

## WHAT CHURCH PEOPLE ARE DOING THE WORLD AROUND

Church membership in the United States has reached an all-time high of 72,492,669 persons, more than 52 per cent of the population, according to the 1945 edition of the "Yearbook of American Churches."

In announcing its publication, Dr. Benson Y. Landis, editor of the yearbook, pointed out that the total membership figure, as officially reported by 256 religious bodies in the

continental United States, represents an increase of 3,991,483 over that compiled for the previous issue two years ago. Total church membership, as well as the proportion of church members in the population, has been increasing steadily for many years, Dr. Landis said.

The number of members 13 years of age and over is estimated to be 59,717,107 persons, also the highest figure ever reported.

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According to Dr. Robbins W. Barstow, of the newly-formed World Council of Churches, a preliminary survey of immediate need for the reconstruction of war-ruined Protestant churches in Holland, Germany, and Belgium, totals \$221,250. Of this total American churches are being asked to contribute \$127,500 as an emergency aid. This money will be spent in Sweden and in Switzerland to supply temporary wooden churches, literature for church members, bicycles for pastors, and other equipment to enable parishes and workers to resume normal activities. Sweden, Switzerland, and England will contribute the remainder of the total needed.

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"We cannot build a safe world by attempting to hate Germany and Japan," says Dr. Leslie B. Moss of the Church Committee on Relief and Reconstruction. "We cannot permanently put them in prison. They are human even though they seem not to have behaved that way. There is no magic of words by which we can solve the problem. But there is a magic in the dissolving of bit-

terness. You cannot go to the corner drug store to purchase a prescription for this. The cultivating of relationships of justice and understanding is much more expensive than that. The time will come when they must be prepared to take a real share in making the plan for world co-operation work. And we must be prepared to help achieve that end. Martin Niemoeller, the Christian minister whom Hitler held in

prison for six years, is reported to have sent this message to the German people when he was recently released: 'Turn again to God.' It is the message of the prophets of long ago. It is important for our world today."

\* \* \*

The Chinese Ministry of Agriculture and Forestry has recently made a grant of \$30,000 (Chinese currency) to the Department of Agronomy of mission-operated University of Nanking for the improvement of the crop of the soybean and for studying its resistance to diseases. Without any knowledge on the part of the Chinese concerning calories, vitamins, or other scientific data, the soybean has for centuries been one of the nation's chief foods. Its sprouts are eaten when young; the green bean is eaten fresh or salted; soybean curd is a poor-man's cheapest dish; soybean milk is fed to children; the leaf is used as a green; oil is extracted for cooking; a sauce made from the bean is a great favorite. Now American and Chinese chemists and agriculturists will see what more uses can be made of the soybean.

\* \* \*

President Harry S. Truman is a Baptist, and generally regarded as a "religious man." He has not affiliated with any church in Washington, D. C., but retains his membership in the First Baptist church of Grandview, Mo., a church of the Southern Baptist Convention. As a senator, he was one of the group in the upper house that met regularly for prayer meetings, and his early addresses as President have been marked by a religious note and dependence upon God.

### MY CHURCH AND I

By Harold W. Roupp

I am part of the church, one among many, but I am one.

I need the church for the development of the buried life within me, the church in turn needs me.

The church may be human in its organization, but it is divine in its purpose. That purpose is to point me towards God.

Participating in the privilege of the church, I shall also share in its responsibilities, taking it upon myself to carry my fair share of the load, not grudgingly but joyfully.

To the extent that I fail in my responsibility, the church fails; to the extent that I succeed, the church succeeds.

I shall not wait to be drafted for service to my church; I shall volunteer, saying, "Here am I, send me!"

I shall be loyal in my attendance; generous in my gifts, kind in my criticisms, creative in my suggestions, loving in my attitudes.

I shall give to my church my interest, my enthusiasm, my devotion—most of all, myself.

—Zion's Herald.

# The Sabbath Recorder

Vol. 139

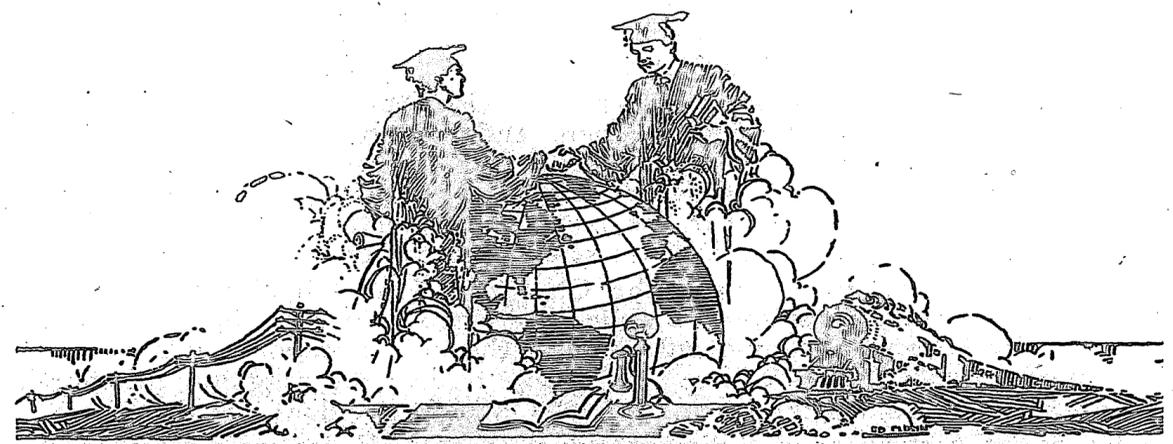
PLAINFIELD, N. J., OCTOBER 1, 1945

No. 14

*In all our efforts to establish means to keep the peace, we must remember that the principles of Christianity constitute a sound foundation on which to construct the necessary machinery to maintain amicable relations among nations. This must be the basic conception of any enduring world peace.*

*Ernest J. King,*

*Fleet Admiral,  
United States Navy.*



*Christian Education Number*

# The Sabbath Recorder

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## Editorials

### TWO PLUS TWO EQUALS — ?

Mathematical equations, English compositions, scientific formulas—these remind us of school. This week we should think of school and education in a special way, for we are in the midst of the fifteenth annual observance of Religious Education Week.

"Character for a free world" is the theme suggested by the International Council for our specific consideration, and that seems particularly appropriate for this victory year of 1945.

In this issue of the Recorder the various departmental materials, the feature stories, and articles are designed to magnify the importance of Christian education in building the peaceful world of tomorrow. Education, as we know it in our public schools, is important—and we are thankful that American schools are second to none in the world. However, public school education is not enough; the churches were mindful of that when they established and fostered the first schools. It is right, undoubtedly, that control of public educational institutions has passed from the church to the state. That makes for the separation of church and state which we cherish as one of our democratic principles, yet education is not complete without religion.

All education can be considered a part of God's plan for growth and development. Our powers of mind are divinely given, and to strengthen those faculties by accumulating knowledge and cultivating the ability to think is a part of a Christian's training. The human make-up, however, is not completed with mind alone, and therefore education should not be limited to the mind. In public school there is plenty to sharpen the wits, but there is too little to strengthen the character.

A great responsibility falls upon the Church and its school activities (through the Bible schools and church-supported colleges) to see to it that the educational program for humanity is completed, augmenting what the public school is able to give with what the church should give. Where will people receive the religious, the moral, the Christian instruction and inspiration necessary if the church does not provide it?

Now, as we participate in Religious Education Week, let us resolve to do our share in supporting the educational institutions of our denomination, to help improve our Bible schools, and to encourage in our homes the type of education that does not omit Christian religion. Just as the mathematical proposition, "two plus two," cannot be made to equal four without both parts in the equation; so "character for a free world" cannot be taught without both public school instruction, honest and sincere, and church school teaching, conscientious and inspired.

## EDITORIAL FROM THE PAST

### THE BIBLE IN THE HOME

With the Bible excluded from our schools, there is the greater need of making it prominent in the home. We too easily forget that the children have no natural source of acquaintance with Jesus and his precious precepts during the entire week of workdays, if the Bible is not read and respected in their homes. The single hour given to it in Sabbath school is but a drop compared with what is needed. Of course, the few moments in Bible class are something; and the voice from the pulpit will arrest men's thoughts and hold them for a brief time; but it needs deeper and more constant study to transform character. A home where the Bible is the main book, and where the parents make it the "man of their counsel," is after all the best school in which true men are made. Such homes are fountainheads whence flow all the influences that make a nation good and great. The education of the schools is, indeed, making strong men, but mere strength is not enough. Many wicked men are strong. The strength that makes men noble comes from spiritual development. It is the result of careful study of the Divine message to man, and of culture on the Godward side of our nature. The Bible is the only guide to noble living, and the home that does not exalt its teachings leaves the children at the mercy of a skeptical and material age. . . .

If the noble men in the days of Wyclif, Luther, Knox, and Calvin could have foreseen the exclusion of the Bible from the schools of today, how they would have trembled for our future. It seems to me that there is ground for great fears now, that unless the Bible is enthroned in more homes, and more faithfully taught to the children, the coming age will be a godless age. The new Reformation needed today is one that makes the home a sanctuary where the Bible is devoutly read and studied and prayed over.

Over against the distraction of this hustling money-making age, we need to place the sweet, restful, uplifting influences of the Bible. There should be a "quiet hour" of sweet soul-rest, where all in the home can feed upon the Bread of Life, and grow strong for life's work. What think you would

be the effect upon the life of the next generation, if in every home today parents and children would unite in a devout and careful study of the Bible for a half hour each evening? Such a step would not only bring great good to the individual lives, and to each separate home; but it would be a god-send to a sinful world.

Theo. L. Gardiner.

October 7, 1907.

## GUEST EDITORIAL

### SMALL FAILURES AND GREAT EXPECTATIONS

"We should break our traditional silence, lift our self-imposed censorship, and tell the world of the bigness of Southern Baptists . . ." said the head of the Baptist Brotherhood of the South recently. Along with Southern Baptists and others, we are aware of failures in publicizing and sharing our zeal, our methods. With them, we see many mistakes in evangelism, weekday religious teaching, temperance, Sabbath reform, missions, rural living, and spiritual demands.

