The Seventh Day Baptist General Conference

ASHAWAY
Rhode Island
Aug. 22-27, 1922
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
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THE TWENTIETH CENTURY ENDOWMENT FUND
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The Western Association
By the use of telephones the people of neighboring churches had been informed of the changed conditions from the time of Independence to the present and over the time frame of 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 is enthroned upon the Savior's brow", followed by, "I need Thee every hour", a most fitting preparation was made for the services to follow.

A 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 been so long been silent; but with the new voices singing this favorite song tonight it sounds just as sweet as ever. Still they sang with the same true spirit shown by their fathers and mothers, and the words: "Lord I will clad 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 victory's won, Even death's cold wave I will not fear, 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 Berlin 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 Klotzch.

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 Northwestern Association and the Track 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
Keep me, my God, from sin's error
Just for today.
Help me to trust thee completely
And duly pray;
Let me be kind in word and deed,
Father today.
Let me no wrongs or idle words
Unthinking to my lips
Set thou a clock in my stable;
Through all today,
Let me in season, Lord be gay,
In season pray;
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 day.

Rev. William L. Burdick was not able to fill his appointment as preacher of the introductory sermon, and Miss Elizabeth Randolph kindly accepted the work on short notice. She knew from the text, a Timothy 2: 15, "Sauld ye 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 in a slip-shod 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 in 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 soil 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 we are doing, 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 Breest presided. It would be the consecrating prayer; Rev. W. L. Burdick gave the charge to the candidate; Pastor Ehret gave the charge to the church, and Chairman Whitford extended 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. 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 The association people were in Andover 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. Alva 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 home coming to both boards to the people, of these churches as well as to their friends of school days in Alfred.

"Oh day of rest and gladness" was 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 sixty-six.

Rev. Alva 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 enrolled in higher 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 reader 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 made wonder in 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 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 where the people had opportunity to speak of it.

The sermon by Rev. Alva 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 care, 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 Geneese.

The Mission One of the strong addresses of the Church 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. Everyone may come directly to the throne of grace, and there is no greater privilege than the privilege of going directly to the throne of grace. 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 intellectual, 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 cannot 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 recondite that promises no sacrifice, and above all, to bring them into saving fellowship with a God of Law as truly as of Love."

We cannot discuss each element of this statement separately here. We can only insist that the Church is still the conservator of our trust 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. We wrote those familiar words from Locksley Hall:

"Love took up the harp of life, and smote on all the strings,

Smote the chord of Self, that trembling

passed in music but of sight.

"The writer is indebted to the "Flat Lay" 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 Dwelling" by Scott, and Miss Margaret Prentice sang the solo in the anthem, "God is Our Refuge and Strength."
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 built 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. Rail-ways work, and fishes and beasts: all are the fruits of toil. Civilization is builded for his home. Fertility and civilization is builded for his home, and all arise out of industry.

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 carrying 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 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 forests; rivers and lakes and seas; birds and fish 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 backbone 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," but God also is dependent upon man's work. "God causes all to work without distinction and without reward." "God in his making 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 left it to you, the higher creature, to be responsible as individuals. We must choose and we must accept the responsibility for our actions. Machines obey the laws of mechanics. Animals obey the
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 fulfillment 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 can you 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-workman-ship 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 excited 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 breaking down of the harmony 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 latter. It is the reverse of this today: that I am pressing to present to you the plan of 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 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."
In which she berated 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 Leh­    ster interpreted their parts well. For so beginning, when the group of men sat 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 A. Alenee, 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-
THE SABBATH RECORDER.

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 staff of the university subscribed approximately $10,000 toward this campaign and the student body subscribed almost exactly the same amount. The 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. Tittsworth 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; the beginning of twenty-two stands, for us, the junior class, as the end—and the beginning.

The freshman year is one of excitement and joy. We have made many new friends and have enjoyed the thrill of being with our former classmates. The sophomore year is one of work and study. We have learned to take responsibilities and to be more independent. The junior year is one of preparation for the future. We have been working hard to prepare ourselves for the next four years.

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 have cherished and cherishing, 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 grateful 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 of 1923, we of 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 VOSLER ‘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 which 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 more 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 things. In us there is growing 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 enriched 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
Mrs. Neva Place Greene sang a solo entitled "Spring's Awakening." After this pleasing selection Miss Mabel K. Steinborn, 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 Fennor 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 RECEIPTION**

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. F. 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.

