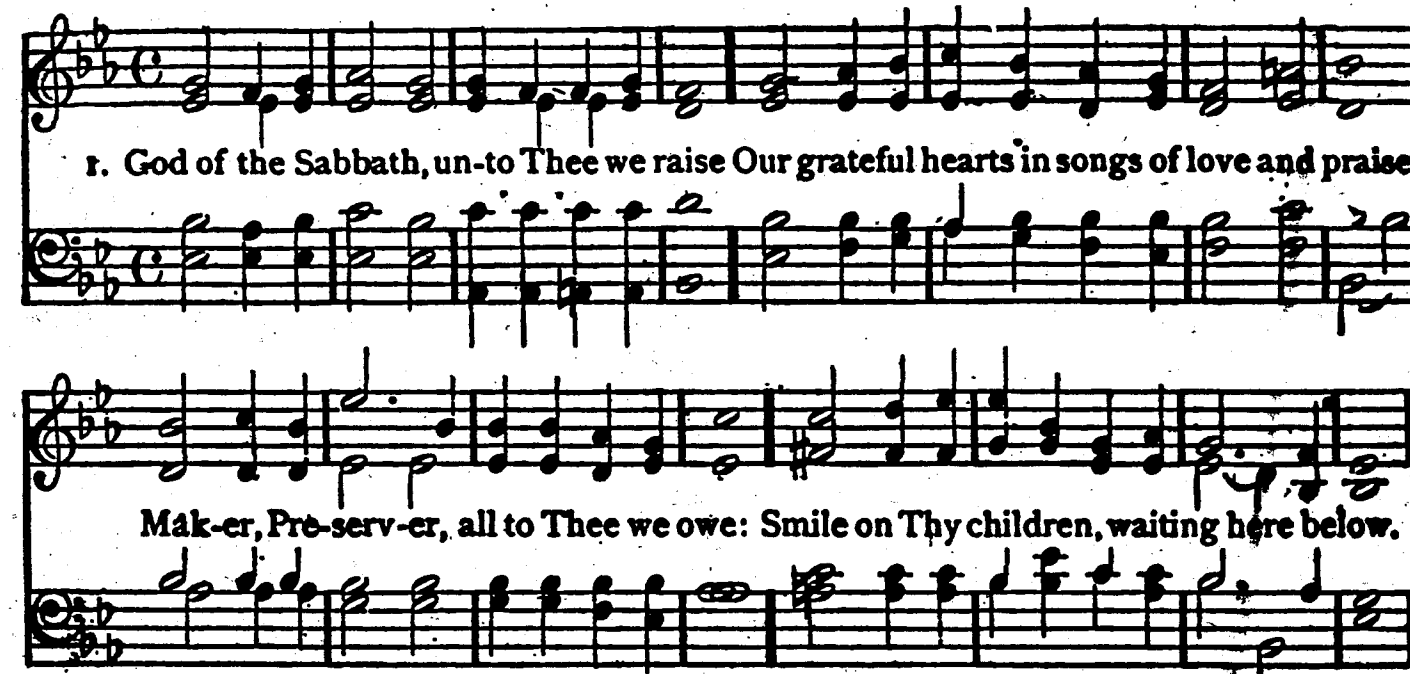
PERCENTAGES

	Per Cent
1 New York	163
2 Hammond	125
3 Riverside	118
4 Plainfield	118
5 Chicago	106
6 Second Westerly	104
7 Pawcatuck	103
8 Salem	102
9 Los Angeles	100
10 Welton	100
11 Battle Creek	100
12 Piscataway	100
13 First Hebron	100
14 Lost Creek	100
15 Portville	100
16 First Verona	100
17 DeRuyter	90
18 Waterford	84
19 Milton	75
20 First Brookfield	72
21 First Alfred	70
22 Farina	70
23 First Genesee	61
24 Milton Junction	60
25 Berlin	56
26 North Loup	56
27 West Edmeston	54
28 Independence	53
29 Boulder	50
30 Richburg	50
31 Second Brookfield	50
32 First Hopkinton	48
33 Second Alfred	46
34 Adams Center	46
35 Shiloh	46
36 Marlboro	45
37 Friendship	45
38 Stone Fort	45
39 Nortonville	33
40 Ritchie	30
41 Syracuse	29
42 Walworth	29
43 Gentry	26
44 Middle Island	26
45 Cartwright	22
46 Dodge Center	22
47 Southampton	22
48 Exeland	22
49 Second Hopkinton	20
50 White Cloud	20
51 Roanoke	19
52 Carlton	19
53 Cosmos	18
54 Rockville	18
55 Little Prairie	18
56 Fouke	16
57 Greenbrier	15

58 Jackson Center	12
59 Andover	10
60 Hartsville	9
61 Grand Marsh	9
62 Salemville	7
63 Scott	7
64 Second Hebron	6
65 Albion	5
66 Scio	3
67 Attalla	0

It has seemed so appropriate every time I have heard it that I have thought it worth while to pass the suggestion along.

Another suggestion for choristers and choir leaders comes from Rev. L. D. Seager. He lacked men who could sing high tenor,



The first verse of the above hymn is sung every Sabbath morning by the choir and congregation of the Salem Church, as a response, following the invocation by the pastor.

in his men's chorus at Marlboro; therefore he had the younger boys take that part, and found it worked all right. I have heard them sing and I can testify to the fact that it does work.

A. J. C. B.

A CASE OF PSYCHOPATHOLOGY

On page 800 of the RECORDER for June 19, 1922, first column, in the concluding part of Study VI, The Book of Books, the third paragraph should be left out.

My interest in the Biblical references to the two famous battle scenes, Megiddo and Carchemish, caused me to overlook important differences in dates and results.

Of the two battles mentioned in 2 Chronicles 35: 20-24 that of Megiddo was fought about 608 B. C., and of Carchemish about 605. The latter was a turning point in the history of Babylon and of the world. Egypt experienced a crushing defeat; the Assyrian empire fell to Babylon; which also drove Egypt back from the Euphrates to the brook of Egypt. (2 Kings 24: 7).

An expert in Psychic Mechanism might try to account for my mistake; but at any rate I am indebted to Pastor W. D. Ticknor, of Jackson Center, Ohio, for calling attention to my inaccuracy. I hope he will live long to exercise his critical eye and mind. Such help is welcomed.

ARTHUR E. MAIN.

Alfred, N. Y.

ARE YOU FIGHTING A GOOD FIGHT?

I have fought a good fight, I have finished my course, I have kept the faith. 2 Tim. 4: 7.

