

in the armed service of our country, and one from overseas.

At Little Prairie the service was postponed until the pastor could be present, and was held on Sabbath afternoon, May 15, with Deacon M. M. Mitchell assisting, and Mrs. Earl Mason acting as deaconess. Since rising flood waters made transportation difficult, and since the pastor's car was out of commission, it was necessary to hold the meeting at Brother John McKay's rather than at the church, and only four of the ten members could be present. However, we had a good and heart-warming service.

It is planned, God willing, to hold the Southwestern Association as usual this summer, although the time and place are not determined certainly as yet.

C. A. B.

Alfred, N. Y.

Young people of the Western Association of Seventh Day Baptist churches met in Alfred last weekend, May 22 and 23, in a Youth Rally. This was the first in a series of teenage conferences to be sponsored by the Seventh Day Baptist Board of Christian Education, and to be conducted during the summer by Dean and Mrs. A. J. C. Bond.

Starting Sabbath afternoon, the young people's meetings were centered around the three phases of the work of the Board of Christian Education — religious education, higher education, and young people's work.

The various pastors who attended and brought their young people to this Youth Rally were Rev. Walter L. Greene of Andover, Rev. Elmo F. Randolph of Alfred Station, Charles Bond of Little Genesee, and Alton Wheeler of Nile, in addition to Pastor Harris and the Alfred group.

—Alfred Sun (May 27).

### DENVER ORDAINS DEACON AND DEACONESS

Sabbath, May 1, was a red-letter day with the Denver Seventh Day Baptist Church. For a long time many in the church had felt that we needed another deacon and a deaconess, as one of our deacons had been largely incapacitated through a serious accident, leaving us only one active deacon.

Some months ago Mr. Keith Davis, the eldest son of Deacon Orsen Davis, and a

senior medical student, whose wife is a trained nurse, was chosen deacon, and Mrs. Elsie Thorngate, wife of Guy Thorngate who is on the Denver police force and is treasurer of our church, was elected deaconess.

As May 1 was the regular time for the quarterly meeting of the Denver and Boulder churches, it was decided to hold the ordination services for these two candidates in the afternoon. It was a beautiful service with the following people taking part: After the statements of the religious experiences of the candidates, the ordination sermon was given by Rev. Erlo E. Sutton of the Denver Church; the consecrating prayer with laying on of hands was led by Rev. Earl Cruzan of the Boulder Church; charge to the candidates was given by Deaconess Ola Hodge of Boulder; the charge to the church, by Deacon Orville Burdick of Denver; welcome to the fellowship of deacons, by Deacon Orsen Davis of Denver. A number of appropriate hymns and an anthem were sung under the leadership of Mrs. William Jeffrey, director of music of the Denver Church.

Deacon Orsen Davis was recently severely injured by a fall from the roof of a house he was repairing, breaking the bones in both heels. Both legs are in casts to the knees; however, he is able to get about some on crutches, and may soon be able to supervise the men who work for him on his building and repair contracts.

Since the first of the year a great deal of work has been done in remodeling the auditorium of our church, the entire interior having been changed except for pews. The government limited us as to the amount that we could spend for material and labor. Most of the labor has been donated, but we are now held up by priorities on lumber for the pews, but hope to get it in the near future so as to complete the work.

As members of the church are widely scattered, we are trying the plan of having all age groups meet on Sabbath afternoon at 1.30, each group having its own service. Thus far the plan has been quite successful, as those living at a distance bring lunch and eat it at the church, thus remaining for the group meetings. In addition to these meetings, we have planned a Vacation Religious Day School for the children of our section of the city.

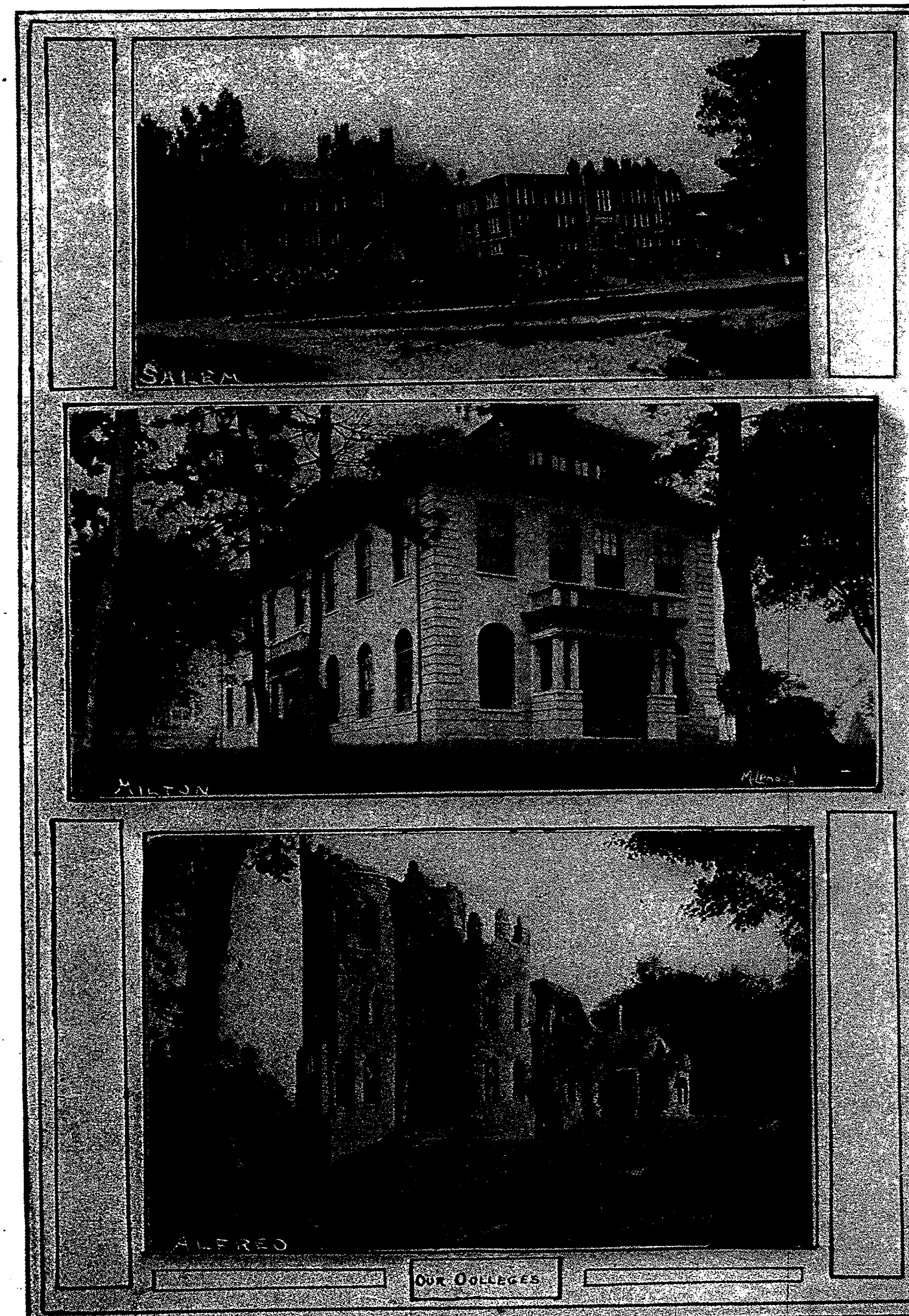
Reporter.

# The Sabbath Recorder

Vol. 134

PLAINFIELD, N. J., JUNE 14, 1943

No. 24



*Featuring*  
*Articles in the*  
*Interests of*  
*Seventh Day*  
*Baptist*  
*Educational*  
*Institutions*

# The Sabbath Recorder

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HERBERT C. VAN HORN, D.D., Editor L. H. NORTH, Manager of the Publishing House

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## EDITORIALS

### HIGHWAYS TO GOD

(Guest editorial)

There is no one who does not at some time face three fundamental and far-reaching questions, and if one cannot give an affirmative answer to these, it is a waste of time to bother about what some call a philosophy of life or, one might say, any other question or problem. Is there a God? If there is a God, can one know him? If one can know God, how can we know him? This has been an important consideration and needs a more universal affirmative answer. Most will admit there is a God and that man can know him, but how one may enter into the temple of knowledge may not be always clear. Recently I was reading and meditating upon one of the Psalms, the nineteenth, and discovered what has increasingly been verified in experience, three highways to God.

#### Nature

I confess that I never walk out on a starry night, or view a beautiful sunset or a sunrise, a high mountain top or a landscape of wooded hills and valleys without saying in my heart, "What hath God wrought?" Earth and sky declare the glory of God. God is through and above the glorious works of his hands, but is never confined by them. It is well that we are limited in this area of nature, for nature may sometimes seem too terrible for a loving God. Earthquakes, fire, storm, and flood may hide the face of God, as the sunshine and the spring showers may unveil the face of God. Back of the infinite distances, the power, the beauty, and the order of nature

there is the assurance of God who is above and over all. "The heavens declare the glory of God and the firmament showeth his handiwork." There is a God. This is our confidence, that the universe speaks of him, our Father God.

#### The Revelation of His Word

It is the faith of Christians that the Bible is the Word of God. God revealed himself through the prophets and the law givers, and then enlarged and finally perfected this revelation in Jesus Christ; and so has furnished another highway to God and light for the pathway of life, telling us what we ought to believe about God and what he wishes us to do. It is the red and the green light for our way—red lights warning us of the dangers and the evil detours to avoid, and the green lights for the clear and perfect way. It makes plain the things to be done and to be left undone. It is a Book to be known and assimilated and lived. By keeping its precepts man finds harmony with his Maker, salvation for the soul, and light for the duties of life and insights into the character and purpose of God. We know God as we know and do his will.

