

About Christmas

Dear Recorder Children:

Christmas, a time of gladness and gift giving, is over for another year, and the new year is five days old. In the good times you have been having, in the home, the school, and the Church, I am sure you have not forgotten why we celebrate Christmas; that it is in memory of the birth of Jesus, our Saviour and King. For, as reads the Bible message, "Unto you is born a Saviour who is Christ the Lord."

All the world should rejoice as they think of the real meaning of Christmas, for it was indeed a very real blessing to all when the angel of the Lord came that night many, many years ago with a message from heaven. He brought good tidings of great joy, which shall be to all people. It was a joyous message to every one of us, and will ever be.

Every class of people from the poorest to the richest may claim Jesus as friend and helper, and thus Christmas belongs to every one of us. No one, however poor, may fail to claim Him as his or her Saviour, for was He not born in a manger?

We all know how the angel came to the shepherds as they watched their flocks by night to announce the birth of Jesus. They were about a mile from Bethlehem, on the slopes of the valley east of the village. For fear of wild beasts which sometimes came out of the woods and killed the sheep, the shepherds took turns watching so that some of their number should keep watch all the time. On the night that Jesus was born, as they were thus watching, a bright light shone around them, and looking up, they saw the angel coming from above directly toward them. As he neared them he looked lovingly at them so that they soon forgot their fear at his sudden appearance and rejoiced at the wonderful news he brought. For this is what he said: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

As the angel finished his message, suddenly he was joined by a multitude of other angels, all praising God and singing,

"Glory to God in the highest,
And on earth peace, good-will toward men."



This beautiful song has been sung many, many times by all people who love Jesus. Then the angels vanished and the shepherds said in joy and excitement, "Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us."

Only waiting until the gates of the city were open, the shepherds went, and found the baby Jesus lying in His manger bed just as the angel had told them, with the mother Mary bending over Him, her face shining with joy.

With happy, thankful hearts the shepherds bowed before the baby Jesus, for they were sure He was the Son of God. And there they worshiped Him. Then back to their flocks they went, telling everyone they met about the wonderful message the angel had brought to them, and about how they had found and worshiped the infant Jesus. And all that listened to their message "wondered at those things which were told them by the shepherds."

We, too, should always be ready to tell all we meet about the true meaning of Christmas, that it is to celebrate the coming of Jesus our Saviour and Lord into the world. And we can say as the prophet Isaiah said so very long ago, "For unto us a child is born, unto us a son is given."

Yours in Christian love,
Mizpah S. Greene.

JANUARY 12, 1948

The Sabbath Recorder

Enter to Learn



Go Out to Serve

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

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Cover drawing by Miss Elizabeth Whipple of the Art Department. Cover photograph by Chester Israel, Class of 1940.	

Midyear Meeting of the Commission

On Monday, December 29, 1947, the Commission of the Seventh Day Baptist General Conference assembled in Plainfield, N. J. for its midyear meeting. The sessions were held in the Board Room of the Seventh Day Baptist Building. All members were present: Rev. Albert N. Rogers, Alfred Station, N. Y.; Mr. Kenneth A. Babcock, Milton, Wis.; Rev. Everett T. Harris, Alfred, N. Y.; Rev. Alton L. Wheeler, Battle Creek, Mich.; Dr. E. Keith Davis, Silverton, Colo.; and Mr. Karl G. Stillman, Westerly, R. I., president of General Conference. Rev. Mr. Rogers served as chairman and Mr. Courtland V. Davis, Somerville, N. J., served as secretary of the sessions.

GENERAL CONFERENCE DATE CHANGED

The Commission of the General Conference announced August 17-22, 1948, as the dates of the next General Conference. This decision was reached after consulting the Seventh Day Baptist Church at North Loup, Neb., which is the entertaining Church. The change was made largely because the public schools of the West usually open the last of August or the first of September. The new dates are one week earlier than those formerly officially announced. Let us get August 17-22 fixed in our minds and down in our date books so that we shall be on hand when Conference begins. Write and tell others about the change in order that they will be sure to know, also.

COMMISSION TELEGRAPHS CHURCHES

The following telegram was sent to the clerks of Seventh Day Baptist Churches: "Commission urges Churches seriously consider bonus toward pastors' increased living costs. Letter follows."