Are you and I willing to take our share of hardship with Jesus Christ? I ask that question; I put it to myself every day. Am I a soldier of the Cross? Am I a follower of the Lamb? Am I going through the drill, or am I part of the army? Am I walking around the parade ground, or am I on the battlefield? Am I one of the militia that likes the uniforms and the music, but who has absolutely no intention of seeing active service, or do I belong to the regulars and expect to take my place in the firing line? When I became a Christian, was my act of bravery already achieved? Was everything that comes afterwards only in the line of the day's work? Can it be said by me when I have done, "I have fought a good fight, . . . I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord . . . shall give me at that day"?—Raymond Calkins.

MISSIONS AND THE SABBATH

REV. EDWIN SHAW, PLAINFIELD, N. J.,
Contributing Editor

FROM DR. ROSA W. PALMBORG

I suppose it is about time that I was sending you a little account of myself, now that I am actually wending my way westward, with my face set towards China.

So far the progress in that direction has not been very fast, as there has been so much stopping by the way. This month has been a time of commencements. The Sunday before I left Salem, through the kindness of Mr. Trainer, who lent me his little runabout and a man to drive it, I was enabled to visit Lost Creek, where I had not yet been, and when we arrived the high school was just meeting for the baccalaureate sermon, so we attended that session, and heard a very good sermon. Then we took dinner with some friends, called on several other families and on the pastor's family, and finished the visit by going to the church of which I had heard so much, and into the cemetery to visit the grave of Uncle Sammie Davis, as well as others of historic interest to our people.

The commencement in Salem was of great interest to me, both because of the graduation of my own girl, and because it showed so well what the college is doing. There were twelve graduates in the college course, nineteen in the standard normal, twenty-nine in the short normal, and thirty-one in the academy course; ninety-one in all, which, it seems to me, is a good index of the importance of the work the college is doing, and a great argument for the necessity of its being continued under the best circumstances possible.

We left Salem on the evening of commencement day, reaching Jackson Center the next day, where we remained over the Sabbath. I spoke as best I could to our people there, and enjoyed their evident interest, and the hospitality of those who so kindly entertained us. Mr. Groves did us the great favor of taking us to Wapakoneta the next morning, so that we might be able to reach Battle Creek in time for the commencement exercises of the School of Nursing, from

which our nurse, Helen Su, graduated. She was so anxious to have us come, and I thought she deserved to have some "own" folks there on an occasion which marked the completion of her course, which has been pursued under difficulties not encountered by the other students, as she had to study in a comparatively unfamiliar language, and under many other disadvantages not experienced by those native to this country. She has done very well indeed, receiving high praise from her teachers and the doctors for whom she has worked.

We came on to Chicago immediately afterwards, stopping one day on the way to visit a friend of mine in northern Indiana, with whom I was associated in my school teaching days. We remained in the city three days, being entertained at the homes of Mr. and Mrs. Cossum and Mrs. Williams, Dr. G. W. Post, Jr., and Doctor Larkin. On the Sabbath it was our pleasure to meet with our people and to see Mr. Fifield and his wife received into the membership of the Chicago Church.

On June the twelfth we went on to Milton where we have had a most happy visit of a week with the dear friends there, the time proving all too short. We were entertained in a different home for every meal, only taking breakfasts with the friends with whom we spent the nights.

The Milton commencement was, as it always is to us, a time of joyous meeting with old friends, and a renewing of the warm love we have for the dear old college, and the fine work it is doing. The time was not, however, without its sad memories of the last one, when the beloved leader was passing away, and he was remembered in loving tribute, as were others who have meant so much to the school. May their influence long be felt, and bless the lives of those coming after them!

I was asked to give a parting message day before yesterday in the church, and did the best I could but found it quite hard to do, as the long parting just ahead was constantly present to my mind, and hindered the flow of my words.

The young man from our school in Shanghai also graduated this year. I think our returning to China makes him a little homesick, but he has decided to remain in this country at least a year longer, for study in the University.

I am now on my way to Battle Creek for a week's visit to see if I can pick up a little useful knowledge, at the end of which time I expect Miss Su to come away with me, and Eling, who remains in Milton for that time, will meet us in Chicago, and we will proceed on our way westward, visiting friends and churches as we go, till we sail from Vancouver on the S. S. "Empress of Asia" on August 10.

I am praying that it may be for a period of greater usefulness than ever before. From what I have read, great changes are taking place in the Chinese church as a whole, and I wonder how they will affect our own. Surely everything points to a revival of interest in Christianity, and the war recently fought there, though of short duration, seems to have clarified the atmosphere, and put the government in better shape than it has been for years. Let us hope and pray for great things for that great country!

**MONTHLY STATEMENT
June 1, 1922-July 1, 1922**

S. H. Davis, Treasurer, In account with The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand June 1, 1922.....	\$ 10 45
Conference Treasurer:	
Georgetown Chapel	23 38
Boys' School	93 53
Girls' School	93 53
General Fund	634 35
Salary increase	105 10
Income Permanent Fund, General Fund	250 00
Young People's Board, Dr. Palmberg's salary	150 00
Central Association Collection, Missionary Society	14 32
Cumberland Church, Missionary Society	15 00
Temporary Loan, S. H. D., General Fund	1,000 00
Income Permanent Fund, General Fund	100 00
Rebate from Student Fund, General Fund	200 00
Temporary Loan, S. H. D., General Fund	300 00
Woman's Board:	
Miss Burdick's salary	200 00
Miss West's salary	200 00
Boys' School	97 50
Girls' School	97 50
Georgetown Chapel	200 00
R. J. Severance, Missionary Society...	5 00
Conference Treasurer:	
General Fund	1,127 00
Salary increase	173 00
	<u>\$5,089 66</u>
Cr.	
Rev. T. L. M. Spencer, June salary.....	\$ 83 33
Dr. Rosa W. Palmberg, May salary....	41 67
Susie M. Burdick, May salary	41 67
Rev. D. Burdett Coon, May salary and traveling expenses	161 30
Rev. R. J. Severance, May salary and traveling expenses	117 17
Rev. William L. Burdick, May salary and traveling expenses	200 00
Rev. M. A. Branch, May salary and traveling expenses	47 34