Townpeople, students, alumni and friends throned 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 commencement 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. Students of the class of 1892 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; Theodora Vossler, president of the class, of Almond; Sophie Reynolds Wakeman, of Hornell, and Cortez R. Clason 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 types of clay was on display. The ceramic Guild 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.—Charles R. Erdman.
"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

June 30, 1922

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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 Carhisheth, 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 688 B.C. and of Carhisheth 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 drowned to her 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.

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.

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? Am I willing to try 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.
She however, and one of the leading...great argument.

So far the progress has not been very fast, as there

runabout; the historic interest to our...people. whom

family, and the next day, we remained...office, which

arrived the high...drive it, I was en-

of that direction has

students, as. whom she has worked.

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 25th, with our family, we went on to Mil- ton where we had a most happy visit of a week with the dear friends there, the time proving all too short. We were entertain-
ed 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 three years, for we had one, a general feeling of 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!

It 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 certainly 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 reception committee has been a little home-sick, 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, Elring, 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 hope that they will affect our work. 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 thing for that great country!

MISAGIONS AND THE SABBATH

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

FROM DR. ROSA W. PALMBORG

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

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 others, 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 on account 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 high normal, all of 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 Sab- bath. I spoke as best I could to our people there, and enjoyed their evident interest, and the hospitality of those 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 with such 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.

The 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 three years, for we had one, a general feeling of 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!

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MONTHLY STATEMENT

June 1, 1922 to 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:
Gettysburg Church, $23.38
Boys School, $68.58
Girls School, $624.35
General Fund, $250.00

Salary increase, $250.00
Income Permanent Funds, General Fund, $150.00
Young People's Board, Dr. Palmborg's salary, $150.00
Central Association Collection, Missionary Society, $14.23
Cumberland Church, Missionary Society, $50.00
Temporary Loss, S. H. D. General Fund, $1,000.00
Income Permanent Fund, General Fund, $100.00
Rebate, General Fund, $200.00
Temp. Ass't, General Fund, $200.00
Woman's Fund, $200.00
Miss Burdick's salary, $200.00
Miss West's salary, $37.60
Boys School, $200.00
Girls School, $200.00
R. J. Severance, Missionary Society, $6.00
Conference Treasurer:
General Fund, $1,127.97
Salary increase, $50.00

$1,177.97

$1,177.97

$4,069.66

Bills payable in July, about $1,700.00. Dr. Burdick's salary for next month now amount to $10,397.27, bank balance $400.15, net indebtedness $5,547.12.

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. Deploving the hatred one nation had for another, and grouping those on their own side, Dr. Tsu declared 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 attainmen 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 to do it for the world; to rediscover the great gospel! May we, next, learn to 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. CROSBY, MILTON, WIS. Contributing Editor

SUMMER SONG

Go forth, my heart, nor linger here,
In the home, where life's sad scenes appear.
When God his gifts dispenses;
See how the gardens in their best
For you and me are gayest,
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;
See how the gardens in their best
For you and me are gayest,
And ravish all the senses!

Mathinks if God so gracious be,
And deals en'ere so lovingly
With all his works;
How glorious must the mansions
Be, within his native gardens
And ravish all the senses!

REMINISCENCES OF OUR CHINA MISSION

MRS. SARA G. DAVIS

(Read at Woman's Hour, Eastern Association, Berlin, N. Y., May 22, 1892)

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 Burbick 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 "Hankoo" bound for Canton.

They arrived in Hongkong off the southern coast of China, April 25. 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 the finally decided upon Shanghai. 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 it 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.

We 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 for its rupture of the regular work they were carrying on.

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 wayside, 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 fatigue 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 compelled 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 Dzu Tsanglau. They were ninety-nine days from Shanghai to London. They had brought young Mr. Dzu with them 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 Nile, N. Y., more than twenty years later, dear Mr. Wardner, I asked 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 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 second mission. We are back again 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 twinkle 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 and to leave the place. The result 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 friends at home and in less than two years on May 5, 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-Erlov and family. It being one of the first foreign houses built in Shanghai and also owing to native occupancy it was the oddest and most unsanitary condition. Missionary frequently 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 grand-children were educated in our girls' boarding school, one of them has just graduated in the nursing department in Battle Creek.

During our absence and while our school work was entered upon by Miss Norton, under 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. It was deemed 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. At this time the Chinese had 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.