Certain Churches were, by common consent, omitted from the list because of having no current pastor.

DR. LLOYD D. SEAGER, AMSTERDAM DELEGATE

The Commission elected Dr. Lloyd D. Seager, Oreland, Pa., as delegate to the General Assembly of the World Council of Churches to be held in Amsterdam, Holland, in August, 1948. This action was taken upon the recommendation of General Conference (Seventh Day Baptist Year Book; 1947, page 45).

(Continued on page 24)

EDITORIALS

OUR "INNER MISSIONS"

An editorial in "The Moravian" of November 15, 1947, makes use of an impressive expression. It is: "inner missions." The editor of "The Moravian" mentions the fact that the Lutherans apply "inner missions" not only to "the starting of new congregations and work in unchurched areas, but they include their orphanages, their homes for the aged, their hospitals, and their schools."

Seventh Day Baptist schools have been a part of our "inner missions." From generation to generation, these Christian schools have offered a matchless opportunity for teaching, preaching, and living the gospel of Jesus Christ and the Sabbath truth. In many instances the founding of a school in a Seventh Day Baptist community provided elementary education for children and young folks not only of Seventh Day Baptist families but also for those of the community. In every case the moral, social, economic, and religious status of the community was raised along with the educational status.

Our forefathers have been pioneers in the field of Christian education. Their spirit of sacrifice in the interest of their children's children is worthy of our emulation. As long as we live in a society of free men, our "inner missions" will have a mission. In large measure the Church sponsored and Church supported college is the leaven of a free society. Let us pray without ceasing for our schools, support them without stint, and criticize them with consideration.

Let us do our best to present ourselves to God as ones approved, workmen who have no need to be ashamed, "rightly handling the word of truth." 2 Timothy 2: 15 (R.S.V.).

THE SABBATH RECORDER

"NESTLING FONDLY IN THE VALLEY"

THAT IS SALEM COLLEGE.

Hail to thee, oh Salem College!
With thy home among the hills,
Source of noble inspiration,
As our life new purpose thrills,
Guarding hills sublime surround thee,
Ne'er to cease their watch again,
Safer yet, since thou art planted
Deeply in the hearts of men

Chorus

Lift thy voice, oh sons of Salem!
Swell the chorus with thy praise,
Wooded hill and winding valley
Echo back the songs we raise.

"Mountaineers are always freemen"
Free from tyrant's galling chain,
Yet, through thee, a greater freedom,
Love to God and man, we gain,
Lessons of thy sacred teaching
Fit us for the school of life,
From thy halls go silent heroes,
Bearing laurels in the strife.

Noble sons can ne'er forget thee,
Who hast taught them how to live;
Faithful daughters, thou hast nurtured,
Loving praise shall ever give,
When our feet afar have wandered,
Still our thoughts shall linger here,
As, at evening's misty twilight,
Visions of the past appear.

—Ode to Salem College,
by A. J. C. B., '03.

We write with restraint when we write of Salem College. Otherwise, our tribute to the ministries of the school would become so glowing that only alumni would believe half of it. Anyhow, this is how we think and feel about our alma mater. And, we hasten to say: "Poor school: poor fellow" who does not think and feel about his alma mater in much the same way.

When a town, a Church, a college accepts a boy in the rough and gives him every encouragement and opportunity, the least that boy can do is to express his appreciation.

Many factors contribute to a successful Christian college. There are the qualified and consecrated members of the staff; the board of directors who give of their best thought and energy, time and means; the contributors who support the sound program and help make up the deficits; the parents who grant the college their young people during one of the most important periods of their lives; and the community in which the college functions. Most important of all factors is the blessing of Almighty God upon the plans and program of the school only with which a Christian institution can fulfill her mission.

Among these factors we are thinking of the sacrificial service of the faculty and staff members. Some of the professors at Salem College, as well as at other institutions of learning, could be drawing much higher salaries elsewhere. All of which goes to show that they are more interested in helping young people learn how to live than in making a living for themselves. This sacrifice on their part ought not to prevent their receiving what is justly their due. For even a college professor "is worthy of his hire." The professors are not in position to champion their own cause, just as some ministers and schoolteachers are not. Consequently, it behooves someone to take to heart this matter sufficiently in order to make sure that these servants of the Church do not become the forgotten folk. To be and to do their best for our young people, college teachers should be relatively free from anxiety over the necessities of life. They require food and clothing and shelter the same as other professional people do. We cannot afford to fail them. The future leadership of the world is at stake. Only by sacrifice and sharing shall we meet our obligation.