C. C. Van Horn, May salary	75 00
Rev. Robert B. St. Clair, May salary...	50 00
Rev. George W. Hills, May salary	58 34
Ray C. North, May salary	33 34
Rev. William L. Davis, May salary....	33 34
Rev. G. H. F. Randolph, May salary....	41 67
Vance Kerr, May salary	25 00
Rev. S. S. Powell, May salary	25 00
Adelbert Branch, May salary	25 00
Jesse G. Burdick, Italian Mission, May salary	29 16
Mrs. J. J. Kovats, Hungarian Mission, May	20 00
Mrs. Angeline P. Abbey, May appropriation	10 00
Rev. Edwin Shaw, May salary and expenses	90 97
Mrs. Zilpha W. Seward, May 14-26 salary	27 00
Rev. M. A. Branch, balance May salary	50 00
Industrial Trust Co.:	
China draft	1,355 27
China draft	55 85
Dr. Rosa W. Palmberg, June, July and August salary	125 00
Washington Trust Co., China drafts....	125 00
William C. Whitford:	
Dr. Sinclair's salary account	40 00
Dr. Crandall's salary account	30 00
Mrs. Zilpha W. Seward, salary, June 11-23	27 00
S. H. Davis, return of Temporary Loans	1,300 00
Treasurer's expenses	25 00
	<u>\$4,429 51</u>
Balance on hand July 1, 1922.....	660 15
	<u>\$5,089 66</u>

Bills payable in July, about\$1,700 00
Special funds referred to in last month's report now amount to \$10,207.27, bank balance \$660.15, net indebtedness \$9,547.12.
E. & O. E. S. H. Davis, Treasurer.

Dr. Y. Y. Tsu, professor of St. John's University, Shanghai, and one of the leading men of Young China, addressed the Young Women's Christian Association in National Board building in New York City recently on Internationalism and Christianity. Deploing the hatred one nation had for another, and grouping them off in pairs in this worldwide dislike, he deplored the attitude of many who assumed that international good will and friendship are at our very door. Much remains to be done, many years will elapse before this is the situation; one must not cease effort, thinking the desired attainment has been reached. He quoted, in conclusion, the decision of Count Tolstoy to live his new life on the basis of the Sermon on the Mount. "So," said Professor Tsu, "in my opinion our task as Christians is to do just what Count Tolstoy did for himself and tried to do for the world; to rediscover the great gospel of love enunciated by Jesus Christ, a love that comes from the heart of God, and a love that spreads out to humanity as a brotherhood."

WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.
Contributing Editor

SUMMER SONG

Go forth, my heart, nor linger here,
In this sweet season of the year,
When God his gifts dispenses;
See how the gardens in their best
For you and me are gayly drest,
And ravish all the senses!

I may not and I can not rest—
God's goodness wakens in my breast
Such gratitude and pleasure;
I, too, must bear a grateful part,
And pour out praise from my poor heart
In overflowing measure.

The brooks are purling through the sand,
On either side myrtles stand,
And fling a cooling shadow;
The cow-herd and his flock hard by
With tinkling bells and merry cry
Move slowly o'er the meadow.

Methinks if God so gracious be,
And deals e'en here so lovingly
With us poor, erring mortals,
How glorious must the mansions be,
Where we shall dwell eternally
Within his golden portals.

—Paul Gerhardt.

REMINISCENCES OF OUR CHINA MISSION

MRS. SARA G. DAVIS

(Read at Woman's Hour, Eastern Association,
Berlin, N. Y., June 17, 1922)

When Mrs. Shaw invited me to occupy a little time on this program as I have been absent from China over three years and Miss Bördick having so recently been with you giving details of the work as now carried on, it occurred to me a little review of the *beginning* and early efforts to establish our mission in China might be of interest.

People often say "We want to hear of things up to date," but sometimes it gives new inspiration for better service in the present, to bring to mind the difficulties which had to be overcome by those first on the field.

It was on December 31, 1846, in Plainfield, N. J., that Mr. Carpenter and wife with Mr. Wardner and Mrs. Wardner were consecrated to take up mission work in

China, and on January 5, 1847, they embarked on board the sailing ship "Hankua" bound for Canton.

They arrived in Hongkong off the southern coast of China on April 22. They availed themselves of every means of information respecting the most desirable location, before leaving the homeland. Foochow, South China, had been under consideration, but owing to their Sabbath doctrine they met with some opposition from the workers there, so they finally decided, perhaps Shanghai, as regards healthfulness of climate and accessibility of its inhabitants, would be preferable to South China, so Mr. Carpenter left for that place about a month after their arrival in Hongkong.

It was not until July 18 that his companions were able to sail for Shanghai. They had a perilous voyage up the coast as is sometimes the case even in these days of good steamer service. Naturally after months of separation they greatly rejoiced to be with Mr. Carpenter again.

They received much kindness from the missionaries of other Boards but being alone in the observance of the Seventh Day they met with some opposition and difficulties, which naturally have always been a source of trial and annoyance in the work. Though most missionaries of other denominations have shown respect for those who conscientiously observe the Seventh Day they sometimes almost express contempt for a people who will be so narrow-minded as to persist in a doctrine which they consider of so little importance.

I remember, in more recent years, as Mr. Crofoot was discussing the subject with a friend in another mission who deplored the position Mr. Crofoot took as narrow-minded. Finally Mr. Crofoot said, "I am satisfied to keep the day my Lord observed as sacred."

But I must hasten on.

When Mrs. Carpenter and Mr. Wardner and wife reached Shanghai Mr. Carpenter had rented a native house, the lower floor being used for a chapel. The opening services in this room occurred just two years after their departure from the homeland and was the first public service conducted by them. About this time Mrs. Wardner opened our first day school.

In 1851 they were able to build a chapel in the native, walled city, with rooms above

for a dwelling for Mr. and Mrs. Carpenter. It was a plain brick structure having little resemblance to a chapel. Two Potter sisters from Potter Hill, Rhode Island, sent out a good church bell, which is still in use in our new church outside the West Gate of the native city where our present work is located, but the old chapel is still used for day schools. I notice in a recent letter from Miss West there are seventy pupils enrolled in this school.

At the same time this old chapel was built our missionaries erected a one-story dwelling or bungalow one-half mile *outside* the city for Mr. Wardner and family.

About this time in the history of our work the Tai-Ping Rebellion was spreading over the empire causing great devastation. In 1853 a local insurrection began in Shanghai, on account of which our missionaries were driven from their homes and compelled to seek shelter with friends in the foreign settlements. Mr. Wardner says "We were obliged to move ten times to obtain safety and shelter." His home at the West Gate was partially destroyed. The mission, however, was compensated by the Chinese government and this dwelling afterward rebuilt.

These were certainly trying days for all missionaries. Surely the history of those two years shows that our heavenly Father's care was over that mission as we have realized it many times since, during recent outbreaks.

There are other things I would love to speak of, how during these years of interruption of their regular work they labored much in teaching and preaching by the way-side, Mr. Wardner distributing in all fifteen thousand of his Sabbath tract and thousands of Sabbath Calendars. During these days they applied themselves to the acquisition of the Mandarin dialect.

Naturally the ladies were wasted and worn with the fatigues and dangers of the past two years.

