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forms and hear the voices of those who once sang within these walls the precious songs of redeeming love, and whose loving care kept our feet from straying away from duty's path. Again we could hear the voice of our first pastor, Dr. Platts, preaching from the text: "Labor not for the meat which perisheth, but for the meat which endureth unto eternal life, which the Son of man shall give unto you; for him that hath God the Father sealed." There was something about that sermon which so fixed this text in mind that we have never forgotten it. We do not remember a sentence of the text, but a feeling of the earnestness of the man, the well-known tone of voice, and the appearance of Dr. Platts in the pulpit that Sabbath morning which made a picture in memory's halls that will always abide.

From these thoughts of the blessings which came to us through this church, it was easy and natural to think of the influences in denominational life which had their sources here. This was the second church organized in the Western Association, and in three years from the fifteenth of next September, it can celebrate its one hundredth anniversary.

In the spring of 1826, two years after the church was organized, Walter B. Gillette made a five-year journey, mostly on foot, from southern New Jersey to Friendship, N. Y. He was not then a Christian. One year later he returned to New Jersey and was married in March, 1827. Soon he and his wife came to "South Branch Corners"—now Nile—making the church, with all their possessions, in a wagon over which they had improvised a white canvas top. That summer a revival strengthened the little flock so it was able to build the first house of worship. In November, 1828, Brother Gillette was baptized by Elder John Greene, and before the year was ended his wife accepted Christ. The church called him to be its deacon. In 1831 a precious revival added fifty to the work. Brother Gillette carried a large part. From that time on as a lay evangelist God blessed his work, and finally on May 28, 1832, he was ordained in Nile to the gospel ministry by Elders John Greene, Joel Greene and Spencer Sweet.

The Western Association held its first annual session at Nile. It was organized in September, 1836, eighty-five years ago, and Walter B. Gillette was its first clerk.


Out from the Nile church have gone eight Christian women for minister's wives: Mrs. Euphemia Allen Whitford, wife of Rev. Oscar U. Whitford; Elnora Gardiner Crofoot; Arlie Clarke Huffman; Sara Gardner Davis; Louisa Gardner Stillman; Emily Place Gardner and Eva Gardner Jordan, and Mrs. Ruth S. Place.

College Numbers We are glad to announce that the copy for two college numbers of the Recorder have come to hand, which will make it rather easier for us for a week or two, all of which comes in a good time. The main part of this issue is given to Alfred. Next week, look for Salem's messages.

The main write-up of the sessions of the Western Association will come in due time. All three associations this year have been among the very best. An excellent spirit prevailed, and the feeling of loyalty to the Foward Movement was marked in every session where that question came to the front.

C. E. CONVENTION IN NEW YORK

The World's Christian Endeavor Convention is to be held in New York City, July 6-11, at the Armory on East 34th Street, near Park Avenue, and 23rd Street.

It is expected that a considerable number of Seventh Day Baptists will be in attendance as delegates. Denominational conferences will be a feature of the convention. Rev. H. N. Jordan is arranging for a conference for our delegates to be held on Friday morning from 9-10.30 at some assigned place.

On Sabbath afternoon at 3.30, a Seventh Day Baptist meeting is to be held at Judson Memorial church, where our New York congregation usually assembles. A good program has been arranged, and every Seventh Day Baptist within the vicinity of New York is invited to attend this meeting.

J. L. S.

EIGHTY-FIFTH COMMENCEMENT
OF ALFRED UNIVERSITY

Alfred University's eighty-fifth annual commencement has been one of the best in its history. The fraternity houses, the girl's dormitory and the homes in the village have opened their doors and made room for the guests who have come to pay a visit to the college in the hills. There has been a bustling and activity, a greating of old friends and a meeting of new; there have been good-bys as students departed for their homes in every part of the State, and good-bys of those others who will not come back again to study; there have been plays and luncheons and teas and picnics; sermons, addresses and receptions until no minute has been empty or unprofitable.

ANNUAL SERMON

Principal Estele F. Randolph, of Great Kills, gave the twentieth annual sermon before the Christian Associations last Sabbath morning at the First Alfred Church, taking as his message to the graduating class, "For Whom Is Christ the Saviour?" His sermon on the real purpose of life and what it should mean to every man and woman, was thoughtful and given with force.

President B. C. Davis gave the invocation and a vocal duet, "A Song of Praise", was rendered by Miss Zaneta Dible and Prof. Ray W. Wingate. Rev. A. Clyde Ehret read a passage of Scripture and there was another vocal selection by Leona Place Jones, "I Am The Good Shepherd." During the offering service the choir sang "Te Deum Laudamus."

BACCALAUREATE SERMON

PRESIDENT, BOOHE C. DAVIS


"With good will, doing service.

"Good will" is the glad song which the angels sang to herald the coming of the Prince of Peace. He came among men to serve; to minister and not to be ministered unto; to give..."
up his comfort, his life and himself, that others might be saved and blessed by his good will and his service.

"Good will" is called "love," when it is said that "love suffereth long and is kind." Love was said by Henry Drummond to be the "greatest thing in the world."

The following lines from Edward Howard Griggs slightly adapted, tell the story of love or good will, as he sees it.

"There is only one song in the robin's breast, And one breath which the breathless sings; In the music that comes from the ringdove's nest, Ever one cadence rings."

"There is only one thought in the poet's brain, As he sings and sings and roams; There is only one word in the Minstrel's strain, The word that my heart tells thee."

"The word that echoes o'er meadow and grove, And goes from me to thee, Is love, love, and forever love, My love, O man, for thee."

I would like to elucidate for this senior class, at this baccalaureate occasion, the good will which is the basic motive for service; and show how essential it is for any man and how it may be acquired and preserved, and made effective in service. It is for this reason that I have chosen to speak upon the theme Good Will and Service.

Fraternity, friendship, fidelity and service have their rise in good will. Industry, commerce, and government are built upon good will. Religion is essentially an expression of good will.

For four years college men and women enjoy the fellowships, associations, benefits, and blessings of college life and college instruction. No college was ever founded without good will on the part of those who gave their money for its buildings, its endowments, and its endowments. No real teacher ever gave to his students worthwhile instruction, who was not prompted to service by good will. No student has fulfilled the vision of enlarged equipment for service, who has not drawn deeply from the pure waters of good will.

You cannot put good will into a test tube and give it a physical analysis. You cannot measure its bulk in cubic inches in the soul, and figure out mathematically its growth during these four years of college life. It is rather a spiritual quality of the heart, too elusive for figures and acid tests, yet essential to culture. Is it then capable of demonstration? And if so, how and what means do we make the study under the following heads:

1. Intellectual Illumination or Education.

"Browning likens good will or love to light, namely, that immaterial quality by which order and symmetry and beauty are revealed, and fear and discord and danger are removed. He says, in "Shah Abbas":"

"You groped your way across my room in the drear dark dead of night;
At each fresh step a stumble was; but, once your light was there,
Easy and plain you walked again; so soon all wrong grew right!
What lay on floor to see your feet? Each object, late awry,
Looked fitly placed, nor proved offence to footing free for wha."

The Lamp showed all, discordant late, grown simple symmetry,
Be love your light, and trust your guide, with these explore my heart!
No obstacle to trip you then, strike hands and souls apart!
Since rooms and hearts are furnished so; light shows you—needs love start?"

So while you can not measure or weigh or analyze good will, it is not less real or vital or effective in human life, when viewed as light.

You can not gild gold or illuminate the sun. They are themselves excellence unequalled, and light undiffused. Good will is golden light.

Browning's figure of good will as light, suggests the close relationship between education and good will. If good will is light, it is realized only through education. Mere emotion is not light. It may be only hysterics. Emotion that impels to unintelligent action may be damaging, desolating, destructive. The rage or frenzy which leads to murder and suicide often masquerades under the title of love. It justifies disappointment, resentment and crime by calling it love unrequited.

But love and good will are illumination, and not darkness, such conduct as leads to crime is wanting in all essentials of good will. It is the absence of light.

The motto of our Alma Mater is "Fiat Lux"—(Let there be light). That motto is also the title of our college paper. Alfred has always stood for light. Its educa-
tional activities have ever meant illumination. Education everywhere is the dissemination of light and enlightenment. Intellectual and spiritual vision are the assets which education has produced in individual men and women and in civilization as a whole.

Alfred the Great, the first English king to promote education among the common people in its spoken language, was a man of sympathy, human interest and good will. His name stands out as a light house amidst the darkness of the Middle Ages; his work prepared the way for the Renaissance and the enlightenment of learning. The light can be found in human good will, than this pioneer of education, whose illustrious name and spirit are both alike perpetuated by our own loved Alfred.

Numberless illustrations might be added to show the close relation between learning and good will, were such illustrations necessary.

"Wherever Christian civilization has gone, side by side with churches and hospitals, colleges and public schools have been erected. The modern public school, free to all the youth of the land, is the universal expression of good will to every humblest child of the race."

Every truth of science, for all of which education is a necessary, makes its contribution to the comfort, prosperity and progress of mankind. It is an expression of the good will which prompts men of science everywhere to labor and sacrifice, not for worldly wealth but for human uplift.

Every achievement of civic progress, wrought out through patriotic investigation and insight, is another form of the expression of good will, which the light of learning makes available for mankind.

Education prompts investigation also—studies into the nature of spirit and morality; into the psychology and philosophy of religion; into the sources and content of sacred literature. This is the uprisings of good will through scholarship, in harmony with the saying of our Lord, "Ye shall know the truth and the truth shall make you free."

So every phase of learning makes its contribution of light and good will to society, and prepares the way for that genuine service which only good will can render.