Because Christ knew life brings opposition and failures, he lived and taught that faith and expectation in God meant his success in using our hands to "move mountains." He also taught persistence in prayer, watchfulness, singleness of mind.

Must not the failures over which we spend so much energy in worry seem small in the sight of God, compared with apparent successes of "self-sufficient" men who deny Christ as Saviour and God as Father?

"How these scientists put us to shame for our lack of great expectations! The scientific investigator seems to say to us, I am excited with the hope of releasing the power of the atom. Why are you not excited with the hope of releasing the power within the human soul? . . . I try constant experiments. Why do not you? Most of them are failures, but that only means that I must try again. Why do not your failures mean the same thing to you?" So Dr. Rollin Walker challenges the Christian of today in his book, "Jesus and Our Pressing Problems." Abingdon Press, 1935.

Recorder editorials and articles have revealed pessimism about our own powers, and insight into some of our weaknesses. God

grant us great expectations! God grant our pessimism to turn us into willing instruments of his purposes! I believe we are on the verge of a new era of progress as Seventh Day Baptists because of this very pessimism!

David S. Clarke.

Jackson Center, Ohio.

### NOT MERE OBSERVANCE

Sponsoring Religious Education Week is the International Council of Religious Education, and in a descriptive folder published to promote the observance of the week, the council has listed a number of ways to make the week one of real profit. They are worth repeating here, that we may not let the week pass with mere "observance."

#### Make Religious Education Week A Real Roundup—

1. To get a new church school year started with enthusiasm and punch.
2. To get in those irregulars, absentees, vacationers, and newcomers to the community.
3. To replace teachers who have gone, secure new recruits, and start regular teachers' meetings.
4. To get the sense of spiritual power and purpose that comes only from farsighted planning of the total educational program of the church.
5. To have fellowship and co-operation with neighboring churches in the community-wide task of religious education which you share with them.
6. To offer and seek co-operation with public schools and other community agencies.
7. To plan forward steps for the year such as increased home-church co-operation; regular, fully attended workers' conferences; leadership education courses; more regular attendance; increased enrollment; more regular church attendance of church school members; effective evangelism through the church school; better worship programs; deepening of devotional life of leaders and pupils.
8. To rally the forces of the church for the year's work.

Now, having read, let's act!

### CHARACTER FOR A FREE WORLD

That action in the present may bring fine results in the future is suggested by the council's choice of subjects for each day of Religious Education Week.

Beginning with Sunday, September 30, the day's thoughts center around "Christ at the heart of a free world," followed on Monday with "Diligence to work in a free world." As suggested for Tuesday, it takes "Integrity to live in a free world," and we

### PIN POINT EDITORIALS

Two men riding in an automobile overtook and passed a steamroller as it rumbled slowly down the street. The driver remarked casually, "There's a vehicle that makes progress slowly." "That's right," replied the passenger, "but it makes progress!"

\* \* \*

It was during the dinner hour; the family and guests were at the table. The hostess had mixed, in one shaker, salt and pepper—a special preparation for the roasting ears. One of the guests, in a philosophical mood, pointed out that the pepper showed up the most, but the salt did most of the flavoring.

"That is like life," he continued. "Certain little acts of good stand out tremendously, but the day by day, consistent Christian service is what counts the most!"

\* \* \*

A signboard observed by the side of the road read: "Vows made in storms are soon forgotten in calms."

have to be "Willing to sacrifice" (Wednesday's topic). Thursday calls attention to the importance of "Concern for others"; Friday reminds us that a prime need is "Strength to build a free world." Along with strength go "Courage to lead out," the theme for Sabbath day, and "Vision," the concluding day's thought.

Looking forward to and building toward the free world of tomorrow, these topics suggest at least some of the ingredients of character for the new day.

### THE ROAD BACK

That World Communion Sabbath should come at the close of Religious Education Week seems particularly fitting and fortunate this year, with the noise of war just being stilled and the sounds of rebuilding the world just beginning.

Not all of the rebuilding will be in the realm of wood, steel, and concrete; rebuilding in the field of mind and spirit is imperative, too. As one writer aptly puts it: "With hostilities around the earth at an end, with churches in the former Axis nations making their first feeble efforts to reach their fellow Christians in the United Nations, and with the air filled with the discussion of reconstruction plans, the revival of the spirit of world Christianity is clearly entitled to a priority.

"This year World Communion should be a time of penitence and forgiveness. The only hope of the world for tomorrow is in whatever of good will we are able to salvage and nourish. At the Communion altar, in the presence of the tokens of Christ's relentless love, and with the memory of Calvary's prayer—"forgive them for they know not what they do"—echoing in our souls, we must take up our responsibility and set out on the road back."

That "road back"—or, the road ahead to that better, more perfect Christian world we desire—may be long and hard, but it will be worth traveling if Christ be the guide, in matters both material and spiritual.

### WASHINGTON, D. C., REQUESTS COUNCIL

The group of Sabbath-keeping Christians meeting for the past year under the leadership of Elder Harold E. Snide has extended invitations to Seventh Day Baptist churches in that vicinity to send delegates to their Sabbath morning service on October 13. This group desires a council to assist them in the organization of the second Seventh Day Baptist church in Washington, D. C. Our churches should remember this new group in their prayers.

### FIRST THINGS FIRST

#### More 100 Percenters

I was guest at a Rotary Club recently when one of its members was being honored. Service clubs make a great feature of regular attendance. They contend that a member who does not attend his club each week loses much of the benefit. Is it not so of church attendance?

This man had missed only four meetings over a long term of years. He had tried to make up for this by getting a group of other vacationing Rotarians together on each of those weeks. Again, did you ever call together a company of Seventh Day Baptists and friends for Bible study on the Sabbath when on your vacation?

This man is also a 100 percenter at church and Bible school, a condition which too often does not apply. He also has responsible positions in other of our denominational organizations. I did not ask if any of these had ever given him "honorable mention." Too often those services are accepted with little thought of the effort and sacrifice re-

quired to make them possible. Why should we not take time to really give words of appreciation for such accomplishment? Do we require and expect too little of our church members and Bible school attendants? Would it not be well to keep a record of church attendance as well as Bible school?

A little rivalry in church and school attendance, a word of appreciation and commendation would cost us little and return rich dividends.

P. B. Hurley,  
Conference President.

### CHRISTMAS PACKAGES WILL GIVE CHEER IN WAR-WRECKED PLACES

The Christmas season is not going to be cheerless this year, even in the countries devastated by war. Church members throughout the country are rallying to the call for packing Church Christmas Packages; and the report is that, once packed, many of the packages may be shipped abroad free of charge by certain humanitarian-minded export concerns thereby returning some of the funds to the individual denominations for other charity work.

Those who have already sent for and received their packages are aware of the thorough arrangements made by the Church Committee on Overseas Relief and Reconstruction. Each package comes neatly folded and containing waterproof wrapping material, gummed paper for sealing, a self-addressed label bearing the greeting, "Merry Christmas," in many languages, and a comprehensive instruction sheet.

Packers of boxes are asked to observe the instructions carefully. Be sure to detach the stub from the label and send it to headquarters. The stub is numbered in such a way that credit can be given to the denomination responsible for sending that carton; credit can be given in no other way.

Several packages will have to be opened for inspection, in accordance with shipping regulations. If something is packed which should not have been included, or if the wrong number of items of any one sort is put in, export licenses for the shipment cannot be obtained without inspecting every package.

A half million Christmas gifts might depend on one person.

# Alfred School of Theology

## Prospects for the Year and Hopes for the Future

By A. J. C. BOND, Dean, School of Theology



"The Gothic" - School of Theology, Alfred University, Alfred, N. Y.

The School of Theology is all set for another year, with a full schedule of classes for the semester outlined on the blackboard in the dean's room.

### Courses

Dr. Ben R. Crandall will give his course in Rural Sociology; Dr. Walter L. Greene begins a full year in General Church History; Dr. Edgar D. Van Horn will teach two subjects, Christian Doctrine, and New Testament Theology; and the dean will offer two hours in A Faith for Today, two hours in Homiletics, and three hours in New Testament Introduction and Interpretation. First Year Greek will be available in the college. Later the students will have work with Pastor Everett T. Harris, Pastor Albert N. Rogers, and Secretary Harley Sutton. Our special lecturer this semester will be Rev. Leslie O. Greene, who will speak on evangelism, and will discuss that most vital subject with the students.

### Students

Two first year students are registering for the above courses: Rex Burdick, A.B. (Salem); Wendell Stephan, A.B. (Salem); also Ger-

ald Wright, A.B. (Houghton), a Wesleyan Methodist, who has had one semester with us. These young men seem to possess the same high qualities that have characterized our best students in the past.

### Prospects

A college graduate now in military service will enter Alfred as soon as he is separated from the service. Another young man has

decided for the ministry while in the service. A junior in college will enter the School of Theology as soon as he has finished college. Another in Civilian Public Service is taking part-time work in preparation for the ministry and plans to complete his training when he is released. A high school graduate awaits his release from essential work on the farm to start to college, and then to the School of Theology. With all these young men we have had direct communication. Several high school students with good character and high purpose are planning to prepare for the ministry at Alfred.

### Needs

The notes for this article include the names of eight churches now eagerly and almost desperately seeking pastors. They present to young men of consecration, ability, and preparation a challenging opportunity.

The words of Jesus to his disciples come ringing down the centuries to Seventh Day Baptists: "Are you not saying, 'Four months more and the harvest will come'? Look, I tell you! Raise your eyes and see the fields, for they are white for harvesting." John 4: 35 Goodspeed.

# THE COLLEGE AND THE LOCAL CHURCH

By Executive Secretary Robert W. Gibson  
(Board of Christian Education, United Presbyterian Church)

### What the Pastor Can Do

1. He can create in his young people, through sermons and interviews, an interest in going to college.

2. He can keep before his young people by occasional sermons the important place which the church college occupies in the life of both the Church and the nation.