On February 19, 1856, owing to ill health of herself and one of their little boys, Mrs. Wardner was obliged to leave for the United States. The following year Mr. Wardner also came home never to return to the work in which he had given most devoted service for ten years.

The continued ill health of Mrs. Wardner

seemed to make it impossible for them to return to China.

When our missionaries first went out only five ports were open to missionary effort. About the time Mr. Wardner came away they received the cheering news that *all* China was open to missionary effort.

(Notwithstanding these wide-open doors and earnest appeals from Mr. Carpenter more than twenty years elapsed, after Mr. Wardner left, before additional workers were found to enter the field—not until the changing seasons of years had passed over the grave of dear Mrs. Carpenter, and he himself had become physically disqualified for longer service.)

It was in November, 1858, owing to failing health, they first returned to their native land. Accompanying them were two Eurasian girls and a native convert Dzau Tsung-lau. They were ninety-nine days from Shanghai to London. They had brought young Mr. Dzau with them hoping to stimulate the people to greater interest and zeal in the work. They took him among the churches, he speaking in his native language and Mr. Carpenter or Mr. Wardner as the case might be, acting as interpreter.

Well do I remember, when a little girl, hearing them speak in our church in Niles, N. Y. More than twenty years later, dear Tsung-lau was like a father to us when we entered upon the work in Shanghai. He was the only one in the mission who could speak English.

In less than two years Mr. and Mrs. Carpenter again departed for the land of their adoption *alone*. The board had extended calls to other workers but without success. Then owing to the disturbed conditions caused by the Civil War these efforts were relaxed for a time, the board finding it difficult to support the work already started, so Mr. Carpenter filled the position of interpreter of the Chinese language at the United States Consulate for several months.

At this time Mr. Carpenter writes, "Should the war terminate before we are worn out, and should the brethren still desire to continue labor here, they will perhaps find enough to do to send out and sustain a reinforcement. Should it come in our day, how we will rejoice." This same year there was an addition of seven to the little church, also occurred the death of Le Chong, father of Le-Erlow, the evangelist. Le Chong was

the first convert in our mission, and for fifteen years gave most faithful testimony of the power of the gospel in the salvation of the heathen, and in his death was gloriously triumphant.

Before two years had elapsed Doctor Carpenter's ill health made it necessary for them to return home. Before leaving the work three elders and two deacons were ordained and Dzau Tsung-lau was chosen as pastor.

From this time on for nine years unsuccessful efforts were made to secure those who were willing to lay their lives on this altar. In the meantime something was contributed toward the support of the native workers, who remained steadfast in the faith and continued to pray earnestly for the return of their spiritual advisers.

Mr. E. G. Champlain, at that time corresponding secretary, says, "The language of these poor souls who dwell in the glimmering twilight of Christianity should put to blush the apathy of those who bask in the noon-day light of the gospel dispensation."

However each year brought less hope of securing workers, and in 1872 the board authorized Doctor Carpenter to make arrangements to dispose of the mission property in Shanghai. At this time the ebbing tide of missionary interest turned so the vote of the board was never carried into effect. Mr. and Mrs. Carpenter decided once more to return to the field, arriving in Shanghai on May 5, 1873. About two months after their arrival occurred the death of Kiang Quang, one of the most efficient of the native preachers. He was stationed at Lieu-oo where our medical workers now reside.

In less than two years after their return, following close upon much encouragement in the work, came the sickness and death of our beloved and devoted sister, Lucy Carpenter. During the following year Mr. Carpenter toiled on alone until in the autumn of 1875 he was united in marriage at Shanghai with Miss Mildred Black, daughter of the late Rev. William H. Black, of London. About eight months after this event, owing to severe illness, they permanently retired from the field.

The Missionary Board now made renewed efforts to secure suitable workers for China. However more than three years passed by until during the Conference in September, 1879, a call was extended to David H. Davis and wife of Shiloh, N. J.,

and Miss Eliza A. Nelson, a teacher in Alfred University.

After careful and prayerful consideration this call was accepted and speedy preparations were made for leaving their present fields of labor. They sailed for Shanghai on December 27, 1879, nearly forty-three years ago.

On our arrival in Shanghai we were welcomed by native workers and several missionaries of other denominations who showed us much kindness by inviting us to their homes, which hospitality we accepted for the first night. As the native workers had the mission house partially in readiness we decided to enter it on the following day as the Sabbath was close at hand.

It certainly would be impossible for you to understand our feelings during that first Sabbath service, scarcely a word of which could we understand except as Dzau Tsung-lau was able to interpret.

We found the mission home had been occupied by Chinese Christians. It was a bungalow with four rooms in one of which was still living Le-Erlow and family. It being one of the first foreign houses built in Shanghai and also owing to native occupation it was found to be in a very unsanitary condition. Missionary friends ventured the remark, "If your board expect you to remain any length of time in the work they will have to provide a more suitable residence."

The matter was soon taken up by our friends at home and in less than two years a new house was built at a cost of \$2,199 Mexican money.

At this time there were ten Sabbath-keeping families or parts of families in the mission. The first baptism after our arrival was a woman who has served the mission as Bible woman for many years. She was given the Christian name of Lucy in memory of Mrs. Carpenter. Three of her grandchildren were educated in our girls' boarding school, one of them has just graduated in the nursing department in Battle Creek.

During our second year day school work was entered upon by Miss Nelson until her marriage to Doctor Fryer two and one-half years after her arrival. Mrs. Fryer ever continued to be deeply interested in the success of the mission.

During our fourth summer in China the board authorized Mr. Davis to purchase

land and erect buildings for boys' and girls' boarding schools.

Land was purchased for the boys' school, but the building for the girls was put up in connection with the mission dwelling. These buildings were erected at a cost of a little over two thousand Mexican dollars, more than half of which Mr. Davis solicited from the foreign merchants in Shanghai.

When we remember these were only semi-foreign buildings, much of the material bought second-hand to save expense, and that they were put up nearly forty years ago, we need not wonder they are pleading for new and larger accommodations for their school work.

The following winter we were greatly encouraged by the arrival of Dr. Ella Swinney who proved to be one of the most devoted workers ever sent out to a foreign field, greatly beloved by the Chinese. I would, if time allowed, like to go more into detail regarding her work.