II. Spiritual Illumination or Religion.

The contribution which religion makes, however, to good will, is not measured alone by scholarship. There is an element of love and of more fundamental than that. It is social illumination which comes from harmony with the Divine mind and will. Scholarship can have no greater illusion than that it alone is the supreme test of character. The world is waiting for a service which springs from a deeper motive—for a service which has an element of vicarious altruism that is neither inspired nor explained by the mere love of knowledge nor the power to acquire and assimilate knowledge.

It is the deeper motive to good works, this insatiable will-to-righteousness, this sonship to the Divine that constitutes the element of religion in good will and which lies at the bottom of all equipment for service.

You of this senior class are fortunate to live, and to be acquiring your education at a time when the old conflict between science and religion has passed away. Few men now argue that to become scientific you must ordain to be unreligious. The contrary is taught, namely, that to be truly scientific you must first be reverent.

I can not lay too much emphasis upon this element of religion in your equipment for your life-work, for that will determine the spirit in which every task is performed, and measure your community mindedness, and your articulation with the needs of humanity. Without religion you have failed at the start, and permitted the waters of your life to be fountains at the fountain head.

But accept religion and attitude of mind and heart toward the Divine within you and about you; toward an immanent God, revealed in nature, but most of all in human life; and progressively realizing that revelation through the uplift of humanity, and you have motive and perspective and vision for service. Then you have faith and courage and a program of work.

III. Good Will Functioning in Service.

No man can hope to do real service who has not good will. No man who has good will can fail to do real service. If good will is not empty emotion, if it is not hollow sentiment; if it is spiritual purpose enlightened by education, so that it issues in fraternity, helpfulness, kindness and cour-

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tesy, then it is prepared for the constructive program of service.

It now remains for us to try to point out the nature of that service for men and women not graduating from college amidst the extraordinary conditions and civilizations which present in this country at this time of unrest and Bolshevist propaganda. No greater challenge ever confronted brave souls.

For a vivid picture of crossed conditions of education and of patriotic motives, in this country within the lifetime of a single generation, I refer you to the article of Professor Woodbridge of Columbia, entitled "After Thirty-five Years," appearing in the June number of The Atlantic Monthly.

In educational content, in social outlook, and in methods of service, college graduates of 1901 differ more widely from your fathers and grandfathers, than they differed from the Pilgrim fathers or the Revolutionary fathers.

The conventional liberal education of half a century ago was the classical education. The teachings from the classics made up the bulk of that education. It was the same type of education that had been in vogue for a thousand years. Into the molds of classical learning, civilization had poured its thought, in much the same form, generation after generation down until about the time that you were born.

The dawn of the twentieth century saw the beginning of a transformation, which, hastened by the great World War, has descended like an avalanche upon educational material, civil and political ideas, and notions and practices in our work.

The world of Napoleon, Queen Victoria, Bismark, and Franz Joseph has passed away; likewise the world of Berkeley and Byron, Ruskin and Emerson.

The American statesmanship of Hamilton, Adams and Webster; and of Lincoln and Garfield and McKinley is vanishing; likewise the American education of Mark Hopkins, Eliphoet Knott, Timothy Dwight, Charles G. Finney, Charles W. Elliott and Jonathan Allen.

The old education trained men in the same subjects and by the same processes, whose mastery of the fundamentals of language—grammar, history, government, art and laws of construction, idiom and vocabulary; the ancient civilizations; with formal logic and fundamental mathematics. These were the bulk of a university curriculum.

These subjects have played small part in your education. I studied, in college, a great deal of Latin and Greek. I recommended them to my children in modified doses, but they chose otherwise for the most part. Most of you have touched the classics lightly if at all.

To the representative of the old school, who has not kept in touch with the spirit of modern education, your education looks like chaos and confusion. It seems to have lost regard for precedent and tradition. It has discarded any background of common standards or measurement of values. Few of you are educated alike, and fewer of those who come after you will be educated alike. The college education no longer brings all men into a common philosophy of life or into any close intellectual likeness and similarity.

On the contrary, men are now differentiated, not more from the non-educated world, than from each other. They now-map and chart, each his own intellectual voyage for himself. You have had to decide each for yourself what constitutes for you a liberal education and proceed independently to get it, while the world goes on debating the relative values of the different subjects of a widely divergent elective curriculum.

I have called your attention to these facts, at first startling and disconcerting, particularly to those not deeply familiar with the problem of modern education, that you may point out more clearly the great and unique advantages which you have for service in this present day, by virtue of your diversified education, if only you have the unifying principle of good will, which I am trying to elucidate.

I should not fail, however, in turning to the new problems and the adaptation of the new education, to add a further word of commendation for the great service which the old classical education rendered, during the centuries in which it made up the bulk of the curriculum. It was a scholarship erected from the ashes of dead civilizations, whose languages, literature, art, laws and governments had been the finest the world had yet seen. The old education was the effort to plant into the western world, just emerging from barbarism, something of the ideals, tastes, and civilization of the ancient Greeks and Romans, as these had been modified by Christianity. This transplanting of culture was attempted among groups of Europeans and then Americans who were homogeneous and unified, peoples whose races were seldom mixed, and whose national boundaries were seldom crossed. Early America, and an English colony in one part of the continent, and an English colony in another.

So education continued its local and national service. This classical education produced under these conditions the great leaders of Modern Civilization; leaders, not only in letters and in art, but in democracy and in religion. That education had laid the foundation for everything that is most precious in our civilization. It has made possible the leadership which has given us not only a great country, with its democratic government, but its colleges and universitites, its technical and professional schools, and the great public school system. So that however little you may care to follow in the path of the classical learning, you are after all indebted to it for the progress that has lifted us from the barbarism of Mediaeval savagery and the savagery of the native American tribes. Practically every great scholar in Europe and America up to the twentieth century was a classicalist.

But now we live in a day which is restless and revolutionary. It is a day which craves the new and distrusts the old. It is a day when every man is eager with the thrill of trying out the new, and impatient of discipline by experiences of the past.

The America of today is no longer an English colony as it was when our Revolution fathers won American Independence; or when our Civil War fathers fought to preserve the unity of the nation. America is no longer the land of the descendants of the Mayflower or of the sons and daughters of the Revolution.

For more than a generation, America has been the "land of opportunity," for every one to provide a new home and a new world. We have been trying the experiment of making a nation out of peoples with no common history, and no other bonds of unity than the common ambition of each to seize upon his chance in the new world. Now we have a conglomerate America where any man defines America and Americanism for himself.

There never before existed a nation anywhere, so cosmopolitan, so diversified in language, in culture, or lack of culture, in ideals and goals, in its arts and religions.

Furthermore, men of this generation of this new America—men of this senior class—have crossed the sea to Europe, and have mingled with all of Europe, and much of Asia, in the conflict of nations; you have fought side by side with these old world peoples for the overthrow of world tyranny.

This generation has been churned and broken and thrown together in new blends of world fragments until our only likeness is universal difference. Every theory and philosophy and law in all the world is thrown up to the surface and is crying its woes. Every science and art and trick of legerdemain has come in for its airing.

Now what can education do for such a world, in such a generation, and in such an Americanism? If the answer is, "With good will, render service," it is very likely to point out how your education, the education of your generation—particularly fits you to meet the task.

The education of your day is more individualized and diversified than any education in the past. Neither the nation nor the student is the slave of tradition. Theory, method and curriculum, must all alike submit to the test of efficiency, rather than the test of traditional orthodoxy. Such an education is well adapted to meet, sift, sort and classify the numberless new, progressive, revolutionary or anarchistic theories of society and government; or fearlessly to evaluate any reactionary or traditional theories or tendencies which may claim the sole right of mastery over things that are new and unusual, merely because they have the precedent of age. Education has arrived at a time when it can not accept the new just because it is new, or the old, merely because it is old. Each must pass the test of reason, and adaptation to new and changed conditions.

The widening range of the curriculum, the great variety of subjects possible, the system of free election, the mingling of groups of cosmopolitan character, student self-government within the largest reasonable limits, the honor system; these and
many other things make your education better adapted to grapple with the peculiar, varied, restless and stirring problems of our day than any cloistered culture in the classics of antiquity could possibly be, and to do for your generation what no other education could do.

Above all, education is for service. Service is chiefly limited to the generation in which it lives. To serve in the most efficient way, it must know its generation, be a part of its generation and comprehend the spirit, the upward longings, and the needs and dangers of its generation. Untraditional, varied and unsymmetrical as your education often is, it seems to me adapted to meet these new and exacting modern demands, better than any other form of education may be expected to do because of its elasticity, freedom of choice, varied point of view, and practical adaptability.

The little necessary and indispensable condition to education for such service, the one thing with which it will succeed, and without which it must fail, is the prerequisite of good will. To this your attention has already been directed in this sermon.

Good will are the very essence every alumnus owes his Alma Mater, and upon which she is dependent for her very life. With good will you will render that service. Your Alma Mater, with many other colleges, is just now in the crisis of meeting new opportunities, and new demands. She needs the help of every alumnus.

Good will will endear you to the affections of your fellows, among whom you must be leaders in enlightenment and progress, in true education. Good will will give you the confidence and co-operation of your friends, and will disarm your enemies. Good will illuminates duty, clarifies motive, sweetens achievement and floods the soul with the love of God.

The happiness God bestows on you, richly good with will, and abundantly bless your labors in every walk of life, that you may achieve the maximum of service. May it be said of you all, as by and by, men shall review your lives, “Well done, good and faithful, for thou wast faithful to the Lord God.”

God bless you and keep you in his everlasting love, and make you strong to do service, with love and good will always in your hearts.

"ALCESTIS OF EURIPIDES" DRAMA OF DAYS BEFORE CHRIST

That the Alcestis of Euripides still holds its place among the most popular of classics in this twentieth century after more than 2,350 years has elapsed since its first presentation at Athens was made manifest by the large Alumni audience present at Alumni Hall last Sabbath evening. Owing to the inclemency of the weather the performance could not be staged out of doors as had been planned. The production was given under the auspices of the Alcestis society, with the help of the Drama department and under the direction of Miss Elsie Binns.