#### Prayer

Prayer is a third and direct approach to God. It is the cardinal element in all religions and a vital element in the act of worship. By it we discern our errors and secret faults, and by it we are united with all mankind across sea and land, so there is no North, South, East, or West, but one great brotherhood. To God's love we trust ourselves, our friends and loved ones, our work, our dreams, and trust him to do what is best in accord with his will. This is the direct

approach to God that brings harmony of life, and people of all ages have found that he bears our burdens and purifies our ambitions. God does something through prayer, and I cannot believe that people, sensible people, through the centuries have fooled themselves by sham and delusion. They have found God. Their wishes may not always be met, but their real needs were met and perhaps ever answered in the fuller understanding of the ways of God in their lives and the life of the world, and in individual experiences.

We believe the Psalmist voiced the hopes and experience of devout souls in all ages and has revealed the great highways that lead to God. May we use every approach that brings us larger knowledge and deeper experiences of his love and grace.

W. L. Greene.

### OBSERVATIONS BY THE CORRESPONDING SECRETARY

#### The Old Bell Rings Again

No better church site exists in Garwin, Iowa, than the one where stands the Carlton Seventh Day Baptist church overlooking the peaceful, quiet village of a few stores and four hundred or more people.

At ten o'clock on Sabbath morning, May 29, at the writer's request, and again at 10.30, the bell—long silent—rang out again telling Garwin people once more that the seventh day folks were worshiping on the hill. Sweet, rich tones from the old bell were calling attention to the fact of God's Sabbath and inviting all who would to assemble and worship him.

The good brother who pulled the bell rope, turning the bell on its rusty axis, was S. G. Babcock, a grandson of Elder Maxson Babcock, leader of the movement of organizing this church, the first in the community, and its first pastor.

The church was constituted December 8, 1863, with members of two or three families—Elder Maxson Babcock and John W. Knight (brothers-in-law), who traded their farms near Jackson Center, Ohio, for land "out West" and settled here in 1861; and the Jacob Furrow family, who came the next year. Mrs. Furrow was a daughter of Mr. Knight. Others came still later. Elder Maxson Babcock was the first pastor and his son, Bethuel, the first deacon. Other early

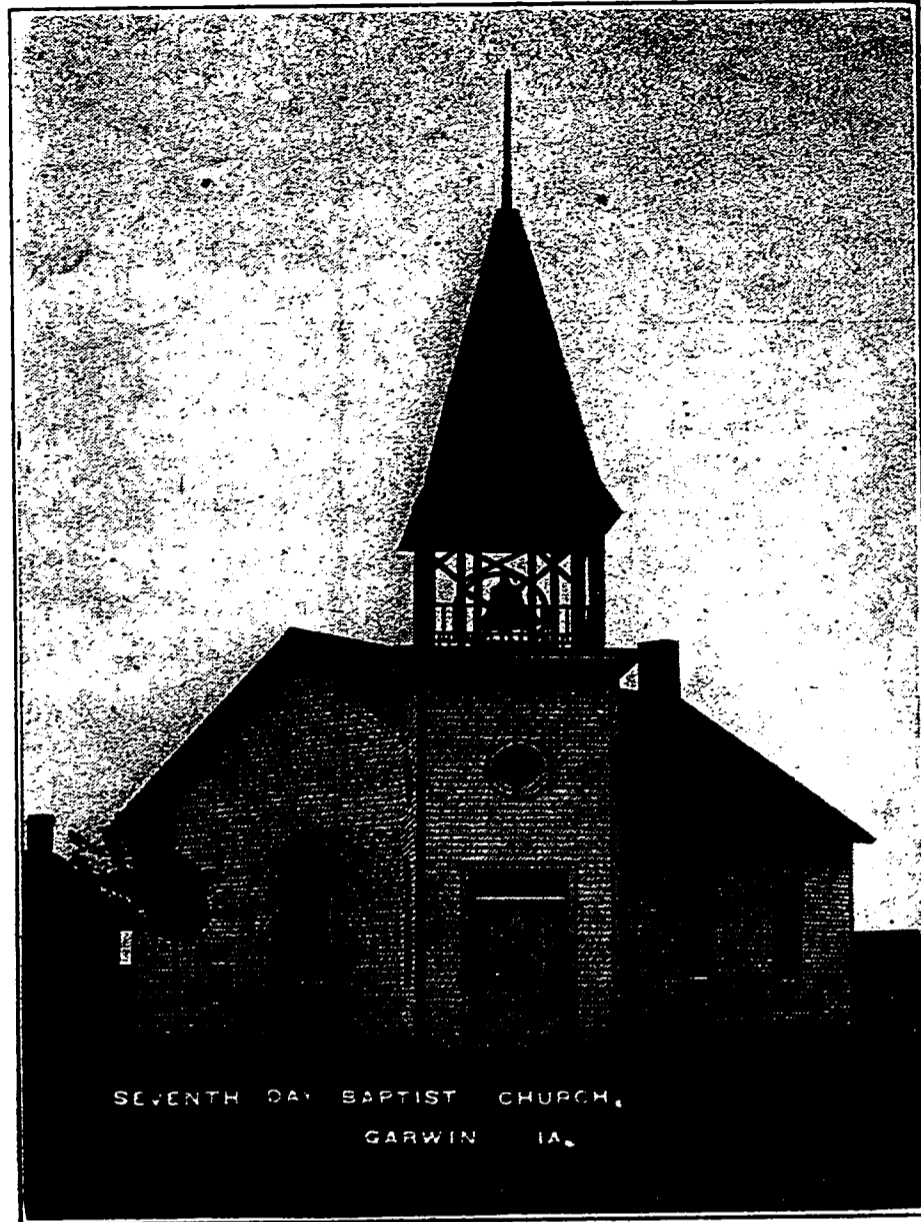
pastors were Varnum Hull, John T. Davis, and H. B. Lewis. Among the still later ones we find the familiar names of H. D. Clarke and E. H. Socwell, the latter serving here three different times as pastor. The church has furnished two ministers to the denomination, Rev. John T. Davis and Rev. Loyal F. Hurley. Others have had their roots here.

Early meetings were held in the homes of members—humble, one- and two-roomed houses—and later in the first schoolhouse erected in the community. In 1880, the church building was erected. The first public service held in it was a community Christmas tree. The pews had not yet been put in, and the seats were planks laid on nail kegs. During the entertainment, it is told, one plank slipped off and killed a dog resting on the floor beneath the seat. Your secretary was a boy of six, at the time, and present on this occasion. But the dog incident he does not personally remember, probably being occupied with anticipation of a hand sled at the foot of the tree on which he hoped his name would be found. Disappointed he was when he found it was not for him, but was later pacified when his name appeared on one which the tree hid from his view.

It was in this church his earliest Sabbath school lessons were learned, and the caption, "Thou, God, Seest Me," over the drawing of an eye looking down upon a lad hiding a coin in a keg of meal, has never been forgotten, though one must confess, often enough ignored.

Through the years this church has stood—like a city that cannot be hid—on the hill, a testimony to Sabbath truth, and still a witness to God's love and goodness. Many have gone elsewhere building into other Sabbath communities; others, perhaps, to become careless and indifferent. In spite of indifference, however, they never get away from certain convictions of early training and are the better because of this church's influence. The few who are left are a bit discouraged, but faithful still. They know that it's "not by might nor by power, but by my Spirit, saith the Lord," and they still will let their light shine on.

Thirteen were present Sabbath morning to hear the editor-secretary tell of our work and to listen to his message on letting their light shine. All but one remained for the study of the current Sabbath school lesson. It is hoped that the Sabbath school will re-



sume its work which was interrupted by the cold winter and high price of fuel. We trust, too, that the church will accept the Missionary Board's offer of the services of Pastor Albert N. Rogers of the New York City Church during the month of July. There is a good field here, and work to do. There is a good, comfortable parsonage, with fine yard and garden, all a part of the property on which the church stands. Is not the building facing you from the cut on this page a pleasant one? It challenges us. We must carry on.

The writer's pleasant home, these few days, is that of Mr. and Mrs. Delbert V. Shrader. Mrs. Shrader was Julia Knight, granddaughter of one of the first settlers. Her husband came to Gladbrook for me and has generously taken me to several spots recalled in memory of early childhood. These two good people have two sons in the West—one a teacher in Wyoming, the other in war work in Denver. The secretary might have seen them had he been permitted to make all the western trip originally planned. With many pleasant memories of people called

upon or visited and their kindnesses, he leaves Garwin for Dodge Center and other points in Minnesota.

#### OUR EDUCATIONAL INTERESTS

It is generally known that schools of higher learning are having a hard time to carry on these days. Our own denominational colleges are having their share of difficulties, along with the rest. But we feel proud of them for the heroic struggles they are making to adjust themselves to the times and still continue as far as possible the opportunities of education to the youth of our land. Those young people who have recently finished their high school work will do well to take advantage of these opportunities.

We feel sure that the hard work and sacrifices of faculties and officers with the help of friends of the colleges will enable these schools to meet this crisis—as they have met and weathered other crises in the past. We are glad to devote much of our Recorder space this week to messages from our schools, written at the request of the editor. L. L.

#### SALEM COLLEGE

Salem, W. Va.

Salem College completed her fifty-fifth year of service with a fitting tribute to an illustrious son, Congressman Jennings Randolph, grandson of Jesse Fitz Randolph, one of the founders of the college and president of the first board of directors.