The article giving information on illustrations for "Light to the Hills" was prepared by (Mrs.) Sylvia K. Davis, secretary to President Bond, and Dr. Marie Linthicum, head of the English Department, Salem College.

MIDYEAR MEETING OF THE COMMISSION

(Continued from page 22)

DENVER INVITES COMMISSION

The secretary of the Commission presented a communication from the Seventh Day Baptist Church of Denver, Colo., inviting the Commission to hold its pre-Conference meeting at Denver, with lodging and breakfast provided by members of the Denver Church.

PASTORS' CONFERENCES COMMENDED

The Commission commended the Pastors' Conferences as conducted by the Board of Christian Education, and urged that our Churches provide for the attendance of their pastors and pay their transportation expenses.

SEVENTH DAY BAPTIST BUILDING

Mr. Stillman informed the Commission that the Seventh Day Baptist Building has been revalued and that since it has more than doubled in value, insurance has been increased from \$60,000 to \$120,000.

AMERICAN BIBLE SOCIETY BULLETIN

Rev. C. Harmon Dickinson, our member on the Advisory Council of the American Bible Society, was requested to solicit and compile the orders of our Churches for a special printing of the bulletin furnished by the American Bible Society with the word, "Sunday," omitted, expenses of the solicitation to be paid from the Contingent Fund of the General Conference.

(To be continued.)

(Editor's note: The material for this article was released by Rev. Alton L. Wheeler and Mr. Courtland V. Davis, a committee of the Commission.)

RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS

One of the most extensive and best-planned programs of religious instruction in the public schools of any state has been carried on in West Virginia under the sponsorship of the State's Council of Churches. About 30,000 boys and girls of elementary school grade have been enrolled in classes for Bible study and for Christian living; and in addition some forty high schools offer Bible study courses as electives for which credit is given toward school graduation. In many of the major cities of the state, the Council has enrolled hundreds of young people and adults in religious leadership training classes.

W. W. Reid.

Light to the Hills

By Dr. Marie C. Linthicum
Head of the English Department
Salem College, Salem, W. Va.

Dirigo, the motto of Salem College, appearing on the official seal against the rays of a sun rising behind a hill, represents the purpose for which the institution was founded: to direct the light of knowledge to the hills of central West Virginia.

Dirigo is not coercive, but directive. The small group of men, who, fifty-nine years ago, established Salem College, gave their all to bring light, not alone to generations of Seventh Day Baptists, but to all denominations.

This year, the student body, representing thirteen denominations—and thirty-nine students who have no Church affiliation—work, study, attend chapel, play, and participate in co-curricular activities, with no intolerance of one another's beliefs. Although Methodists, Baptists, Catholics, Seventh Day Baptists, Evangelical United Brethren, and Presbyterians (in the order named) have the largest percentages in the group, the Church of Christ, the Church of God, Christians, Episcopalians, Brethren, Lutherans, Jews, Greek Orthodox, and Spiritualists are also represented.

That Salem College is a tradition in families is indicated not only by the large number of sons, daughters, brothers, and sisters of alumni, but by the fourteen husbands and wives, seven sets of brothers, three sets of sisters, eight sets of brothers and sisters, and one mother and son—the latter one year ahead of his mother.

The geographical distribution of faculty and students is as varied as are their beliefs. Ten states and one foreign country are represented by the faculty: New Hampshire, New Jersey, Pennsylvania, Maryland, West Virginia, Virginia, North Carolina, Ohio, Nebraska, Missouri, and Yugoslavia.

Dr. Mary Emory of Yugoslavia, who was employed by the American Army of Occupation, as investigator and interpreter, and who was a student of language in Russia, France, Spain, and Germany, is teaching in the Modern Language Department of the college.

Twelve states—West Virginia, Pennsylvania, New York, New Jersey, Michigan,

Ohio, Rhode Island, Connecticut, Massachusetts, New Hampshire, Wisconsin, California—and two foreign countries are the homes of Salem College students this year.