3. He can counsel with parents about the ambitions which they have for their children and point out the part which the college can play in enabling them to realize those ambitions.

4. He can see that publicity regarding our colleges finds its way into the hands of his young people.

5. If he is a graduate of one of our colleges, he will find times and places to tell of the advantages which he found in such a college.

6. He can challenge young people to a life of service and urge the church college as the normal place to prepare for it.

7. He can encourage young people to attend conferences held on our college campuses that they may see the equipment and catch the spirit of the school.

8. He can keep the college informed of promising young people who should be placed upon the college mailing list.

9. He can keep in touch with young people attending our colleges, and see to it that, when home for a holiday, they have a chance to tell others of their experience.

### What the Local Church Consistory Can Do

1. Make college financially possible for choice young people who otherwise could not attend.

2. When touring becomes possible again, make it a point to visit the college campus that is nearest, and take likely young people along that their interest might be awakened.

3. See that a Christmas party is held for young people home from college and do whatever else will enable the student to see that his church is interested in him.

4. Do a little reading upon the part which the church college is playing in preserving democracy.

5. See to it that when the missionary budget is under discussion that the congregation is informed of the place which the colleges hold in providing leadership for our pulpits and our mission fields.

6. Take time in consistory meetings to discuss ways and means of developing a greater loyalty to our own institutions.

7. Include in prayer those who carry the responsibility of administering our colleges, together with those who teach.

8. Remember that the church college is not something separate and distinct from the church. It is the church in action ministering to the needs of its young people inspiring them to service, and training them for leadership.

9. Pay attention to college young people spending the summer at home. Seek ways to use their talents and their ideals in the work of the local church. Use them lest you lose them.

10. See to it that copies of the church bulletin follow young people to college.

11. Whenever possible have a college president speak from your pulpit that your church may feel a personal interest in your church college. —The Church Herald.

### ANNUAL MEETING BOARD OF CHRISTIAN EDUCATION

The annual meeting of members of the Seventh Day Baptist Board of Christian Education, Inc., a membership corporation formed by the consolidation of the Seventh Day Baptist Education Society and the Sabbath School Board of the Seventh Day Baptist General Conference, and the Young People's Board of the Seventh Day Baptist General Conference under Certificate of Consolidation filed with the secretary of state of New York, June 12, 1940, will be held, according to the by-laws of the corporation, on Sunday, October 14, 1945, at two o'clock in the afternoon in the Gothic, Alfred, N. Y., for election of directors and such other business as may properly come before said meeting.

Members of this corporation consist of all persons who are now life members of the Seventh Day Baptist Education Society, and all persons who are members of a Seventh Day Baptist church. The only members entitled to vote at said meeting are those who were accredited delegates to the Seventh Day Baptist General Conference at its last session.

Albert N. Rogers, President,  
Board of Directors.

## Milton College Begins 102nd Year

### More Seventh Day Baptist Students Enroll This Year

By CARROLL L. HILL, President, Milton College

Milton College opened her one hundred second year of teaching service on September 18. At the time this is written the registration is incomplete, but it is certain that it will be much better than last year, although considerably below "prewar." Except for two, the faculty is at full strength.

There is a good group of Seventh Day Baptist students on the campus, and we are

in correspondence with two men who wish to take pretheological courses. We most earnestly hope that they will select Milton for their college work. There is an excellent spirit among the students.

Plans are under way with the local pastors of the Miltons to bring all resident students into close fellowship with the churches.

On our faculty are members of the denominational finance committee, a Sabbath school superintendent, licentiate and deacon, an elder, the denominational treasurer, the church choir director and three members of his choir.

Dr. Edwin B. Shaw resigned as a member of the faculty during the year, but retains an active interest in the church and Sabbath school.

#### THE TEACHER

The teacher is a lighter of torches amid the darkness of earth, that his fellow men may follow and find the way.

The teacher enkindles the candles in the souls of men, that they may learn to know the hidden places of their own spirit.

The teacher is a learner who has sat at the feet of the aged and garnered from their golden treasuries in silence.

The teacher is the friend of little children, moulding their gentle spirits after the heavenly pattern of the angels.

The teacher is a cupbearer, not only to earth's kings, but to earth's slaves, that all may drink of the wine of wisdom and be glad.

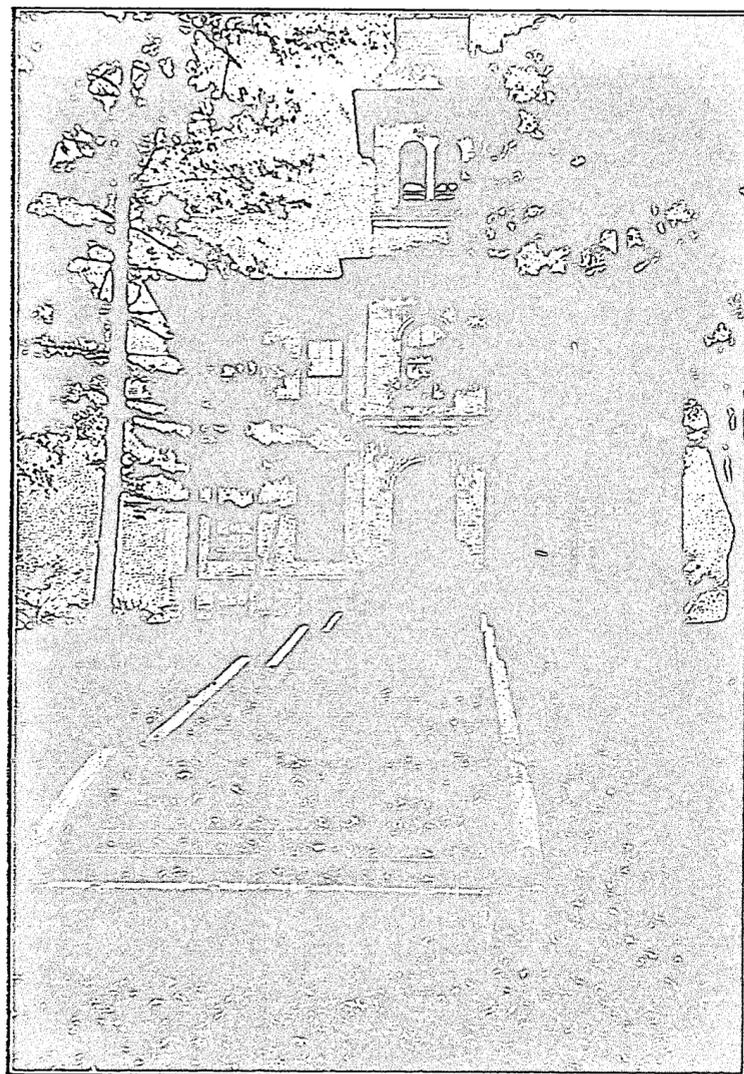
The teacher is he whose eyes have been opened to see the stars, and whose ears have been touched that he may hear the weeping of the willows.

The teacher is he for whom a book is a jeweled casket and a printed page is a mystic messenger of the soul.

The teacher's heart has been quickened from the death of self-interest, and made aware of the anguish of his fellow men.

The teacher walks with God and with man in reverent wonder that so great a privilege should be his portion.

The teacher feels with joy the touch of time's fleeting hours upon his cheeks, but his spirit lives and breathes in the quiet heights of eternity. — B. M. Christensen, Augsburg Seminary.



Entrance Main Building, Milton College, Milton, Wis.

## Salem College Enrollment

### Substantially Increased

### Four New Teachers Added to Postwar Staff

By S. ORESTES BOND, President



Campus, Salem College, Salem, W. Va.

Salem College has opened with a substantial increase in enrollment over last year. The girls are greatly in the majority, but there is an increase also in the number of young men enrolled. The freshman class averages a bit higher in scholarship than they have during the war years.

The college is adding four new teachers in order that all departments may be fully manned for the postwar years. Two new music teachers have been employed that have had training in a half dozen of the best schools of the East and Midwest. The students already reflect an increasing interest in the fine arts.

Arrangements have been made to give the religious element of the chapel exercises additional emphasis during this year. The Christian associations met this week and organized, planning to try to increase their membership, if possible, until it includes every student in college. These organizations have been for many years leaders in promoting religious thinking and religious activities on the campus. They have taken the lead in the promotion of Religious Emphasis Week, usually held in February of each year.

Dr. Alva L. Davis teaches the Bible and other religious courses in the college. He

will give this first semester courses in Religions of Democracy, Old Testament Survey, and Principles of Religious Education. In addition to his work as teacher of these subjects, Doctor Davis speaks frequently in chapel and at other meetings of college groups.

The pastors of the town, including the pastor of the Seventh Day Baptist Church,

Dr. James L. Skaggs, arrange meetings for the ministerial students belonging to their own denomination. Besides conference meetings with the pastors of these groups, the individual students are often asked to conduct a religious service, or even at times speak at the morning worship service. All of them are given one or more opportunities to speak at the college chapel hour.

#### THE CHURCH COLLEGE SPEAKS

I am the church college.

I am the oldest institution of higher learning in America. Before there had been state universities or other institutions of college rank, I had been founded. For three hundred years I have served my country well. Three centuries of achievement vindicate my right to be.

I stand for life's highest ideals. I search for truth, believing God's universe is fireproof, and that I may light the torch of truth anywhere. I lay emphasis upon genuine scholarship. My graduates are among the nation's greatest scholars.

I believe in God. In the student's expanding circle of adjustment I open wide the portal to the unseen world of spirit. My sons and daughters are men and women of vision and spiritual power.

I am the Church College.—Anonymous.

## Alfred University: Alfred's New President His Religious Life

By EDGAR D. VAN HORN  
Professor, School of Theology

Alfred University opens the present school year with the new president, Dr. J. E. Walters, in the chair. We assume that Alfred's traditional interest in the religious life of its students will be continued as a policy under his administration.