Congressman Randolph, who is regarded by his fellow congressmen as having an exceptionally clear vision of national problems, and has been designated by Major Al Williams—ace pilot and noted aviation writer—as “American air power's most able and courageous champion in Congress,” was granted the degree of doctor of aeronautical science at the Salem commencement, May 27. Dr. Gill Robb Wilson, president of the National Aeronautic Association, was the commencement speaker.

Congressman Randolph, now serving his eleventh year in Congress, is only one example of Salem's contribution to the nation. She has furnished three United States senators, serving an aggregate of twenty-four years. A recent list of her alumni in the armed service shows them in every part of the world where there is battle. They are ferrying bombers to Africa, India, Ireland,

and Australia; they are piloting bombers over Germany; they are leading infantry, commanding artillery, serving as officers in the Marine Corps and Coast Guard; they are in submarine chasers, in paratroops, the Quartermaster's Corps, the Signal Corps, Intelligence Service, chemical warfare, they are interpreters of foreign languages; they are doctors and nurses.

Especially noticeable is their rapid promotion to ranks of trust and responsibility; for, in Salem, they have gained not only excellent foundation knowledge, but initiative and qualities of leadership. Each student in Salem is an individual whose abilities are early discovered by his adviser and teachers, and developed. Never in the history of any college have “so many owed so much to so few.” The official seal of the college which pictures sunrise over the hills and the motto, “Dirigo,” is symbolic of the light which she brings to the hills of West Virginia.

Salem's climb, through her half-century of existence, has been on an uphill, difficult path, for she was born of parents who had few dollars in their pockets, but an unquenchable optimism. She has never had more than a pittance in her endowment fund. And many of her students who have high intelligence, but no money, must be helped. Her excellent faculty and administration have made the sacrifice, and in spite of long overdue salaries, are loyal. There is a brilliant contrast between their attitude and that of some labor unions!

Even today, while experiencing the steady drain of her students into “service,” and consequent perilous lowering of income, Salem is hopeful that she “was not made, to die.” A visitor leaves Salem College with the feeling that

“God's in his Heaven—  
All's right with the world.”

Or, at least, almost all!

#### RANDOM ITEMS

##### National Honors

The all-time star athlete of Salem College, John (Brooms) Abramovic, Jr., was graduated this year after four years of most remarkable records in basketball. This young man's parents were born in Croatia, in southern Europe. The young man himself was born in the United States. During his first year he attracted the attention of all coaches who saw him play. In spite of luring

offers to go to other institutions, he chose to remain under the tutelage of Coach Davis.

During his second year he was recognized as the best player in the West Virginia Conference. The third year he made an all-time record for a single season's scoring with 777 points. It was during that year that he broke the national individual scoring record for a single game held for a number of years by “Kenny” Griffith of Alderson-Broadus College. Abramovic's score was 53 points. This was scored in what is supposed to be the fastest amateur game ever played. The total score of the two teams was 170 points of which Salem made 87, West Virginia Wesleyan 83.

During the fourth year he broke his original individual scoring record by making 57 points in a single game. His total scoring record for the four years was 2,170 points. He enlisted in the U. S. Naval Reserve and active duty was deferred until he completed his degree.

##### M. M. Neely Prize

Ruben Brissey, Jr., a member of the Berea (W. Va.) Seventh Day Baptist Church, won this year's Governor M. M. Neely fifty-dollar prize in speech. The runner-up was a sophomore, Wendell Stephan, a member of the Nortonville (Kan.) Seventh Day Baptist Church.

Mr. Brissey graduated *magna cum laude*. His average was 2.8 which means almost a straight A average. He will enter the U. S. Army at once.

##### WAAC

Madge Conyers, a Seventh Day Baptist from Cleveland, Ga., graduated *cum laude*. She had planned her life work in the field of journalism, but now plans to visit her father, Lt. Col. J. B. Conyers, at Fort Sill, Okla., for a week, after which she will enter the service of the country as a member of the WAAC's.

##### Ministerial Students

Religious Emphasis Week, which is an annual February event, was this year placed in the hands of the students themselves. Candidates for the ministry were prominent in the development and execution of the program.

Each candidate for the ministry was given a Wednesday chapel program during which he was asked to furnish the message and arrange a music and worship program. The

other students commended these programs very highly. These programs included persons of other denominations as well as Seventh Day Baptists.

During the past five years Salem College has sent eight theological students for registration in the seminary. It now has six more Seventh Day Baptists in preparation for the ministry: Rex Burdick, Leland Davis, Francis Saunders, Wendell Stephan, Robert Welch, Edgar Wheeler.

#### Who's Who

The current issue of "Who's Who" includes three United States senators, one congressman, and three college presidents who are graduates of Salem College.

—Contributed.

### THE ACCELERATED PROGRAM AT MILTON COLLEGE

These are critical days for the small liberal arts colleges. They face difficult times. As the men students enter the service of their country, the overhead of the small colleges will have to be reduced in keeping with the principles of economy and efficiency. The program will have to be modified and revamped, so much so, that the college that was is not going to be. Some of the small colleges may not be able to make the adjustment and may, therefore, have to close their doors.

Nevertheless, the administration of Milton College believes that, at the turn of the first hundred years of its history, Milton College which has already weathered two major wars—the War Between the States and the First World War—will continue undaunted during this the greatest of all wars, World War II.

With a constituency that is sold on what the college is trying to do for the young people, with an administration that is determined to stick to their guns through the thick of the struggle, and with a faculty that knows how to endure when the road is rough and that is adaptable and flexible enough to accelerate and modify the program of the college to meet every emergency, the future of this college is assured.

Nothing bolsters the courage of men more than their faith in what they are trying to do. The faculty and management of Milton College believe in the value of a liberal arts education. They believe that the world will

always need a large number of liberally educated citizens. They believe that we cannot win a lasting victory unless we have a large body of liberally educated people. They believe that if our young men must risk their lives for freedom, we should with all that is in us attempt to preserve the deep springs from which freedom flows.

But the sources of freedom, says one of our American leaders, are not individual jobs, individual incomes, nor any other form of economic security. These things only implement freedom. The source of freedom is a genuine and truly liberal education—a broad, cultural, and many-sided, functional education. Freedom, therefore, is of the mind—a cultured, refined, enriched mind—a mind that has been disciplined in the philosophy, science, and the arts of the great men of all time—a mind that is tolerant, that is eager to learn, that exercises initiative and restraint, that is original and aggressive, but that at the same time respects personality and the rights of others. Freedom, therefore, is of the mind—of the mind that encourages the continuous growing of each through all and of all through each, which is possible only when there is a large number of liberally educated and highly cultured individuals in the world.

With eighteen- and nineteen-year-olds being drafted and with the demand for technically trained men there is danger of neglecting to perpetuate our liberal arts education altogether. However, to discontinue liberal arts colleges as such would destroy one of the main sources of freedom, as we have already suggested. And to do that would be a crime comparable with the burning of the books by the Nazis. Burn your books—or, what amounts to the same thing, neglect your liberal and cultural education—and you will lose freedom, as surely as if you would allow Hitler to win the war.

In order that Milton College may do everything possible to enable our high school graduates to secure a liberal arts education in times like these, the Executive Board of the Trustees and the Faculty of Milton College have decided to add another—a third—semester to the college year. With this new "setup" the time required to complete a college course may be very much shortened.

This year, the third semester opens on June 7, and continues for fifteen weeks to September 17. The regular fall semester

opens on September 20, and continues to the end of January, 1944. Then follows the spring semester, which will continue to the beginning of June.

High school graduates who enter Milton College on June 7, at the beginning of the summer semester, may be able to complete a college course in a little better than two years, provided they keep up their grades. By continuing in college three semesters a year, such students should be able to graduate at the end of the summer semester in September of 1945. In other words, with this new "setup," high school graduates entering Milton College on June 7, 1943, may be able to complete their respective college courses by September of 1945.

By taking advantage of this accelerated program most high school graduates can get at least a part of their college work completed before they are drafted. In exceptional cases where high school graduates are only sixteen years of age, it may be altogether possible for such to complete an entire college course before being required to enter the service of their country. In any event, other things being equal, everyone who avails himself of a college education before entering the service of his country stands a better chance for receiving a desirable classification and for rapid promotion in the service.

Not only may incoming high school graduates enroll as freshmen in this accelerated program, but former students or present students now enrolled in college, here or elsewhere, may also take advantage of this third semester beginning on June 7 of this year.

J. G. Meyer,  
President.

### ALFRED UNIVERSITY, 1942-43: A WAR YEAR

#### Student Worries

"Hello, Bill, have you got your call yet?" queried a strapping twenty-year-old of his pal. "No, Joe," returned Bill, "you see I'm a pre-med and the Dean got me deferred." "Well, well, maybe I should have gone into medicine or engineering instead of the classics. I have my orders to report Wednesday." "You have," countered Bill, a bit shocked, "say, old man, you know, in spite of my deferment, I almost wish I were going with you. Just what should a fellow do?"

Such conversations with minor variations have characterized student contacts during

Alfred University's 107th year of educational work. Deans and other counselors have spent much time in advising students about their opportunities in and obligations respecting the armed services. Much correspondence has been involved in aiding students in dealing with draft boards, and with government offices concerned with the various reserve groups which have been authorized on college campuses.

#### Serious Enrollment Losses.

Since Pearl Harbor, reduced enrollments have faced Alfred and most other colleges with bigger and bigger monetary problems. From a peak student population of 990 in 1939-40 in the four schools of the campus, the number fell by April 1 this year to some 500. In the two colleges, Liberal Arts and Ceramics, the actual enrollment was only 350 compared with a normal of over 600. What this does in decreasing income and increasing headaches can well be imagined. It is, of course, the loss of enrollment in the two colleges that pinches Alfred University. Because of the general extension, courses; the enrollment in the Alfred University Extension in Jamestown, N. Y.; the great war, industry, and food training program on and especially off campus of the Agricultural and Technical Institute at Alfred University, the total number of different individuals studying under the auspices of the University in its broadest sense during the year sounds large, 2,191. Recorder readers may have heard about the training of 200 Kentucky farmers for work on New York State farms! Some of these various trainees have had only very brief courses.