During her first year her dispensary was in a room in our dwelling house, and until she could acquire some knowledge of the language I acted as her interpreter, as at that time we had almost no English-speaking Chinese. The second year it seemed imperative that a dispensary building should be erected. For this purpose an appropriation of five hundred gold was sent from the homeland and about the same amount was raised on the field. Owing to this the opening of the boarding school was unavoidably deferred for some time. However, the boys' building was used for day schools, and the larger rooms in the girls' building for church services. Indeed this was our only place for Sabbath services until the new church building was erected only a few years ago. The second year after Doctor Swinney's arrival I opened a small girls' boarding school. At that time it was most difficult to make the Chinese see the advantage to be gained in the education of their girls. The better class would not allow their daughters to leave the seclusion of their homes, so our pupils were largely taken from poor homes. They were indentured for a number of years, promising to pay a very small sum each year, but the school must provide everything—bedding, clothing, food, etc. Now it is impossible to take in all who wish to come, *themselves* providing or paying for all these things.

In 1888 Mr. and Mrs. G. H. F. Randolph were sent out and that autumn the boys' boarding school was opened. The following year Miss Susie Burdick came and after nearly a year with the language she assumed entire charge of the girls' school, when Mr. Davis and family left for our first furlough, after eleven years of service.

Two years later, after four years of devoted labor, Mr. and Mrs. Randolph left China never to return much to the regret of all those on the field.

The boys' school and the care of the evangelistic work again fell on Mr. Davis, which continued for six years, until Mr. Crofoot was sent out and able to take charge of the school. Because of sickness Doctor Swinney had already been obliged to leave China after ten years of loving work for the Master.

Doctor Palmborg was already on the field, and since that time the growth of the mission has seemed more hopeful. After Doctor Palmborg's first furlough home, her medical work was moved to Lieu-oo, about thirty miles from Shanghai, where she lived for a number of years in a poor Chinese house. Then came the foreign dwelling and dispensary. Now there is an up-to-date hospital with our fine physicians Doctors Crandall and Sinclair in charge, and Doctor Palmborg with the Chinese nurse from Battle Creek returning to the work in September.

I do not need to speak of the present workers in Shanghai, Mr. and Mrs. Crofoot, Mr. and Mrs. Eugene Davis, Misses Anna and Mabel West, for Miss Burdick will have told you of the good work they are doing.

I hope with this rough outline of the work from the beginning you will be enabled to appreciate something of the *advancement* made.

There are now in Shanghai three dwellings and a church building that would be a credit to any denomination and which is greatly appreciated by the Chinese Christians.

Personally I must express my gratitude to our heavenly Father that he permitted me to have a little share in this work.

It was a sad day when ill health compelled me to leave China and the people I had learned to love and serve.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,
R. F. D. 5, Box 73, Battle Creek, Mich.
Contributing Editor

GREAT HOME MISSIONARIES

ELIZABETH F. RANDOLPH

Christian Endeavor Topic for Sabbath Day,
July 29, 1922

DAILY READINGS

Sunday—Lesson in preaching (Mark 4:1-20)
Monday—In teamwork (Matt. 10:1-15)
Tuesday—In faithfulness (Matt. 3:1-12)
Wednesday—In helpfulness (Acts 3:1-10)
Thursday—In study (2 Tim. 2:8-18)
Friday—In prayerfulness (Acts 10:9-20)
Sabbath Day—Topic, Lessons from great home missionaries (Acts 8:4-17) (Missionary meeting)

The missionary spirit is characteristic of every man, woman, or child who knows Jesus. From the time that Andrew went and found his brother, Simon Peter; and Philip found Nathaniel and said, "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph", from that time to the present day people who have found Jesus have been eager to tell others about him. Naturally they seek their friends first. Then they hasten to those people who, as they think most need Jesus, people who are most likely to listen and who will accept the truth, the grace, the power, the life which Jesus would give to them. I have never felt that we could draw any distinction between the significance of the work of the home field and that of the foreign field, saying one is more important than the other. Some people are called to one field and some to another. As Jesus sent forth the twelve he bid them go to the lost sheep of the house of Israel, but after his resurrection he said to the eleven, "Ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth." "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and lo I am with you alway even unto the end of the world."

As I study the lives of these first and greatest home missionaries, those who first knew Jesus, and as I note how they went and told their own about him immediately, I find in this the first lesson that comes to me from the lives of our home missionaries—the eagerness to tell the good news. No one need wait to be sent to some distant spot either in the home field or the foreign. Each may tell about Jesus to those nearest to him whether friend or foe. The lesson of the good Samaritan is that one should do for those in need whom he finds along the road as he is going about his daily tasks.

The first eight chapters of the Acts is rich in the experience of home missionaries. One of the outstanding lessons which we find here is prompt obedience, faithfulness to the will of God in the face of hardship and persecution and even of death itself. The spirit, "We ought to obey God rather than men", nerves the missionary to great endeavor. As he works miracles and wins multitudes he realizes it is not in his own power nor in anything that can be bought with money but that it is faith in the name of Jesus that brings results. We find our missionaries going to God in prayer; and through reliance on God they are able to bear gladly all trials and persecutions which come to them and they rejoice "that they were counted worthy to suffer shame for" the name of Jesus.

WORK OF THE FIELD SECRETARY OF THE YOUNG PEOPLE'S BOARD

(Paper read in Young People's hour at the Western Association)

The Field Secretary is employed jointly with the Sabbath School Board. The Young People's Board pays one-third of his salary and traveling expenses. He reports monthly to the board, suggesting needs of the field, and ways of accomplishing best results.

In the Conference Year Book for 1921, Mr. Holston makes this statement of his field work, "I can report, having made official visits during the Conference year to thirty-three of our churches and to three other places, where we have interests. My field work has been done in five distinct trips from home. The first was the attending of Conference at Alfred; the second attending of association at Dodge Center, Minn., in September; the third, a tour of

the churches of the Central and Western associations in New York and Pennsylvania in October and November; the fourth, a tour of the Southwest field in February and March; the fifth, visits to the Berlin, New York, White Cloud and Detroit churches and attendance upon the Eastern, Central and Western associations at Westerly, R. I., and Brookfield and Nile, N. Y., in June and the first Sabbath of July. In fifteen of these places there are active Christian Endeavor societies. I met with them in their regular services and usually gave a special message, calculated to be inspiring and encouraging—and in all the churches I visited personal conferences were held with both Sabbath school and Christian Endeavor officers, and other workers were sought for and usually obtained."

In looking up the quarterly reports of the Young People's Board, I find the Field Representative has either made a written or a verbal report of his work but that report not being given in brief, I can not relate his achievements as I would like.

In the RECORDER for October, 1921, this statement is made "The Field Secretary, Mr. Holston has completed the visitation of all Christian Endeavor societies except Riverside."

Later there is a statement of a delegate from the Young People's Board, being appointed to attend the service in which Mr. Holston was ordained into the ministry.

