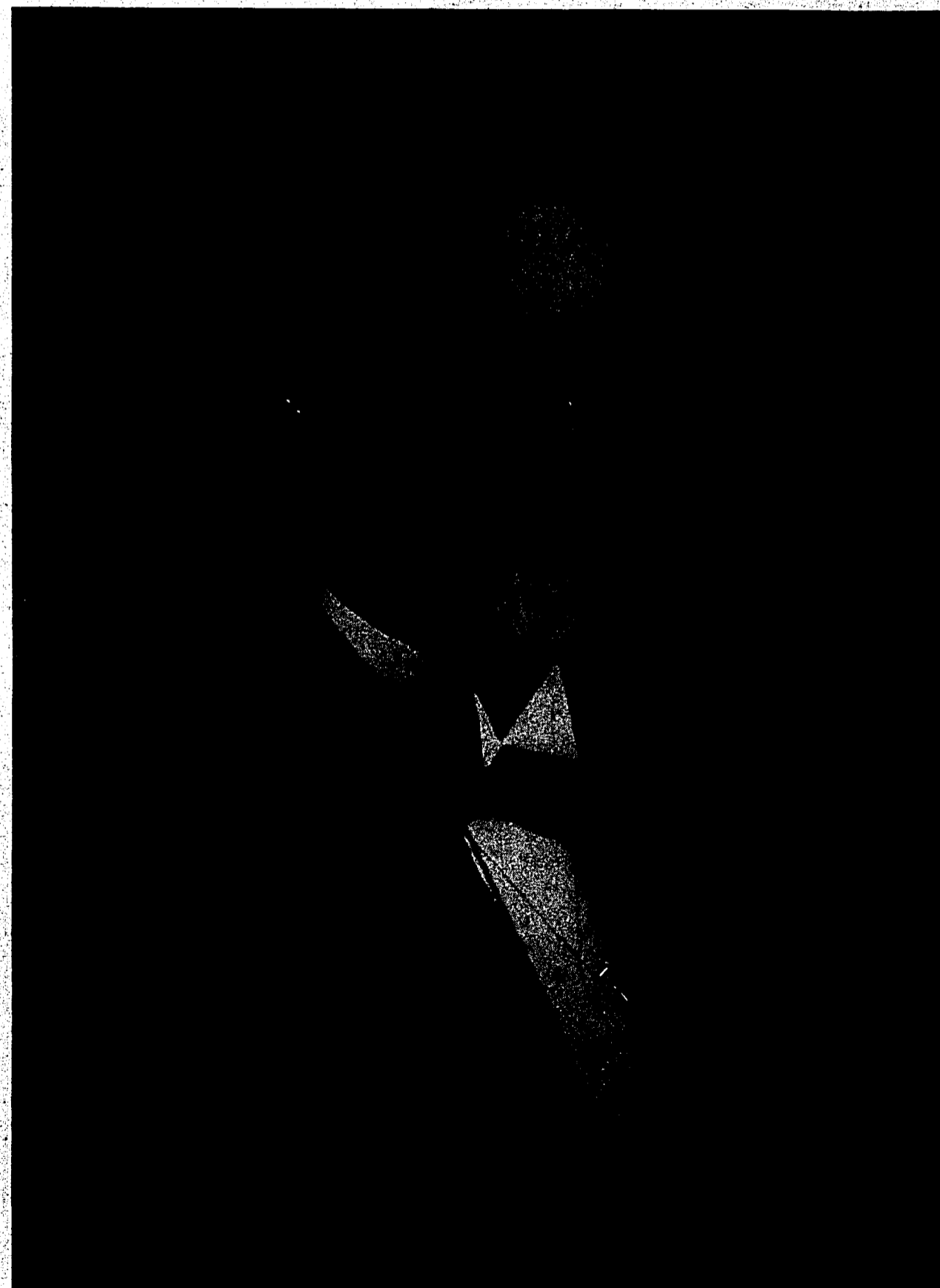


The Sabbath Recorder



BOOTHE COLWELL DAVIS, Ph. D., LL. D.

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Shiloh, N. J., August 23, 1921

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For two years—Alfred E. Whitford, Milton, Wis.; F. I. Hubbard, Plainfield, N. J.; Allen B. West, Milton Junction, Wis.

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Gifts for all Denominational Interests solicited.

Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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Recording Secretary—Asa F. Randolph, Plainfield, N. J.

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

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PLAINFIELD, N. J., JULY 4, 1921

WHOLE NO. 3,983

We All Mourn It is hard to realize that our **Our Great Loss** dear friend and brother, President Daland has been called away from his important life work here, to the home prepared for the faithful in the better land. God only knows how we can do without him in a time when loyal, efficient, self-sacrificing men are so greatly needed.

Our hearts go out in deepest sympathy for the loved ones in the darkened home; for the college bereft of its efficient leader while facing a most critical period in its life; and for the denomination that sorely needs the service of the tried and true in these critical times.

A note from Pastor Jordan announced that the funeral services would be simple on the day of burial, and that appropriate memorial services would come later. A special memorial service was held on Sabbath Day at the Western Association; and that association sent a night letter message of love and sympathy to the bereaved ones in Milton.

Nile in Friendship Western Association A Walk in Dreamland On June 23 a dozen delegates and visitors were taken by automobile from the Erie station in Friendship, N. Y., to the little village of Nile, two and a half miles away.

Nile was the editor's boyhood home. Here his early school days were spent with a fine company of boys and girls whose life-influences had much to do with shaping his future. The memory-world is full today with scenes and personalities of other days, as we tread the streets of a community of strangers, looking almost in vain for some familiar face.

We are walking in dreamland. A few little old homes would seem real enough if we could only see some signs of the loved ones whose familiar faces greeted us more than fifty years ago. Other homes have grown so weather worn and seem so changed, that one can hardly expect to hear the voices of those who dwelt in them when they were new. Here and there an aged form with face marked by the furrows

of time; with head frosted by many winters, and with step slowed down by age, ventures to say: "Good morning, Theodore," and after a moment of hesitation we recognize one who moved in the happy company of our early companions. Or it may be that when such a one approaches we hear the words: "Isn't this Theodore Gardiner?" or, "Don't you remember me?" and we have to find some clue to identify before we can recall the name or guess right as to who it is.

There stands the old Nile schoolhouse where early friendships endeared boys and girls to one another, but it really looks as though it had settled into the ground, so small and flat does it seem! We used to think it was a fine large house; but now it does not seem possible that so many boys and girls as we used to see there, could possibly be crowded into it. And how did so many boys ever play "pom-pom-pull-away" on that little school yard?

Time, like distance, gives perspective to everything. In the far back ground of any picture, with true perspective, objects dwindle into insignificance as compared with those in the near foreground. So it must be in memory's pictures which time has portrayed.

We arrived in Nile more than half a day early for the meetings. And so, after lunch the editor stole away for a dreamland walk all by himself. Yonder cutting the western sky-line is the ridge of a high hill, a mile and a half away, where lies the old home farm. At the far end of this ridge is the woods once called "The sugarbush", and beyond that lies the pasture where once our cows and colts roamed at will. There in that wood we gathered the sap and boiled the sugar; near by, are the fair fields from which we helped to clear off the forests, and over those fields we drove the mower; and there we stacked the hay. Morning and evening we milked the cows and cared for the stock in the two barns by the house on the hillside—all of which buildings are just over the ridge out of sight from the

streets of Nile. The desire to see these and to roam once more over those old pastures and meadows, and to seek again the deep cool shade of that woodland, was too strong to be resisted, even on a hot June afternoon. So away we went over the road that once led home; up the hill where "us boys" used to risk life and limb in coasting, even to the dear old home which sheltered father and mother and seven brothers and sisters more than fifty years ago.