For some years now Alfred has employed as a member of its faculty a chaplain who devotes his full time to the promotion and direction of the religious life on the campus. Among his varied activities he conducts daily chapel exercises, teaches classes in Bible study and sociology on the campus beside acting as pastor to the University church which meets in the Seventh Day Baptist church on Sunday. Students and professors sing in the vested choir.

There is an organization on the campus known as the "ASF"—Alfred Student Fellowship. This organization in its religious and social activities offers opportunity for the free discussion of religious problems on the campus in a friendly and tolerant atmosphere. It is a strong factor in creating a co-operative spirit among the students. In a school where there are Protestants from various denominations as well as Catholics and Jews there is need of a broad-minded policy in meeting the religious needs of the young people.

Seventh Day Baptists, through the wise and vigorous leadership of Pastor Harris, who is backed by a fine group of our people on the faculty, are contributing greatly to the religious life of the university. We have a strong element both on the campus and off who are working faithfully to maintain the Christian ideals and traditions which have made the university what it is. Business places are closed on Sabbath and a large congregation, both students and professors, gather for worship and fellowship on Sabbath morning and will continue to do so.

By J. NELSON NORWOOD  
President Emeritus, Alfred University

On September 1 Dr. J. Edward Walters became the eighth president of Alfred University. He is a native of Indiana, educated in economics, engineering, and personnel work. His bachelor's and master's degrees were earned at Purdue University, his doctorate of philosophy at Cornell University. In World War I he served in the ordnance department of the Army as a first lieutenant.

From 1922 to 1940 he was employed in various capacities on the staff of Purdue University and lastly as professor of personnel administration. In 1940 he entered the business world and for the past two years has been a member of a firm of management consultants in New York City. He has many and varied business and educational contacts.

Doctor and Mrs. Walters have no children. They are members of the Presbyterian Church of which he is an elder. Doctor Walters possesses a genial and winning personality and is rapidly making friends among the members of both town and gown.



## A Tribute -

### To President Emeritus JOHN NELSON NORWOOD

By DORA K. DEGEN, Dean of Women, Alfred University

Any consideration of the educational work in our denomination would be decidedly incomplete without special recognition of the distinguished contribution of Dr. John Nelson Norwood to the field of education.

Those of us who are contemporary Alfredians have known him as a student, as a teacher, as a dean, as acting president, and as president of the university. In all these phases of his educational experience he has been outstanding. Every teacher longs for the student who is eager, responsive, and thorough. John Nelson Norwood was such a student. Every student appreciates a teacher whose organization and presentation of subject matter is so original and stimulating that even cold facts come alive. John Nelson Norwood is such a teacher. Colleges and universities need administrators who have not only learning but also wisdom, vision, and understanding of the needs of the individual. He is such an administrator. Hundreds of students testify to the inspiring and lasting influence of his teaching and leadership.



J. Nelson Norwood  
Retiring President of Alfred  
University, Alfred, N. Y.

Education, and a member of the Committee on Denominational Literature of the Tract Society.

Although he has nominally retired from active educational work we know that he will always be deeply concerned and actively engaged in education—education of young men and women—education whose objective is the making of better men and a better world.

### INTO COLLEGE WINDOWS

By Alvin N. Rogness

When my children attend a church college, which I confidently hope they may, I hope they will sit under teachers who are able to keep God in the center of their courses. This, I know, is no small achievement for an instructor.

(With ancient Israel, God was in the center of everything. If they lost a battle, it was

God showing his disfavor. If it didn't rain, God was punishing them. If a man lost his health, it meant that God was frowning on him.

Of course, I wouldn't want God blamed for everything. But I would like a teacher who had recaptured somewhat the centrality of God, which was Israel's.

In a course of history, for instance. I would like my child to see the movement of mankind in the drama of time as a play in which many either succeeded or failed, depending upon whether or not he heeded the eternal laws of God. I would like him to understand that on this stage God himself was a constant, unseen actor too, and that the other players could not ignore him, except to their sorrow and consternation.

Or, in sociology, politics, or economics. I would like him to realize, as he appraised one social form against another, that no social form would be good unless the men and women who made it up were good. Society does not change by juggling its forms of organization; its only real change occurs when hearts and minds of men, one by one, become changed by the power of God.

Also, in the natural sciences. I would hope that the teacher would never let my child forget that advances in medicines which made men live longer were futile unless men lived better. Or, that to enable men to fly

faster would be fruitless unless their errands were constructive and merciful. To build more bridges, higher buildings, and longer ships might only increase life's anguish unless man himself, the builder, was undergirded by noble motives.

Even in the fine arts. I should like my child to feel that esthetics must bow to ethics, and that art is not always its own critic. Music that is powerful to arouse the baser passions of men is great music judged by its success in producing its avowed end; but it is ignoble and shameful art judged by ethics and God. I would hope that both art and the artist would be measured by whether or not God and his ends were glorified.

The church college has this "plus" objective in its program. Its teachers are "approved" by this world's best accrediting agencies. But, in addition, they are encouraged to tie all instruction together to God as the center, in whom we live and move and have our being.

## Missions

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

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

### BETTER THAN WE FEARED

Affairs of life are often better than we feared they would be. This situation may be caused by limited knowledge concerning the facts, or by lack of faith, or we may be, like Thomas, given to doubts. Hardships and sickness often cloud our skies and make it more difficult to look on the bright side of life. Whatever the cause of doubts, the Christian need not fear. He can face calmly and with assurance whatever may come, for he knows "the battle is the Lord's" and Christ is near.

The fact that the affairs of life are often far better than we feared is demonstrated by the letter from Prof. T. M. Chang, which follows. For many months we had received no letters from Shanghai. We knew that the Japanese had overrun the city and the surrounding country, but we did not know what they had done to the buildings. Some argued that before the Japanese were through everything would be destroyed, our titles to the real estate with the rest. The Missionary

Board did not think so and during the darkest days have been planning reconstruction.

W. L. B.

### REPORT OF CHINA MISSION

By Professor T. M. Chang

Dear Secretary Burdick:

I hasten to write you this brief note, to send you and all our friends in America our sincere greetings. We all rejoice that the war has at last come to its just conclusion, and we are grateful for the wonderful care our Lord has taken of us throughout these long difficult years. I am happy to inform you that our church and school here in Shanghai have come through safe and sound. I shall not attempt any detailed report this time, but instead I wish to give you a brief summary report on the existing conditions of the school, the church, the city chapel, and the hospital at Liuho, so that you may get a bird's-eye view of the whole situation in this China field.

### The School

Since the death of Miss Anna West more than two years ago, the two schools—the Boys' and the Girls' Schools—have been united into one institution under a new board. There are seven members on the board—namely, Mrs. Koo, Mrs. Chen, Mrs. Yu, all former pupils of the Girls' School; and Mr. David Sung, Mr. Stephen Waung, Mr. Tsah, all former students of the Boys' School; and Doctor Miao who was general secretary of the National Christian Educational Association for nearly twenty years. I was asked to be the principal, and in that capacity I have served during the past two years. At present, all the school buildings are in fair condition. During recent years we have not done as much repair work as we would have done in peacetime, but in one way or another we have taken care of all the minimum necessary repairs. Since April 14, 1945, three of our buildings have been under occupation by the Japanese troops. They are still here at the time of writing, but I believe they will probably be leaving next week. Last term we had a total enrollment of more than eleven hundred pupils. On the staff we had fifty-six members. The school closed with a debt of over one million dollars C.R.B. which is equivalent to about \$10 U. S. currency at the present rate of exchange. I am glad to report to you that the work of the school has been carried on practically uninterrupted throughout all those turbulent years. We are thankful for your prayers and for those of our friends in America.

### The Church

The church building and the Pastor's House are in fair condition. Rev. Mr. Tshang has been our pastor for the past several years. Mrs. Koo is doing her evangelistic work as usual in co-operation with the pastor. The Tshang and Koo families together with the family of Mrs. Chu, who has been our teacher for the last two years, and two nurses from Liuho are living in the Pastor's House. Mr. Toong, though retired, is with us still. He helps in the church whenever his help is necessary. The church has been steadily growing in membership, and the regular services are held in the afternoons. On Sunday mornings, we have another special children's service for the lower primary grades lasting about forty minutes or so. After that two other flocks would

come to the church for worship with their respective pastors, one in the morning and the other in the afternoon. As a temple of worship, therefore, the church here has quite fully lived up to her name.

### The City Chapel

The old chapel in the city is now no more. It was burnt down in the early part of the war. As soon as Kodak films are procurable, I expect to have some pictures taken of what remains of this chapel which is, I am afraid, nothing but a pile of ruins.

### The Liuho Buildings

According to information on hand the hospital buildings were all destroyed. The bricks were torn down and used for the construction of defense works elsewhere, and what had been left by the troops have simply disappeared. The chapel building alone has remained. A certain Mrs. Chu, formerly of Liuho, has used the chapel building for a school which she started for the local children, and in this way the chapel has escaped the fate of the others in the neighborhood. As soon as traveling conditions permit, Mr. Dzau and I expect to go there to see the place, and to have some pictures taken of what remains of the hospital and the chapel.

The above is what I wish to report this time. Now that the war is over, the problem of rebuilding up the work is before us. We feel that by necessity as well as for the sake of tradition the old city chapel should be rebuilt as soon as possible. We feel the same way in regard to the Liuho Hospital. The doctors by their untiring services had built up a good reputation for the hospital, and we feel that we should not let it die as victim of war. We know that in China's national reconstruction after this protracted war all Christian institutions including hospitals, churches, as well as schools, will have a greater part to play than ever before. We would like to know what is the policy of the board in regard to the problem that is now confronting us and to the work that is awaiting us.