Carlos Azalde of Peru, and Shao-Yuen Yuan of China are young friends of alumni. Carlos, who knew fewer than a dozen English words, was registered through a student interpreter. He is progressing rapidly. Both have endeared themselves to the student body.



Dr. S. O. Bond

President of Salem College since 1919. His office and his heart are always open to students.

Handicaps do not deter Salem students. In the atmosphere of friendliness and helpfulness, which has always characterized Salem College, students forget such artificial barriers as social position, material possessions—even physical handicaps—and set about developing individual abilities and self-confidence in this "meeting place of minds."

A blind student was graduated last year with a major in social science. Victim of polio, a young girl confined to her home, completed college requirements three years ago. By means of a two-way communication system, she participated in class discussion and co-curricular activities.

Salem College exists to provide facilities and guidance to enable the student to: (1) gain a Christian philosophy of life, that he

may have a reliable moral character; (2) acquire scholarship, that he may fully develop his intellectual and aesthetic capacities; (3) develop initiative, resourcefulness, and creative thinking, that he may make a constructive adjustment to his environment; (4) appreciate the cultural heritage and social institutions of democracy, that he may realize his civic responsibility; (5) build mental and physical health; (6) prepare for a vocation.

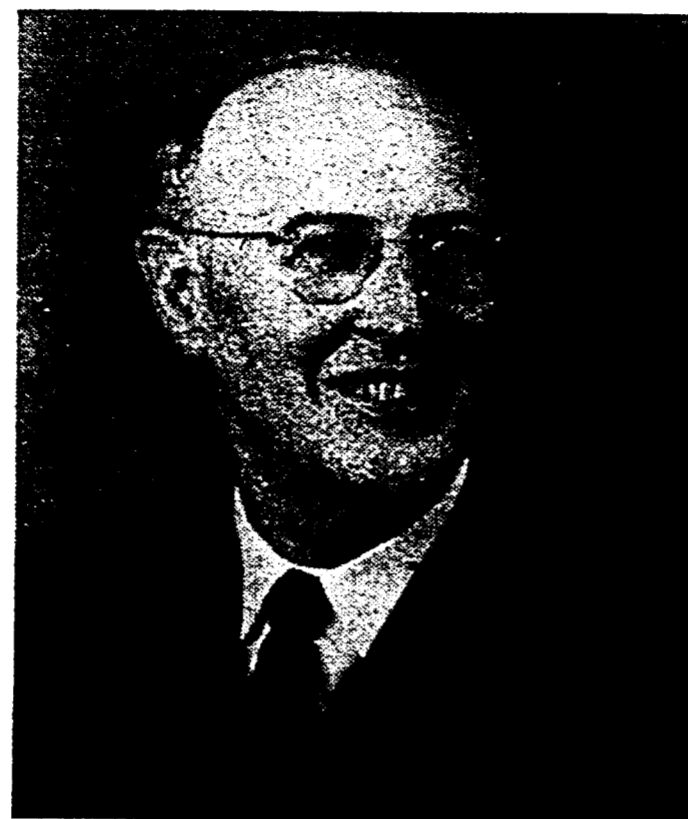
The first objective is attempted through the three weekly chapel meetings, through the study of Biblical literature, languages, and literature of foreign as well as English-speaking countries, the Y.W. and Y.M.C.A. organizations, presentation of religious and moral dramas by the Masqueraders, presentation of cantatas and programs of sacred music by the Department of Music, and by faculty and student participation in Church work of the community.

The chapel on Mondays is a religious service of prayer, Scripture, hymns, and a twenty-minute talk of religious nature, but on a universal theme. Speakers of all denominations and from many cities are presented during the year. In the present semester, ministers from Methodist, United Brethren, Christian, Church of God, Seventh Day Baptist, and Jewish denominations have spoken. The most recent was Miss Elizabeth Randolph, who also conducted a seminar for students who anticipate entering fields of religious education.