Don't you think we are right in calling this our dreamland walk? Life is made up of such dreams as we had that afternoon. Happy is he whose dreams of other days are all pleasant dreams. In every home today where dwell boys and girls and fathers and mothers doing the various duties of home life, the day-dreams of future years are being determined. The loved ones in our homes are making the material which will by and by give coloring, either bright and beautiful or dark and gloomy, to the pictures which memory will certainly paint—always true to life—when life's sunset draweth near.

Happy will it be for those who dwell together in the home life of today, if they can be made to realize that in their early years they are building the house in which they must live when they grow old.

It is possible so to live in these passing years that all the memory-pictures of old age may be full of beauty. We can not avoid living, by and by, in the house of our day-dreams which we have built in earlier years. There is a lot of comfort in store for those whose early home life has been filled with pleasant things. Thank God for homes where the sweet perfume of mother-love fills all the years to come with fragrance. Thank God for homes where the happy days of childhood are so sweet that the memory of them will ever be like bird songs in a world of beauty.

**Western Association
The Church at Nile
A Bit of History**

"I love to tell the story" was a good beginning song for the association in this dear old church at Nile. The afternoon's experience, and this song, which was such a favorite one here in the days of our boyhood, naturally turned our thoughts toward the story of this church where our fathers worshiped, and in which we found the Savior.

In memory's vision we could see again the

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 everlasting 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 sermon itself; but there was something about 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 the 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 journey 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 church. In this 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.

Beginning with Rev. Walter B. Gillette, the Nile church has given eight ministers to the denomination: Reverends Walter B. Gillette, A. A. F. Randolph, James L. Scott, Alonzo G. Crofoot, Henry N. Jordan, E. Adelbert Witter, Alva A. Place and Theodore L. Gardiner.

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 Gardiner Davis; Louisa Gardiner Stillman; Emily Place Gardiner, and Eva Gardiner 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 in them all, 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.

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 hustle and bustle, a greeting 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 Esle 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 What Is Your Life?" 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 Dibble 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 BOOTHE C. DAVIS

Text: Ephesians 6: 7.

"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

*Compiled from Fiat, Lux and Alfred Sun.

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 that the brown thrush 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 to the brave and free;
"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 well ordered life 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 equipments. 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 can not put good will into a test tube and give it a physical analysis. You can not 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 with what means? Let us make the study under the following heads:

I. 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
lamp alight,
Easy and plain you walked again: so soon all
wrong grew right!
What lay on floor to trip your feet? Each ob-
ject, late awry,
Looked fitly placed, nor proved offence to footing
free—for why?
The Lamp showed all, discordant late, grown sim-
ple 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 unalloyed, 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, deadening, 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 if 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 of the English speaking races, 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. No finer illustration can be found, of 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 universities 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 responsible, 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 in 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.

Religion 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 uprising 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 even deeper and more fundamental than that. It is soul 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 this 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 cease to be religious, but rather 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 polluted at the fountain head.

But accept religion as an 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-

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 which civilization presents in this country at this time of unrest and Bolshevist propaganda. No greater challenge ever confronted brave souls.

For a vivid picture of changed ideals of education and of patriotism, 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 1921 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 classical languages and mathematics 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 dawning 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 ideals, and notions and methods of welfare 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, Elipholet 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; the mastery of the fundamentals of language—grammar, history, government, art and laws of construction, idiom and vocabulary; the ancient civilizations; with for-

mal 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 by their education. 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 I 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 was mainly a Spanish 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 has 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 universities, 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 Europe, and the savagery of the native American tribes. Practically every great scholar in Europe and America up to the twentieth century was a classicist.

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 men are 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 Revolutionary 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 oppressed nation of a worn and weary 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 of government, ethics and religion.

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 ism in all the world is thrown up to the surface and is crying its wares. 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 America? If the only possible answer is, "With good will, render service," it is timely to point out how your education, the education of your generation—peculiarly fits you to meet the task.

The education of your day is more individual and diversified than any education in the past. Neither the college 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 possibly do.

Above everything else, 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 one 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 prompts to the service 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 in the affections of your fellows, among whom you must be leaders in enlightenment and progress because of your 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.

May Heaven endow you all richly with good 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, "With good will, doing service; he blessed humanity and glorified 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 have elapsed since its first presentation at Athens was made manifest by the large and appreciative 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 Classical department and under the direction of Miss Elsie Binns.

An interesting feature which helped to convey the modern theater-goer back to ancient times were the tickets given 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. Ramon Reynolds. Miss Stillman's accompaniment on the lyre was equally commendatory.

Lloyd Lanphere as Apollo and Robert Lyman as Thanatos were less convincing in their roles than might have been wished for. The audience would have had a clearer conception of the situation preceding the play if the lines of the prologue had been more forceful.

Ray Witter as Admetus and Doris Wilber as Alcestis had a good appearance although they were not unreservedly absorbed in their respective parts. Keith and Thelma Wilcox helped much to make the group picture attractive and Keith was unusually good 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 intervention of the "strongest of the heroes" into the affairs of men was most fittingly portrayed by Professor Stearn's dramatic force.

It may be well in closing to review again briefly the story of the Alcestis. 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, chancing to pass on his 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. Titsworth. 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 felt that the theme 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 Glaspell, was a mirth-provoking 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 theater 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	Charles Stamm
Prince Emilio—her second son	Clyde Dwight
Chancellor of the Realm	F. S. Place
Royal Treasurer	J. N. Norwood
Wife of Grand Constable	Rosemary Bole
Carlos—her young son	Lucian Shaw
Man at Arms	Burdet Crofoot
Attendant to Queen	Adelene Titsworth
Logornarthy—Court Pedant	Chester Feig
Darbin—the High Priest	Ernest Eaton
Leader of Crown	Max Jordan
Guards	Everett Hunting, Donald Sanders

MRS. PAT AND THE LAW

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

C'EST LA GUERRE

John—the doughboy par excellence,	Burton Bliss
Alfred—First Lieutenant, U. S. A.	Henry Kinchcliff
Pete	Seiler Ames
Bill	Henry Cunningham
Wounded Men	
Robert Campbell, Edward Campbell, Henry Stryker, Edward Vachuska	
Despatch Rider	Harold Collson
Scene—front line dressing station at Oulchy-le-Chateau	

Time—The day the armistice was signed

TICKLESS TIME

Ian	Milton Harrington
Eloise	Gratia Harrington
Eddy	George A. Bole
Alice	Ada Becker Seidlin
Mrs. Stubbs	Evah 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 cast 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 Yellow 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 crown from his half brother Wu Fah 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 was well adapted for this role, and carried on with a coolness and deliberation which was most pleasing. The fact that his part was not a speaking role may have allowed him to fall short of general mention, but his work was of the highest order. Mr. Lyttle, also assumed full responsibility for the staging of the play.