#### War Adapted Courses

In spite of difficulties the University is struggling and with promise of success to stem the tide of its troubles, and at the same time to aid the nation in its vast, war effort. The University calendar has been accelerated all along the line. The first semester closed just before Christmas, the second began early in January and ended early in May. A week later a summer semester was begun for engineers and other students of the College of Ceramics and will finish August 31, the very day on which the fall semester and the new academic year begin. Two sixweek sessions will be held, the first from May 17 to June 25, and the second the usual Summer School from July 5 to August 13. These two

terms specialize in intensified courses in ceramics, drawing, education, mathematics, pottery, science, sculpture, English, chemistry, and political science. Some of these are offered on the graduate level. Using these summer opportunities, students in either college may graduate in three or three and one-half years. A few will get their diplomas just before next Christmas. Besides these varied terms the freshman engineers began their usual three-week surveying course the day after commencement.

Much thought has been given to adapting old courses and providing new ones intended to prepare students for the armed services or war industry. While all regular curricula were and will be continued, pre-induction courses in various technical branches were made available as were courses training chemical analysts, junior engineers, technical assistants, engineering aids, junior ceramic technicians, and engineering draftsmen. Courses also were added, samples of which were contemporary world politics, military French and Spanish for censors and translators, slide rule, navigation, meteorology, blue print reading, radio, and welding. Some of these were brief, intensive courses of a few weeks; some longer and of heavier content. Some, like those for laboratory technicians, chemical analysts, and general accountants, cover two years. As the second semester opened, over 150 students entered these special courses either in addition to or partly in place of their regular curricula. Many were thus induced to remain in college who, lacking these opportunities, would have felt called upon to get into more direct war work.

#### The Army Specialized Training Program

In February the College of Ceramics was listed "for inspection and possible contract" to give the basic phase of the Army Specialized Training Program. A few days later Alfred University was separately listed for the same purpose. Six different army inspectors have visited the campus and expressed themselves as well pleased with Alfred's facilities for housing, boarding, and instructing a quota of 400 men. These would room in The Brick and in Bartlett Dormitory, and board at The Brick in two shifts of 200 men each on the cafeteria plan. The instruction would be provided in the laboratories and classrooms and by the personnel of the two colleges. A contract between the

University and the Government for these purposes is expected in the near future. Instruction should begin in the summer.

The young women ousted from The Brick to make room for the soldiers will, it is planned, be housed in fraternity houses taken over by the University.

#### Commencement

The one hundred seventh anniversary commencement was held this year May 9 and 10, the earliest date in Alfred's history for the purpose. The Baccalaureate address was presented by the President on Sunday evening at the church. The graduating exercises occurred in Alumni Hall on Monday the tenth. The address of the day was delivered by the new state commissioner of education, Dr. George D. Stoddard. Exactly one hundred degrees were conferred including two Bachelor of Divinity degrees, on Victor W. Skaggs and Alton L. Wheeler who had completed the three-year course in the School of Theology.

#### Generous Friends

Alfred's alumni and friends are helping generously to carry the institution through this war crisis. Over \$30,000 has been contributed mostly for this purpose thus far this fiscal year. One friend has given over \$10,000 and promised \$5,000 additional later in the year. Another friend and one-time student gave over \$2,000. Some 350 others have given sacrificially. These gifts, together with some drastic economies, have greatly reduced the year's prospective deficit below the sum which last fall it seemed doomed to reach. All these friends and others who have helped in other ways have our heartfelt thanks.

**Alfred University will weather the storms.**

J. Nelson Norwood,  
President.

#### THE SCHOOL OF THEOLOGY

An appraisal of the School of Theology was made by the Commission of the Seventh Day Baptist General Conference last summer, and their findings were presented to Conference in August, and were adopted by that body. The Sabbath Recorder of January 11, 1943, carried a supplement which included this report to the Conference. This supplement embraced pictures of the Gothic (the building set aside by Alfred University

for the exclusive use of the School of Theology), a picture of the members of the faculty, and one of the students. The most important item of this report was a brief history of the School of Theology, interpreting to those concerned its spirit and aims, and its organizational setup, both with reference to Alfred University and to the Seventh Day Baptist denomination. In preparing this paper President Norwood rendered a real service in clearing up misunderstandings, which has brought about greater unity among our people both in their thought concerning the school and their support.

The Board of Managers has been enlarged, thus making possible a wider representation of both university and denominational interests. The board as now constituted consists of the following persons: J. Nelson Norwood, Burton B. Crandall, Orra S. Rogers, Howard M. Barber, and Samuel Crandall, representing the Trustees of Alfred University (all loyal Seventh Day Baptists): Rev. Jay W. Crofoot, Rev. Everett T. Harris, Rev. Elmo F. Randolph, and J. Fred Whitford, directly representing the denomination.

The regular teachers during the year have been the dean, who has carried a full teaching load, and Dr. Edgar D. Van Horn and Dr. Walter L. Greene, both on part time. Two students have taken Hebrew with Rev. S. S. Powell, and three have had Greek with the professor in that subject in the College of Liberal Arts. Dr. George B. Shaw has given a course in English Bible. This has all been without cost to the school. In addition, the professor of dramatics and public speaking met with the class in homiletics several times, and Rev. Everett T. Harris met with the class in pastoral theology. Altogether this gave to the students taking Biblical languages contacts with eight different men. While Dr. Ben R. Crandall and Rev. Elmo F. Randolph did not teach this year, as often as each student generation of three years, at least, the former teaches a course in rural sociology and the latter in church camps and scouting.

Eight students were enrolled during the year, six of whom were college graduates. Two of these were graduated at commencement this year: Victor W. Skaggs, who is the pastor of the Piscataway Church at New Market, N. J., and Alton L. Wheeler, pastor of our churches at Nile and Richburg, N. Y. Two students will finish the work for gradua-

tion next year. They are David S. Clarke, who with his wife will have responsible positions in a Y.M.C.A. camp in Connecticut this summer, and Kenneth Van Horn, who will serve the Albion Church at Albion, Wis., this summer. His wife and their son Wayne will be with him there. Harmon Dickinson, who is just half way through his course in the School of Theology, will serve the De Ruyter Church during the summer. Rex Zwiebel, who has two full years ahead of him here yet, will be employed in Alfred this summer, and Zack White will be in summer school at Salem earning credits on his senior year there. The other student taking work with us was a Baptist.

Each student came to us with a good educational background and with a sincere purpose to prepare himself as well as possible for the high calling to which he has committed himself. In turn the school has tried to match their high aims and sincere purposes with the best it can give.

Ahva J. C. Bond,  
Dean.

#### ECHOES FROM MY CLASSROOM IN THE ALFRED SCHOOL OF THEOLOGY

Among the courses offered our students during their seminary years is one listed as "Co-operative Christianity." It is the accepted policy of our school to offer to our students not only those courses which will make them efficient leaders in the churches of our denomination, but will also enable them to take their place among Christian leaders of all denominations. There are Christian tasks to be done which call for thoughtful and wise leadership by a united Christendom, and Seventh Day Baptists must not fail in their part. Among these common responsibilities I will mention only three, though there are many more: the breaking down of racial antagonisms, movements for social justice, and the working out of a just and enduring peace. It is this last issue which presses so urgently upon Christian leaders just now and which engaged no little time and thought of our students this semester.

There is a wealth of material at once available for students of this problem. Both the secular and religious press are devoting much time and space to the publishing of the findings of organizations at work on this

issue. Such movements as the Town Meeting of the Air, the Federal Council, and the commissions of various denominations have placed at our disposal the valuable findings on this question. There are also many books by thoroughly informed world leaders now off the press. The one our class took as a starting point for its study of the problem was the book by Hoover and Gibson, whose relief work in war-torn Europe following the First World War rendered them eminently qualified to speak with unquestioned authority. Their job at that time was to administer food and other relief to the sick and starving of those countries so devastated by war. Not only their relief work but their opportunity to study the evil of war and the Versailles treaty which followed are ably discussed in their book.

In the present situation there seems to be general agreement that peace must be founded upon victory, that the world can have only an enduring peace if and when the settlement takes account of those underlying dynamic forces in civilization that make for war and peace, and that the peace of the future must provide for some organization and machinery for international co-operation to preserve the peace, once it has been achieved. Democratic nations believe that only as these ends are achieved will civilization be preserved on earth.

Historians tell us that the great explosions in civilization have been caused, not by single men or perverse nations, as we are apt to think, but by one or more dynamic forces which are present in every age which dominate the leaders of communities or nations. Hoover and Gibson analyze these forces as "Ideologies, Economic Pressure, Nationalism, Militarism, Imperialism, the Complexes of Fear, Hate, and Revenge, and the Will to Peace." The manipulation and control of these dynamic forces determine the question whether we have universal peace or the devastating explosion of civilization such as our present World War. A brief analysis of these forces may help us here.

1. Ideologies. By this is meant the faiths and beliefs by which a nation lives—economic, political, religious, social, artistic, scientific. Within our ideas there may be and often is a crusading spirit. If any of these ideas become aggressive enough, they may become revolutionary and even march under the sword. Fascism and Nazism, ideologies

of the totalitarians, are on the war path and are crusading with a cruelty and brutality in most revolting forms.