An interesting feature which helped to convey the modern theater-goer back to antiquity was the placing of the scene as if at the door, which were modeled after those used in the theater of ancient Greece. True Greek atmosphere was created by the chorus which in its glowing robes of subdued tones furnished a fitting setting for the main action. The costumes of the principals were unusually picturesque and harmonious.

Special mention is due Miss Ruth Stillman for the composition of the music rendered by the chorus and Mrs. Ray Despatch, Mrs. Paul Feig and Miss Ruth Stillman's accompaniment on the lyre was equally commendatory.

Loyal Lamphere as Apollo and Robert Lyman as Thanatos were less convincing in their roles than might have been wished if the lines of the prologue had been more consistently absorbed in their respective parts. Keith and Sanderson's Lyman as Thanatos were less attractive and Keith was unusually good in his role. The audience would have had a clearer conception of the situation preceding the play if the lines of the prologue had been more forcefully.

Mr. Jimmie Witter as Admetus and Doris Wilber as Alcestis had a good appearance although they were not unrestrainedly absorbed in their respective parts. Keith and Thelma Wilcox helped much to make the group picture attractive and the character of Admetus given as in his short role and won the audience by his appealing voice. The character of Heracles was admirably well rendered by the fine interpretation of these lines by Professor John B. Stearns. The interaction of the "strongest of the heroes" into the affairs of men was most fittingly portrayed by Professor Stearns's dramatic force.

It may be well in closing to review again briefly the development of Alcestis story. Apollo in the prologue states the situation as we find it at the opening of the play. Admetus, King of Thessaly, was doomed to die. Apollo, however, serving him for a year because of some punishment for an offense to Zeus, his father, became so attached to his family that he begged the Fates to release him from this doom. They agreed to spare the king provided some one could be found to take his place. The only one willing to do this was his wife, Alcestis. At the opening of the play we find the household of Admetus mourning the coming defeat of its mistress. After Alcestis' death, Heracles, characterizing her way to Thrace to perform his eighth labor, hears of the calamity and, because of the love he bears Admetus and his house, he goes forth to the tomb of Alcestis, wrestles with death and restores Alcestis to Admetus. Thus the Alcestis is not a tragedy in the strict sense of the term.

WEE PLAYHOUSE PRESENTS VARIED PROGRAM OF FOUR ONE-ACT PLAYS

As its third offering, last Thursday night, the Wee Playhouse of Alfred University presented an interesting group of four plays featuring "New Wine" a tragedy by Dr. Paul E. Tittsworth. This play deserves some comment, this being the first presentation. The composition had strength and unity and an ageless theme. Every decade shows humanity in the throes of pain and agony as "new thought" is given birth. The means used by the author were dramatic and intensely appealing. Mrs. Morton E. Mix, as the Queen and mother gave a consistent and moving interpretation of the part, only once or twice making her audience feel that her "acting" was apparent.

The second number on the program, "Mrs. Pat and The Law" was a delightful comedy. The part of Mrs. Pat was given a flawless interpretation by Miss Elsie Binns. At no time did the audience forget that she was just "Mrs. Pat".

Professor John B. Stearns' "C'est La Guerre", a satirical incident of the war, was very realistically portrayed. Stage setting, management and acting were all excellent but many there was one of too recent sorrowful memories to be made a subject for satire, and that the impersonations were too grimly realistic.

The fourth number "Tickless Time" by Susan Glass was one of the most provocative comedy, very smoothly acted.

The Wee Playhouse has set such a high standard for details and taught its patrons to expect such a high degree of perfection that demands in that respect will be greater and criticisms stronger. These plays with the exception of Professor Stearns' "C'est La Guerre" will be repeated at the little theatre Monday afternoon, June 13. The raising of the seats in the rear of the theatre is a marked improvement and those sitting far back are now able to see the entire stage.

The casts of the plays were as follows:

**NEW WINE**

Queen Darmeda—H. Arlotta Mix
Prince Alfredo—her son
Prince Emilio—her son
Chancellor of the Realm—Charles Stimm
Royal Treasurer—F. S. Place
Wife of Grand Constable—J. N. Norwood
Carlos—her young son
Lucian Shaw
Jinunie—Burdet Crofoot
Attendant to Queen
Adeline Tittsworth
Logomartly—Court Pedant
Chester Feig
High Priest
Ereast Eaton
Leader of Crime
Max Jordan
Guards
Everett Hunting, Donald Sanders

**MRS. PAT AND THE LAW**

Mrs. Pat, i. e. Nora O'Flaherty—Elsie Binns
Pat—Theodore Blyth
Jimmie—Paul Stillman
Miss Darroll—Margaret Landwehr
A Policeman
J. N. Norwood

**C'EST LA GUERRE**

John—the doughboy par excellence, Burton Bliss
Alfred—First Lieutenant, U. & A.

**TICKLESS TIME**

Ian—Henry Kimcliff
Eloise—Seiler Ames
Eddy—Henry Cunningham
Wounded Men—Theodore Blyth, Edward Campbell, Henry Stahl, Donald Hoch Zavaska
Pep—Robert Campbell
Despatch Rider—Harold Colston
Scene—front line dressing station at Ouluchy-le-Chateau
Time—The day the armistice was signed

**TICKLESS TIME**

Ian—Milton Harrington
Eloise—Grazia Harrington
Eddy—George A. Bole
Alice—Ada Becker Seilin
M. Darroll—Eva Vars
Annie
Nora W. Binns

FOOTLIGHT CLUB PRESENTS THE "YELLOW JACKET"

The Yellow Jacket, famed in London and New York, one of the most popular and difficult dramas of the modern stage, appeared at Firemen's Hall last Tuesday evening with a select appeal from the Footlight Club of Alfred University under the direction of Miss Gladys Bleiman. To say that the Yellow Jacket scored success would be
to phrase the term mildly. The great oriental play was admirably rehearsed by its amateur cast, and many compliments have been showered upon its cast and its producers.

The Yelloy Jacket is distinctly an imaginative creation. It was a distinct departure from the average stage setting. Mountains and palaces arose as if by magic from the hands of the property men. Broad rivers were spanned with miniature bridges. Crowns came into being before the eyes of the audience. The story relates the adventures and experiences of Wu Hoo Git (John McMahan) who endeavors to wrest the hand of Chine SQ from his fairer brother Wu Fath Din (Leon Dougherty), and who eventually succeeds in winning his rightful place.

Greatest credit for interpretation should go to Frobisher Lyttle, who, acting in the capacity of leading property man, had the hardest part in the entire play. Mr. Lyttle, as Mysterious Mrs. Moline, assumed full responsibility for the staging of the play. Ruth Stillman as musical director had the greatest histrionic ability. With her were in rather difficult roles, and both acquitted themselves with much credit. Miss Mack as Chenqua probably interpreted her part with great ability.

Edward Teal and George Ford, gaudily clad in oriental robes, are both deserving of mention, while Leon Dougherty (Daffodil) surely had a part which he fitted well. Edith Teal, Julia O'Brien and David Robinson also must be complimented, while Irvin Conroe, who carried a heavy speaking part, is to be congratulated for his clearness of enunciation and the general excellence of his stage appearance.

The costumes and hangings were acquired from the Louis XIV Antique Co., of New York City. Such gorgeous raiment has never before graced the footlights of Alfred. Miss Bleiman, who has worked faithfully for some weeks in the interests of the "Yellow Jacket," deserves all credit that can be given her. The play was the most difficult ever staged here, and many people would have never had courage to have made such an attempt. Miss Bleiman, it seems, directed a similar performance at Cornell University during her student days there.

The entire cast is as follows:

<table>
<thead>
<tr>
<th>Property Man</th>
<th>Frobisher Lyttle</th>
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<tbody>
<tr>
<td>Chorus</td>
<td>Irwin Conroe</td>
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<tr>
<td>Chinese Musician</td>
<td>Harry Hilkiff</td>
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<tr>
<td>Wu Sin Yin—Governor</td>
<td>Edward Teal</td>
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<tr>
<td>of Province, Edward</td>
<td>Due Jung Fuh,</td>
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<tr>
<td>Teal</td>
<td>Puchia Flower—2d</td>
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<tr>
<td>Wife of Wu Sin Yin</td>
<td>Bertha Fasett</td>
</tr>
<tr>
<td>Tso, Fancy Beauty</td>
<td>Mildred Faulstich</td>
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<tr>
<td>—Maid to Due Jung Fuh</td>
<td></td>
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<tr>
<td>Tai Funkin—2d father-in-law of Wu Sin Yin</td>
<td>George Ford</td>
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<tr>
<td>Assistant Property Men</td>
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<tr>
<td>Kenneth Holley</td>
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<tr>
<td>Stanley Banks</td>
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<td>Robert Campbell</td>
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<td>Theodore Ahren</td>
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<tr>
<td>Lee Sin—1st farmer</td>
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<tr>
<td>David Robison</td>
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<tr>
<td>Suey Sin Fuh, Lily Flower</td>
<td>Julia O'Brien</td>
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<tr>
<td>Ling Wan, Spirit of Wu Family</td>
<td>Chester Feig</td>
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<tr>
<td>Chee Moo, Kind Mother</td>
<td>Isabel Mack</td>
</tr>
<tr>
<td>Wu Hoo Git—destined to wear the Yellow Jacket</td>
<td>John McMahan</td>
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<tr>
<td>Wu Fath Din—Daffodil</td>
<td>Leon Dougherty</td>
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<tr>
<td>Yin Stey Gong—pervour of hearts</td>
<td>Benjamin Volk</td>
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<tr>
<td>Flower Girls</td>
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<tr>
<td>Bertha Fasett</td>
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<td>Mildred Faulstich</td>
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<td>Mildred Allen</td>
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<tr>
<td>Chow Wan—Autumn Cloud</td>
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<tr>
<td>Edith Teal</td>
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<tr>
<td>Moy Fah Loy—Plum Blossom</td>
<td>Isabel Mack</td>
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<tr>
<td>Lee Nei—nurse of Plum Blossom</td>
<td>Margaret Neuswinger</td>
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<tr>
<td>Tai Char Shong—a wealthy mandarin, father of Princess Blossom</td>
<td>George Ford</td>
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<tr>
<td>Widow Ching</td>
<td>Isabel Emerson</td>
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<tr>
<td>Git Hock Gae—philosopher</td>
<td>George Sears</td>
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<tr>
<td>Kom Loe—the Spider</td>
<td>Sanford Cole</td>
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**CLASS DAY PLAY**

At the class day exercises, held on the campus Tuesday afternoon, members of the senior class gave a delightful interpretation of Louise Ayers Garnett's play, "Hilltop," in which Miss Gladys Davis had the leading part. The little play, like class day affairs of years past, was light and idealistic, fitted for outside presentation. Special mention should go to John Randolph, and Thomas Place for their good work.