Ruth Stillman as musical director had one of the most important off stage parts of the play. Without the music the play would have lost much of its attractiveness.

John McMahan and Miss Isabel Mack were in rather difficult roles, and both acquitted themselves with much credit. Miss Mack as Chee Moo probably interpreted her part with greatest histrionic 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 commended, while Irwin 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 is said, directed a similar performance at Cornell University during her student days there.

The entire cast is as follows:

Property Man	Frobisher Lyttle
Chorus	Irwin Conroe
Chinese Musician	Henry Hinchcliff
Wu Sin Yin—Governor of Province	Edward Teal
Due Jung Fah, Fuchsia Flower—2d wife of Wu Sin Yin	Bertha Fassett
Tso, Fancy Beauty—Maid to Due Jung Fah	Mildred Faulstich
Tai Fah Min—2d father-in-law of Wu Sin Yin	George Ford
Assistant Property Men	
Kenneth Holley, Stanley Banks, Robert Campbell, Theodore Ahren	
Lee Sin—1st farmer	David Robison
Suey Sin Fah, Lily Flower	Julia O'Brien
Ling Won, Spirit of Wu Family	Chester Feig
Chee Moo, Kind Mother	Isabel Mack
Wu Hoo Git—destined to wear the Yellow Jacket	John McMahan
Wu Fah Din—Daffodil	Leon Dougherty
Yin Suey Gong—purveyor of hearts	Benjamin Volk
Flower Girls	
Bertha Fassett, Mildred Faulstich, Mildred Allen	
Chow Wan—Autumn Cloud	Edith Teal
Moy Fah Loy—Plum Blossom	Isabel Mack
Lee Noi—nurse of Plum Blossom	Margaret Neuweisinger
Tai Char Shoong—a wealthy mandarin, father of Plum Blossom	George Ford
Widow Ching	Isabel Emerson
Git Hok Gar—philosopher	George Stearns
Kom Loi—the Spider	Sanford Cole

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, "Hill-top," 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 Atz
The Traveler	John Fitz Randolph
The Old Man	Thomas M. Place
Damon	Ada M. Walsh
Amaris	Eloise T. Clarke
Myrra	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 fair kingdom was beyond any known before.

The little child grew. He became a curly haired, blue-eyed little chap, with the sunniest of smiles and the sweetest of ways. No cross word ever passed his lips, no bitter thought hardened his heart, or selfish desire clouded his brow. None knew him but to love him. At night from the heart of many a man and woman went up a prayer of thanks for the dear lad who left in their hearts that day a greater happiness, a more shining hope, a warmer glow, by some little kindly word or friendly deed. None of the people knew, and long ago had the king and queen forgotten the words of the fairy godmother.

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 out 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 song and 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 manhood, 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 song to be sung,
There's a prayer to be said,
There is love not yet taught,
There is joy not yet wrought,
They are ours! Carry on!

So we, the class of nineteen twenty-one, pledging ourselves to the furtherance of

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 unfolding 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 lusterless 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 Kanakadea 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 caps of the freshmen, the mischievous faces of the sophomores, 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 Klansmen to loyal 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 Klansmen'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 hill-lands, 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 to 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 toastmaster. The following toasts were given:

Our Alma Mater Mrs. Jessie Mayne Gibbs
Our Class of 1921 B. C. Davis, Jr.
Our American Schools Esle F. Randolph
Preparation for Graduate Work

Our Alfred Dr. H. L. Wheeler
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 pleasingly decorated with pine boughs, and with purple and gold of Alfred.

Although delayed for a few minutes in beginning, the academic procession formed at the library and slowly marched up the hill toward Alumni Hall. Faculty and guests of honor were in the lead with the members of the senior class behind them. The faculty took their places upon the rostrum, and the seniors filed in alphabetical order to the front seats. Dean Main offered the invocation, and the final exercises of the class of '21 began.

The complete program follows:

Vocal Duet, Charles Stamm, Boothe C. Davis, Jr.
Senior Oration—La Poesie Immortelle

Piano Solo Isabella D. Mack
Doctor's Oration—Orientation Ruth Stillman

Violin Solo Charles F. Wheelock, LL. D.
President's Address Benjamin Volk

Conferring of Degrees President Boothe C. Davis
Alma Mater Song
Benediction

The following members of the senior class received Bachelor degrees:

Mary Louisa Ackerly, Isaphene Olive Allen, Charles Willis Alsworth, Margaret Gertrude Banghart, Cewsme Barresi, Esther Irene Benson, Tina Emily Burdick, Marian Frances Campbell, Eloise Tacie Clarke, Leah Madeline Clerke, Alfred Burdet Crofoot, Hazel Wilhelmina Croxford, Boothe Colwell Davis, Jr., Gladys Maralyn Davis, Isabel Spencer Emerson, Bertha Izobele Fassette, George Dewey Ford, Winifred Greene, Helen Louise Hill, Shu-Yung Liu, Anna Elvira Lown, Frobisher Theodore Lyttle, Isabella Darling Mack, Thomas Maxson Place, Margaret Sarah Neuweisinger, Ross Dewey Plank, John Fitz Randolph, Sarah Fitz Randolph, Wardner T. Fitz Randolph, David Vincent Robinson, Emma Rosina Schroeder, Ruth Alberta Stillman, Amey Doris Van Horn, Ada Margaret Walsh, Doris Evelyn Wilber, Ray Charles Witter, Dean Maxson Worden.

Those who were recipients of honorary degrees are as follows:

Herbert Locke Wheeler, D. D. S., Sc. D.; David Birdsall Corson, LL. D.; Charles Francis Wheelock, Ped. D.

SENIOR ORATION—"LA POESIE IMMORTELLE"

ISABELLA D. MACK

"Lo with the ancient roots of man's nature
Twines the eternal passion of song.
Ever love fans it, ever life feels it,
Time can not change it and death can not slay."

In all evolution, what is basic remains, taking a new form perhaps molding itself to its time, but there, always there.

Man may differ in religious beliefs, in political principles, in financial standing, in intellectual capacity; man may range from the savage to the gentleman of a cultured 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 presson of this spirit, is poetry, "La Poesie Immortelle".

Every human being has experienced the poignancy of joy and sorrow, and has felt their mystery; all men have felt the wonder of the sun and the storm, all men have been awed in the presence of the booming sea and the silent mountains; and, it is the essence of these non-reasoning qualities that forms the foundation for the highest ideals and makes the man of the child race, and the man of the mature race meet and recognize each other. This constant flame, brightening the vistas of life, this mutual

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 Durne" allotted 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



Isabella D. Mack

joy. His whole being thrills and vibrates. His emotion voices itself in the rhythmic 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 reactions. 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 Pasa, they heard Apollo, they glimpsed satyrs 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 presented 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 at 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 simplified 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 heroes 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, a dead mechanical thing?

No, under this cold iron and steel mechanism, the world still teems with the mysteries of the human heart. The world still has "La Poesie Immortelle." Yes men today, even as did the savage, would starve themselves, to give bread to their little ones. That tired shop girl buys a posy for the old lady in the back flat and even yet, the greatest thing in life's broad span, is the noble love of man, for man.

Perhaps our business man fettered by convention and blinded by progress has outgrown 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 morn-

ing 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". 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 appropriate to 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, the 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".