With hearty thanks, I remain

Sincerely yours,

T. M. Chang.

23 Route de Zikawei,  
Shanghai, China,  
August 30, 1945.

TREASURER'S MONTHLY STATEMENT

July 1, 1945, to July 31, 1945

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

Dr.	
Cash on hand July 1, 1945	\$2,928.27
Memorial Fund income	613.97
Rev. and Mrs. L. W. Crichlow for Jamaica School Fund	7.50
For Jamaica Ministerial Education Fund	7.50
Reta I. Crouch, Albuquerque, N. M.	15.00
Clifford F. Lamson, E. Taunton, Mass., for Missionary Evangelistic Work	10.00
Waterford, Conn., for Jamaica Ministerial Education Fund	5.00
Anonymous reader of China Letters	1.00
M. C. Rockwell Fund, Westerly, R. I., for foreign missions	7.12
Permanent Fund income	254.79
Denominational Budget	276.85
Denver, Colo., for foreign missions	7.00
Rockville, R. I.	4.07
Gentry, Ark., Sabbath school	6.00
Battle Creek, Mich.	1.00
Irvington, N. J.	150.00
Marlboro, N. J., Sabbath school for personal use of Rev. W. T. Fitz Randolph	25.00
	<u>\$4,320.07</u>

Cr.	
Pastor Rex Zwiebel, June and July	\$ 83.34
Chase National Bank, City of New York, cable to Dr. Grace Crandall: Salary Oct. 1, 1944, to July 31, 1945	\$333.33
Part Aug., 1945, salary	15.45
China Relief Fund gifts	123.50
Personal gifts	42.47
	514.75
American National Red Cross, cable to Dr. Grace Crandall	6.00
Jamaica payments as follows: Rev. W. T. Fitz Randolph, loans for Jamaica church repairs as follows: Waterford	\$242.00
Bath	242.00
Bowensville	242.00
Wakefield	121.00
	\$847.00
New fence Kingston church	50.00
Salary	100.00
House rent	20.83
Travel expense	12.93
Children's allowance	25.00
Native workers	39.59
Ministerial Education Fund	20.00
Marlboro, N. J., gift	25.00
	1,140.35
Rev. Neal D. Mills	41.67
Rev. Earl Cruzan	27.50
Rev. Trevah R. Sutton	41.67
Rev. Verney A. Wilson	16.67
Rev. John F. Randolph	41.67
Rev. Clifford A. Beebe, salary	\$ 41.67
Travel expense	23.50
	65.17
Rev. David S. Clarke	41.67
Rev. Wm. L. Burdick, salary	\$125.00
House and office rent	25.00
Office supplies	6.46
Clerk hire	41.67
	198.13
Rev. Herbert L. Polan	15.00
Rev. G. D. Hargis	41.67
Treasurer's expense	25.00
Rev. Zack H. White, salary	\$ 83.33
Travel expense	92.41
	175.74
Mrs. George P. Kenyon	10.00
China payments as follows: Dr. Rosa W. Palmberg	\$ 30.00
Rev. H. Eugene Davis	75.00
	105.00
Rev. R. R. Thorngate	10.00

International Missionary Council: Postwar Fund	\$ 25.00
Dept. of Social and Economic Research and Council	25.00
	50.00
Reconstruction and Rehabilitation Fund share	
July Denominational Budget Receipts	15.23
Cash balance on hand July 31, 1945	1,653.84
	<u>\$4,320.07</u>
Accounts payable as at July 31, 1945:	
China	\$3,758.66
Germany	2,666.67
Holland	2,650.00
	<u>\$9,075.33</u>

BIBLE STUDIES FROM JOHN'S GOSPEL

By Rev. Earl Cruzan

The Salvation of Nicodemus — John 3: 1-21

Jesus Answers Nicodemus

The method of asking questions and listening attentively to the answer is one of the oldest methods of obtaining knowledge and perhaps one of the best. We have in these verses questions by one who was a ruler and a teacher in Israel, and answers by the Son of God. As Nicodemus approaches Jesus, certain conclusions have already come to his mind. "Thou art a teacher come from God." This is a great admission on his part, but he recognizes it because no one else but God working within a man could perform the miracles which he has seen done.

This statement opens the way to a very illuminating conversation. "Except a man be born anew he cannot see the kingdom of God." Is not Jesus here saying that miracles do not reveal the kingdom of God, but the kingdom of God can be seen only by the man morally renewed and spiritually revived—that it can be seen only as man moves out of the things of the world and into the things of the kingdom?

Nicodemus Responds

Nicodemus' answer in referring to an old man again being born as an infant by his mother shows that he could not conceive the possibility of a man so completely changing his character as the statement of Jesus would indicate was necessary no more than he could understand the physical possibility of an old man literally being born as a baby again. One would require a complete physical change; the other a complete spiritual and moral change. What he was unable to receive is the fact that in Christ the latter is possible, even with the first impossible.

But Jesus again speaks to him, "A man must be born of water and of the Spirit."

Man must be born of the Spirit of God—he must be awakened to spiritual living before he can enter the kingdom of God. Water—baptism by water—is a symbol of that spiritual birth. Not always do they come together; but if the heart of man is right, the symbol of the washing away of his sins in the water in the name of the trinity opens his heart and his life to the spiritual rebirth.

Jesus Explains Salvation

Puzzled, perplexed, Nicodemus continues to question, and Jesus expounds to him the story of salvation. He uses an illustration that Nicodemus should understand, taking the incident in the history of Israel when they were meeting death through the stinging, fiery serpent. Moses made one out of brass and fastened it upon a pole so that those looking on it might be delivered from the death of the serpent; even so must the Son of man be lifted up. The Son of man must thus be lifted up that those who believe on him and trust in his word might not perish in death but live a life everlasting. Jesus goes right to the heart of the story and plan of salvation—that man can be saved only as he believes on Christ through his blood which was shed on Calvary as an atoning sacrifice for the sins of man.

But Jesus does not stop there—he takes him on and shows to him the nature of God the Father. God's love for the world—for man in the world—is so great that he could not bear to see him perish in his own evil and sin. In his compassion and in his love he gave his only begotten Son for the salvation of man. This gift, conditioned by man, is available to all who believe, bearing salvation from death to eternal life. The primary purpose of the God-sent Son is not judgment, but salvation. The world is already judged for the sin that is in it, but it needs to be saved from the condemnation of that judgment. The one who believes on Christ is not condemned; but the one who does not believe is already condemned for his unbelief in that though the light has come into the world, they have rejected the light and sought darkness.

Nicodemus Believes

The seed sown by Jesus in the heart of Nicodemus bore fruit, for we read in John 19: 39, that he came and helped to bury the body of the Lord Jesus. How long he may have been a disciple we do not know. It may be that seeing Christ upon the cross awakened within him the salvation message which Christ had told him that night, many months before.

Woman's Work

Mrs. Olooy W. Devin, Selom, W. Va.

EDUCATION FOR LIVING

By Mrs. Harper Sibley

(President, United Council of Church Women)

For some reason which I cannot explain, the terms "juvenile delinquency" and "adult education" not only leave me cold, but at times even annoy me. Is it, in the case of the former, because I feel so deeply the responsibility of us grownups both in regard to the example we have set and the training we have given our young people; and does a sense of guilt creep in because we have not done a better job? Perhaps my quarrel is that it is impossible to differentiate between these two groups. We have all seen mature young people, assuming responsibility, selflessly serving, intelligently contributing to the well-being of others, both family and society. We have also seen white-haired people adolescent in their self-centeredness, petulant and un-

reasonable in their demands upon the time and strength of others. As we look for the exact meaning of the word "adult," we find that it means "one come to full growth" (Macmillan's Modern Dictionary). We are reminded of the description of the boy Jesus, He "increased in wisdom and stature, and in favour with God and man."

I suppose the two words "immature" and "mature" cover better than any others the thought I have in mind, and here we find such phrases as "underdeveloped," "incomplete," "imperfect," over against "of full age or growth," "complete," "perfected."

Today, what opportunities offer themselves to the women of America! The hard fought battle of admittance to colleges and graduate schools has been won. Sometimes we are bewildered by the choice that lies before us. In the field of education it would seem to divide itself into those things we should

know to help us carry out our obligation as citizens, homemakers, business and professional women, and those things we would study just for the sheer joy of learning and discovery. At last we are free to choose what we would study!

Perhaps a few words about my own experiences in this field might be interesting. Some three years after we were married it became my husband's responsibility to manage some family farms which had been acquired by his grandfather in 1876. At that time we did not, either of us, know the difference between oats, wheat, and barley, and had never heard of "legumes" to build the soil. So, after much inquiry and discussion we decided to spend the summer at Cornell at the New York State College of Agriculture, studying farming. I had two children and was expecting a third; but as I had some one to help me, I went each day to courses from 8:30 to 12, and did field work from 2 to 4:30. The heat was record breaking, and I shall never forget those afternoons spent grafting fruit trees and testing soils. But it opened our eyes to the possibilities and joys of scientific agriculture, and as my husband has gone on studying and improving the land, it has been one of our greatest sources of interest, of income, and of conversation, which is important for a happy marriage.

Our next venture was also together, but in quite a different field. He accepted the responsibility as superintendent of St. Paul's Sunday school in Rochester, and again, because I believe so profoundly in doing things together, I volunteered to teach a class. We had both been brought up in the church, but knew nothing about religious education as such, so we entered a teacher training class taught by one of the ministers of our city. This we attended every Wednesday evening for three years. The first year was spent on the Old Testament; the second on the New; and the third on principles of pedagogy.

As I look back on that experience together, although it always seemed that friends asked us out to parties on Wednesday nights and we had to refuse, I cannot say what it has meant to our lives: those evenings when we studied together for the New York State Bible school examinations, and our joy when the papers were returned with reasonably high marks, and the diplomas arrived saying that we were qualified teachers.

Our next experience together was in 1933. We had returned from our trip around the world and were more convinced than ever of the importance of religion in our colleges. We had seen so clearly demonstrated in every part of the world the leadership for good or ill, which was being assumed by university graduates.

My husband had been elected a trustee of the University of Rochester and I was to start in the fall as Y.W.C.A. secretary, part-time, on the women's campus.