The entire cast follows:

| Peter                                      | Gladys Davis    |
| His Mother                                | Isaphene Allen  |
| His Father                                | David Azt       |
| The Traveler                              | John Fitz Randolph |
| The Old Man                               | Thomas M. Place |
| Damon                                     | Ada M. Walsh    |
| Amaris                                    | Eloise T. Clarke|
| Myrro                                     | Tina Burdick    |
| Four Little Green Men                     |                  |

**DEDICATION**

WINIFRED GREENE, '21

Long years ago in a far land beyond the seas a good king and queen ruled wisely and well over a happy and contented people. One thing only—a son and heir—was wanting to complete the happiness of this good king and queen. Their hearts yearned for a little lad, but no little son came. One day the king and his queen wife dropped on their knees before the fairy godmother of the realm.

"Dear fairy, grant us a little son and heir to rule our dear people after we are gone. Only one little son!"

"Good king and queen," answered the fairy, "the fates are revealed to me. Your wish for a son and heir is granted. That is your great joy. But you must be brave. There will be need. I can not tell you all, but when grief comes remember this, that we live not in years, but in deeds."

The king and queen rejoiced greatly and as the days passed thought of naught but the promised happiness. Soon the little child was born, and the joy of the whole people of that far kingdom was beyond any known before.

The little child grew. He became a curly haired, blue-eyed little chap, with the sunniest smile of the future. He knew how to say his "father and mother, king and queen." He knew how to say his "father and mother, king and queen." And he knew how to say his "father and mother, king and queen." And he knew how to say his "father and mother, king and queen."

One day they were brought to sudden remembrance. The little child of the sunny presence lay dead in the great hall of the palace. And all the people poured out their hearts in grief with the king and queen, even as they had lifted them in joy a few short years before. There were months of aching loneliness and heavy heartache, but the people found memories flooding back with a thrill which stirred their very souls. And a song he had sung or a word he had spoken or a smile he had given brightened the whole day and made each task easier as the flash of memory lighted their faces. They found their fond memories becoming a part of themselves. They sang the songs he had sung, they spoke his words to others, they gave to comrades his kindly smile. They were carrying on his work.

As for the king and queen, they awoke one morning to look upon a marvelous fountain sending its shimmering rainbow spray out over the nodding flowers in the garden. Hand in hand they strolled out into the warm sunshine and knelt at the foot of the fountain. They knew in this gift the love of their people for them and their little son, for the fountain read:

"He can not die who hath lived in deeds."

And as they knelt there they felt the freshening, quickening touch of the water and sensed a great happiness in the assurance that as the water flowed on and on with freshening and quickening and purifying touch so the word and the smile of the little son would live on and on to freshen and quicken and purify forever the hearts of the people.

Dear friends, there are those of us who have known an influence for good which we can never forget, an example of high mankind, a wise counsellor, a loyal helper, a true friend, Ford Stillman Clarke. One short year of college life we met with him, but the memories come flooding back. We have wanted to acknowledge to the world something of what he meant and still means to us, so small a number of all those his life touched.

It is with the love and devotion of the people of that far kingdom that we have chosen their symbol of the fountain in tender tribute to the freshening and purifying influence of a noble life.

He is gone—ah yes, But the song on his lips, The prayer in his heart, The love that he taught, The joy that he wrought, These are ours; And, dear hearts, 'tis not forgot, There's a prayer to be said, There is love not yet taught, There is help not yet given, They are ours! Carry on!"
those high ideals for which he stood, this day dedicate this fountain to the loved memory of our great-souled friend and teacher, Ford Stillman Clarke.

MANTLE ORATION

DORIS WILBER, '21

Some one has said that "life is but the unfold ing of the book of memory!" There are many, many pictures in this book of memory—some are rosy tinted with the colors of the rainbow; some are dull and listless with the gray light of an April day. Some are golden having caught the glory of the sunset—and these are memories of college days. As we close our eyes and let the different pictures flash, before us, we discern the delicate green tracery of the willows, the sparkle of the laughing Kanaka-dea and the majesty of the pines which stand like sentinels to guard our college. We see faces too, and hear voices—voices of friends, which we may never hear except in the land of memory. We see the green whisper of the fringes of the faces of the sophomore, the growing solemnity of the juniors and the half-regretful faces of the seniors as they don the cap and gown.

"We pause and stay quiet while the mind remembers.

The beauty of fire from the beauty of embers."

We have all heard the inspiring story of the torch which called faithful Scotchmen to the protection of home and country. This torch, molded in the shape of a cross, was passed from the hand of one swift runner to another on its mission to pledge those Klassenm to the service and sacrifice. This torch was the symbol of hope, of courage, of the love which passeth understanding.

We too have a symbol which inspires us to service—a mantle, encircling within its folds high aims and noble ambitions—a mantle which inspires us as truly as did the Klassen's cross, to faith and loyalty—to sincerity and truth. We have asked from the glittering world-wisdom—we have struggled to gain it—we have partially succeeded and we have worn this mantle as the sign and seal of the achievement, in some measure at least, of wisdom.

This is the sign and seal, which we the class of 1921 tender this day to you the class of 1922. We can not wander these hills, nor these valleys, nor these paths as students ever again—while you will spend one more happy year here.

"We go to share the battle yonder,
Where the young knight the broken squadron rallies—"

while you don this cap and gown and realize with a new inspiration, what you have achieved.

Accept it with serious hearts, wear it with dignity and give it with reverence to another class.

We the class of 1921 extend to you our heartiest congratulations and our sincerest good wishes for a successful future.

RESPONSE

FLORENCE BOWDEN, '22

We, the class of 1922, accept with a full realization of its responsibilities and significance this mantle, which is bequeathed us, the symbol of wisdom, of tradition, of all loyalty and truth.

To you, for whom it has been the embodiment of higher standards and ideals, dreams have now become realistic, and you will seek your place of service in the stream of life.

You, who have attained your academic training, are intrusting us, with this mantle, the robe of leadership, and may we as a class uphold its honors and ideals as you have upheld them.

"Strange, is it not? that of the myriads who before us pass'd the door of Darkness through, Not one returns to tell us of the road, Which to discover we must travel too."

With the giving of the mantle comes the sad realization of parting from friends, who, have imbued in us loyalty to our Alma Mater, who have worked with us and for us, and to whom the class of 1922 extends its heartiest congratulations and best wishes for a successful future.

ANNUAL ALUMNI DINNER

The annual dinner of the Alfred University Alumni Association, held in the Brick dining room Tuesday evening was a most enjoyable affair and was attended by about one hundred and fifty alumni and guests. The class of '21 was well represented.

After the serving of an elaborate menu, Supt. Holly W. Maxson, president of the Alumni Association, assumed the role of toastsmaster. The following toasts were given:

Our Alma Mater
Mrs. Jessie Mayne Gibbs
Our Class of 1921
B. C. Davis, Jr.
Our American Schools
Ede F. Randolph
Preparation for Graduate Work
Dr. H. L. Wheeler
Our Alfred
President Davis
Each speaker responded nobly, and a feature of the evening was the intense loyalty shown to the Alma Mater.

During the meal an orchestra rendered several selections from the Alfred songs. The hall was tastefully decorated with the university colors, and presented a scene of beauty.

The evening closed with the singing of the Alma Mater.

COMMENCEMENT EXERCISES

The eighty-fifth commencement of Alfred University was held in Alumni Hall, Wednesday morning, and attended by a large and appreciative crowd of alumni and friends. The hall was pleasantly decorated with pine boughs, and with purple and gold.

At the conclusion of the exercises, the faculty took their places upon the rostrum, social order; but, whatever differences there may be, whatever changes wrought, there is one common unchangeable factor in the history of life, the soul, the embodiment of the finest and noblest in man and the expression of this spirit, is poetry, "La Poesie Immortelle."
breath of man, is the true spirit of poetry and no matter how conditions alter to keep pace with the world, this spirit is always the same, bearing its dreams and visions which lift man from the material and keep alive that "Spark of the Divine" alloted to him, "La Poesie Immortelle".

Let us look for a moment at the man of the child race. All the bright day, the savage follows the hunt. He peeps through the trees and sights a proud back. His flint pointed arrow goes straight to its mark and the savage heart is filled with a great, great joy. His whole being thrills and vibrates. His emotion voices itself in the rythmic repetition of a simple phrase.

"The back, the back, the bounding back," around the feast fire, the whole circle answers to the magic song, and while they feast, they wonder about the great providing forces. To their highest feelings are expressed in these bits of primitive song, "La Poesie Immortelle".