We can interpret spiritually or materially. The pessimist, the hardened man will undoubtedly lean toward the latter, but this man will never find real happiness and true contentment until his finer self finds expression, until he recognizes this self.

We looked on war as grim and savage when it meant the shedding of blood. We look on war as beautiful and sincere when

it means the betterment of humanity. There will always be the flame and the ash.

You say the poppy blooms so red,
Because its roots were daily fed
On last year's cold and festering dead?
Such is the blessed way of earth,
Oblivious, intent on nurth
To turn rank death to gorgeous birth.
Even this brutal agony,
So hideous, so foul, will be
Romance to others presently,
And would it not be proud romance
Falling in some obscure advance
To rest, a poppy field of France?

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 morse 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, can not be broken.

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 ideals and will build a world warm with understanding and sympathy. The one will have for 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 breath 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 lengthened, high and above 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 shown 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. WHELOCK, 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 a sextant and a nautical almanac by 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 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 reached and passed the summit of its development and is now 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 way of others that have vanished. Very recently a learned Harvard professor of psychology (William McDougal) has said, "As I watch the American nation speeding gayly, with invincible optimism down the road to destruction, I seem to be contemplating the greatest tragedy in the history of the world." Certainly statements like these should cause us to stop and look and listen, and to ask ourselves in all seriousness whether we know our position, whether we have taken our bearing, whether we have any definite haven toward which we are steering our course. Only two and a half years ago when the armistice was declared that ended the World War, there went up from all the earth a fervent prayer of thanksgiving that slaughter had ceased, that democracy had triumphed. The whole world was kindled with enthusiasm over the thought and the confident expectation that a new era was dawning of peace and plenty, of government of law, of the brotherhood of man, and today the nations of the world seem to be drifting aimlessly with no conscious, well defined conception of bearings and no port in sight.

It is to me a remarkable and almost inexplicable fact that in this age of science and of scientific method it has not yet been impressed upon the masses of mankind that this universe is governed by law, that every existing condition is the result of a sufficient cause and will in turn be the cause of results that are to follow. The true scientist is oriented. In his group there are no Bolsheviks. 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 work. 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 work of the world would of necessity be done in daylight because the sperm whale was being rapidly exterminated and there was no other available source of material for lighting. I remember, too, on the other hand, one of my own college professors in referring to the same subject spoke of the possible or even probable exhaustion of kerosene; but with the true faith of one who has confidence in the universality of law, confessing that he did not know what would come next, felt sure there would be something to take its place. This prediction was before the day of the electric light or the electric motor which have so fully verified the prediction. 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 traditional. They are the crystallized results of the experience of the race. They are changed from age to age as changing conditions and increase 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 guided only by wild and bizarre theorists whose fundamental dictum is "Whatever is or has been is wrong." This is revolution, at present exemplified to its fullest extent in Mexico and Russia, which prevails to some extent throughout all Europe and that is showing some signs of having gained a foothold in our own land.

I would not be an alarmist but I can not close my eyes to the fact that in almost

every field of human effort and human endeavor we are confronted by evidences of a loss of the old bearings. We are not oriented; we do not know our position; we are drifting. Let us look at a few of these evidences.

Time was in the memory of men now living when the church was a vital force in molding the lives and in shaping the behavior of men, when the Sabbath was a day of real worship, when the fact of man's dependence upon a Supreme being entered into consciousness and directed conduct. Undoubtedly much that entered into the religion of that former day was mere superstition and blind fanaticism. It was nevertheless a compelling force. Very likely a revolt from the fanaticism that led to burning of heretics and hanging of witches was a necessary outcome of the application of intelligence to the problem of the spiritual relation but the final outcome is seen today in deserted churches and in the almost total abandonment of religious education in large groups of people. Where do we as a people stand today in our attitude toward religion? Do we know the landmarks? Are we steering a known course or are we simple drifting with the tide? Do we need another Moses?

What is the situation in the great field of education? Some of us can remember the time when we really felt that we knew what was meant by an education. Its corner-stone was mental discipline; its walls were built of Greek and Latin, of mathematics and history and philosophy. But the modern psychologist has pulled out the corner-stone, or thinks he has, and has ground it into dust: there is no longer any such thing as mental discipline. The pragmatist has pulled down the walls, or most of them, for he has shown that no useful purpose is served by Greek and Latin and mathematics and philosophy. They do not function. That latest book on education that I have read (Snedden) written by a learned professor of education, in the greatest, or at least the largest, university in the world, would reduce mathematics to the arithmetic of the sixth grade. When the crusade against formal education began it was directed mostly against the ancient classics, for which it would substitute modern languages and science. But the latest exponent of the cause puts modern languages along with physics and chemistry and biology and all the rest in the same group and under the

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 faiths, untested beliefs, hardened customs. 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 bases laid by faith, 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 improved."

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 live in the literatures of their respective lands. 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 attempts 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 trades 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 not need 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—that while I see the dangers 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—that although we may be temporarily off the course we shall come back again under 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 accept new truths when such new truth can be demonstrated.

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. If you are 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 achievement. It marks a distinct epoch in Alfred's progress.

REGISTRATION	
College	218
Seminary	5
Ceramic School	86
Agriculture School	153
Specials in music	35
Summer School	130
Total	627

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 Seidlin, S. M., A. M.—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—Pro-

fessor 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 college faculty contains a larger percentage 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 addition to this cash increase, the payment 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 raising from other sources \$200,000 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 fulfilment of these conditions.

Mr. Judson G. Rosebush, of the class of 1900, generously proposed to contribute \$25,000 toward the fulfilment of the conditions of the General Education Board 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 \$50,000, \$10,000 of which was 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, \$300,000 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 out of the \$50,000,000 given by Mr. Rockefeller for that particular purpose.

ALUMNI ASSOCIATION

Wednesday, June 15, 1921, 2.30 p. m.

Invocation

President's Address

Prin. Holly W. Maxson, West New York, N. J.

Appointment of Committees

Vocal Solo—"Sing, Smile and Slumber" *Gounod*

Leona Place Jones

Violin Obligato, Benjamin M. Volk

Address—The Struggle for Freedom

Dr. David B. Corson, Newark, N. J.

Piano Solo—"Hungarian Rhapsody" *Liszt*

Ada Becker Seidlin

Dedication of Memorial Tablet

Solo—"There is No Death" *O'Hara*

Mrs. Ramon Reynolds

Tribute and Unveiling

Colonel Frederic P. Schoonmaker,

Bradford, Pa.

Salute by Service Men

"Taps"

Address, Miss Susan M. Burdick, Shanghai, China

(including tributes to deceased alumni)

Music—"America"

Report on Endowment Campaign

Orra S. Rogers, chairman Finance

Committee, Plainfield, N. J.

Reports and election of officers

PRESIDENT'S RECEPTION

The President's reception closed the exercises of the week. The Carnegie Library was specially decorated and prepared for the occasion. The following persons stood in line as the reception committee: President and Mrs. Davis, Dean and Mrs. P. E. Titsworth, Principal and Mrs. Holly W. Maxson, Dr. and Mrs. Frank L. Greene, Dr. and Mrs. Herbert L. Wheeler, Dr. and Mrs. David B. Corson, Dr. Charles F. Wheelock, members of the graduating class.