We enrolled in the course on the philosophy of education which was taught by the head of the department. There we had to stretch our minds to the utmost and study late into the night to prepare our homework and do the required reading. Most of our classmates were schoolteachers or school principals. Again, what vistas opened before us, and what new interest and understanding we gained in the whole field of education.

Two years ago because of the new and growing relationship of the United States with Latin America and because my husband was especially interested in a rural project in Mexico, under the Y.M.C.A., I spent the summer studying Spanish. This course was so constantly interrupted by grandchildren that I did not progress very well.

All through these years I have also been privileged to follow my greatest scientific interest which has been in the field of theology, which has been called the "Queen of Sciences." In this I shall never receive a diploma or even a certificate, but no one can ever take from me the inspiration of the great teachers from whom I have gained both knowledge and, I hope, wisdom, as they opened vistas into those things that are unseen and eternal.

As I grow older I am more and more convinced that the greatest lessons are learned by experience and revealed by the Spirit of the living God. In the seventh chapter of St. John's Gospel, the fifteenth verse, we are told that the "Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine."

Tennyson has said, "Knowledge comes, but wisdom lingers."

## SEMIANNUAL MEETING

The semiannual meeting of the Wisconsin and Minnesota churches will be held at Dodge Center, Minn., October 19-21, 1945.

Mrs. Ethel Greene,  
Corresponding Secretary.

SABBATH SCHOOL LESSON  
FOR OCTOBER 13, 1945

The Home a School of Christian Living  
Basic Scripture—Deuteronomy 6: 4-9;  
Luke 2: 51, 52; Ephesians 5: 22, 25; 6: 1-4  
Memory Selection—Ephesians 4: 32

And I would close with the words of the ninetieth Psalm, "So teach us to number our days, that we may apply our hearts unto wisdom."  
—The Church Woman.

## GOAL THIRTEEN

Observe World Community Day, November 2, 1945, and World Day of Prayer, March 8, 1946; within your church and community.

Material for the observance of World Community Day may be procured from the United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y. — F. D.

*Christian Education*

Rev. Harlow Sutton, Alford Station, N. Y.

Sponsored by the Seventh Day Baptist Board of Christian Education

## RELIGIOUS EDUCATION WEEK IS HERE

During the past few weeks there have been under this heading statements by leaders about the importance of Christian religious education. It is indeed helpful to hear words from the President of the United States on this subject. It is helpful to have plans in the local church to make the most of this national emphasis, but the most important thing of all will be that which you do as a person to make this week meaningful and helpful to you, and through you to others.

You—a person—are the very center of attention in all Christian religious education. The teacher prepares lessons on the basis of your needs and for the purpose of helping you to grow in Christlikeness. If you are a parent, how much you can do to help the teacher of the Sabbath school class get across the needed help for your children. Talk to them about the lessons, before and after, and especially their relation to real life. The only real measure of Christian teaching is whether people under this teaching are becoming more Christian, and you are the only one who can make that teaching effective by putting these lessons into life.

Therefore, Sabbath school success, family worship success, Church work all depend on you. "Jesus never fails," and neither should you!

This emphasis on Christian education should give us all a more determined spirit for better trained teachers and workers for

our Sabbath schools. The Certificate of Progress plan needs more of a place in your personal plan for equipping yourself for Christian service either as a Sabbath school teacher or as a consecrated layman in the work of the Church. Please enroll now for this plan of leadership training. Some nearly finished before Conference time this year. They should finish soon. See your pastor for details.  
H. S.

## LETTER TO PASTORS

Dear Pastor:

This first letter from the board for this new Conference year brings greetings from the directors and executive secretary!

We who head up this "teaching work" of the church for our denomination wish to serve you in every way possible and hope that you will lead your people out in a more progressive program of Christian education. May God's richest blessings be with you and your church this year.

Three special emphases for this year will be (1) Home and church working together, which will stress the need of helping parents to learn how to teach the Christian religion; (2) Study classes which will give a more complete working knowledge of the Bible, and to give increased desire to live its teachings; and (3) Regular meetings of teachers and workers of the Sabbath school and of parents and teachers for discussion of problems and for study.

Religious Education Week is almost here  
September 29 - October 6  
Theme: "Character for a Free World"

I believe we all need to become more Religious Education Week conscious! High school and college students hold pep meetings to win the game. Sabbath schools need "specials" in order to have more spiritual enthusiasm for this great game of teaching the Christian religion.

If your Sabbath school will plan even one "special" for Religious Education Week, it will help more than you might be inclined to think!

#### Plan Your Own "Religious Education Week"

Here are some suggestions:

1. Plan for Sabbath school teachers to visit homes of their pupils.
2. Plan a parent-teacher meeting for discussion of what is being taught in the classes and of problems common to home and Sabbath school.
3. Plan a youth rally for your young people. Have a social time, sing songs, include the rally song, talk camp for next summer, plan for the whole year.

Please—send me a report of what your church does, so others may receive help. Thank you.

Sincerely yours,  
Harley Sutton.

September 11, 1945.

#### CHURCH AND COLLEGE

There will be a number of young Seventh Day Baptists entering college this fall. This is a very important experience for them. The Board of Christian Education feels that there are several things that pastors can do to help these young folks. They should be urged to enroll in classes in Bible and Christian education if it can be worked into their schedule. Especially in the case of those who attend our denominational colleges the pastor could write to the pastor of the college town church and introduce the student in such a way that the abilities of the young person would be known and could be used by the college town pastor and church. This would be a service to student and college pastor both.

Directors of the board extend best wishes to all young people from our churches who enter college this year. H. S.

#### ON THIS HILL

By Raymond E. Manchester

This hill is but one of many hills. Hills have many characteristics of likeness and to one interested only in the physical elements this hill is not different from others. On this hill, however, young men and women study, and some there are whose names will be engraved high upon the scroll. To you who are here I say observe well the features of those engaged in routine tasks, cultivate friendships freely as you mix in social relationships, be not too critical of trivial weaknesses, search for hidden strength and power within those you call fellow students and be conscious of unfinished development. I urge this because those who will become leaders in many areas of human affairs are citizens of this community of which you are a part.

Often we hear a voice saying, "I knew him when . . .," but more often the truth would be expressed by the words, "For goodness sake, he was in my class and I never even noticed him." Young people often place emphasis upon superficial matters connected with unimportant activities thereby completely overlooking the potential qualities of greatness within their companions. Be not too quick to judge. Your classmate may be a future statesman or a coming star of radio.

A wise and observant college executive once said he felt like tipping his hat to every freshman because he might be tipping his hat to a president. Doubtless he did meet future leaders in many fields just as you are now living with those whose careers will be brilliant and scintillating.

We are all too prone to forget that human success is achieved among men and with contacts with human activities. Farmers work with soil and crops, engineers work with materials, physicians use drugs, businessmen sell goods—but all work and live with persons. Those in your study groups are like you, and you like them. The one who will have the greatest measure of success may be the one sitting beside you or it may be yourself. Watch your neighbor but also watch your step because your neighbor may be watching you.

The above is especially addressed to college students, but it has a real message to all of us. H. S.

#### NOW'S THE TIME

(Written by Carl Maxson and sent in by  
Rex Zwiebel)

Japan's guns are silenced but the spiritual battle goes on. An individual failing to live a vigorous religious life now amid a time of peace on earth is shirking his greatest responsibility and missing the opportunity to capitalize on a world staggering to its feet, groping for a support and a sense of security.

All believers ought now to demonstrate their willingness in assisting their brothers, especially those returning from combat, in the more important battles of daily existence.

More than eight thousand chaplains have fought through this war—and fifty-two have been killed—in an effort to preserve and restore the beliefs in the sacredness of life in the minds of men who have been taught to kill.

Now the curtain on the horror scene in the drama of life is drawn. Many dear ones are missing for the next act. The show must go on. We must find contentment in the fact that we have life, and that no one else

on earth can do our work nor live our lives for us. We have work to do now, not some convenient future time. Are our spiritual life and plans geared to peacetime activities, or are they upset as war production plants, which are unprepared for peacetime activities?

Have we the wisdom to utilize our two talents? If not, it is our privilege to "ask of God, that giveth to all liberally, and upbraideth not; and it shall be given to him." Now is the time to ask. Do it now! This should be our motto. Now is the time for which we all have been living and fighting. Let us, now, do all those things, those gestures of appreciation, those unselfish deeds. Let us give of ourselves as we have promised. Let us do it now!

This challenge given by Carl may well be the closing note for the emphasis for Religious Education Week. May God give us the strength and wisdom to do what we know we should do, and do it NOW!

H. S.

## Children's Page

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

#### OUR LETTER EXCHANGE

Dear Mrs. Greene:

I think it is time I write to you.

During the summer we went to the seashore where we had a nice time. School started September 10. In social studies we are studying about China.

Mother and Daddy went to the York Fair.

I didn't get this letter finished last night; so I am going to finish it before I go to church. We go to the Marlboro church. Francis Saunders is our pastor.

I think I had better stop.

Jean Davis.

Bridgeton, N. J.

Dear Jean:

I just returned from the post office with your letter, and I have decided that it is a good time to sit right down and answer it.

I know you must have had a very pleasant time at the seashore, for several summers ago while visiting in Bridgeton Pastor Greene and I went to Ocean City nearly every day. He went in swimming, but I was satisfied to sit

under an umbrella and watch the swimmers. It was fun to watch a little black dog who was going through all sorts of gymnastics in the water. How he would scramble and bark his loudest when the waves struck him, but it was a very happy sounding bark, and he and his young master were enjoying every minute of their swim.

We went to the Bath Fair Labor Day and took our daughter and her family. The little girls enjoyed the ferris wheel and merry-go-round, and we grownups got our fun watching them. We all enjoyed the many exhibits. The poultry especially was well worth seeing; I don't believe I ever saw such large geese, ducks, and chickens. I'd hate to arouse the ire of one certain huge rooster.