The second objective, scholarship, is approached through the granting of scholarships to outstanding high school seniors, through awards and honors for meritorious work, through the basic two-year requirement of sixty to sixty-six hours of work in the fields of English, biological, physical, and social sciences, mathematics, languages, philosophy, and religious education. In the third year, each student chooses a major and a minor field in which he fulfills requirements of thirty to thirty-four hours for a major, and twenty for a minor. This semester, students are working on twenty-one majors. The remainder of the hundred and twenty-eight hours required for graduation may be free election, unless the student is preparing for teaching. In which case, he must have twenty hours of education.

Students preparing for graduate work choose electives in the fields in which they

expect to take advanced degrees. The number of Salem alumni entering graduate schools is yearly increasing, and all make good records. Duke, Harvard, Boston, Northwestern, Chicago, Michigan, Wisconsin, and George Washington are among the graduate schools in which Salem alumni have received advanced degrees or in which they are now candidates for such degrees.



E. Arthur Elliott

Dean of Salem College since September, 1947.
Teacher, Public School Administrator.
Major, U. S. Army, General Patton's Division,
1943-45.

Education and Religious Officer, Army of Occupation, in Aachen, Cologne, and Regierungsbezirk, where he reorganized the school system, including three universities, 1946-47.

Salem College students have an unusual opportunity of developing qualities of initiative, resourcefulness, and creative thinking, which is the third objective of the college. The discussion method of conducting classes is preferred to the lecture method. Chapel speakers are frequently invited to appear before classes, where they are bombarded with questions, which continue in the halls or the lounge after the class in which the discussion started has been adjourned. Both visitors and classes find these experiences stimulating.

Classes go on field trips to industrial plants, business and civic organizations, theaters, and penal institutions to see how their courses connect with life, so that they con-

stantly weigh and judge material in textbooks.

They learn to appreciate the cultural heritage and social institutions of democracy by practicing them in their student government and co-curricular activities. Students lead their clubs. The faculty sponsor is an adviser, not a dictator.

For their recreation activities, students have a lounge in the Administration Building and a Student Union Building, both of which they have financed, furnished, and are operating. Any deficits in finances or defects in management are their responsibility.

A weekly radio program, which is planned and carried out by students with faculty guidance, is developing not only talent but initiative and leadership.

The college tries to build physical and mental health through physical education training, intercollegiate sports, co-curricular activities, participation in music, drama, and speech, so that no student has a "left-out" or unwanted feeling. Every student graduating from Salem College must have had some participation in co-curricular activities, and no student receives graduation honors whose participation in such activities is below a certain minimum.

Housing and work conditions are also part of the college effort to build mental and physical health. While buildings do not insure the attainment of any objective of a college, increasing facilities to care for the growing enrollment of the college, which now numbers five hundred, necessitate additional buildings.

The latest added to the campus is a three-story Hall of Science, of wooden construction to meet the immediate pressing demand for science laboratories. Plans for a library building, which is urgently needed, are now being made.

To give the student a sense of "belonging" as well as to guide him, each has an adviser, who is interested not only in his scholastic attainments and cultural development, but in his emotional maturity. Through all his years in Salem College, the student is guided by the light of knowledge shining on more than one path, that he may see all and choose the one he wishes to travel. *Dirigo*, "I direct," is not merely a word on the official seal of Salem College. It is the purpose of the college.

The Salem College Gospel Team

Shortly after the opening of Salem College this year, a group of Seventh Day Baptist students, realizing the need for evangelistic work, organized under the name, "The Gospel Team."

They meet each Tuesday for prayer and Scripture reading, inviting their friends who are not Seventh Day Baptists. They desire to gain both knowledge and inspiration from these meetings, which are limited to young persons, but not to prospective ministers.

Hearing of their work, and impressed by their sincerity, several Churches which have no regular minister, or which desired an additional evangelistic service, asked the team to present a service, or provide leadership for such a service.

Their initial service was at Roanoke, forty-five miles from Salem; the next at Lost Creek. One Sabbath eve, they had a service at the Seventh Day Church of God, Salem. At Berea, they had complete charge of the Sabbath morning worship.

Their program varies, but is a service of music and the spoken word. A quartet of female and male voices, a male quartet, instrumentalists, a piano accompanist, and speakers compose the group. Usually there are vocal numbers by one or both of the quartets, an instrumental number, an object lesson, testimonies by members of the team, hymns by the congregation, teaching of gospel choruses, and a gospel message by one of the ministerial students. The group always has attractively printed tracts for distribution.