Let us travel to the age of myths. These men, the refined metal of the savage were capable of finer feelings and more broken. Their highest emotions were to their gods, the mysterious rulers of their universe. To these rulers they poured out their souls in word offerings. They were awestruck at the voice of the great god Pase, they heard Apollo, they glimpsed satys and fauns. All of this half hidden, half spiritual life was not an idle dream, it was the soul of the wondering people and this soul vibrant with restless emotion, is poured all to us through poetry. And it is La Poesie Immortelle which in some intangible but delightfully strange way gives growth to the Golden Rule, to the brotherhood of man.

That world of myths, to us is like a beautiful piece of tapestry, old and faded. Civilization has moved all to a prodigious speed, poetry has quit the mouth of the savage, the smoking altars of the pagan and has traveled with the world and man.

Man is not the simple problem of long ago. He has become more and more delicately carved, he has set the pace for progress, he is capable of more exquisite reactions than the could-man.

He has gone through the age of heroics and has sung of mighty deeds, he has gone through the rule of tyrants and submissively bowed before them. He has risen step by step until now he is in our age, an age of world enlightenment.

We have taken the old forces of nature and have molded them to our desire. It is easy for us to laugh at the fable of those children, it is easy for us to feel superior, with our knowledge of modern science.

But, have we lost their finer perception? Have we, in our maturity become too calloused to permit the sensitive soul to experience the high emotions of life? Is our world run by cog-wheels, ropes and pulleys, with our knowledge of modern science.-' "Is our business man fettered by our business man when given a chance to express it, here is "La Poesie Immortelle". It is the poet who puts this world before us, who puts in words, that nobler impulse which we feel.

Men may marvel at the city's pulsing engines. Man may hold aloft his god of modern science. Will it reach first place? No! the soul of life still holds the heights, reserved for it from generation to generation, up, up, up on the hills of eternity.

There is an argument today that the poetry of the present age is dying, that science is forbidding any superfine emotion, and that poetry does not embody the day's ideals as it has formerly. But we must remember that there are many ways of looking at life and each way has its ideals and a poetry about it. There is a little story called "The Gift of the Magi".

It was Christmas time and Della did want to give Jim a gift. He had admired a little watch charm, but it was beyond her means. It was all she could do to scrape money together to meet the butcher and baker bills. So it was her own beautiful hair that purchased Jim's gift. She was glad, very glad when she returned to the little flat and began to fry the chops for supper. Enter Jim! An inexpressible look of wistfulness comes into his face as he sees the little cropped head. Her explanation is the little choked sob of happiness as she puts the gift into his hand. A like sound from him, and he gives her a fancy comb for her hair that he loved. Jim had managed to scrape the money together to buy the little ornament which she had wanted. His watch had purchased his gift. Here in that little four room flat was "La Poesie Immortelle".

Perhaps our business man fettered by convention and blinded by progress has out-grown the habit of appreciating the bit of blue permitted to peep down between the selfish skyscrapers. Perhaps the dazzling lights of Broadway attract him more than the cool deep stars. But put this man in the broad, open country and he will experience a strange sensation. He will feel much like the old Scotch Highlander, who, tired and worn, was accustomed every morning to go a little distance from his shack, remove his cap and stand before the hills in a reverent attitude. When asked why he did this, he replied, "Every day, I must take off my bonnet to the beauty of the world." Here was the primal savage instinct, here is the same instinct that would rise up in the concrete business man when given a chance to express it, here is "La Poesie Immortelle".

What the masses of mankind need today is a constant, gentle leader, to brush away the veneer of worldly progress and to find reflection for the spiritual. This leader will be the salt, he will lead them up, up from the world of mire and toil, into the quiet, and there he will fasten a prayer in the heart of humanity.

"God gives us hills to climb
And strength for climbing."

Poetry is a mirror which reflects the man of all times, and reveals him a visionary, idealistic person. It is a mirror which can not be spotted, washed.

The so-called master science may climb, but poetry will soar. The one will accumulate cold facts and build a dead world. The other will hear God and ideas and will build a world warm with understanding and sympathy. The one will have its beacon, a mortal, mechanical flashlight, the other will have that immortal "Spark of the Divine", illuminating the way for man's enlightenment.

The great god-Pan is not dead, never will be. As long as man is, there will be souls, as long as there are souls, there will be ideals, and as long as there are ideals, they will find expression in poetry, the book of that universal man, the poet.

There will be shadows, but shadows are not permanent and the brightness will always reveal man.

"Upon the world's great altar starts that slope through darkness up to God."

This mutual baptism of man, La Poesie Immortelle is like the child who wandered in the springtime meadows gathering wild flowers. All through the sunny hours he plucked the little blossoms, delighting in their color and sweetness. But as the day lengthens, the western mountains he beheld the bloom of a richer garden, with hues that no flower ever pos-
sessed. He paused, dropped his gathered treasure, in his eyes showed the light of that celestial garden, his little body quivered in eagerness for those far shining lights. So he set out for that enchanted garden, forgetting the weariness of the way or the toil of the ascent, for the magic of his wish bore him on and 'ere the soft cover of night was spread, he passed the snowy peaks and journeyed on into the golden sun haunts of the west. But the pursuit and journey are endless, even as the garland of sunset is woven without end.

DOCTOR'S ORATION—ORIENTATION

CHARLES F. WHEELock, LL. D.

On a July evening of 1884, I was on the deck of a trans-Atlantic steamer just entering the English Channel from the west. It was a slow steamer, even for that time, and ten days had passed since we lost sight of the American shore. I knew a little of the science of navigation, had taken with me unconscious feeling of certainty as to his position, and means of which I had amused myself for a portion of each day in determining the position of the ship and plotting it on an outline map. In doing this I had become well acquainted with one of the deck officers with whom I had compared notes. From my reckoning I knew that we were approaching the coast of England and was naturally curious to know just what we might expect to see first, and I asked the question of the officer mentioned. He said, pointing his finger, "Do you see that bright star low in the northeast? Well, in about fifteen minutes you will see the Lizard Head light directly under that star," I kept my eye upon the horizon in the direction indicated and within one minute or two of the time predicted the light bobbed up out of the sea. This simple occurrence made upon me a deep impression. This man who for ten long days had seen nothing but the dreary waste of waters and the stars above, still had a very definite, conscious feeling of certainty as to his position with relation to things unseen by his physical eye, a conscious knowledge of his relations to the physical universe. He was oriented.

It is a great thing to be oriented, to know the established landmark, to know the direction in which one must shape his course in order to avoid the rocks and reach the desired haven. Never in human history has the world had greater need of men and women who are oriented, for the world seems to be drifting aimlessly. A prominent writer has recently raised the question as to whether what we call modern civilization has not yet grasped the full significance of the term, is given to practicing catastrophe. I remember that some sixty or seventy years ago a lecturer predicted that in a few years the world would be in a state of necessity of beginning a decline that will lead to its obliteration. Archeologists are now bringing to light ruins of civilization that were far advanced but of which not even a tradition remains. The fear is openly expressed that our own civilization may go the same route and within whose fundamental dictum is that traditions are crystallized results of the experience of the race. They are changed from age to age as changing conditions and increases of knowledge make necessary new regulations of behavior. Under ordinary circumstances these changes are gradual, the new developing out of the old step by step, so that society holding in part to what is traditional adapts itself to the new without violently breaking with all. This is orderly evolution. But occasionally there come periods when whole peoples break away from all traditions, forgetting that traditions are crystallized experiences and start on a new and untried course. Neglecting the ancient landmarks they are gunning ahead, not knowing what is the cause of the sudden drift. The laws that control the physical world are invariable and so far as we are able to formulate them compel universal acceptance, although we may not be able to explain why they exist. For example, no one would step off a precipice into space and not expect the law of gravitation to operate. There are other laws immediately controlling human conduct that are for the most part tradition. They are the crystalized results of the experience of the race. They are changed from age to age as changing conditions and increases of knowledge make necessary the formation of new regulations of behavior. Under ordinary circumstances these changes are gradual, the new developing out of the old step by step, so that society holding in part to what is traditional adapts itself to the new without violently breaking with all. This is orderly evolution. But occasionally there come periods when whole peoples break away from all traditions, forgetting that traditions are crystallized experiences and start on a new and untried course. Neglecting the ancient landmarks they are gunning ahead, not knowing what is the cause of the sudden drift. The laws that control the physical world are invariable and so far as we are able to formulate them compel universal acceptance, although we may not be able to explain why they exist. For example, no one would step off a precipice into space and not expect the law of gravitation to operate. The real scientist has faith in law—a faith in which he places complete reliance. Occasionally, it is true, one who thinks himself a scientist but who has not yet grasped the full significance of the term, is given to practicing catastrophe. I remember that some sixty or seventy years ago a lecturer predicted that in a few years the world would be in a state of necessity of beginning a decline that will lead to its obliteration. Archeologists are now bringing to light ruins of civilization that were far advanced but of which not even a tradition remains. The fear is openly expressed that our own civilization may go the same route and within whose fundamental dictum is that traditions are crystallized results of the experience of the race. They are changed from age to age as changing conditions and increases of knowledge make necessary new regulations of behavior. Under ordinary circumstances these changes are gradual, the new developing out of the old step by step, so that society holding in part to what is traditional adapts itself to the new without violently breaking with all. This is orderly evolution. But occasionally there come periods when whole peoples break away from all traditions, forgetting that traditions are crystallized experiences and start on a new and untried course. Neglecting the ancient landmarks they are gunning ahead, not knowing what is the cause of the sudden drift. The laws that control the physical world are invariable and so far as we are able to formulate them compel universal acceptance, although we may not be able to explain why they exist. For example, no one would step off a precipice into space and not expect the law of gravitation to operate. The real scientist has faith in law—a faith in which he places complete
same anathema; they do not function. But unfortunately he gives only vague generalities when he attempts to show what shall take their place. A quotation from this author is illuminating:

In most departments of secondary education we are still in the chrysalis stage, wrapped up in the cocoons of blind faith, untroubled by self-criticism. In the nature of the case we could hardly have done better, perhaps. Waiting the development of some scientific cues, we have at least achieved some useful results on the basis laid down by custom and tradition.