Sabbath day we received a letter from our son, dated September 4. He was in Yokohama. He said the Japanese he met would glance at the Americans in a hesitant way out of the corner of their eyes and then smile. Some of the children waved and gave the V sign for victory. The Japanese had been told that they would be tortured by

the Americans, and now that they have found that belief to be untrue they are glad the war is over and are willing to be co-operative.

Yours in Christian love,  
Mizpah S. Greene.

### LETTER FROM NEW ORLEANS

(Concluded)

The sight of so many pillars in the houses in New Orleans is interesting. The house where we are staying has eight pillars in front, four in the first-story porch, and four above in the second-story porch. Besides, there are two in the hall, two in the living-room, and two in the side porch, which make the house very firm. When heavy people walk about there is no shaking or trembling of the house.

Nearby stands a large house which was empty and closed up when we were here two years ago. Though the rear has been damaged by fire and is falling out of repair, the front stands strong, supported by the pillars.

As I walk about the city and see so many houses with pillars, built to make them firm and strong, I am reminded of Jesus' message to the church in Revelation 3: 12, 13, which I wish you would memorize. You see we can be pillars in the temple of God, by overcoming the evils that would make us weak and shake our faith. If you could see all the pillared houses near where we are staying, I know you would admire them, and also love to be a pillar in the temple of God.

Last but not least of things that are interesting are the different stores that close Sabbath day. They do not profess any religious reason for doing so, but whatever their reason, they do it. In Friday's paper we often see an advertisement saying, "This store closes tomorrow." In last Friday's paper one advertisement read "Store hours today, 10 a.m. to 6 p.m. Store closed Saturday." Such a custom among secular business firms makes one wonder if we who believe in the sacredness of the Sabbath have been wide awake about stopping our own work that day.

Mrs. S. S. Powell.

Dear Mrs. Powell:

Your letter has been very interesting and makes me wish I could visit New Orleans myself. A good many of the houses in

New Market, N. J., had high pillars in front, colonial style, which I greatly admired when I lived in Dunellen and attended the New Market church. So I have some idea of New Orleans many pillars. Indeed, we should all strive to be pillars in the temple of God.

Sincerely yours,  
Mizpah S. Greene.

### HISTORICAL SOCIETY

Extracts from the Journal of Rev. Lewis A. Davis

(Concluded)

At the time of our arrival in Ia., there were living in this vicinity the following families of Sabbath-keepers; viz., Abel Davis, J. Buck, I. Davis, John Davis, C. Bates, John Babcock, L. Hurley—seven families. With our own, eight in all, in which there were 17 persons who had been members of S.D.B. churches. The same week arrived Uriah Davis and family, increasing our numbers to nine families and 20 professors of religion in all. When I arrived on the field, I found the people holding meetings on the Sabbath under the care of Bro. John Davis as leader, who I found was possessed with the idea [that] that field belonged to him by right of seniority; and when I was pressed by the people to take charge of the meetings, I did so with fear and trembling; and for months I had severe trials arising from that source, from which I was relieved in due time.

The meetings were holden from house to house, and the small band of brethren and sisters were united in the worship of God. It was soon evident that there were religious awakenings in the minds of a number; and on, or about, the 9th of Oct., 1854, I had the pleasure of leading down into the icy stream and immersing, five lovely youths; viz.: J. O. Babcock, Meriah Davis, Martha Babcock, Marvel Davis, and Sarah Davis. On the same day we held our meeting in the Walnut School-house for the first time. I preached from Romans 1st, 16.

The Welton S.D.B. Church of Clinton Co., Ia., was organized, Jan. 7, 1855.

Constituent members of the Welton S.D.B. Church:

- |                    |                   |
|--------------------|-------------------|
| 1. Lewis A. Davis  | 5. Mariah Davis   |
| 2. Elisabeth Davis | 6. John Davis     |
| 3. Rebecca Davis   | 7. Permilla Davis |
| 4. Marvel Davis    | 8. Ann Davis      |

- |                      |                    |
|----------------------|--------------------|
| 9. Mary E. Davis     | 15. Uriah Davis    |
| 10. Sarah Davis      | 16. Vienna Davis   |
| 11. Martha Babcock   | 17. Permilla Davis |
| 12. James O. Babcock | 18. Luther Davis   |
| 13. Sarah Hurley     | 19. Abel Davis     |
| 14. Lever Hurley     | 20. Gilbert Hurley |

The sermon, by L. A. Davis, was from Matt. 5th, 16. After which they all joined hands in a circle. L. A. Davis and John Davis, being in the center, knelt and prayed, after which they rose and Messrs. Davis gave the right hand of fellowship. Shortly after the organization, I baptized the following persons; viz.: Thomas Jones, Isabella Davis, Rebecca Davis, who, with others, joined the church during that revival.

In the winter of 1856-57, religious interest began to decline, and the meetings were mostly suspended, and many became dissatisfied with the country and climate. Some wanted to return East, others wanted to go Kansas, Neb., Minn. etc. . . . In my efforts to dissuade from this movement, I gave offence to a number of the most prominent leaders in this movement; and as many of those were prominent members of the church, the danger of total ruin to the church seemed imminent. I thought I had better apply to the Missionary Society for help. Among them, \$176.00 was pledged toward a missionary supply. I made up my mind to accept the appointment, and made arrangements to enter on the work. The Miss. Society and N.W. Association each pledged at the rate of \$75.00 a year towards his [the missionary's] salary. The mission prospered. Having been denied the use of the school-house, we were compelled to hold our meetings in private dwellings; the larger were too small to hold the congregation and many did not attend because they could not be accommodated, and the meetings began to decline in interest; and it became evident that, unless we could have a house of worship, the church would sustain great loss, if not entire extinction.

A church meeting was called at the house of Bro. D. Loofboro; the church decided to purchase materials by [a] loan of \$300 to build a meeting-house, Oct. 27, 1858. The loan was obtained of G. Greenman and Co. about the 15th of December. House was built, and dedicated the following March.

A difficulty arose between myself and others, which was as follows: I proposed to

the mechanics that they construct a seat for a choir, remarking that I did not suppose that there would be any effort to introduce choir singing in my time, but afterwards it might be desirable to have such a convenience. This was in accordance with their views and they arranged the building accordingly. As soon as this was known by some of the church, they began to demur, saying they would knock that thing in the head at the start, that they had known churches ruined by choir singing etc. This I got along with; but one morning as I entered the building with axe on shoulder, I was met by the deacon, saying with my consent he would take that thing down,—a good many members of the church were opposed to it. This hurt my feelings and threw me off my guard. My first impression was that I would tare it down myself. . . . Then my conscience smote me, for I knew I was wrong.

I then left the building, being deeply grieved, and returned home. After I left, the deacon took the thing down; and it was reported that I tore it down because I was opposed to choir singing;—a report as directly opposite the truth as anything could be. [Explanations followed which satisfied Eld. Davis; and later he bought material and one lamp for the choir, and the choir was erected. L. A. Platts was secured and a singing school started in the church with full consent of Eld. Davis. Eld. D. then purchased hymn books and song books, and all were satisfied.]

On the 6th of April, 1861, I failed to attend meeting and was confined to my room for many weeks. . . . From this time until the 1st of July, Brother B. Clement and Thomas Babcock supplied the church with preaching.

On the 5th day before the last Sabbath in June, 1861, the N. W. Association convened with this church. There was a pretty fair delegation, considering this was the entire frontier church. This was the first Association of the S.D.B.'s ever held west of the Mississippi River.

It was now deemed necessary that my successor should be chosen, and a meeting was convened for that purpose. Rev. C [Charles] A. Burdick was chosen, [which gave offence to Elder Clement, and much hard feeling & trouble resulted.]

On the 20th of Dec., 1861, Eld. C. A. Burdick and wife arrived. My resignation

was read Dec. 28, '61. Thus closed my career with the Welton S.D.B. church as its pastor, on the 29th of December, A.D. 1861.

I commenced this mission April 1st, 1857, and resigned Oct. 1st, 1859, making two years and six months under the two boards, which, at the rate of \$150 per year, amounts to \$375; this I received in full. Of the \$375 due me on the field, I received up to this date—Jan. 7th, 1862—\$228.81, which is short of the sum above written. I have received by way of donation perhaps \$60. I have always preached without salary, only when under the direction of some missionary board. But even now, at the close of my ministry, apparently, I have no regrets on that account. The church was organized with 21 members, and when I resigned, numbered 81. Finis.

#### DENOMINATIONAL "HOOK-UP"

Battle Creek, Mich.

In anticipation of the new church year which begins October 1, the pastor calls several program items to your attention. First, a few modifications will be made in the Sabbath morning worship service. The first verse of "God of the Sabbath" will replace "Holy, Holy, Holy." Also, the Ten Commandments given in unison will take the place of the present congregational call to worship. During the remaining weeks of September, won't you make a special effort to memorize the commandments.

Second, we urge that everyone form the habit of bringing his Bible to church. Use it during the Sabbath school hour. Open it to the Scripture lesson to be read during the worship service. Carry your Bible always. To come to church without one's Bible is as a farmer going to the field without his plow.

A special church business meeting is being called a week from tonight, September 15, following quiet hour service. The pastor has received a request from the De Ruyter, N. Y., Seventh Day Baptist Church to conduct a series of evangelistic meetings there the first part of November. That and another matter or so will be considered.

The finance committee takes great pleasure in acknowledging receipt of \$300 in special gifts toward the Memorial Board Loan Fund during the past two weeks. This amount includes special gifts from two of our over-

seas boys. The treasurer reports that through weekly offerings an additional \$100 has been sent with the above amount—thus to erase four bricks from the church sketch in the foyer. Only \$1,300 indebtedness remains. Such fine co-operation is indeed gratifying, and those who are sacrificing may feel that they are not alone in their efforts.

—Church Bulletin.

Jackson Center, Ohio

Sabbath day, August 25, would have been Conference Sabbath at Milton, Wis., if Conference had been held. A special offering was taken for the Denominational Budget at the suggestion of the Committee on Budget Promotion. This offering amounted to \$27.44. We pray that any generosity toward the denomination's work may be rewarded doubly: first, by a greater interest in what goes on; second, by the denomination's being able to do more.