EMPLOYMENT FOR SEVENTH DAY BAPTISTS

ROBERT B. ST. CLAIR

Quite often we are confronted with the question of employment, with Sabbath privileges, 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 editions of *The Signs* and other of their publications, and there appears to be no reason in the world why our young people can not do the same, unless it be that they are not as consecrated and zealous for the truth as are 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 SABBATH 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.

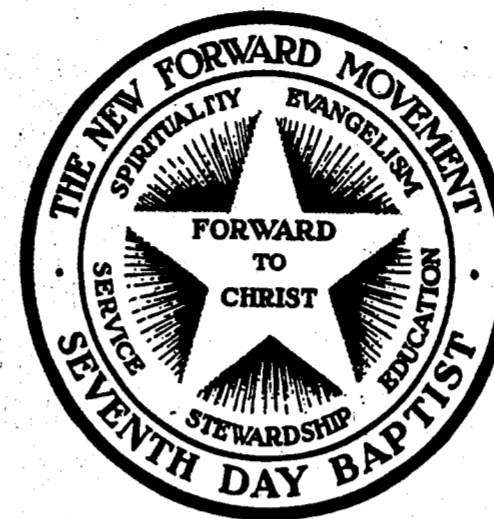
These special RECORDERS could be sold generally by our people, and the revenue derived therefrom, at say 25 cents each, would go to the publishing house, and the canvasser as per ratio agreed. We have people in Detroit, at this writing, who are asking for literature to sell.

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)

THE COMMISSION'S PAGE



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

"Without me ye can do nothing."

"Lo, I am with you always, even unto the end of the world."

ROLL OF HONOR

North Loup (1) (1/2)

Battle Creek (1) (1/2)

Hammond (1) (2)

Second Westerly (1) (1/2)

Independence (1/2) (2)

Plainfield (1) (1/2)

New York City (1) (2)

Salem (1) (1/2)

Dodge Center (1)

Waterford (1) (1/2)

Verona (1) (1/2)

Riverside (1) (1/2)

Milton Junction (1/2) (1/2)

Pawcatuck (1/2) (1/2)

Milton (1/2) (1/2)

Los Angeles (1/2) (1/2)

Chicago (1) (2)

Piscataway (1/2) (1/2)

Welton (1) (1/2)

Farina (1)

Boulder (1/2) (1/2)

Lost Creek (1) (1/2)

Nortonville (1)

First Alfred (1/2) (1/2)

DeRuyter (1)

Southampton (1)

West Edmeston (1)

Second Brookfield (1/2)

First Genesee (1/2) (1/2)

Marlboro (1/2) (1/2)

Fouke

First Brookfield (1/2)
First Hebron

Portville (x) (2)
Shiloh (x) (1/2)
Richburg (x) (1/2)

EMPLOYMENT FOR SEVENTH DAY BAPTISTS

(Continued from page 20)

Let us give this matter our serious consideration and appropriate action.

The missionary possibilities of an undertaking of this description can not be overlooked. Thousands of persons are now Seventh Day Adventists who would not thus be had it not been for the personal touch of the church canvassers. Tens of thousands of dollars are annually flowing into their coffers which would not otherwise flow in that direction had these people not been converted to the Sabbath, and these people are, in turn, bringing hundreds of others into the Seventh Day Adventist church.

It pays to advertise. Why do we hesitate?

THE HOUSE IN ORDER

Life's morning with its freshness passed to golden afternoon—

The shadows 'cross the river beckon evening, and soon;

I pray to God to make my soul a place where angels sing,

And I put my house in order for the coming of the King.

The path of years behind me's strewed with sorrows not a few,

But springs of gladness bubble 'long the road I've traveled, too;

I hear a gentle chiming till all mem'ry's echoes ring,

And I put my house in order for the coming of the King.

I cast away all doubtings, everything that is not well,

That God may find my house within a rightful place to dwell;

So angels wake the harmonies, and set my soul a-sing,

And I put my house in order for the coming of the King. —Blanche Lee.

"It is hard for a selfish person to be really a useful person. Unselfishness means usefulness. 'Selfish service' at bottom is a contradiction in words."

EDUCATION SOCIETY'S PAGE

DEAN PAUL E. TITSWORTH, ALFRED, N. Y.
Contributing Editor

President Daland is dead, but his dynamic influence can never die. The denomination mourns a loyal member, many former students a helpful friend, Milton College a high-minded, indefatigable leader. We want to pay tribute to his versatility, his sincerity, his gladness, his unflagging optimism, his personal magnetism. We sorrow with his family, with his friends and co-workers, with the many faithful supporters of Milton College in their bereavement. The whole denomination, like one family circle, mourns the departure of a friend and brother. But President Daland being dead yet speaketh.

ANNUAL REPORT OF THE DEAN OF ALFRED THEOLOGICAL 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 and a lasting 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

First Term

	Students	Hours
Hebrew (Kings)	2	2
Apocalyptic	1	2
English Bible (Early Hebrew History)	4	2
New Testament Greek (1 Cor.)	1	2
Church History (Seventh Day Baptist)	3	2

Theology	9	2
Psychology of Preaching	1	2
The Bible as Literature	2	2

Second Term

Hebrew (Psalms)	1	2
English Bible (United Kingdom)	3	2
New Testament Greek (Galatians, Philippians, Philemon)	1	2
Church History (Seventh Day Baptist)	2	2
Theology	9	2
The Bible as Literature	2	2
The Bible as Literature	1	4
Philosophy of Religion	1	1

Third Term

Hebrew (Samuel)	3	2
English Bible (Divided Kingdom)	4	2
Church History (Seventh Day Baptist)	2	2
Philosophy of Religion	33	2
Philosophy of Religion	1	4

NUMBER OF STUDENTS

College 43; Seminary 6; Auditors 4; Total 53, less 6 counted twice, or a total of 47 (40 College, 5 Seminary, 2 Auditors), not including the Summer School class.

Some of these students have the ministry in view; some have other forms of definite Christian work in mind; but, probably, the greater number expect to teach in college or public school.

A NEW BOOK

Chiefly by means of a liberal appropriation from the Board of Trustees of the Seventh Day Baptist Memorial Fund, of Plainfield, N. J., the seminary has published an edition of about three hundred of "The Challenge of the Ministry," by Rev. Ahva J. C. Bond, of Salem, W. Va., Director of the New Forward Movement, of the Seventh Day Baptist General Conference. It is an attractive little book of ten challenging sermons and addresses; and has been sent, upon request, and without cost, to young people of any denomination who would read it with promptness and care. Requests have come from many parts of our country and from young people of different denominations; and copies have been sent to libraries and to other lands. This has been a sowing of good seed.

SUGGESTED NEEDS

1. A better appreciation of the opportunities for great service in the Christian ministry for young men and women who are willing to spend years in preparation for this high calling.
2. A recognition by the Church of the open doors of usefulness for adequately fitted lay-men and lay-women.
3. The realization that theology is the study of religion in the light of modern philosophy, science, and experience,—a study worthy of the serious attention of all thoughtful men and women.
4. A more widespread understanding that by reason of the co-operation of our university faculties in the field of religious education, Alfred is well equipped for helping young men and women prepare for the ministry and for other kinds of Christian work.

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, 1921.