The week before Thanksgiving, the team held a service at the West Virginia Industrial Home for Girls. The male quartet has sung for shut-ins, at evangelistic services at the United Brethren and Methodist Churches, Salem, as well as at the College Y.M.C.A. and Music Club meetings on the campus.

The team hopes to specialize in work with young people at Salem, Clarksburg, and the surrounding community, but they are willing to help wherever they can fill a need.

The present team membership, which is regarded as a nucleus only, is composed of Jeanne Coon, Richburg; Marie Becker, Los

You Belong to God

Preached by Rev. Victor W. Skaggs at the Sabbath service of the Philadelphia Fellowship, November 15, 1947, and requested for publication.

Scripture Lesson—John 17.

Text—Ephesians 2: 10, 12.

In 1 Samuel we find a story with which we are all familiar. A woman named Hannah was barren. On one of the high days of the Jewish Church, she appeared in the tabernacle at Shiloh and prayed with such vehemence that Eli the priest thought that she was drunk. It was not so, but she was praying that God should give her a son, and promising that such a boy would be given to serve God if her prayer should be granted. We know the sequel to that story. The boy was born. He spent his first few years with his parents, but while he was still a small boy, he went to live at the tabernacle to assist Eli in his work for God. How often the little boy who began his lifework so young must have heard his mother say, "You belong to God," or words to that effect.

In just such a way, we belong to God. You and I belong to Him. I am not thinking of God's creation of us at our birth. I am thinking of the well-attested fact that you belong to God, you are His workmanship in spirit. The root of everything is divine creation. The beginning for a Christian is the great gift that Christ brings to men—a new life.

We so often overlook this fact for the simple reason that we seldom think of salvation in these terms. We are prone to accept a popular notion that salvation means primarily an escape from the final punishment

Angeles; Mayola Williams, David Williams, and Duane Davis—all of Verona; Kenneth Smith, Westerly; Robert Lippincott, Battle Creek; and George Hurley, Milton.

Others have helped, and additional members will be taken in. The progress of the team depends upon the prayers of Christians everywhere.

Churches or communities desiring the team to aid in services may communicate with: The Gospel Team, care of Dave Williams, 54 Cherry Street, Salem, W. Va.

—Contributed.

of sin. Of course it includes that, but that that is the center of it is a misconception too widely accepted, and it is because we harbor such thoughts that we fall into false conceptions of how it is to be obtained. So often we hear men say, "He is sure to be saved, he lived so straight." And there is a basic misunderstanding of what salvation is. For it is not something you get. It is something done in you, something you become. "Salvation is a change in a man's nature so deep, radical, vital that it may be paralleled with a resurrection from the dead." We find this teaching emphasized strongly in the Letter to the Ephesians and, for that matter, throughout the New Testament. We might note particularly selections from the Gospel of John such as the great prayer which in our Scripture lesson, for, in Jesus' words, John's main theme seems to be, "I am come that they might have life." This thought of new life ought to take a prominent place in our thinking today for it takes a prominent place in the teaching of the New Testament. "Salvation! yes. And the very essence of salvation is the breathing into me of a divine life so that I am then a partaker of 'the divine nature.'"

We find this life in Jesus Christ. "In Christ" is a Biblical phrase. It is expressive of great truth. Jesus Himself used these words: "Abide in me and I in you"; "I am the vine, ye are the branches." We need to keep ever uppermost in our minds our need for union with Jesus Christ.

You belong to God. He has re-created you in His own image. You have had an influx of His life. You have felt the need of union with the Christ. Therefore, it behooves you to walk worthily in that re-creation. Salvation is essentially the re-creation of a man's nature and has for its avowed purpose (Ephesians 2: 10), that the saved man may live in conformity with the will of God. "... created in Christ Jesus unto good works."

In relation to this thought, I wonder how many of you have ever heard something like this: "He was a very shady character, but he was sound on the atonement." I ask you: What was the good of his soundness of belief unless it made him live the Christlike life? What is the good of orthodoxy of belief unless it results in orthodoxy of life?