The following letter, sent to the Young People's Board gives a good example of the work Mr. Holston does, as he goes from church to church. "I have been to Welton and Nortonville and am on my way to Boulder. I was at Welton nearly two weeks assisting Pastor Hill with evangelistic meetings, my stay including two Sabbaths. The first Sabbath morning, I spoke on the general subject of Religious Education. In the afternoon a worker's meeting was held and following this was an executive meeting of the Christian Endeavor. New interest was aroused in the Efficiency chart, and later I spent about an hour with the new Efficiency superintendent, Wade Looftboro. At the regular Christian Endeavor meeting in the evening the topic was handled very creditably by Francis Ling, the leader, and there was a fairly good response. The Life Work Recruit cards had not been presented, so I did this in as im-

pressive a manner as possible. A little Junior society is conducted by Mrs. Horace Looftboro with Mrs. Claude Hill as assistant. I told them a story.

"Although there were no startling results from the evangelistic meetings, the church itself has been greatly revived. I preached twice, Rev. James Hurley twice and Pastor Hill the other seven of the evangelistic sermons.

"On the second Sabbath Day, I spoke on the Forward Movement, at the request of the pastor, summing up more particularly what we are doing under the Forward Movement program that we did not do before.

"My visit at Nortonville was only from Friday until Monday. I gave a Forward Movement address Sabbath morning and was in the Junior, Intermediate and Senior societies in the afternoon, . . . presenting the Life Work Recruit cards at the latter meeting."

Also the Young People's Board showed their appreciation of the work done by this most worthy field representative and the plans they are discussing for the future.

"In a lengthy discussion the Board considered the problem of revising the budget in order to meet all expenses, particularly the apportionment to the Fouke School, and the salary of Mr. Holston, Field Representative. As a result of this discussion it was voted that the following request be sent to the Sabbath School Board:

"In view of the fact that the Young People's Board is willing to assume one-half of Mr. Holston's salary and expense, we would respectfully ask that he be relieved of some of his work of the Sabbath School Board for the coming year."

The Young People's Board had formally assumed only \$550 salary—Now they are anxious to have more time spent by so capable a worker to inspire interest and help in the organization of Christian Endeavor societies.

We know from his visit here that Mr. Holston is deeply interested in the welfare of our young people and the activities of our Christian Endeavor. Having received a visit from this field secretary and received his help and inspiration, we are glad that the Young People's Board has been able

to secure him to go about carrying the news of advancement in other societies and pointing out higher standards for each, helping to encourage the young people to reach their goal.

STATEMENT OF EXPERIENCES, BELIEFS, IDEALS AND PURPOSES

ELIZABETH F. RANDOLPH

(Given at the time of her ordination to the gospel ministry in the Western Association, June 23, 1922)

In thinking over my religious experience I find that in the main it has been a steady and natural growth. The seed has been sown by my parents and other relatives and friends. Though oftentimes the ground has been stony or the seed has fallen among thorns, yet some of the seed has found better soil and God has watered and given the increase. There have been days, weeks and months of deep depression when I have been keenly conscious of my own shortcomings, weakness and sin; but as I have gone to God in secret prayer or attended some religious service and given attention to conditions of health these experiences have been followed by mountain-top visions that have fully repaid the seemingly long tramps through the swamps and thickets and up the rugged mountain side till I reached the summit where I could gain a clear broad vision. At times the change from the gloom to the light has come as suddenly as the breaking of day when the sweet carols of the birds, the beautiful morning sunlight and the invigorating ozone of the atmosphere awakens one from a sound sleep that has brought rest to the weary body.

I can not relate my experience in detail, for it has been the result of many little incidents in life which many people would consider as comparatively insignificant; the casual remark of relatives or friends, together with the privilege of attending regular church services, Sabbath school, Christian Endeavor, evangelistic services, our associations and General Conference and other religious conventions. All of these have been instrumental in bringing me here today to present my experience, purposes and ideals for your consideration.

My older sister, and two girl friends, one of whom has gone on to her eternal reward, and myself were baptized at Alfred,

October 7, 1904, just a few days before my fourteenth birthday, by our beloved pastor of sacred memory, Rev. L. C. Randolph. While I had no idea at that time of what would be my life-work yet of one thing I was sure—I loved Jesus and I wanted my life to count for him.

In January, 1917, while living with my uncle and family near Stanards where I am now making my home I had the privilege of attending a series of revival meetings and I found that God desired to use me to introduce Christ to those who did not know him as a personal friend and a life-giving Savior, one who would show them and help them to attain their right relations with their heavenly Father and with those among whom they mingled daily. The evangelist who was conducting those meetings led me to one of those mountain-top experiences during which I consecrated my life wholly and unreservedly to full time service for Christ. The evangelist wanted me to go at once to a Bible institute and I was almost persuaded to do so. But he was a total stranger to me and, while I was convinced that the voice of God had spoken through him in leading me to my decision, I preferred to consult my own folks, those whose judgment I felt sure I could trust, as to the course which I should follow in carrying out the decision. Naturally I turned to my pastor, Rev. W. L. Burdick, and to Doctor Main as dean of our Seminary.

The evangelist said that for me to follow their advice would result in my entering the Seminary rather than the Bible institute and to do so he said would destroy my new found faith. However I decided to remain with my aunt for a year to help her and to make sure my decision had not been hastily made.

As most of you know I entered the Seminary in January, 1918. One of the first lessons which Dean Main assigned me was a statement of rules and habits, which one should follow while in the Seminary course. One of these emphasized the importance of the daily habit of reading the Bible first hand and arriving at one's own personal decisions and convictions, otherwise, the rule said, if one was constantly reading and studying other men's opinions about the Bible there would be danger of his making shipwreck of faith. I have found that to

be true for I did not always take time to read the Bible as much as I should. I have passed through the periods of doubt; but each time by coming direct to the Bible as the word of God I have found my feet planted on a firm foundation. I spent two years and a half in our own seminary and devoted one year to study at the Oberlin Graduate School of Theology and received my degree as Bachelor of Divinity from that institution just a year ago this spring.

I believe firmly that the ordained minister should consider very thoughtfully the instructions of Paul to Timothy, "Be thou an ensample to them that believe in word, in manner of life, in love, in faith, in purity. Till I come give heed to reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytry. Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all." This sets a high standard and ideal, the responsibility of which we would not be able to assume if we could not rely upon, fully assured that Christ will direct us.

During the last winter I found myself

in a situation wherein I could not give myself wholly to these things of which Paul was speaking. I seriously debated the question in my own mind, should I accept the call for ordination if I received such a call. As I compared Paul's words to Timothy with the words of Christ to the twelve whom he ordained that they should be with him and that he might send them forth to preach, and as I thought of Christ's own life, I fully decided that although the larger portion of my time and attention is demanded at present in a home where there is sickness, I need not hesitate to accept this call to ordination if you who have the decision in hand act favorably on the request which has been presented to you by the Hartsville Church.