But some of us hope that the ages of faith are coming to a close in certain phases of education and that a period of questioning criticism, analysis, experimentation and intelligent criticism is setting in." (Snedden.)

Again:

"We are at present hardly within sight, in any concrete and comprehensive sense, of the vision of a system of education being consciously and scientifically approved." Now I hold no brief for the traditional, classical, cultural education. That program of studies has, it is true, produced many generations of great and noble men whose names adorn the pages of the history of their times and have left behind them a heritage of the speculative and theoretical. It is not at all improbable that in the course of time other means equally effective as instrumentalities of education will be developed, but until such means have been found and tested it is well for us to hold to some of the ancient landmarks. Sometime, somewhere let us hope there will come the man who can lead us out of the educational wilderness into which we have been led by those who have destroyed the old chart but who have not provided a new one. We need here the leadership of men who are oriented, of men who know their position and who have objectives, who are not merely obsessed by a desire to get away from the traditional simply because it is traditional. "God give us men who know the right, and knowing, dare maintain."

In the realm of civil government and in the realm of business the same lack of standards, the same anathema, the same treatment is met with on the part of large masses to get away from and avoid the operation of law is everywhere manifest. In the Capital city of the State a mandamus of the Supreme Court was recently required to induce those in control of the police authorities to apply the forces available to the suppression of disorder and flagrant violation of statutes. You are all familiar with results of the recent investigation of the building trade in New York City. Capital is organized against labor and labor against capital, each seeking selfish ends; each evidently so ignorant of natural laws that they expect to get something for nothing. Do we want orientation in government and in business?

Lest some one should get the impression that I share the pessimistic views quoted in the beginning of this paper let me say that I am an optimist, I seek to see things that threaten in every direction from the breaking down of the landmarks, from the losing of our bearings, I still have faith in the supreme fact that this world and all within it is governed by law—"Still through the ages one eternal purpose runs." I believe that this government will not perish from the earth, for I have an abiding faith in American manhood and womanhood—though we may be temporarily off the mark. Of course we can not underrate the leadership of those who will be wise enough to take their bearings, to recognize the landmarks. The world needs today men and women who are conservative but broad enough to keep up with the world and who are men and women who have faith in themselves and faith in humanity.

Men and women who are convinced that it is an immutable law of nature that results follow causes, that something can not come from nothing.

Men and women who know and recognize their relations to themselves, to their fellowmen, to the material world and to God.

Men and women who are oriented.

The mariner mentioned at the opening of my address seems to me to be the perfect exemplification of the kind of men needed today in this period of forgetfulness, in every department of human activity. He is needed in the church and in the state, in business and in the school, in society, the man who knows his position, his powers, his objective and who has faith.

The population of the world has always been and will always be made up of leaders and followers. It is the function of institutions like this to train leaders, and it is the bounden duty of those here trained to assume their leadership. You must be able to lead wisely and well you must be oriented, you must know the landmarks, and must have an objective. You must be able to feel that just under that star is the lighthouse. You must have a consciousness of your own power and the courage of your convictions. You must have faith to believe without reservation that the universe is governed by law. You must expect storms and temporary defeats; but never give way to the belief that human civilization is going down, that the "American nation is speeding to destruction", but be like the man described by Browning:

One who never turned his back, but marched breast forward, Never doubted clouds would break, Never dreamed, though right were worsted, wrong would triumph, Held we fall to rise, are baffled to fight better, Sleep to wake.

EXTRACTS FROM THE PRESIDENT'S ANNUAL ADDRESS

The eighty-fifth year of Alfred University has been one of unprecedented growth and achievements, it marks a distinct epoch in Alfred's progress.

**REGISTRATION**

<table>
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<td>Seminary</td>
<td>93</td>
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<td>College of Agriculture</td>
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<td>Summer School</td>
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Of this total 147 are duplicates, leaving a registration for the year of 480 different individuals. This is the largest enrolment since the discontinuance of the preparatory school. The freshmen class this year numbered 82, which is also the largest freshman class ever enrolled.

With the retirement of Dean Kenyon after forty-six years of service, Dr. Paul Emerson Titsworth, Professor of English, was appointed Dean for the current year. He has fulfilled the duties of his office with rare fidelity and success, and by unanimous vote of the Board of Trustees, is continued in that office.

With the addition of the following members of the faculty, Archie L. Ide, Ph. D., Professor of Philosophy and Education, Joseph Seidel, S. M., M. N., Babcock Professor of Physics and Associate Professor of Mathematics, Aloysius A. Wesbecker, S. B.—Professor of Physical Education and Coach of Athletics, Clara K. Nelson—Professor of Drawing and Design, Margaret Landwehr, A. M.—Assistant Professor of Modern Languages, Arlotta Bass Mix, A. M.—Instructor of English and Public Speaking, and Gladys K. Bleiman, A. M.—Instructor in Philosophy and Education, the faculty comprises forty members, the largest number of members holding advanced degrees than ever before, and represent an exceptional equipment in training and efficiency.

The State School of Clay-Working and Ceramics and the State School of Agriculture have enjoyed increased appropriations and increased enrolment, the School of Ceramics having reached approximately the maximum attendance which can be accommodated with the present equipment.

In the Theological Seminary forty students of the college have pursued studies in religious education in addition to the five who have pursued theological studies.

Under the able leadership of Professor Wesbecker distinct progress has been made in the spirit and ethical quality of college athletics.

The Improvement Fund through the campaign conducted one year ago, there were added to the endowments of Alfred University about $75,000, bringing the total above the half million mark. About $50,000 of subscriptions were also made in this cash increment of which extends over a period of five years.

In December 1920 the General Education Board made a conditional gift to Alfred University of $100,000, conditioned on Alfred's endowment of $250,000 of endowments and clearing off the indebtedness on the heating plant, this sum to be subscribed by October 30, 1921, and paid by October 30, 1926. The $75,000 of unpaid subscriptions covering five years, were allowed to count toward the fulfillment of these conditions.

Mr. Judson G. Rosebush, of the class of 1900, generously proposed to contribute $25,000 toward the fulfillment of the conditions of the General Education Board and provided the remaining amount should be subscribed as provided in the requirements of the Board. Since that time, subscriptions and cash have been obtained aggregating about $190,000, which were subscribed in March, $10,000 in April, $15,000 in May and $5,000 in June, leaving about $60,000 out of the $250,000 of the campaign to be yet subscribed by October 30.
For Alfred the raising of this $350,000 fund in two years has seemed like a stupen­dous undertaking. Over eighty per cent of it is now provided for, and with the co­operation of all the alumni and friends of the college, the trustees confidently expect to raise the remaining $60,000 by October 30, and thus be able to add within the two years, $210,000 to the endowments of Al­fred University and to clear off the in­debtedness on the heating plant and provide for any deficit that may occur within the next three years. This achievement will classify Alfred University among the three hundred approved colleges which the Gen­eral Education Board has selected to aid out­side gifts, to the extent of $300,000.

Classified advertising.

Employment for Seventh Day Baptists

Robert B. St. Clair

Quite often we are confronted with the question of employment, with Seventh Day Baptists, for our young people. While many have solved this problem in various ways, yet a considerable number will, we trust, welcome the suggestions herein made.

Young ladies of the Seventh Day Adventist church, in Detroit, are clearing $10 a day for themselves in selling the monthly edition of The Signs and the other of their publications, and there appears to be no reason why, in the world, our young people can not do the same, unless it be that they are not as consecrated and zealous for the truth as the Seventh Day Adventist young people, and who is there in our ranks who will dare affirm such to be the case?

In the opinion of the writer, the SAN­BATH RECORDER should be issued each month in a popular form, profuse with illustrated special articles upon up-to-date subjects from the pens of our own people and from other writers in the Christian world. The cover should, likewise, be especially designed. The church news could be placed in the other issues for the month, of which there would be at least three.

These special RECORDERS could be sold generally by our people, and the revenue derived therefrom, at say 25 cents each, would go to the publishing house, and the canvasser as per ratio agreed. We have people in Detroit, at this writing, who are asking for literature to sell.

Then, another source of revenue should be the sale of good Christian books, and until such time as we could publish same, the Winston or other subscription book firms would supply them to our publishing house at a discount of 60 or more per cent. The Seventh Day Baptist canvasser could secure these books, such as Dr. Jesse Lyman Hurlbut's Story of the Bible, through the RECORDER, and a good living could be made from the combined sale of the monthly RECORDER, the subscription books, and such books and tracts as we as a people publish.

This plan, we believe, provides for the maximum of benefit at the minimum of expense to the denomination.

(Continued on page 21)
ANNUAL REPORT OF THE DEAN OF ALFRED TEOLOGICAL SEMINARY

The annual report of Dean Main this year is so full of matters of interest and concern to the denomination that it deserves publicity in the Recorder. More and more the seminary is making an appeal to the community impression upon college men and women who intend entering work other than that of the church.

In point of numbers and in the amount of work done, the year 1920-1921 was the best in the history of the institution. The seminary, as the outline report given below shows, is practically a School of Religion at Alfred University. The figures cited do not take into account a series of ten lectures on the "Sermon on the Mount" which Dean Main gave to a class of more than twenty members during the summer session of 1920.

The report which follows merits a careful reading:

REPORT BY TERMS

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<tr>
<td>2</td>
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</tbody>
</table>

NUMBERS OF STUDENTS

College 43; Seminary 6; Auditors 4; Total 53.

5. Funds for placing the Gothic, the home of the seminary, in good and suitable repair.

Respectfully submitted,

ARTHUR E. MAIN,
Dean.

WILLIAM C. WHITFORD,
Secretary.

Alfred, N. Y.,
June 1, 1921.