Ideologies are not necessarily the basis of strife. They may be of such a nature as to lead into the peaceful ways of life. Even Christianity, in its pagan days, took on the crusading spirit and marched under the sword and engaged in bloody conflicts. But the Christianity of Jesus has been unique among religions in its preaching of peace and compassion.

2. Economic Forces. Here again we have a dynamic power that has led to conflict. The desire among all nations for food, clothing, and the other necessities of life, when denied, has led to serious conflict. No nation is able to produce all the commodities needed for the welfare of its citizens. Hence, there has grown up "world trade" with its open (?) markets, where nations could buy and sell for mutual benefit. But unfair competition, trade barriers, such as high tariffs and the desire by stronger nations to monopolize commerce and transportation, have often led to open conflict and war where there should have been friendly exchange and co-operation. Selfishness and unfair dealing have often denied to suffering peoples the common necessities of life. Human values have often been brought to the dead level of mere things or even submerged for material gain. Instead of the spirit of mutual helpfulness and sharing, nations have acted in the spirit of fear, hate, and revenge, and bloody wars have resulted with its wanton destruction not alone of material values but of human life itself.

3. Nationalism. Here we face not only some of the most primitive instincts of mankind but likewise some of its greatest emotional forces. What are some of the things that constitute nationalism—a common language, tradition, tribal loyalties, common habits and ways of living, love of family, racial accomplishments, music, art, religion? That intangible something we call patriotism has a thousand springs and exerts a tremendous influence upon us all. For it men fight, suffer, die. Their desire to be free of foreign domination and to possess independence, the right of self-determination, prompts the greatest of sacrifice.

4. Militarism. Man has been called a combative animal. He loves conquest. He is egoistic, feels himself superior to others—

hence racial supremacy, and he becomes arrogant, aggressive, domineering. He organizes others into what he calls the "master race." So we have the "super race," "sons of Heaven," ruthless subjugation, world conflict with their counter revolutions, and world wars.

5. Imperialism—a form of excessive nationalism. It's not needful to analyze its motives, which may be good or bad. Sometimes its motive has been the spread of civilization, the advancing of world order, the promotion of peace; but more frequently it has been for the purpose of economic advantage—commercial expansion, control of world markets, suppression of competition, the expansion of a great empire. When more than one nation seeks such an empire there is likely to be serious conflict, if not devastating wars.

6. Fear, Hate, and Revenge. These play a large part among the causes of war. Fear of invasion of home country by other more aggressive nations, fear of hunger and starvation, of economic disadvantage—these all play an important part in creating war. These emotions—fear, hate, and revenge—have their roots in past experience. They are the inheritance of past wrongs, injustices, and wars. They keep the human mind in a constant state of agitation and call for diplomatic action, military alliances. And when a nation is defeated and suffers the sense of subjugation, punishment, or defeat, there is engendered the spirit of hate and revenge out of which come future wars. These dynamic forces, let me repeat, have been present in all generations throughout the world. They are present now and will be through all time. In my next article I shall tell how these forces may be dealt with in the coming peace conference.

E. D. Van Horn.

#### CENTRAL ASSOCIATION POSTPONED

A letter received too late for last week's Recorder states that the Central Association, which was to have been held at Adams Center, June 11-13, has been indefinitely postponed on account of gasoline shortage.

#### SABBATH SCHOOL LESSON FOR JUNE 26, 1943

John's Counsel to Christians. Scripture—2 John and 3 John.

Golden Text—3 John 2.

## MISSIONS

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I.  
Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

### JUNE AN IMPORTANT MONTH

June is an important month for Seventh Day Baptists in that June 30 closes the Conference year with most of the boards. On this date the work of twelve months is summed up and plans for the future are based on the past.

Many times both the individuals and churches intend to make their contributions during the year but put it off. This ought not to be and these lines are a reminder that in two weeks the year comes to a close.

The needs of our mission work are very great. This is especially true regarding the home field. There is a large number of churches needing assistance in supporting pastors. The Missionary Board has been helping some of these to the limit of its ability and there are others which should be aided without delay. In these churches are young people who should be brought into the kingdom and trained for Christian work in their own churches and elsewhere. The leaders in some of these churches are becoming discouraged because they cannot support the work alone. Here is our opportunity. Many people are earning much more than they have for ten or twelve years and the tithes and offerings should be larger. June 30 is near.

W. L. B.

### MISSIONS THE ERADICATOR OF TYRANNY

The human heart desires freedom. It is a passion planted in man's soul by the Creator. Missions and Christianity have been eradicators of tyranny and the promoters of human rights.

The tyrant is one who disregards the rights of others. He may be a ruler, a president of a republic, an officer in a civic, religious, or social organization, a teacher, or a parent. By trampling on the rights of others, a president may be a worse tyrant than a king who lives for his subjects. For the same reason, a pastor, chairman, or other officer in the church may be a tyrant. All people, even children, have their rights, and to trample

upon them is tyranny. The purpose of Christian missions is to make men free.

The first work of missions is to free men from the tyranny of sin. The sinner is under the control of sin and is being degraded by it. As Paul states it, the sinner is a slave of sin. (Romans 6: 18-20.) Christ said, "If the Son therefore shall make you free, ye shall be free indeed." To free men from the slavery of sin is to help them begin the Christian life, and this is the first great purpose of the Church.

Freeing the individual from sin, transforms homes by eradicating tyranny therein. A parent may be the worst kind of tyrant, but Christianity in the home eradicates this lamentable situation. The same Book that says, "Children obey your parents," also commands, "Fathers, provoke not your children to anger, lest they be discouraged." There is a vast difference between the home that is Christian and the one that is not.

The Church has been the promoter of freedom. There have been organizations that called themselves churches which promoted tyranny, but such deny the spirit of Christ and are not in conformity with the New Testament Church. When the Church needed deacons, the apostles directed that they be chosen by the members. (Acts 6: 1-8.) All men were considered equal before God in the privileges of the Church and in its government. The leaders of the Church are charged not to lord it over God's heritage. (1 Peter 5: 3.)

Missions and the Church have been the promoters of freedom in the nations of the world and this has been one of the chief reasons through the ages why tyrants have opposed them and tried to destroy them. Hitler is a modern example of this.

The Church and Christian missions free men from the tyranny of sin, uphold the rights of children and all members of the home, and produce free governments throughout the world. We have reached a period when the doors of the world are thrown open and we must go forward with greater zeal.

W. L. B.

**IS SINCERITY ENOUGH?**

The popular adage is, "It makes no difference what a man believes, if he is sincere."

Let us see. A family was poisoned in Montgomery County by eating toadstools

which they sincerely believed to be mushrooms. Three of them died. Did it make no difference?

A man endorsed a note for a friend whom he sincerely believed to be honest. But he was a scoundrel, and left the endorser to pay the debt. Did it make no difference?

The truth is, the popular adage is a lie—and a very transparent one at that! If a man is intelligently sincere, he will take pains to know the truth. For where facts are concerned, all the thinking in the world will not change them. A toadstool remains a toadstool, whatever we may think about it.

And the Bible's teaching remains true, whatever a cynical age may have tried to say about it. The solid, unshakable fact of the resurrection of Jesus Christ is one pressing consideration that calls out to men, "Stop and think. The life to come must be prepared for. Only One has come back from the next world to tell us about it. He is the risen Christ, who died for sinners on the cross. Hear his promise and receive it: 'I am the resurrection and the life: he that believeth in me, even though he die, shall live again.'" (John 11: 25.)—Taken from the Home Evangel, White Cloud, Mich.

**TREASURER'S MONTHLY STATEMENT**

April 1, 1943, to April 30, 1943

Karl G. Stillman, Treasurer,  
In account with the  
Seventh Day Baptist Missionary Society

Dr.	
Cash on hand March 31, 1943.....	\$5,744.87
Second Brookfield, N. Y. ....	25.00
New York City .....	25.00
Clifford Lamson, Raynham Center, Mass., for Miss. Evan. work .....	13.59
Memorial Fund income for quarter ended February 28, 1943 .....	196.43
Rev. L. F. Hurley, refund March allowance .....	20.00
Mrs. M. C. Rockwell, Westerly, R. I. ....	20.00
Los Angeles, Calif. ....	8.00
Riverside, Calif., for Jamaica .....	6.00
Riverside, Calif. ....	2.00
Gentry, Ark. ....	3.00
First Hopkinton, R. I. ....	10.00
Milton Jct., Wis. ....	1.00
Battle Creek, Mich., for foreign missions .....	2.00
Marlboro, N. J., for Rev. A. T. Bottoms .....	10.00
Denominational Budget .....	693.94
Permanent fund income .....	236.86
	<hr/>
	\$7,017.69

Cr.	
R. M. Smythe & Co. Inc., report on securities. \$	5.00
Industrial Trust Co., purchase \$3,000 U. S. Treasury Certificates of Indebtedness 7/8% Series B-1944 .....	3,000.00
Accrued interest .....	.30
Rev. Luther W. Crichlow:	
Salary .....	\$91.67
House rent .....	20.83
Native workers .....	39.59
Riverside, Calif., gift .....	6.00
	<hr/>
Rev. Neal D. Mills .....	158.09
Rev. Earl Cruzan .....	27.50
	27.50

Rev. Clifford A. Beebe .....	27.50
Rev. Orville W. Babcock .....	27.50
Rev. Verney A. Wilson .....	16.67
Rev. Marion C. Van Horn .....	27.50
Rev. Ellis R. Lewis .....	27.50
Rev. Herbert L. Polan .....	10.00
Rev. E. S. Ballenger .....	20.00
Treasurer's expense .....	20.00
China payments as follows:	
Rev. H. E. Davis, account salary .....	\$39.00
Dr. George Thorngate—salary .....	83.33
Children's allowance .....	37.50
Dr. Rosa W. Palmberg .....	30.00
Dr. Grace I. Crandall .....	33.33
	<hr/>
	223.16
Royal Typewriter Co., Inc., repairs secretary's typewriter .....	10.00
Rev. Wm. L. Burdick:	
Salary .....	\$125.00
House and office rent .....	25.00
Trav. expenses .....	13.72
Office supplies .....	16.38
Clerk hire .....	33.33
	<hr/>
	\$213.43
Less Victory Tax .....	3.90
	<hr/>
	209.53
Debt Fund share April Denominational .....	90.49
Budget receipts .....	
Rev. A. T. Bottoms, special gift from Marlboro, N. J. ....	10.00
Interest paid on notes .....	24.07
Interest saved on note transferred to Debt Fund .....	13.76
Cash on hand April 30, 1943 .....	3,041.62
	<hr/>
	\$7,017.69

Accounts payable as at April 30, 1943:	
China .....	\$2,015.00
Germany .....	1,541.67
Holland .....	1,525.00
Victory Tax reserve .....	15.60
	<hr/>
	\$5,097.27

**WOMAN'S WORK**

Mrs. Okey W. Davis, Salem, W. Va.