This Sabbath was also a significant Sabbath in other ways. The daylight came, but the air remained cool. The sky was overcast, and it looked as though it might rain. After church a few patches of blue large enough to mend a sailor's trousers appeared in the sky. By 3:00 the sky was blue as blue can be, with snow-white clouds fleeting across it.

Thirty-two persons drove to the Great Miami River where baptismal services were to be held. Several older persons had reconsecrated their lives to Christ in the afterpart of the morning service. Three young people had committed their lives to Christ and had asked for baptism at the same time. Joy Miars, Doyle Zwiebel, and Gene Morris were baptized "in the name of the Father, and of the Son, and of the Holy Ghost."

The clearing of the sky and the exquisite beauty of its blue and white dome over our place of baptism seemed to indicate God's expression of pleasure—his smiling face looking down on those young folks and their church.

The parsonage has had a big improvement made to it this August. The Ladies' Society provided the money. J. D. Jones, J. L. Lawhead, S. C. Groves, and your pastor furnished the labor. The result: concrete back porch and steps and walk to the coal house.

—Church Chatter.

Salem, W. Va.

Prof. and Mrs. Harley D. Bond, son Richard, and daughter Nellie Joe have returned from a visit with friends in Pittsburgh and Coudersport, Pa. While in Pittsburgh they were guests of Mr. and Mrs. Crosby Rogers and family. At Coudersport they visited at the home of Miss Reva Stearns and Clayton Stearns, students at Salem College home on vacation.

Richard R. Bond, only son of Mr. and Mrs. H. D. Bond, left September 3 for A. S. T. P. training in the U. S. Army. At present he is stationed at North Georgia College, Dahlonega, Ga. Although only eighteen years old and a graduate of Salem high school, class of 1945, Pvt. Bond had enough college credits to be classified as a junior in the school of higher education. He entered his specialized training as a member of the junior class.

Rev. and Mrs. Trevah R. Sutton and Mr. and Mrs. Jerome Boyd and three children of Salemville, Pa., were recent guests at Salem.—Salem Herald.

Des Moines, Iowa

A second year has come and gone in the history of the Des Moines Sabbath school. During this year we have come together and met regularly for worship eighteen times. The total funds received in tithes and offerings were \$18.64 of which amount \$9.56 is now a part of the Denominational Budget.

We received many blessings during the year and we recall with pleasure the many friendly visits to the meetings of neighbors and friends. Among these, we will mention Mrs. Linda Reinier, who took a special interest in bringing in the children, and also her mother, Mrs. John Mercuro, of Newark, N. J., who came many times to share her Sabbaths with us.

Due to conditions beyond our control the meetings have been temporarily suspended. The question on the lips of everyone is, "How soon can we commence again?"

A detailed report has been received from E. Marvin Juhl describing the activities of the students of the Des Moines Bible College, which Mr. Juhl is attempting to establish as a Seventh Day Baptist school.

Mr. Juhl is supplying interested people with Bible lessons and outlined instructions for personal evangelistic work. One individual, working according to the plan, reports

five new converts, and adds, "I give Bible studies in private homes, three or four a week." Another worker reports, "I have held two cottage prayer meetings, one with twenty present and one with eight, and a praise service for six hours on Sabbath day."

A number of prospective students have written to Mr. Juhl expressing their interest in the establishment of a Bible college in Des Moines.

Correspondent.

#### MILTON JUNCTION PASTOR

STAYS WITH CHURCH

Word has been received by Rev. Orville W. Babcock, pastor of the Milton Junction, Wis., Church, from the General Commission on Army and Navy Chaplains that, as of August 17, 1945, the Navy department will discontinue all appointments to the chaplain corps.

Mr. Babcock made application to the Navy department for a commission as a chaplain and to the General Commission on Army and Navy chaplains for Ecclesiastical Endorsement in July and these applications have been in the process of development. The end of the war has altered the need for chaplains in that service so all applications will be discontinued except those who are graduates of the Navy V-12 program, the letter disclosed.

This announcement from the General Commission clears the way for an uninterrupted pastorate in the church to which Mr. Babcock and his family came less than a year ago.—Milton Junction Telephone.

Hopkinton, R. I. — Ruth Kenyon of Hopkinton has recently returned to the states after two years overseas serving with the Red Cross.

Education commences at the mother's knee, and every word spoken within the hearsay of little children tends towards the formation of character.

—Hosea Ballou.

Our friend and we are invited abroad on a party of pleasure which is to last forever. His chair was ready first, and he has gone before us. We could not all start conveniently together; and why should you and I be grieved at this since we are soon to follow, and know where to find him?

—Benjamin Franklin.

# WHAT PEOPLE ARE SAYING ABOUT CHRISTIAN EDUCATION

## TWIN PILLARS OF DEMOCRACY

By John W. Studebaker  
U. S. Commissioner of Education

The fifteenth annual observance of Religious Education Week, September 30 to October 7, 1945, serves to call attention to the vital importance of religious teaching in our American scheme of life and government.

The religious freedom guaranteed us by the Constitution was not intended to promote religious indifference. Rather it was meant to guarantee our right as individuals to achieve a personal awareness of unseen reality as revealed in diverse ways and as represented by various doctrinal beliefs.

Three unifying elements in our common citizenship are the belief in a loving heavenly Father, in the intrinsic worth of human beings, and in the imperative of moral duty. These elements are present in the spirit and the teachings of secular schools, and they are given added personal relevance and doctrinal reinforcement by the home and by the church school.

Secular education and religious education are not only compatible with each other but complementary in character. They are twin pillars of democracy. Upon them rests a responsibility for building citizens worthy of the spiritual inheritance which is ours as a people.

## TRUE FREEDOM

By Dr. R. W. Albright  
Evangelical School of Theology

True freedom is not a gift which one may give to another or any nation may confer upon its citizens. Freedom in individual, community, and world life is attained like freedom at the piano keyboard. It involves the discipline necessary to reading the master score and to skillful interpretation of that score.

## NATIONAL PROGRESS DEPENDENT ON TEACHINGS OF JESUS

By Grace Noll Crowell  
Poet

The cry of mankind today is "Progress!" Plans for future are dazzling in their concept, but if the religion of Jesus Christ is left out of those plans, our nation will surely go the way of godless lands.

Paradoxically there is only one way to progress, and that is by going back: back to the teachings of Jesus Christ. Make Christ the Head of the home and there will be no

delinquent children; make him a counselor and there will be no corruption in politics; make him a leader and there will be no limit to our progress as a nation.

For years the International Council of Religious Education and its member agencies have been knocking at the door of all homes, striving to awaken men to the need of spiritual fitness by way of religious education. Now is the time to heed that clear, wise call.

Let us go forward by go-

ing back to the too often neglected teachings of that great Educator: Jesus of Nazareth.

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## VISION OF TRUTH

By Paul Bock  
Student, Yale Divinity School

Today we work and pray for a world of freedom of speech and religion, freedom from fear and want. But without the vision of the Truth which Christianity offers, we could not have the perspective, faith, and power to make the vision real in a world of destruction and disillusionment.

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These statements were written at the request of the International Council of Religious Education, endorsing the fifteenth annual observance of Religious Education Week in the United States and Canada.

## EDUCATION

By Daniel Webster

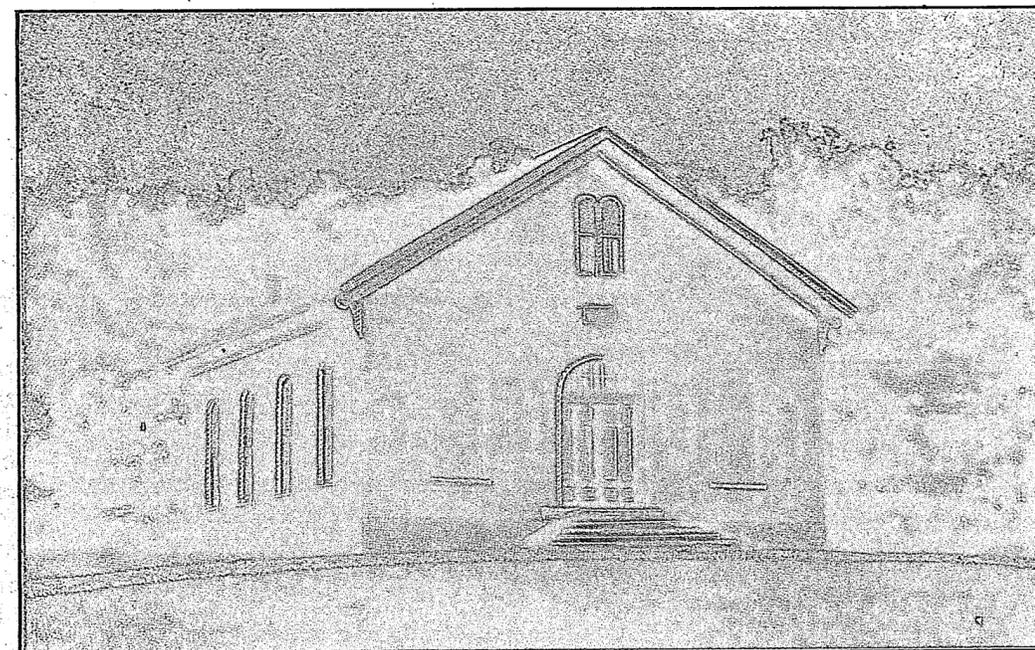
If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow men, we engrave on those tablets something which will brighten to all eternity.

# The Sabbath Recorder

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No. 15



Seventh Day Baptist Church, Lost Creek, W. Va.

Advertise your church if you are proud of it. Let the people of the community know it is a worthy representative of the Saviour. If you cannot do this with a free mind and with a clear conscience, then something is wrong—either with you or your church.

—Lost Creek Bulletin.