(Concluded next week)

The people who are most to be pitied in this world are the idlers, either at the top among the upper ten, or at the bottom among the lower ten thousand. It was for man's sake (*i. e.*, benefit) that the ground brought forth thorns and briars.—
F. B. Meyer.

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OUR WEEKLY SERMON

ORDINATION SERMON

(Preached by Dean A. E. Main at the ordination to the ministry of Mr. John P. Klotzbach at Adams Center, N. Y., June 9, 1922; and at the ordination of Miss Elizabeth F. Randolph, June 23, 1922, at Andover, N. Y.)

Text.—“*And some pastors and teachers.*” Ephes. 4: 11.

There are true and high vocations outside the Christian ministry. A Christian lawyer, physician, teacher, statesman, merchant, manufacturer, farmer, husband and wife, and father and mother, have high callings; but I am to speak particularly of only one vocation, that of the gospel ministry.

According to the fourth chapter of Ephesians ministers are gifts of the risen and living Lord to the church and the world. They are also to be gifted men and women by the grace given by the same Lord.

The pastorate has always seemed to me to be the ideal place for a Christian minister. I speak more freely here because my own public life has been divided in kinds of service, substantially as follows: In the pastorate fourteen years; as Missionary Secretary fourteen years; and as a teacher in religion twenty-two years. A minister of large experience, it is said, was invited to participate in services that transferred a man from the pastorate to a secretaryship; and he told the minister that he had come to let him down to a lower level of Christian work.

A preacher of the gospel is called to the ministry of reconciliation. Men, communities, and nations need to be reconciled to God and in him to one another. This reconciliation is to be brought about by the making of disciples and then by teaching them according to the will of our Master. Trustful discipleship is not enough; neither is teaching enough. True and complete reconciliation must be founded in growing loyalty to our Lord, loyalty itself being rooted in constantly growing knowledge of the will of Christ. To increase this knowledge of truth and duty is the holy task of a teaching pastor.

The ministry is a call to the highest possible achievement in character and conduct. A minister is not under obligation to be the

best man in the community. Other men and women are called to lives of holiness and righteousness. But ministers are under the most solemn obligations to give good proof that they are constantly seeking after the highest attainable excellence of Christian manhood and womanhood.

It is a call to the exercise of the greatest possible power, native and acquired, in scholarship, public speaking and initiative or leadership. The Bible, a chief source for pulpit messages, was written by men of eminent ability. They were profound thinkers and masters of expression. Modern science, psychology, philosophy, art, literature and history are also sources. The pastorate therefore is a field for consecrated scholarship, the gift of persuasive public speaking, and the wisest leadership.

The pulpit is called to be an inspiration of men to attain a large measure of Christian citizenship. It is not for the pulpit to tell employers and employees what wages should be given or how many hours a day men should labor. But it is the business of the pulpit to urge upon the consciences of all, the principles of individual righteousness and social justice. The pulpit is not called to partisanship in politics but to a partisanship in the interests of public and private goodness. Once when I was pastor in Plainfield, N. J., an important city election was drawing near; and one Sabbath morning I said substantially: If I should advise you as to which party you should support in the coming election you would, and I think justly so, think me out of place; but if I did not urge you to give public peace and public well being your first consideration according to your best judgment, you would, I hope, think me a coward. The nations of the earth must depend for exaltation and escape from reproach upon world-wide peace, good-will, and friendship. It is therefore the duty of the pulpit to feel and think and speak in terms of world relationships.

In conclusion, the Christian ministry is called to privileges suggested by such words as marriage, birth, baptism, the Church, the Lord's Supper, the burial of the dead, and friendship. To ceremonially join hearts and hands in holy matrimony is to render a sacred and joyous service. It has long been my belief as it is the belief of others that in some way there should be a recognition of the infant's relation to the

kingdom of God. Jesus blessed the little children because of such is the kingdom of heaven. Why should we not follow his example in this respect? Nothing but experience can bring a realization of the joy of baptizing. The young convert is in symbol buried with Christ in baptism, dying to sin, and rising to newness of life. One of the most happy experiences of a pastor is to receive and welcome new members by laying on of hands and prayer. To lead in administering the Lord's Supper is to help symbolize the great and precious fact that the crucified but now living Christ is the source and sustainer of our spiritual life, the life we live in God through our Savior. When death enters the home it is the pastor's privilege, in the power of the Holy Comforter, to speak words of consolation and hope. And we may sum up all of these ministries in the one word, Friendship, which has been called the master passion. No pastorate can be successful, no pastor competent, unless these relations are grounded in true mutual and Christian friendship.

VERONA GOES OVER THE TOP

Assuming a duty that does not seem to have been discharged by any one recently, I am sending this to an interesting department of the RECORDER. What little child was it that complained, "It takes me so long to write a report of what I have done, that I don't have time to do anything to write about." That does not quite express the situation here, for some things have been done at Verona, and this moment may suffice to jot them down. For instance, definite assurance was phoned to the parsonage a few hours ago, that the Verona Church, before the expiration of the time limit had "gone over the top" in her Forward Movement pledges. This being one of the most difficult years financially, the achievement is one for which we are very thankful. May the spiritual blessings promised follow in rich measure. In other ways Verona has been highly favored for which grateful acknowledgment is due. On the Sabbath, March 4, Forward Movement Director, Rev. A. J. C. Bond was with us and gave us an inspirational sermon of high value. Soon after this Rev. W. D. Burdick on urgent invitation from the pastor came over from his Brookfield work, and

in a parlor meeting on Sunday night gave an interesting and highly instructive talk on the work of the Tract Society and our publishing interests. We are especially grateful for the visit of Miss Susie Burdick who spent four days with us in April, and one night gave us a graphic and illuminative lecture, accompanied by stereoptican pictures of China and our missions there.

A delegation of sixty from Verona attended one or more days of the association and centennial meetings recently held with the Adams Center church. The sessions were of a high order and thoroughly enjoyed.

Our third annual term of the Daily Vacation Bible School will open July 10. About forty have thus far been enrolled for this term. This is a community enterprise in which a deep interest is taken by the patrons of the school. A young Methodist minister of a nearby village from whose church a number of children are enrolled is to assist in the work.

Another evidence of the interest of this church in child-welfare was seen on Sabbath Day, June 24, when the largest number of people thus far in attendance this year, listened to a most delightful program rendered at the Sabbath morning service by the children and young people. For these, our hope for the future, we crave an interest in your prayers.