**PROMOTER OF EVANGELISM IN NEW YORK**

On my way to Berlin, where I spent nearly three weeks, I stopped for a week-end with Pastor and Mrs. Victor Skaggs at Dunellen, N. J. Victor was very busy finishing up his work preparatory to his graduation at Alfred School of Theology. He was planting a large garden and looking after the church property; he seemed to be thinking about everything a pastor ought to do who does not have all the extras a student in school would have. It was a pleasure to see his enthusiasm for his work, and though he had been there only a few months, he had things well in hand. I preached twice and made a number of calls in my short stay. I am sure we are going to hear good reports from that field in the near future.

My work at Berlin, N. Y., began April 22, and continued until May 10. Although the

group is small they showed interest, and, considering how widely scattered they are and the shortage of gas, most of those who were able to go were quite regular in attendance at the meetings. We did not have services every night. Members of other Protestant churches of the village were frequently in our meetings. I was glad to see the friendly spirit which exists between the different groups. The pastor of the Baptist Church, Doctor Whitehouse, is known in Salem and is most friendly to our people. It was possible for me to call on all the people in the parish, some of whom are not physically able to get out to meeting. It is to be regretted there are so few children and young people. It is to be hoped that under the faithful leadership of their pastor and wife, Paul and Ruby Maxson, they will continue as they now are in their loyalty and will go on with courage and determination in their service for the Lord.

I was inspired by the stately hills, covered with forests, and the calm and quiet which they afford the people who dwell in the village and on the farms which spread out in the broad valleys. The comfortable and spacious homes, mostly painted white, indicate prosperity, permanence, and peace. The old church which has stood for so many years to shelter generations in their worship might tell many interesting stories were it able to speak. I was glad to learn what I had not before known, that my ancestors had many years ago come from Rhode Island and stopped off at Berlin before going on to Adams Center where my grandparents were born. Somehow this linked up this group with me, not a few of whom bear the same family name as mine.

Twice, while there, I visited the Seventh Day Baptist Mission at Schenectady, where Rev. Luther Wing goes to preach every week. A very enthusiastic and capable group carry on regular services there in that busy city, and they are not ashamed to let their light shine. People all about know by what they do and say that they are devoted Christians and that they keep the Sabbath. Their talents and money are unreservedly consecrated to the Lord. One Sabbath nearly the whole group came to Berlin and furnished a most inspiring and helpful afternoon's program of music. They love to sing and you would love to hear them.

Leslie O. Greene.

## YOUNG PEOPLE'S WORK

Jeanett B. Dickinson, Acting Editor  
Route 3, Bridgeton, N. J.

Please send all material and suggestions to the above address.

### YOUNG PEOPLE'S RALLY AT ALFRED

Young people of the Western Association of Seventh Day Baptist Churches met in Alfred May 22 and 23 in a Youth Rally. This was the first in a series of Teen-Age Conferences to be sponsored by the Seventh Day Baptist Board of Christian Education, and to be conducted by Dean and Mrs. A. J. C. Bond.

Starting Sabbath afternoon, the young people's meetings were centered around the three phases of the work of the Board of Christian Education. The first meeting, held in the parish house, dealt with religious education. Young people from Little Genesee conducted the worship service. The meeting was then turned over to Pastor Everett Harris of Alfred, who introduced Mrs. A. J. C. Bond's talk on "The Bible," and Pastor Elmo Randolph of Alfred Station, who showed sound movies.

Dean A. J. C. Bond, chairman of the Board of Christian Education's Committee on Higher Education, spoke at the meeting in the church the evening following the Sabbath. His challenging talk emphasized physical fitness, mental preparedness, and emotional stability. One of the highlights of this meeting was the orchestra which played at the beginning, under the direction of Miss Eleanor Burnett.

Fun and fellowship were not wanting during the rally. Sixty-one young people with their pastors and wives sat down to the bountiful pot-luck supper at 6.30 in the parish house. The young people of the Alfred Seventh Day Baptist C. E. Society had charge of supper arrangements. Pastor Randolph kept things lively by leading in group singing throughout the meal, often interrupting the meal completely so all could sing. After the meeting following the Sabbath, David Clarke and Harmon Dickinson of Alfred led some group games upstairs in the parish house. The fine fellowship culminated in the Young People's Rally Song at the close of this hour. The guests went to stay in the homes of the Alfred young people.

The message of the Sunday morning session was brought by Pastor Randolph, chairman of the committee on young people's work. The junior choir from Alfred Station, under the direction of Mrs. Randolph, sang for this meeting. Pastor Charles Bond of Little Genesee and Pastor Alton Wheeler of Nile, also members of the committee on young people's work, conducted the closing dedicatory service.

The various pastors who attended and brought their young people to this Youth Rally were Rev. Walter L. Greene of Andover, Rev. Elmo F. Randolph of Alfred Station, Charles Bond of Little Genesee, and Alton Wheeler of Nile, in addition to Pastor Harris and the Alfred group.

### CHRISTIAN ENDEAVOR THOUGHTS FOR JUNE 20

Standard Topic: What Protestant Christianity Stands For

I remember reading in some magazine a description of the way in which army tanks are controlled. Although there may be times when the one at the controls has a good view of the field, and so knows how to guide the tank, there are other times when the one at the controls can see only a small part of the field through a narrow slit, but another member of the crew sits above him with a good view of the field, and he directs the tank driver by a system of touch—touching his toes to the driver's head and shoulders in certain ways. So, with this sort of teamwork, they go on to victory.

How like Christian warfare this is! We have our lives to steer in the battle of life, but we see "through a glass darkly." 1 Corinthians 13: 12. But above us is One who is ready to guide us at each turn of the road, and he can see all things from the beginning to the end. He touches us by means of the Bible and the Holy Spirit, who dwells within all who are truly born again. If we trust his guidance, we may be assured that we shall have victory through Christ. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." 1 John 5: 4. . . .

Some people seem to get the idea that the Christian life is a "snap." But it is not. It may not take much of a man to be a Christian, but it takes all there is of him.

## NATIONAL CONFERENCE OF CHRISTIAN ENDEAVOR

President Daniel Poling of the World Christian Endeavor will speak in a number of American cities about his overseas journey, in which he represented the World's Christian Endeavor Union and other Protestant agencies. The interests, activities, and spirit of the British endeavorers and of our own American soldiers and sailors overseas will be presented by Doctor Poling and others to the leader-delegates attending the First Wartime National Conference of Christian Endeavor, Estes Park, Colo., July 7 to 13.

### OBEDIENCE TO PARENTS

By Rev. R. G. Davis

Honor thy father and thy mother. Exodus 20: 12.

When a boy obeys his parents  
It's a feather in his hat,  
And a mark of good behavior  
People read—just think o' that.  
When a fellow learns in childhood  
To obey his ma and dad,  
He will find it pays far better  
Than to be a reckless lad.

Showing due regard for parents  
Always helps a child to grow  
And become the sort of person  
Every one is pleased to know;  
Such are sure to be respected  
By the people where they serve;  
And they should be taught the habit,  
Lest from duty they should swerve.

They should do as parents bid them,  
Without murmur or complaint,  
Since they soon become unruly,  
When they do not heed restraint.  
It's a Bible admonition,  
Hence a duty that they owe,  
To respect and honor parents,  
Being careful what they sow.

Children are a special treasure;  
They are very much worth while;  
And should never be neglected,  
Lest the tempter should beguile;  
But be trained for noble service,  
And to shun the ways of strife;  
Since this world needs men and women  
Taught to lead a godly life.

Des Moines, Iowa.

### NOTICE OF SEMI-ANNUAL MEETING

The semi-annual meeting of the Dodge Center, Minn., and New Auburn, Wis., churches will be held with the New Auburn Church, June 18 to 20.

We hope and pray for a good attendance and a deep spiritual blessing.

Secretary.

The Old Testament prophets found hardships in connection with serving God. The apostles were persecuted, and many of them lost their lives in serving God. And the way Jesus outlined the Christian life, it doesn't look like any place for sissies. In John 15: 20 he says, "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." 2 Timothy 3: 12 further says, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." "Thou therefore endure hardness, as a good soldier of Jesus Christ." 2 Timothy 2: 3.

—Contributed by Allen Bond.

4431 S. Ellis Ave.,  
Chicago, Ill.

### WHY DO CHAPLAINS WEAR CROSSES ON THEIR HELMETS?

When Dr. Daniel Poling, president of the World Christian Endeavor, was speaking to a group of young people in Philadelphia, just following his return to America after visiting many of the battle fronts, he told us the following true story which happened only a few weeks previous.