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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 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 and traveling expenses, visits 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 attending 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 from the Field Secretary, Mr. Holston has completed the visitation of all Christian Endeavor societies except Riverside."

Later there is a report of a delegate from the Young People's Board, being appointed to attend the service in which Mr. Holston participated in 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 Wellington 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 Sabbath schools. 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. Next morning I was again in the Efficiency chart, and later I spent about an hour with the new Efficiency superintendent, Wade Loofboro. 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 impressive a manner as possible. A little Junior society is conducted by Mrs. Horace Loofboro with Mrs. Claude Hill as assistant. I told them a story."

"Although there were no startling results from the evangelistic meetings, the churches were deeply revived and I preached twice, Rev. James Hurley twice and Pastor Hill the other seven of the evangelical 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 Foure 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, and the Board 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 in organizing and helping in the organization of Christian Endeavor societies."

We know from his visits 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 the 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 setting out higher standards for each, to help to encourage the young people to reach their goal.

STATEMENT OF EXPERIENCES, BELIEFS, IDEALS AND PURPOSES

ELIZABETH F. RANDOLPH

(At the time of her ordination to the gospel ministry in the Western Association, June 28, 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 cannot 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 Conventions and other religious conventions. All of these have been instrumental in bringing me here today to present my experiences 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 the time what the experience would be my work-life 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 others 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 these 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 placed in a place where I 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 I clearly understood 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 thing in the morning and arriving at one’s own personal decisions and convictions, otherwise, the rule said, 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 directly 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 presbytery. 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 rely 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 which I received. Having decided in the affirmative I went home to my family and told them of my decision. They were not pleased that I had accepted the call and were very much impressed that I should have considered ordination. I made up my mind that my decision was mine and that I would go on with it. I have found my feet call for ordination if I receive such a call.

(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 man’s sake that the ground brought forth thorns and briers.—F. B. Meyer.

Country Life Leadership

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(Presided by Dean A. B. Matin at the ordination to the ministry of Mr. John E. Klotzbach at Adams Center, N. Y., June 9, 1922; and at the ordination Bishop 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 religious education four 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 to each other. This reconciliation is to be brought about by the making of disciples and by teaching them to live in the light 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 life is the duty and privilege of the 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 pastor therefore is a field for consecrated scholarship, the gift of persuasive public speaking, and the wise 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 on Sabbath morning I said substantially: If you should advise me as to which party you should support in the election, I would, and I think justly so, that I should not 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 sufficethis morning services that transferred a pastor and a mission to a secretaryship; and to 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 to each other. This reconciliation is to be brought about by the making of disciples and by teaching them to live in the light 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 life is the duty and privilege of the pastor.

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Once when I was pastor in Plainfield, N. J., an important city election was drawing near; and on 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, I hope I would 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 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 give true appreciation of the joy of these conversions. 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 pastor 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 down. For instance, definite assurance was phoned yesterday morning service by the RECORDER. What do we know to them that love God all things work together for good.”

Rom. 8: 28.

Sabbath School, Lesson V.—July 29, 1922

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.


The First Return from Exile


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


(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


Moland-Palmer.—At the home of the bride's parents, Mr. and Mrs. Benton T. Severance, of Milton, on Sabbath eve, June 23, 1922, at 8 o'clock p. m., by L. B. Severance and Myrtle V. Fox, daughter of Mrs. Ella Fox, Rev. Henry N. Jordan officiating.

Severance-Fox.—At the home of the bridegroom's parents, Mr. and Mrs. Benton T. Severance, of Milton, on Sabbath eve, June 22, 1922, at 8 o'clock p. m., by 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 P. Randolph.—Evangelism.—A Symposium.—Sabbath Day in Andover.—Closing Day at Milton.—Ministry of the Church.—What Shall We Omit?—The Standing Commission.—The Seventh Day Baptist Churches in the United States.—The Seventh Day Baptist Churches in the World.—Reminiscences of the Church at Milton.—Marriage.

RECORDER WANT ADVERTISEMENTS

For Sale, Help, Wanted and advertisements of a like nature will run in this column at one cent per word for first insertion and one-cent additional per word for each insertion thereafter. Cash must accompany each advertisement.

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Plainfield, N. J.

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Theodore L. Gardiner, D.D., Editor

Lucius P. Storeh, Business Manager

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