Many of us still hold to the idea that if you believe (in an intellectual way) rightly, that is enough—you are a Christian. Others of us hold to the idea that if you live rightly, belief makes little or no difference. Both are wrong. We need not stop to point out their fallacies, save by reading Ephesians 2: 10 once more. "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." You are saved that you may be good and do good, and (I quote from another author) "unless you are so doing you may be steeped to the eyebrows in the correctest of creeds, and it will only drown you." No! you have been re-created for a purpose. Now live worthy of that purpose.

In our text the apostle speaks of those who have not found God, as "without Christ," aliens to Israel, strangers to God's covenant, "having no hope, and without God in the world." In contrast to that are the life and expectations of the Christian. Therefore, you ought to live hopefully, assured of the goodness and loving-kindness of God. There need not be doubt and fear regarding the present or the future; there need not be worry, for the promise of God to which you have fallen heir is that "all things work together for good to them that love God."

Again, you ought to live forcefully, honestly, for you are not "without God in the world." The covenants of His promises are yours, but they, for fulfillment, and you, for the fulfillment of your new life in Christ demand absolute honesty of thought and deed, a forceful expression of your new and happy life with Christ.

It behooves you, also, to live as a Son of God, recognizing in His divinity the source of your goodness, your peace, your happiness. You may see in Him the loving Father who has brought you out of the sloughs of doubt and fear and greed and sin and disgrace into a bright and lovely life expressing His will in good deeds and based on actual union with Him in spirit.

The true way to look on life as a Christian is to see in it "an exercising ground which God has prepared for the development of the life that," through union with the Christ, "is implanted in your heart."

You belong to God!

DON'T MISS THIS BOOK

By Mrs. J. L. Skaggs

For the Christian Culture Committee

Did you note in the Sabbath Recorder dated October 13, 1947, page 259, the report of the committee that considered the Report of the Women's Board at conference? Read again No. 3 of that report. It adds strength to the earlier suggestions from the board in regard to the important work of helping wipe out illiteracy the world over.

Dr. Frank C. Laubach, dean of methods in literacy work, "through his long service in the Philippines, his literacy campaign, his almost worldwide lecture tours, and his many helpful books has won wide appreciation in all denominations of the Christian Church."

One of Dr. Laubach's more recent and most helpful books is "Prayer—the Mightiest Force in the World." Now in its fourth printing, "This book pleads for a universal return in all walks of life to daily prayer as an essential to solving the terrifying dilemma of this present day. Dr. Frank C. Laubach is well fitted to make such a plea, inasmuch as he is intimately acquainted with the colossal problems of the modern world.

"As a solution to these world problems, the author unhesitatingly and courageously suggests prayer as a dynamic force, the 'mightiest force in the world.'"

This little book of ninety-five pages has six main divisions or chapters as follows: Pray for World Leaders, Pray for the Church, How Prayer Helps God, Prayer Experiments, Christ—the Answer, Our Appalling Power.

Dr. Frederick F. Shannon says, "Beyond question one of the most inspiring, indicting, enriching expositions of Christian prayer I have ever studied, read, or heard."

The Christian Culture Committee would recommend the reading and re-reading of this book, "Prayer—the Mightiest Force in the World," along with the study of evangelism through this new year of 1948. Price, \$1.25. Address, The Fleming H. Revell Company, 158 Fifth Ave., New York, N. Y.

Heaven and earth are not far apart. God is always near. Such is the lesson repeatedly taught, and the experience entered into through the faithful observance of each recurring Sabbath day. — Ahva J. C. Bond.

NEWS ITEMS FROM ALFRED, N. Y.

World Community Day was observed in Alfred in accordance with the plan of the United Council of Church Women. The inspiration of Mrs. Worrell's plea at Conference and the further publicity through our Women's Board has helped our societies to feel more deeply the great need the world over.

The work committee of the Evangelical Society was very busy for several weeks soliciting, collecting, making, and buying articles to go into the "School Bundles" and "Kits"—with a goal of four each.

Interest and giving were general among people of all Church groups in the village. On the day of the union service in the parish house there was a pile containing eight bundles, each a complete outfit of clothing, nine boxes of shoes and school supplies, and two large duffel bags of miscellaneous garments ready to be consecrated.

A goodly group of women representative of the churchwomen's societies in Alfred participated in the service and were made one in their common effort. The program consisted of a worship service conducted by Mrs. Mary Barnard of the Union University Church Guild, a talk by Mrs. Gertrude Kenyon of the Evangelical Society of the First Alfred Seventh Day Baptist Church, on Why Should We Give, a brief meditation, and the consecrating prayer by Dean A. J. C. Bond.