OPPORTUNITIES FOR THE TRAINED WOMAN

MRS. GEORGE A. BOLE, DEAN OF WOMEN,
ALFRED UNIVERSITY

(In Read in Assembly, June 1, 1921)

In the past month or so we teachers have pondered many times over such questions as these: How long have you known the candidate? What can you say as to her scholarship? Is she prompt in the discharge of her obligations? In your opinion what are the chances of success in her chosen work? One's answers run somewhat like this: Miss X, we'll say for the sake of obscurity, has maintained a high order of scholarship, or the reverse, she has been a leader in college activities, or the reverse, she has marked executive ability, and looks like the embryonic stages of a well paid job. But it is really too general to be of value so we leave that unpaid and pass on to the next section labeled "General Remarks." Then as we sample the mulch on the envelope, we indulge in thoughts such as these: Where will she get? Will she get it? How much will she get? Will she like it? Like what?

Teaching.

From the time that the college girl first came into being she has followed the path of least resistance for purely financial reasons. But the main urge to establish oneself in a lucrative position is not the financial one, and although we may not all feel that vital and ideal impulse to serve, we do feel the same necessity. But in our desire to do something worth while, to create, to be a vital and effective part of the world's work. To insure that happy culmination of affairs is worth a diligent search for the right job, with preparation after college days if need be. But a beginning in small things with small financial return, is worth serious thought while we are still in the joys of college life.

And now I am addressing myself to the girl who can not find her life-work in teaching, who moreover owes it to herself to develop her potential ability along totally different lines. What chances has she? If she follows the path of least resistance for that reason and no other she will swell the ranks of those who waste their time in aimless hand to mouth routine, and she will help to make more true the statement that half of the world's best brain power is misdirected and dissipated.

Teaching is the path of least resistance because for years that was the one respectable job for the college graduate. The one place where she could gain a sympathetic hearing, and for which the college trained most concretely. Then too there was, and surely there is still some extent, a general feeling in the parents that daughters were showing tendencies toward
THE SABBATH RECORDER

unbecoming manliness if they evidenced any desire to identify themselves with pioneer professions, and opposition from home usually has a deterrent effect. Professional women of other types were anomalies, so much so that their life histories have served particularly as good material for the ambitious Sunday magazine writer in search of the unusual and the odd. But with so great an increase in the number and type of college women, it is only natural to expect their interest to broaden, with the result that they have been awakened to the opportunities in other fields and are gradually gaining the confidence and knowledge necessary to pursue them.

Since the American college is a college of liberal arts, and education in a broad sense, it trains potentially in other lines than that of teaching. It should awaken in its students a realization of the opportunities in other fields and inspire them with the necessary confidence to go forward in the paths where their ability and natural inclinations seem to lead. The colleges have had a share in doing this. They and the overturn in human relations caused by the war. In recent years women in increasing numbers have found the keys to unlock the doors of professions which had kept a foot securely lodged on the sill, in spite of precedent and the efforts of the time honored male occupant to shut them out. So today there is hardly an occupation or profession which has not its woman devotees, from the feminine car conductor to the director of a corporation such as the Chicago Opera Company.

The women of the French Academy are gradually being set aside to complete her education. Therefore we find the college girl of today acting as a right hand man to an unapproachable French bank president, carrying off a ten thousand dollar prize for writing the largest amount of insurance for one of the big companies in 1919, using her diploma as sufficient guarantee of her ability to run a modern laundry, writing short stories which are paid for, or in many cases, winning against Governor Miller's traction plan in the New York State Assembly, demanding admittance to the course in surveying at Alfred University, running the city bacteriology department of Richmond, Virginia. All these roles are backgrounds of women with no greater natural ability than you possess. Perhaps you would have shown keener insight than our feminine legislator and supported Governor Miller in his traction scheme. For it is said that for every ten successful corporation lawyers, district attorneys, legislators, etc., there are probably ten others in any given community, who could do the job better with the same training.

But there you will say is where the case does not apply to you. You have not the training to write an insurance policy which would properly cover the assured, not the experience which must be yours before you would dare enter a tenement district and tell Mrs. Smith how to save time on house work, to say nothing of having such a job offered to you, and you are, you say, in the process of being trained for teaching. However, that is only incidental in your four years of college work. You are given an opportunity in the whole field of human affairs. Like Benjamin Franklin you are being taken through all of Boston to see the various crafts before being asked to make a decision as to your apprenticeship. At the end of that time, if your imagination is alive and knows how to work, you might have some idea of the occupation in which you may wish to have had four years' experience with courses in economics, biology, mathematics, short story writing, psychology, Greek, to add to that, opportunity for general reading and general observation, the chance to hear outside speakers and think over their ideas. You might have had a fairly clear idea as to whether you will find your greatest happiness selling stories for the Saturday Evening Post, or whether your whole nature craves the contact with large affairs which is obtained in a business office, or that you are so thoroughly interested in how the other half lives that happiness for you means a life devoted to one of the many branches of social service. Don't let the least of these being teaching, or that you are so badly in need of the true scholar's point of view that you must continue to add by means of research to the world's store of abstract knowledge.

A college diploma is not a card of free admission to the most desirable positions but it should be a card with a diagram of the roads which lead to those positions, and certainly its holder has not made the most of her college years if she can not follow them. Many of these points to extra training after college days. That sounds discouraging after four years of so-called preparation for life, as any boy who intends to be a lawyer or a doctor takes for granted three or four years graduate work, why not the woman who has her mind set on being an expert bacteriologist or institutional dietician. Often a start may be made on this training by a wise use of one's summer vacation in a college of liberal arts, for in the last year or two of the college course, presumption that you have fairly well decided on your choice of occupation. Also the number of fellowships offered to college women by the large universities has increased enormously in the last few years, and the amount of financial backing is so often greater that you would do well to take advantage of them, more especially so if she can afford to put off the days of actual earning.

During the last few years, through the recognition that list of professional work other than teaching are opening up for college women, in more than the exceptional case, a systematic study has been made of the qualifications necessary for entering such professions, the type of training needed and where it may be obtained. Results of these investigations have been published in the concrete form and every college woman owes it to herself to investigate the main requirements for success in any one before she sets out to follow a particular path. I have especially in mind a book published by the Woman's Educational and Industrial Union of Boston, called, "Vocations for the Trained Woman." It reviews seventy different types of occupations, other than teaching, ranging from munificent research to landscape gardening. Each one is sponsored by a woman successful in her particular profession. Even the table of contents is inspiring and to read the book will give you an idea of the direction in which you may be able to proceed if you have in mind any definite field. University of the State of New York has issued a syllabus containing a list of some thirty books of value to the student who is casting about for a place to anchor in life. A consideration of some of these will serve as a handle by which to steer your course, and help to dispel that feeling of helplessness and futility and vagueness so often experienced by college girls. It will give you a new point of view toward yourself and your ability when you realize that there are successful women foresters, women bankers, women editors, not to mention the thousands of women successfully occupying positions in less spectacular professions.

As the direct outcome of the fact that women are seeking outlets for their ability in a variety of new fields, bureaus of vocational information have been organized in many parts of the country. These are operated by college women for the purpose of collecting reliable information concerning vocations and professions for women, in order that those seeking opportunities outside of teaching may be supplied with concrete information about the type of work they have chosen and may be put on the right track in their efforts to obtain positions of any particular kind. All these bureaus conduct a news service and publish pamphlets on specific vocations, available to any one who wishes them. They also stand ready to give help to individuals either by letter or interview. Their publications are in no sense theoretical. They discuss and give information concerning those types of positions in which women are actually engaged as paid workers at the present time. Their desire is to be of comfort to all women who find themselves in the same situation, such as you, who have ambitions and dreams and ability and a vague idea of what you want to accomplish and little knowledge as to how to proceed to realize those dreams.

In regard to the founding of these bureaus, the director of the national committee makes the following statement: "Between
MAN POWER

The phrase has grown familiar recently. Changes in the battle-front were explained in terms of man power. Predictions of an early triumph for the Allies were based upon the swing of the preponderance of man power to our side. But man power is more than a physical term. One can not measure it by counting troops merely. Scripture says that, under certain conditions, "one shall chase a thousand, and two put ten thousand to flight." I doubt if it would be wise to insist upon these proportions, but the underlying principle is everlastingly valid. To the physical strength of a man we must always add the strength of his cause. Sometimes a man is more than "mere man"; that is to say, he is a God-commissioned man, a God-strengthened man. The ideals he fights for are as truly part of his equipment as his gun and bayonet. The great Christ dream he carries in his soul makes him more than brave: makes him almost unconquerable.—John R. Mott.

WOMEN WHO ARE TRANSFORMING THE ORIENT

MRS. H. W. PEABODY

In celebrating their jubilee the Woman's American Baptist Foreign Mission Society brought representatives from its fields in order that the women who have supported the work so loyally might actually see the type of woman who is the direct result of the educational and evangelistic work of Foreign Mission Boards.

First among these women is the Burman representative, Dr. Ma Saw Sa, F. R. C. S., head of the Lady Dufferin Maternity Hospital, Rangoon, Burma. She is the first Burman woman to secure a college training and is a fine type of the educated, Christian professional woman of the East. She was a daughter of one of the early converts and secured her education in the Baptist girls' school in Burma. On her graduation she determined to enter college and as there was no college for women she was trained, with two other students, to the men's college in Rangoon. She did remarkable work and was graduated with honors, after which she went to Calcutta University, crossing the Bay of Bengal, a great undertaking for an Oriental woman at that time. Here again she did excellent work and secured a Fellowship for Delhi University where she spent two years in advanced study, graduating with the diploma of Fellow of the Royal College of Surgeons. On her return to Burma the Governor secured her to take the place of the superintendent of the lady Dufferin Maternity Hospital. Here she is training a class of nurses and is meeting the great need of women who are, even in Burma, without medical aid. Dr. Ma Sa Saw, while not actively engaged in the Mission, is a devout Christian and a loyal supporter of all the work of her own people.