During a severe battle one of our soldiers was fatally wounded. An army chaplain carried the soldier away from the fighting and tried to make him comfortable. As he bent over the body of the youth he noticed the soldier was gazing beyond his face and when his eyes rested on the chaplain's helmet his face and eyes became illumined. At first the chaplain didn't understand, but in a flash he knew why that dying soldier was happy. Just that morning, the chaplain, without giving it much thought, had taken a piece of white chalk and had drawn a cross in the middle of his helmet. The dying soldier, seeing the Cross of Jesus, was joyously happy because he was going home to be with him. When the army officials heard of the incident, they ordered white crosses to be placed in the center of the helmets worn by chaplains. That is why Doctor Poling saw white crosses on the helmets worn by chaplains on his last trip to the battle fronts.



**CHILDREN'S PAGE**

Mrs. Walter L. Greene, Andover, N. Y.

**OUR LETTER EXCHANGE**

Dear Mrs. Greene:

How are you? I am all right.

I go to Christian Endeavor every Sabbath to learn about God.

I am in the third grade.

I do not like it when there are no letters on the Children's Page in the Sabbath Recorder.

I am nine years old.

We have a dog named Micke and a cat named Timmy.

There are lots of measles in Shiloh.

Frederick Davis.

Dear Frederick:

I am glad you are so regular in your attendance at Christian Endeavor and I have no doubt that you go to Sabbath school every week, too, for there, with the Bible still your textbook, you will learn more and more about God, our loving heavenly Father. I think I was just about your age when I began attending Sabbath school and church at Walworth, Wis., two miles and a half from my farm home, and I usually walked all the way there. So you may know I enjoyed going very much. There was no Christian Endeavor in those days, but I learned many wonderful lessons from the Bible which helped to train me in Christian living and service, a good deal of which I owe to my consecrated Christian teachers. I'm sure you have the same kind of teachers in Shiloh, for you see I have been there to see and hope to go many times more.

I remember a nice kitty, I believe he was black, who tried to go to Sabbath school in the Walworth church one week. He was shut out, probably because they did not think he would be an attentive pupil; but he did get in while the pastor was preaching and curled up for a nap in the pastor's chair. You can imagine what happened when the pastor tried to sit down. Pastor McLearn said with a smile, "Even the kitty likes to go to church."

There are dogs of every kind and color in Andover, I really do believe, and sometimes we wish there weren't so many. One day Pastor Greene left his cold frame open and a great Dane buried his bone among the tomato plants and destroyed at least a

hundred of them. I imagine your Micke and Timmy are better behaved than the dog and cat I have told you about.

I hope to receive other nice letters from you. I cannot always write you such a long answer. I did so this time because yours was, as you see, the one and only letter this week.

Your sincere friend,

Mizpah S. Greene.

Dear Recorder Children:

When I was a little girl there was a picture in one of my Sabbath school papers which I have never forgotten. It was a picture of Jesus and two little children, one on each side of him. They were looking up into his face as his hands were placed one on each little head as he smiled lovingly upon them. I thought of this picture when I read this poem by Alice E. Everett:

**Jesus' Hands**

Jesus' hands are working hands,  
Able, strong, and true;  
Doing tasks that others spurn,  
Healing and blessing you.

Jesus' hands are beckoning hands,  
Calling sinners home;  
Beckoning silently day by day,  
Saying, oh, sinner, come.

Jesus' hands are outstretched hands,  
Filled with gifts divine:  
Offering love and joy and hope,  
Proffering peace sublime.

Jesus' hands are nail-pierced hands,  
Scarred on Calvary's tree;  
He took your load of sin and shame,  
Letting your soul go free.

Jesus' hands are majestic hands,  
Glorious, strong, divine,  
Healing, blessing, guiding hands,  
Precious, loving, kind.

—Alice E. Everett.

Ardmore, Okla.

**OUR PULPIT****THE CHALLENGE OF PERFECTION**

(Baccalaureate address given by President J. Nelson Norwood at Alfred University Commencement on Sunday, May 9, 1943)

Text: Matthew 5: 48, "Be ye therefore perfect even as your Father which is in heaven is perfect."

This is my tenth annual baccalaureate address. In planning for it as for earlier ones, I found myself constrained to bring

to you of the graduating class and your friends some results of my arguments with myself, my cogitations, my wrestlings of spirit during the school year. These are inevitably related to the particular stresses and strains, currents and countercurrents of thought and feeling characteristic of the time. Obviously this year these have related to the war and the tragic contradiction between its horrors, its desperate, cruel demands on us, and the impulses and aspirations of our best selves.

Comforting myself, finding temporary rest in certain tentative conclusions, or better, mayhap, in a strengthened basic faith, I inch myself along the upward way. In talking of these struggles, of course, I may merely confuse you. But you doubtless have met the same or similar questionings and engaged in related spiritual battles with yourselves. Dare I hope that in place of confusing you, I might lead you to discover some little building block to fit into the growing structure of your own philosophy of life, or, to change the figure, to discover a thought to strengthen one of your higher loyalties? If that should happen, this evening might not be just another commencement occasion; it might prove to be moderately memorable.

The nature of the issue to which I wish to direct our attention is indicated broadly by my theme, "The Challenge of Perfection." The text selected is a direct, forthright appeal or perhaps a command without any hint that it asks the impossible, "Be ye therefore perfect, even as your Father which is in heaven is perfect." That is, be holy, perfectly holy as is God, the Father of the human spirit.

The Scriptures abound in such absolutes. God called Job a perfect man. Paul, in his various letters, had no fear of using the superlative. Said he, "... we speak wisdom among them that are perfect . . ." "Be perfect, be of good comfort, . . ." "... that we may present every man perfect in Christ Jesus. . . ." "That the man of God may be perfect. . ." "... to the spirits of just men made perfect, . . ." "... make you perfect in every good work."

Other translations of Jesus' appeal which is our text suggest no significant change in its sense. Some examples are: "Ye therefore shall be perfect, as your heavenly Father is perfect." "You, then, must be perfect, as your heavenly Father is perfect," and "So

you are to be perfect, as your heavenly Father is."

If we approach a famous building or a bit of specially beautiful scenery more than once, it expands our knowledge and our enjoyment of it to come by a different road. We have approached our problem by the ethical and Scriptural road. There is the philosophical path. If the approach just expounded is the Perfect *versus* the Imperfect, this may be called the Absolute *versus* the Relative. Here we can get mixed up with big words. We can speak of the Infinite *versus* the Finite, the Ideal *versus* the Real or the Actual, and the Eternal *versus* the Temporal. I walk with great circumspection on this road and withdraw quickly, fearing a misstep. I simply point out that such an approach is there, and could repay competent study and comparison.

But back to my problem. This can be stated thus: How should we conduct ourselves in this contradictory, perplexing, paradoxical world of endless relativities, partialities, goods and betters when challenged so uncompromisingly by the ideal of absolute perfection? This dilemma is all around us and especially within us.

Of course, there are many elementary, easily attainable perfections. The trained athlete can clear the three-foot fence with ease. The successful fisherman can make a perfect catch, that is, his objective can be completely, perfectly realized. A streamliner can complete its five-hundred-mile run and reach the terminus ahead of schedule, a perfect record, even better than perfect. Many achievements which in ordinary life lack something of perfection are nevertheless good enough. If a surveyor goes around a four- or more-sided piece of land of greater than microscopic extent, and returns to his starting point missing the point by a mere inch, that while not perfect would be near enough if it were my land. If a skilled mechanic can come within one ten-thousandth of an inch of the required size of the very particular shaft he is turning or the hole he is drilling he lacks a little of perfection, but it probably is near enough. No carpenter ever framed a perfect joint, but he makes plenty that are very good. No farmer ever produced a perfect crop, but his crops feed the world.

We come into a different order of things when we invade the artist's studio. The per-

fect painting has not yet been limned. The perfect symphony has not yet been composed. The perfect statue has not yet been chiselled. The perfect poem has not yet found its poet. But here there is surely a deeper emotional content about the result. There is a more natural comparison with perfection. There is a more definite challenge to achieve perfection. There is a more intense emotional pull about it. Perhaps you want to think on these assertions a bit before assenting to them. I am not disposed to press the point too far. But when we come into the broad realm of human relations, you quickly become aware of a vast gap between what is real and what is ideal, what is the imperfect, actual, and what is the conceivably perfect.

We grow to maturity amid the clashings of a highly competitive society. We are expected to chart our own life courses, to stand on our own feet, to make our way, to push ahead, to achieve success. We pass others who do not make out quite so well, and still others pass us doing better than we. Can we help a little exultation at our own success, and a little envy of those who get ahead of us? We know all the time that according to our best spiritual and ethical traditions these are not the noblest sentiments to harbor or the proper emotions to cultivate.

We ignorantly, or cynically, accept the products of an economic order full of injustices, abuses, exploitations, sufferings, even despair. We enjoy the benefits of a way of life full of discriminations among races, creeds, and classes. We tolerate a war system, the most ordinary features of which, to say nothing of its worst excesses, we know are ethically beneath the level of the higher animals. All these things are blazing contradictions of the simplest, most elementary implications of such accepted doctrines as the Fatherhood of God and the Brotherhood of Man. They are universes removed ethically speaking from any notion of a perfect man in a perfect society.

We were ushered into this kind of world without being consulted. We find it difficult to feel any very intense personal blame for its evils. Yet entangled with it all as we ponder on these blacker aspects we are constantly challenged to become perfect as the Holy Lord God, the Ruler of heaven and earth, is perfect!