OPPORTUNITIES FOR THE TRAINED WOMAN

MRS. GEORGE A. BOLE, DEAN OF WOMEN,
ALFRED UNIVERSITY
(Read in college 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 something 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. But here one ought to hold his pencil poised in mid-air for a moment. Somehow I feel that we all use that expression whenever there is the slightest provocation. It conjures up a picture of severely tailored efficiency, 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 unsaid and pass on to the next section labeled "General Remarks". Then as we sample the mucilage on the envelope, we indulge in thoughts such as these: Where will it be? How much will she get? Will she like it? Like what? Teaching.

From the time when the college girl first came into being she has followed the path which leads to the schoolhouse. If we go with her through a year or two we find that she either grows to love her profession, and therefore is of immense value as a teacher, or she becomes the one to whom Monday morning is entrance into slavery and Friday evening release from bondage.

The girl is fortunate who finds in teaching her real work, especially if she is the type of person who cares to be classified in the Who's Who of women at work. For coincident with the thrill which comes with signing her first teaching contract, comes the realization that she is taking stock in an old

and honorable corporation, whose motto is not self but service. She may enter with confidence a domain where women have always been welcome and where she may aspire to occupy the seat of greatest honor, with no one to gainsay her right or qualifications, or to charge her with unbecoming leanings toward feminism. But what of her for whom the prospect has no thrills, who can not persuade herself that the mental earnings of four college years will be most profitably invested here?

The average college graduate even though she may have a wealthy father, an indulgent mother, an impatient fiance, has also the desire, to put it crudely, to do something, and that for a variety of reasons. She must justify in her own eyes and in those of the world her four years spent as a dependent, and prove her ability to steer her own course. She must of necessity in most cases realize upon these years 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 express the same thing more concretely, 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, is worth preparation after college days if need be, is worth a beginning in small things with small financial return, is worth serious thought while we are still deep 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 chance has she? If she follows the path of least resistance for that reason and no other she will swell the ranks of those whose work is a colorless hand to mouth routine, and she will help to make more true the statement that half of the world's best brain power is mis-directed 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 perhaps there is still to some extent, a genteel little feeling on the part of parents that daughters were showing tendencies toward

unbecoming mannishness 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 served as particularly 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 greatest 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 other professions, and have 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 devotee, from the feminine car conductor to the director of a corporation such as the Chicago Opera Company.

The world was in the habit of looking askance at the woman who sought to make her way in professions where hitherto all the ripe plums had dropped only into the hands of men. J. M. Barrie in one of his plays shows us what the old Scotch Church thought of the woman who had the temerity to take her stand by the sacred collection plate on Sabbath morning. That same prejudice is still in the process of being overcome and we find a woman suing in the courts for admission to the society of civil engineers, and so great a one as Madam Curie being refused entrance into the French Academy of Sciences solely on the ground that it is contrary to precedent. A contention such as that can not long hold its ground against a proof of real worth, and time honored traditions like those of the

French Academy are gradually being set aside in order to recognize ability. Therefore we find the college girl of today acting as right hand man to an unapproachable 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 in numbers of four figures, voting 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 played by 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 to scrutinize 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 ought to have some idea of the type of occupation which draws you most. You 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 expert in their lines. Then you ought to have 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, not the least of these being teaching, or that you are so imbued with 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 possessor has not made the most of her college years if she can not follow them. Many of these point to extra training after college days. That sounds discouraging after four years of so-called preparation for life, but the 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 dietitian. Often a start may be made on this training by a wise use of one's summer vacations, especially in the last year or two of the college course, presuming then 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 ambitious girl who has any financial backing whatsoever 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 realization that lines 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 municipal 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 to head if you have in mind any definite field. Also the 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, will 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 of the large cities 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 opportunity outside of teaching may be supplied with concrete information about the type of work they wish to enter, 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 concrete value and service to people 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

January 1910 and January 1918 thirteen bureaus for the placing and advising of college women were established in the large cities throughout the country, all with an identical object. As recently as ten years ago when the first of the collegiate bureaus was established an overwhelming percentage of all college women who took up regular work of any sort went into the teaching profession. Many of them were in no way fitted for it and they became mediocre teachers or worse. These bureaus were organized one after another in response to definite needs, to point the way to a greater variety of lines of work, to open new fields and to serve as centers of information concerning all opportunities for work in which educated women were becoming interested."

The New York bureau located in New York City was organized in March 1919 and since that time has been instrumental in placing thousands of women. Its first bulletin, called "Vocations for Business and Professional Women" was published in May of the same year. The foreword reads in part as follows: Marked changes and rapid developments occurred in certain types of work for women while this country was engaged in the war. No one is able to estimate the extent to which these developments might have progressed if the war had continued, or the extent to which they would prove permanent. It is an established fact however, that women were successful in most of the types of work into which they were called by the exigencies of war. No mention is made in this pamphlet of the types of positions held by women during the war in which the need for them or the opportunities for them were of a purely temporary nature. The attempt is made to discuss those occupations in which women have made a definite and permanent place for themselves and in which younger women, the workers of the future, may expect to find fields for service.

It is hoped that the pamphlet will prove especially helpful to young women in the colleges who are looking for help and guidance in formulating plans for their future work. The only guarantee of the advancement of women beyond routine tasks and subordinate positions is the "long plan" including as its most important elements a

thorough preparation for the work and a professional attitude toward it. Inadequate training and a casual attitude toward it on the part of many women workers account for most of the long lamented "closed doors". If the work is suitable for women in general and for the individual woman in particular, if her training is thorough and her interests genuine, the real bars to her success have been removed.

Every college student ought then to make herself the subject of examination by which she aims to discover what her talents and abilities are, and then to use all the means available to place those talents where they will mean the best service she is capable of rendering.

Some one was once asked why the majority of American women wear such becoming hats, and she replied that the American woman never sets out to buy a hat but always buys *her* hat. Since she may discard a chosen profession less easily than she may a new hat, it also behooves her to find *her* job.

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.—*George Clarke Peck.*

"To be honest with other people is hard, but it pays; to be honest with one's self is harder still, but it has a still greater reward."

WOMAN'S WORK

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

PRAYER AND MISSIONS

Prayer and missions are as inseparable as faith and works; in fact, prayer and missions are prayer and works. Jesus Christ, by precept, by command and by example, has shown with great clearness that he recognizes the greatest need of the enterprise of world-wide evangelization to be the need of prayer. Before "give" and before "go" comes "pray". This is the divine order. Anything that reverses or alters it inevitably leads to loss or disaster.

As I traveled up and down the non-Christian world, making a comparative study of the progress of Christ's kingdom in different sections of the great harvest field, the conviction became clear and strong that those missions which had offered for them the most real prayer are the missions which have had the largest and apparently the most enduring spiritual success. This explains why some missions have had larger and more spiritual results than others, even though they have been at work in more difficult fields and in the midst of more adverse conditions and circumstances.—*John R. Mott.*

Send forth laborers, Lord, to the harvest,
Now at the noontide hour we pray;
Pour thy rich blessing on all who are helping
To turn heathen darkness into the day.
Multiply givers, and gifts, and devotion;
Lord, we encircle the earth with our prayers;
And as the Christ is held up to the nations
Draw all men unto him, every where.
—*Carrie G. Piper.*

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 admitted, with two other students, to the men's college in Rangoon. She did remarkable work and was graduated with honor, 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 Dublin 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 Government 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 Saw Sa, while not actively engaged in the work of the Mission, is a devout Christian and a loyal supporter of all the work of her own people.