T. J. VAN HORN.

*Verona, N. Y.,
July 5.*

Sabbath School. Lesson V.—July 29, 1922

THE FIRST RETURN FROM EXILE

Jeremiah 29: 10-14; Ezra 1: 1-11.

Golden Text.—"We know that to them that love God all things work together for good." Rom. 8: 28.

DAILY READINGS

July 23—Ezra 1: 1-11. The First Return from Exile.

July 24—Lev. 26: 27-36. The Captivity Foretold.

July 25—Jer. 29: 15-19. The Captivity a Judgment.

July 26—Rom. 7: 16-25. Captives of Sin.

July 27—Rom. 8: 1-10. Freedom through Christ.

July 28—Psalm 137: 1-9. The Captives' Cry.

July 29—Psalm 85: 1-9. The King's Response.

(For Lesson Notes, see *Helping Hand*)

One great principle of industry is to put a great deal of one's self into the thing he undertakes.—*W. J. Tucker, D. D.*

MARRIAGES

NEWMAN-MAXSON.—At the Seventh Day Baptist church at Milton Junction, Wis., at 2:30 o'clock, June 22, 1922, by Rev. Henry N. Jordan, Chester D. Newman, of Milton, and Janet Maxson, of Milton Junction.

MOLAND-PALMER.—At the home of the bride's parents at Alfred Station, N. Y., June 8, 1922, by Rev. William M. Simpson, Milton W. Moland, of Akron, Ohio, and Miss Mary Palmer.

SEVERANCE-FOX.—At the home of the bridegroom's parents, Mr. and Mrs. Berton T. Severance, of Milton, on Sabbath eve, June 23, 1922, at 8:00 o'clock p. m. L. B. Severance and Myrtle V. Fox, daughter of Mrs. Ella Fox, Rev. Henry N. Jordan officiating.

—CONTENTS—

Editorial.—The Western Association Has a Good Beginning.—Ordination of Elizabeth F. Randolph.—Evangelism—A Symposium.—Sabbath Day in Andover.—Closing Day of the Western Association.—The Mission of the Church.—What Shall We Omit? 65-70

Eighty-sixth Commencement of Alfred University 71-81

The Commission's Page.—The Standing of the Churches 82

A Case of Psychopathology 83

Missions and the Sabbath.—From Dr. Rosa W. Palmborg.—Monthly Statement 84

Woman's Work.—Summer Song (poetry).—Reminiscences of Our China Mission.... 86-89

Young People's Work.—Great Home Missionaries.—Work of the Field Secretary of the Young People's Board 90-92

Statement of Experiences, Beliefs, Ideals and Purposes 92

Our Weekly Sermon.—Ordination Sermon.. 94

Verona Goes Over the Top..... 95

Sabbath School Lesson for July 29, 1922.... 95

Marriages 96

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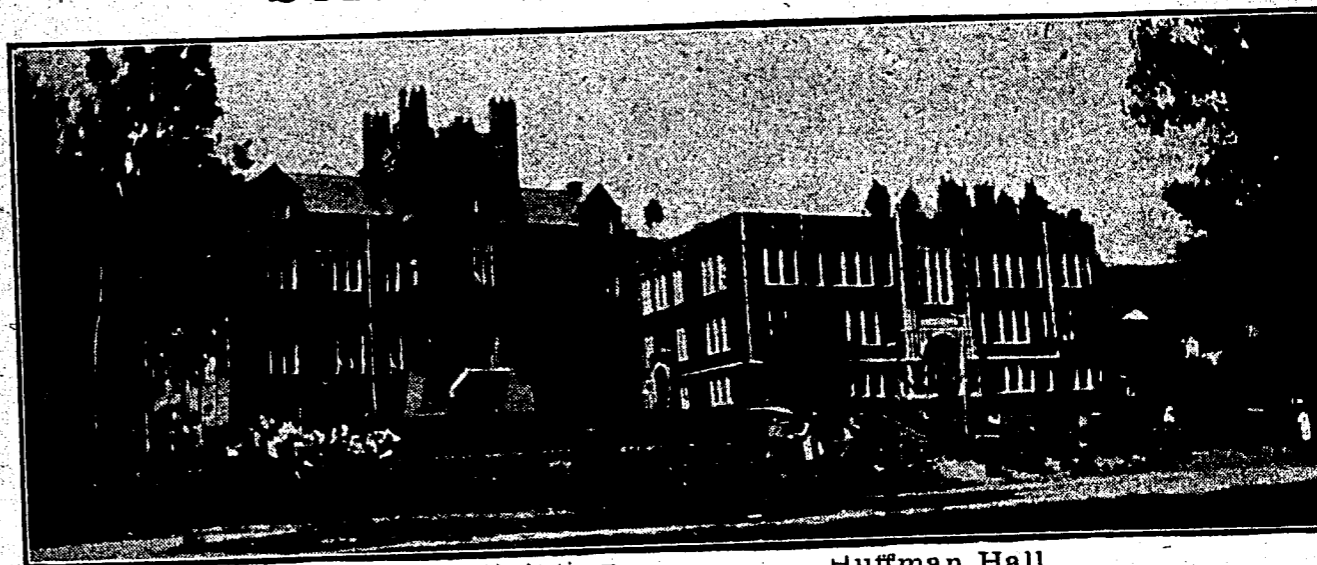
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THE CHILD IS MOTHER TO THE WOMAN

Pure love that sees the fault, and ever loves,
Is woman's noblest attribute—
Akin to Deity.

'Tis seen in infant years:
When dies the day and slumber softly calls,
While others of her mimic brood
Are painted fair and passing gay of dress,
Yet will she choose her dearest one—
A doll of tattered rags—
And fondly mother it.

The love thus early sprung aflame,
Burns bright, unchangeable through all her life,
Though often fixed on one of little worth . . .
Her doll of tattered rags.

—George I. Sill.

—CONTENTS—

Editorial. — Sunshine and Shadows From Memory Land.—Some Hope-Giving Comparisons.—Remarkable Testimony of a Famous Detective.—Responsibility of Newspapers.—But We Too Are Responsible.—Explanation Concerning Young People's Program	97-100	Statement of Experiences, Beliefs, Ideals and Purposes	114
The General Conference at Newport	100	Education Society's Page. —The American Summer School	119
Hymn Book for Conference	100	Field Secretary Coon Visits Detroit Church	120
Commencement at Milton College	101-108	Young People's Work. —Better Recreation.—A Foursquare Life.—Christian Endeavor Notes	121-124
The Commission's Page	109	Home News	125
Tract Society Treasurer's Report	109	Attention, Please!	126
Missions and the Sabbath. —Letter From Lieou-oo, China	113	Sabbath School Lesson for August 5, 1922	126
		Marriages	127
		Deaths	127