How do people react when confronted with these painful and discouraging aspects

of our life contrasted with the resounding challenge of our text? They do various things. Some of the most sensitive souls wash their hands of it. To avoid it, and to show how men should live they withdraw into their hermit cells or join others like themselves and form their monastic societies. They enter a life of work and prayer, hoping thus to assure their own salvation and by their examples show others the perfect way of life. This reaction to the contradiction was much more common in days gone by than it is now, and I am not criticizing it, merely listing it.

Another response consists of a partial withdrawal from the life of the time. Its representatives are not wholly alienated by the economic evils or the social discriminations, or the personal competitions for success, but they will not go along with their fellow citizens in waging war. They believe that the best way to cure this overwhelming evil is to stand aside and witness against it, thus pointing a better way.

More ordinary mortals, as fully conscious as others often of the whole gamut of evils, elect to live fully with their fellow citizens. They feel impelled to help directly in whatever mess men have been pushed or have pushed themselves. They work, sweat, talk, spend, plan, and pray for a better day. They are not without great faith that a better day is attainable and will come.

Then there are cynical souls who ask: Why waste time on unattainable perfection? The human race gets what it deserves. Keep out of jail. Be decent according to the less exacting standards of your time. Follow along.

Finally come those who frankly do not want perfection. It is a chill, ivory tower state, they complain. By definition there is no road beyond, no further achievement is possible. It is cold, finished, pallid, insufferably uninteresting, dead. Imperfect achievement, they aver is much more satisfying, more tinglingly alive.

These are some of the ways in which people react to the dilemmas of life, and to the exhortations to perfection.

What shall we say about it? How should people react? Positively my reply is: **Use it.** Make the challenge do for you what it should and can do. Here definitely we are thinking of moral and spiritual perfection. But we are not forgetting that he who heeds

the challenge of perfection in his profession or calling is making effective use of a powerful aid to success. I hope that side remark may not be lost on you of the class of 1943. Accept the challenge of perfection professionally and spiritually. Use it. It can draw, constrain, stimulate, encourage, gently compel you to growth.

Some good, but impatient people dislike the emphasis our time, with its evolutionary type of thought, puts on growth. They say that we overdo certain Scriptures like, ". . . first the blade, then the ear; after that, the full corn in the ear." (Mark 4: 28.) They recommend an expectation of and conscious preparation for revolutionary, catastrophic, cataclysmic change—a sudden, divinely sponsored ushering in of a better day. Well, perhaps the sudden is not so significant as may sometimes superficially appear. The thunderous crack of the thick ice on lake or river is not the cause but merely the announcement of a breakup. Many silent hours of rising temperature, warm rain, and soft spring breezes had preceded the resounding vibration. Moreover, socially speaking, the catastrophic advance is likely to be unnecessarily costly.

**What shall we do with perfection's challenge. Use it,** I say. Admire perfection, contemplate it, ponder it, love it, long for it, pray for it, strive for it, live with the thought of it. Low aim never brought high achievement. Our text may really be Jesus' way of teaching us emphatically that constant striving for ever nearer approaches to an ideal goal is itself the central value.

It is my firm conviction also that earnest commitment to an ideal has other and surprising results. It makes certain contacts, completes certain circuits which put us in touch with heaven's spiritual powerhouse. A clock is not time, a thermometer is not temperature, nor are scales weight. The measuring instrument neither adds to nor subtracts from the reality measured. It is not always so, spiritually. We think of conscience, however defined, as an indicator which on any given ethical level recognized by its individual owner points out to him right and wrong. Conscience is not right and wrong. It is an indicator, but unlike the clock or the thermometer, conscience besides acting as an indicator figuratively whispers, **Choose the right.** It gives a little push in that direction.

I believe that in a comparable way constant commerce with the ideal or the perfect, or the Absolute with a capital "A," which ultimately is God, woos us to becoming more and more like it. Perfection is not a purely passive thing. It draws. We grow like that with which we live. If you doubt it, read systematically for six months in some special field involving appreciation or value judgments—art, literature, music, ethics, religion—and you will inevitably take on its color or tone and will tend to rise or fall to its level. This also is obviously true of our direct human companionships. Yes, earnest, conscientious cultivation of the absolute, the perfect; acceptance of its challenge, deliberate submission to its dominion enables it to transform us into its likeness. We become bigger, better, richer, nobler, human—divine children of God. What to do with the challenge of perfection? **Use it.**

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

"I want to scale the utmost height,  
And catch a gleam of glory bright;  
But still I'll pray till heav'n I've found,  
'Lord, lead me on to higher ground."

"Lord, lift me up, and I shall stand  
By faith, on heaven's table-land;  
A higher plane than I have found,  
Lord, plant my feet on higher ground."

### SOUTHEASTERN ASSOCIATION

The Southeastern Association will meet with the Salem Church, beginning Friday evening, July 2, and closing Sunday afternoon, July 4. Delegates and visitors should notify the moderator or the chairman of the entertainment committee, Prof. H. D. Bond.

R. P. Seager,  
Moderator.

### DENOMINATIONAL "HOOK-UP"

Hammond, La.

The Hammond Church continues to keep up its Sabbath morning services. Mrs. Severance, the wife of our pastor, Rev. R. J. Severance who passed away one year ago, is faithfully keeping our little group together, conducting Sabbath morning worship by reading sermons from the Sabbath Recorders and other sources.

Many of our members who are living in New Orleans, and Mr. and Mrs. Charley

Nelson of Milton, all of whom are engaged in defense work, attend our services as often as possible. Their presence and help are an inspiration to us.

Mother's Day was observed by an appropriate sermon, followed by readings and songs dedicated to our mothers.

On Sabbath Rally Day Mrs. Severance read a good Sabbath sermon.

Our quarterly communion services have been conducted regularly by Mrs. Severance and our deaconess, Mrs. Edna Campbell.

Our Ladies' Missionary Society is active in Red Cross work, sewing, knitting sweaters, scarfs, socks, etc.

Mrs. Lela Coalwell, one of our members in New Orleans, is vice-chairman of the New Orleans Red Cross Chapter. She and Mrs. Nelson give three days a week of their time to folding bandages, knitting, and sewing.

Four of our church group are in the service: Cpl. Purcel Coalwell is in Australia; Ned L. Crandall, S2C, at Navy Pier, Chicago; John B. Campbell, Ptr. 2C U.S.N.R., somewhere out in the Pacific; and Sgt. Buddy (E. R.) Stillman, in Roswell, New Mexico. May we all remember each of our dear boys in our prayers.

Correspondent.

#### North Loup, Neb.

The Daily Vacation Bible School opened Monday morning, May 24, with an enrollment of fifty. Four teachers with the assistance of a part-time musical director composed the faculty. All of the children of the community were welcome, as the school was sponsored by the Bible schools of the village. The attendance and attention were very good. School closed the evening of June 11, with a demonstration.

A special and very impressive Memorial service was held at the morning worship time, Sabbath day, May 29. The choir sang, "The Lord We Love," under the direction of the leader, Mrs. Harlan Brennick. Pastor Ehret spoke on "Memorials and Their Meanings," using as his text 1 Samuel 7: 12: "Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us."

At the close of the sermon he invited all the fathers, mothers, and wives of our boys in the service to come to the front of the

room, where each was presented with a lovely carnation, the gift of the church made possible by Mrs. Ehret. One very young war mother held her tiny baby in her arms. Eighteen parents, two soldiers, and three parents who had two sons in the service were given flowers.

The benediction was given by Rev. Mr. Hansberry, of the local Methodist Church, who was a guest at the service.

Myra Thorngate Barber.

#### Alfred, N. Y.

To Ahva J. C. Bond, dean of the School of Theology of Alfred University, goes the distinction of being co-author of the best seller, "Strength for Service to God and Country," published by the Abingdon-Cokesbury Press of Nashville, Tenn.

It is not the work of a single author, but of 370 ministers and laymen, each outstanding in his community, representing many different denominations and every state in the Union.

With more than 600,000 copies of the book already printed, qualifying it as one of the outstanding best sellers both for 1942 and 1943, the publishers report that demand for it probably will necessitate still further printing.

Spontaneous and widespread acceptance of the pocket-size book of daily devotional messages, written especially for men in the armed services, offers graphic evidence that "there are no atheists in foxholes," according to the publishers.

A major reason for the surprising acceptance of the book lies in the fact that it has been chosen as the most suitable remembrance to service men by churches of every denomination, chambers of commerce, and other organizations which distribute it in quantities among men from their localities. A large demand for individual copies also has been recorded from relatives and friends.

Chaplains in the services are further accelerating the distribution of "Strength for Service" by calling for additional copies for distribution among their men.

Although the number of copies in the hands of service men has passed the half-million mark some time ago, the publishers report that, with approximately 12,000 additional men being inducted daily, at least ten times the number already printed are needed.

—Alfred Sun, June 3.

# The Sabbath Recorder

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## AMERICA, TO YOUR KNEES!

By Esther Kerr Rusthoi

America, to your knees!  
Your only hope is prayer.  
The world is filled with strife,  
Confusion, and despair.  
But God is still in heaven,  
His power is over all.  
America, to your knees!  
In supplication call.

America, to your knees!  
Your forefathers of old  
Loved God and served him faithfully,  
For righteousness were bold.  
They read and lived God's Word,  
Honored the Sabbath day.  
America, to your knees!  
Confess your sins and pray.

America, to your knees!  
Now is no time for pride;  
In humble pleadings call,  
"O God, be on our side;  
We've sinned and disobeyed;  
We've wandered far astray."  
America, to your knees!  
Return to Christ today.

—Reprinted in First Hopkinton Church  
bulletin, from The Christian Digest.