Khanto 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 abandonment God sent 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 Ludhiana 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 Nandamah 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'en Vong, a name with a lovely meaning, Grace Sweet. She was adopted 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 the group is Madame Kolatorova, 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 not been up to this time any mission work for women in Czechoslovakia, 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 who is taking a course of Bible study in America preparatory to resuming her work as dean of the Osaka Woman's Bible School.

Here we have in this little group of women from the Far East types of the work that all our Woman's Boards have been doing for the past fifty years,—the Christian teacher, the Christian missionary doctor, the outstanding professional woman, with great influence because of her position and her loyalty to Christ and the new woman of central Europe, who is to be a factor in the salvation of Europe, the highly trained

Bible teacher and the Christian mother and evangelist.—*The Missionary Review of the World.*

INCREASING CO-OPERATION IN CHRISTIAN EDUCATION

FEDERAL COUNCIL—DEPARTMENT OF INFORMATION

One of the most hopeful signs upon the horizon of the church's life is its enlarging appreciation of the urgency of Christian education. In many ways is that interest manifesting itself but in none more significantly than in the efforts to secure greater co-operation among the many educational agencies. The proposed merger of the S. S. Council and the International S. S. Association is already well known. A further step looking not toward union but toward a more efficient co-ordination of all the diverse educational forces,—the Bible school organizations, the agencies of missionary education, the young people's societies, the Young Men's and the Young Women's Christian Associations, and the church's work in colleges and universities—was lately taken.

As a result of a conference of the various Protestant agencies engaged in Christian education, held at Garden City, Long Island, May 12 to 14, a permanent continuation committee has been created. The purpose of the new committee is to bring about more effective co-operation among the agencies and to suggest ways and means by which a larger educational program can be carried out.

The Garden City conference which brought together for the first time officially designated representatives of all the agencies carrying on the many-sided work of Christian education, came to a unanimous conclusion that a continuation committee, to be made up of one representative of each of the interdenominational or non-denominational educational agencies, should study further the question of their co-operation with one another in the interest of a larger educational program. This continuation committee met on May 30, at the office of the Federal Council of the Churches of Christ in America, and effected an organization under Professor William Adams Brown, a representative of the Conference of Theological Seminaries, as chairman.

The agencies participating in the contin-

uation committee are: the S. S. Council of Evangelical Denominations, the International S. S. Association, the World's S. S. Association, the American S. S. Union, the International S. S. Lesson Committee, the Council of Church Boards of Education, the Missionary Education Movement, the Religious Education Association, the International Committee of Young Men's Christian Associations, the National Board of the Young Women's Christian Associations, the Board of Missionary Preparation, the Council of Women for Home Missions, the Student Volunteer Movement for Foreign Missions, the United Society of Christian Endeavor, the Conference of Church Workers in Universities, the Association of Biblical Instructors in American Colleges and Secondary Schools, the Conference of Theological Seminaries, the Federal Council of the Churches of Christ in America.

At the meeting of the continuation committee on May 30 the findings of the Garden City conference were approved in final form and made public. They are follows:

1. As representatives of the agencies of Christian education, assembled at Garden City, Long Island, May 12 to 14, we desire to record our deep appreciation of the great value of this conference. It has brought together for the first time official representatives of practically all the varied educational agencies connected with the Protestant churches, and has afforded them an opportunity to consider their educational task as a whole and the possibility of a larger co-operation in fulfilling their responsibility. It has given us an even deeper sense of the fundamental importance of Christian education, and of the urgency of the demand for a more adequate and unified educational program.

2. We note with great satisfaction the large progress already made toward the effective co-ordination of programs and organizations in this field through such agencies as the International S. S. Lesson Committee and the Council of Church Boards of Education. We follow with interest and sympathy the negotiations now in progress between the S. S. Council of Evangelical Denominations and the International S. S. Association and trust that the outcome may be a more effective co-ordination of the forces now operating in these important fields. We desire to support and strengthen all movements toward co-operation now under way.

3. At the same time we register the conviction that some more inclusive co-ordination is essential to the complete fulfillment of our whole educational task. We feel an imperative need for some continuous provision for conference on the part of all the agencies carrying on the many-sided work of Christian education. Such problems as those which we have considered in this

conference are not the concern of one agency alone, or even of a group of agencies covering less than the whole field; they can be solved adequately only as the various agencies make their plans in full knowledge and understanding of what is being planned by others. To awaken the public conscience to the need for Christian education; to secure a system of Christian education that shall include the whole community; to reach the groups outside the churches and now untouched by any of our agencies; to relate the work of the Bible school, of the agencies for missionary education, of the young people's societies, of the Young Men's and the Young Women's Christian Associations, of the Boy Scouts and other organizations in the local community more closely to one another; to adjust the church's educational work to that of the public school; to study religious education scientifically and to make the best use of modern research in general education; to organize more effectively the religious influences in the institutions of higher learning that are not supported by the churches; to correlate the church's agencies for religious education in the parish with her agencies for religious education in her schools and colleges,—these and other problems all demand the united consideration of all the agents of Christian education if the most effective program is to be achieved.

4. We recommend, therefore, that a continuation committee of this conference be created, made up of one representative of each of the national interdenominational or non-denominational agencies carrying on educational work, whose duty it shall be through regular meetings:

- a. To study further the present situation in the whole field of Christian education and the ways in which the most effective co-operation of the existing agencies can be secured.

- b. To arrange, sometime within a year, for a further conference similar to the present one, to be made up of representatives of all the agencies of Christian education.

- c. To suggest ways in which certain phases of the task of Christian education which are not yet cared for by any agency could be successfully developed.

5. We recommend further that the continuation committee be provisionally made up of the representatives of the various agencies which have served upon the committee on findings, subject to such changes as the officers of any of those organizations may care to make; that this provisional continuation committee be requested to effect an organization and provide for the services of a secretary as soon as possible; and that each of the participating agencies be invited at its next annual meeting to designate its official representative upon the continuation committee.

6. We believe that through these steps we may come to such a larger sense of the greatness and oneness of our educational task that a permanent Council on Christian Education, in which all the agencies of Christian Education shall be included, may be formed and may make possible a more adequate program of Christian education in the nation and in every local community.

YOUNG PEOPLE'S WORK

REV. R. R. THORNGATE, SALEMVILLE, PA.
Contributing Editor

JUDGING UNKINDLY

REV. FRANK E. PETERSON

Christian Endeavor Topic for Sabbath Day,
July 16, 1921

DAILY READINGS

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—Gentle speech (Matt. 5: 33-37)
Thursday—Slanderers (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 popular approval. A step better is to live for the esteem of one's family and intimate friends, and still better ever to maintain our self-respect. But the manly 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 are 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 unkindly 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

Song 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 "motes" 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 him 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. Post, of West 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, Wis., Professor W. Alexander Kenyon, of Milton, and Miss Dessie N. Davis, of Farina, Ill., Rev. Henry N. Jordan officiating.

HURLEY-REID.—Mr. Victor H. Hurley, of Riverside, Cal., and Miss Bertha Sybil Reid, of Milton, Wis., 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 E. 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 Elnora Williams was born at Verona Mills, N. Y., December 16, 1843. She 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 life for forty-seven happy 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.