Khando Bala Rai represents the Christian teacher, and comes from the girls' school of Midnapore, Bengal, where she has been doing educational work. She has secured two years of college training and is anxious to complete her course and win her degree. Her father was one of the early Brahman converts, rare in those days. He suffered great persecution and was cut off from his own family, but remained loyal and brought up a beautiful family of girls.

Dr. Nandamah comes from South India, from the Lone Star Mission in the Telugu field. The Board at home seriously considered giving up this field and just on the verge of abandoning it a great blessing which resulted in the baptism of thousands. Among them was Nandamah's father, who became a Christian preacher and teacher. When his little daughter saw in the Nellore Woman's Hospital an Indian woman doctor she determined that she, too, would follow that profession. There was no place where she could get her training except in the extreme north, six days' jour-
ney from her village home. One can appreciate the courage and determination which led her to leave her home and go to London, where she spent four years, returning to take her position in the hospital in Nellore. Twice in the absence of the American doctor on account of illness Nandamal was able to take charge. She is to be one of the doctors in the new Jubilee Hospital in the Deccan. Her beautiful Christian character and her desire for the spiritual life of her people will make her an invaluable helper.

From China we welcome Kan yen Vong, a name with a lovely meaning, Grace Sweet. She was advised by Dr. and Mrs. Sweet, of the Baptist Mission in Hangchow. She had been sold for $4.00 and was given to these loving missionaries who have cared for her as their own child. They are rewarded in the wonderful success which she has made of her life. She was trained in the Union Mission school at Hangchow and became a teacher in the kindergarten department of the normal school. She is studying kindergarten in addition to representing her country at the Jubilee.

An interesting personality in Bohemia is Madame Kolotovar, daughter of the first Baptist pastor in Bohemia. We have here an example of the literary worker. She is editor of a Christian paper in Prague, and has shown great ability. She has been urged to accept a position as editor of a secular paper, but prefers to devote herself to active Christian work through writing and social and community service.

There has been up to this time any mission work for women in Czecho-Slovakia, and when such work begins it is hoped it may be under the direction of the women of that country rather than through missionaries sent from here.

There is also a Japanese representative working for women in Czecho-Slovakia, and when such work begins it is hoped it may be under the direction of the women of that country rather than through missionaries sent from here.

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Judging Unkindly

Rev. Frank E. Peterson

Christian Endeavor Topic for Sabbath Day, July 16, 1921

Sunday-Dwellers in glass houses (Rom. 2: 1-11)
Monday-Christian Pharisees (Rom. 14: 1-13)
Tuesday-Usurping God's place (Jas. 4: 11, 12)
Wednesday-False witnesses (Ex. 23: 1-3, 37)
Thursday-Slandlers (2 Sam. 10: 1-5)
Friday-The busybody (2 Thess. 3: 7-15)

Sabbath Day-Topic, Judging unkindly (Matt. 7: 1-5)

Professor Stalker, in a book I read years ago, said that in every man there are really four men: the man the world sees, the man as seen by his most intimate friends, the man as seen by himself, and the man that God sees.

The superficial and shallow way is to live mainly for the esteem of one's family and intimate friends, and still better ever to maintain our self-respect. But the man and Christian way is so to act that we may always be sure of the approval of God "who looketh on the heart".

I wonder how many ever heard the story of the "Rattlesnake's Spectacles"? Well, it is like this: During "dog-days" or the hot summer months, when the snakes are shedding their skins, there is a thin film that loosens from their eyes, and through which for a time they must look, and which makes them nearly blind. During these days, owing to their imperfect vision, these snakes at very venomous, striking out in every direction at every moving object or passing shadow, imagining them to be enemies.

When I meet with a person who is prone to unjust judgments, and who unnecessarily attributes selfish or unworthy motives to others, I feel like asking him if he is not wearing "rattlesnake spectacles"?

I knew a man who always found some excellence or good trait of character, that he was sure to speak of, in any person of his acquaintance of whom you might speak. I do not know whether this habit of good speaking was natural or acquired—or both, but it is certainly a commendable trait of character.

Let us remember when we look on another that we can not see the whole of any man. We see the man as he appears to the world, or we may see him as an intimate friend, but we can not see him as he sees himself, much less as he is seen of God. We see less than half, and that the outward half of others, and our judgments are erroneous accordingly.

There is a French proverb that is suggestive even if not to be accepted unreservedly. It is this—"To know all is to forgive all." When we are tempted to pass hasty judgments upon our fellows, let us pause to think. We do not know all, and if we knew more, we would undoubtedly find much more to forgive.

Suggested Program

Some and prayer service with announcements, collection, etc.

Scripture lesson.
Leader's talk.
Special music.
Suggestions for testimonies.
Prayer service.
Song.
Testimonies.
Song.
Benediction.

Hints to Leaders

This topic should be an easy one for people to speak upon, for every one has had experience both in judging and in being judged.

Nevertheless some suggestions for thought may be necessary. Here are a few:

What are some "notes", we behold easily?
What are some "beams" we should consider carefully?
How do unkind judgments harm both the judge and the victim?

How can we overcome the tendency to judge unkindly?

Emphasize the last question and try to make the discussion as constructive as possible.

"The higher a man looks the farther he sees. The man who lifts his face to God in heaven is he whose eyes sweep simultaneously the farthest prospect of earth and bring to himself a sense of the proportion of things."

Marriages

Post-Randolph.—At the home of the bride's father, Alexander F. Randolph, Salem, W. Va., June 18, 1921, by Rev. George B. Shaw, Miss Eula A. Randolph, of Salem, and Mr. Glen L. West, of Milford, W. Va.

Kenyon-Davis.—At eight o'clock, Friday morning, June 17, 1921, at the home of Mr. and Mrs. Harry B. Crandall, of Milton, W. Va., Professor W. Alexander Kenyon, of Milton, and Miss Dessie N. Davis, of Farina, Ill., Rev. Eben B. Garber officiating.

Hurley-Reid.—Mr. Victor H. Hurley, of Riverbank, Cal., and Miss Bertha Sybel Reid, of Milton, W. Va., were united in marriage at the Seventh Day Baptist Church in Milton on Monday afternoon, June 20, 1921, the ceremony being performed by Rev. Henry N. Jordan.

Simonds-Ackerman.—At the home of the bride's grandmother, Mrs. William J. Davis, Los Angeles, Cal., June 15, 1921, by Pastor George W. Hills, Mr. Glen W. Simonds, of Santa Monica, Cal., and Miss Genevieve A. Ackerman of Riverbank, Cal.

Grant-Cassabaum.—At the home of the bride's parents, June 15, 1921, by Pastor George W. Hills, Mr. James E. Grant, and Miss Stella May Cassabaum, all of Los Angeles, Cal.

Deaths

Bennett.—Sarah Eliza Williams was born at Verona Mills, N. Y., December 16, 1841, and was the fourth child in the family of seven children of Harrison J. and Lois Ann Pratt Williams. Early in life she was baptized and joined the First Verona Seventh Day Baptist Church, retaining her membership until her death. On the eleventh of July, 1872, she was married to Edgar S. Bennett with whom she traveled the road of wedded life fifty years. A little more than two years ago her companion preceded her to the other life.

Only one child came to bless this union, the son Seymour who with his wife and son Harold mourns the loss of a tender mother. For several years Mrs. Bennett has been in poor health, and for four years she has been in almost helpless condition. During this time she has been most faithfully and tenderly cared for in the home of her son. The final stroke came less than a week before her death. On Sunday afternoon, June 12, she passed on into the light of the life beyond.

The funeral services were held at the Seventh Day Baptist church on Wednesday afternoon, June 15, Pastor T. J. Van Horn officiating.

A large congregation of relatives and friends gathered to pay their last tribute of love.

A wealth of beautiful flowers expressed the sympathy of friends. The hymns, which were sung by a quartet, were chosen by Mrs. Bennett, long ago, to be used on this occasion.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—1 Cor. 5: 1.
THE SABBATH RECORDER

Contributions to the work of Miss Marie Jones in Java will be gladly needed and sent to her quarterly by the American Sabbath Tract Society.

Frank W. Rapp, Treasurer, Plainfield, N. J.

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

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellers Room, 134 Fourth Ave., 1:30 p.m. Corridor meeting at 11 a.m. Bible School at 9 a.m. Sunday at 8:30 a.m. Friday evening at homes of members. A cordial invitation is extended to all.

The East Seventh Day Baptist Church, 1345 Oak St., Syracuse, New York, combines regular meeting at 10:45 a.m. Preaching service at 11:30 a.m. A cordial welcome is extended to all visitors.

The First Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10:45 a.m. Preaching service at 11:30 a.m. A cordial welcome is extended to all visitors.

The Detroit Seventh Day Baptist Church of God holds regular Sabbath services at 2:30 p.m. in the G. A. R. Building, Grand River and Cass avenues. For information or communications, address the church clerk, G. A. R. Building, Grand River and Cass avenues.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Salvation Army, 6:30 a.m. Corridor meeting at the Salvation Army, 9:30 a.m. Christian Endeavor, Sabbath afternoon, 4:00 p.m. Visitors are most cordially invited to attend these services.

The Seventh Day Baptist Church of West Orange, N. J., holds regular meeting at 10:30 a.m. Preaching service at 11:30 a.m. A cordial welcome is extended to all visitors.

The Mill Yard Seventh Day Baptist Church of Toronto, Canada, holds regular meeting at 10:30 a.m. Preaching service at 11:00 a.m. at Argyle Hall, 107 Seven Sisters Road. A morning service is held, except in July and August, at the home of Rev. J. S. Forrester, Tolland Park, Toronto. Visitors and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Dayton, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

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

BOOKLET--HEART SERVICE

However Things May Seem
No Good is Failure and
No Evil Thing Success