Sabbath School. Lesson III—July 16, 1921

THE CONVERSION OF SAUL

Acts 9: 1-19a

Golden Text.—"Faithful is the saying, and worthy of all acceptance, that Christ came into the world to save sinners; of whom I am chief." 1 Tim. 1: 15.

DAILY READINGS

July 10—Acts 9: 1-9
July 11—Acts 9: 10-19
July 12—1 Tim. 1: 12-17
July 13—1 John 1: 5—2: 2
July 14—Psalm 51: 1-17
July 15—Luke 15: 11-24
July 16—Psalm 86: 1-12

(For Lesson Notes, see *Helping Hand*)

I am sure no Christian mother would dare put any obstacle in the way of one who wishes to give himself to the Christian ministry. Yet I have been told that there are mothers who are holding their sons back from this great decision. Surely this is a terrible responsibility in the face of the great need. How willingly mothers gave their sons to their country during the late war! How proudly they sent them forth to tions and possible death! Would you give your son gladly to fight for these United States, and yet hold him back when perchance he wishes to lead the forces of light against the forces of darkness? "The Son of God goes forth to war." Shall we not count it the greatest joy if we can influence some one "to follow in his train"?—Mrs. Allen Macy Dulles, in the *Auburn Chapel Bell*.

Infinite Wisdom and infinite Love,
Praying for me to the Father above,
Asking for me what thou knowest is best,—
Surely my heart in this knowledge can rest.
Teach me to pray, that thy will, so begun,
May in my life and my spirit be done.
Here is my confidence, here can I rest:
Thou alone knowest and askest the best.

—Annie Johnson Flint.

SPECIAL NOTICES

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

FRANK J. HUBBARD, 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 Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1345 Oak St., Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

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

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 4 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. Rev. E. S. Balenger, Pastor, West Riverside, Cal.

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 concerning mid-week and other additional services, call Walnut 1886-J. Strangers and visiting brethren are cordially invited to attend these services.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Paptists planning to spend the winter in Florida and who will be in Daytona, 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. Gardner, D. D., Editor

Lucius P. Burch, Business Manager

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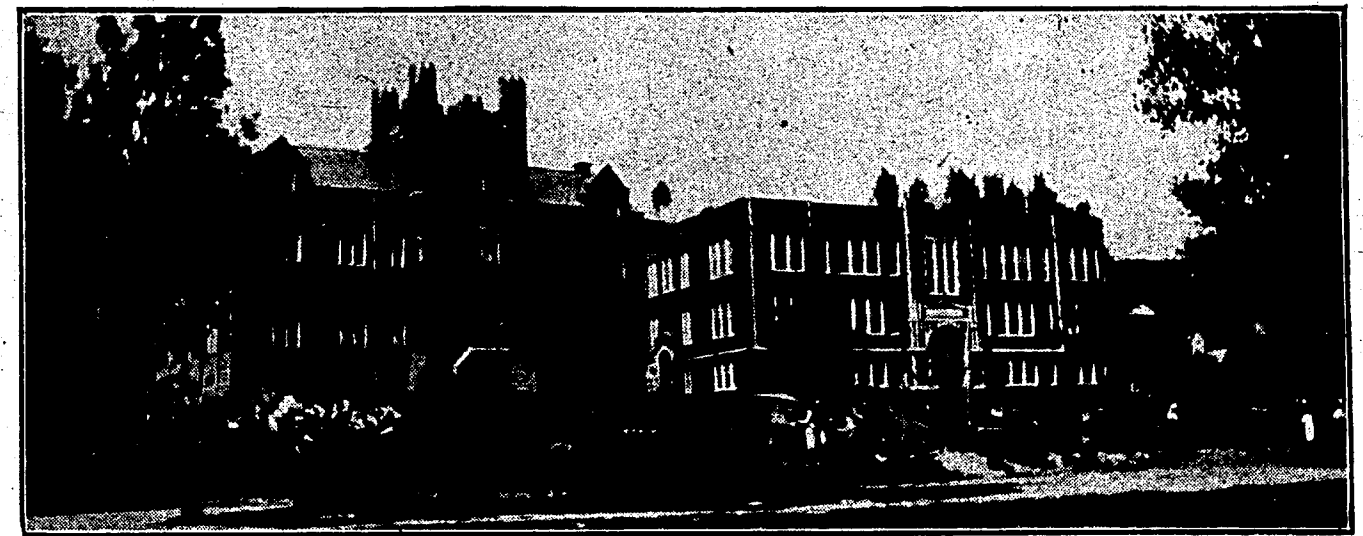
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"There is a great multitude to whom the divine forgiveness will never be revealed unless it is revealed in human lives. If the men and women who represent God stand aloof from them, silent, unmerciful, they will not and can not believe in the pity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

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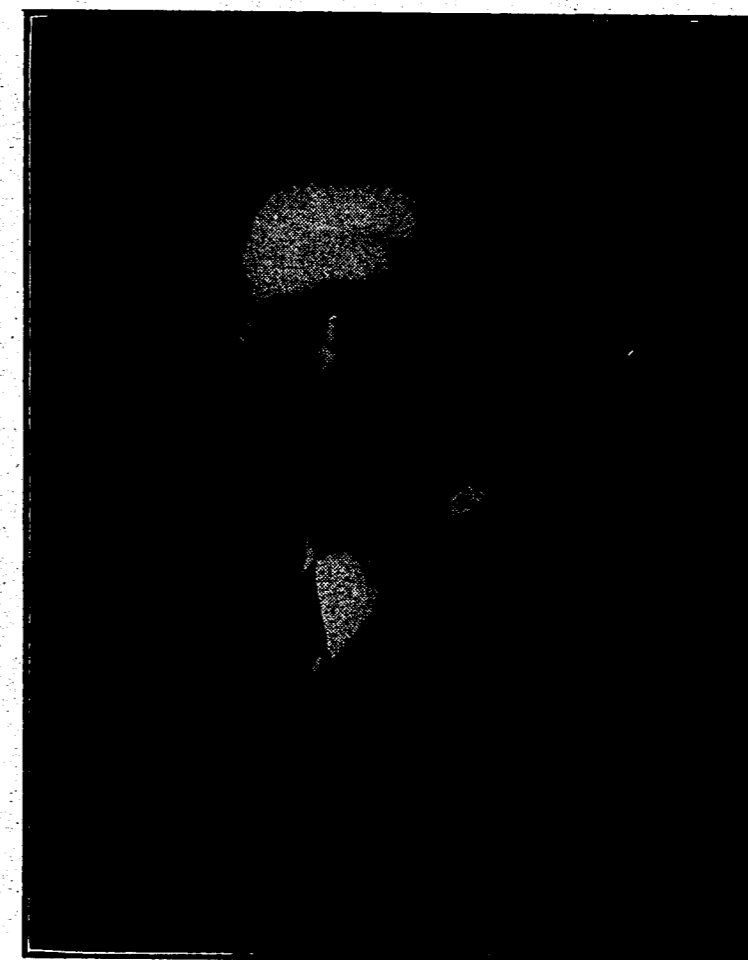
However Things

May Seem

No Good is Failure

and

No Evil Thing Success



DEAN MOSES H. VAN HORN

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