Now the gifts freighted with good will have gone on their way to be distributed through Church World Service.

Fellowship Dinner

On November 15, the last Sabbath Pastor Elmo Randolph was with the First Alfred Church, the Evangelical Society had charge of the "dish to pass" dinner served in the parish house. It was an occasion of warm Christian fellowship in which there was evidence of appreciation for Mr. Randolph's teamwork with Pastor Harris, and the spiritual impetus of these two-weeks' work.

Election Day Sale

The Alfred Ladies' Aid society held its annual election day sale on November 4. It netted over \$300, but that was not all the benefit.

The sale has come to be a real social event, the same members working year after year, and many of the same customers coming in from the surrounding country. The workers and their families enjoy eating together—a delicious lunch prepared by the perennial committee.

Everything is on sale from shoes to antiques, and nothing goes to waste. Warm clothing is gathered up to send to Europe, and summer clothing for British Guiana. In addition, special prices are given to those buying clothing for the needy. Some materials are transformed into layettes for the use of GI wives. This work goes on through the year, especially by our chairman.

The millinery table is the center of much fun, and the Alfred woman who doesn't own at least one "rummage" hat is out of style!
—Correspondent.

JESUS CHRIST IS LORD

This is the theme for "Youth Week," 1948. This is the same theme that inspired the youth of the world at the Second World Conference of Christian Youth held in Oslo, Norway, July, 1947.

"Jesus Christ—Lord of My Life" is the theme for the local Church emphasis on January 25, Denominational Day. It points out that a personal relationship to Christ is basic to the well-rounded Christian personality.

"Jesus Christ—Lord of All" is the theme for Interdenominational Day, February 1, and it emphasizes the need for a great ecumenical Church, and the belief in co-operation that is being evidenced among Christians everywhere.

Youth groups in our Churches are urged to make use of "Youth Week" to receive special inspiration for the new year, and for a life of deeper consecration to Christ.

[Note: No doubt Seventh Day Baptist youth groups will observe "Denominational Day" on Sabbath, January 24, and "Interdenominational Day" on Sabbath, January 31.]

Let's Have Another Winner!

Don Sanford of Little Genesee, N. Y., won the eastern division prize of \$1,000 in the Youth Week contest last year. It is time now for others to get into the contest and do their best.

The Meaning of the Christian Faith in My Community

By Don A. Sanford

(A member of the Little Genesee Church, a student at Milton College, and in training for the ministry.)

A community by definition is a body of people having a common interest. The sociologist classifies communities into three types: the primary community, consisting of the family and neighborhood; the secondary, taking in a larger group such as the city or region; and the tertiary, taking in any group of people including the whole world. No matter which group we may think of in our interpretation of the community, there is a common interest, varying greatly in intensity, but basically the same, the fulfillment of the individual aim in life.

The main points of difference between communities rests upon two factors, this aim or goal of the individual and the method used to attain the goal. The Christian community has for its goal the establishment of the kingdom of heaven on earth and the triumph of right over might, where man can live peacefully with his neighbors and obtain the happiness which can come only from knowing and serving God.

Christ came as the Son of God and the light of man to illuminate the goal and to lead us on the path to reach it. We, who would be followers of Him, have that faith which is just as applicable today as it was nineteen hundred years ago to show us the way, to give us a common interest with an assurance of attainment if we follow Him. Christ gave us the assurance of eternal life when He said: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you . . . and whither I go ye know, and the way ye know." John 14: 2-4.

Participants must be Christian young people, sixteen to twenty-five years of age, who are seniors in high school, freshmen in college, or employed young people who are high school graduates. See your pastor for further instructions, or write to Harley Sutton, Alfred Station, N. Y.

The essay, written by Don Sanford for last year's contest begins at the top of this page.

Best wishes to all who enter the contest this year!
H. S.

But to us, now, do we know the way? As we look about in this troubled world we seem to have lost sight of the way. We have not been willing to accept Christ as our personal Saviour. As we find the disciples doubting that they know the way, so we find ourselves in doubt; but to us as well as to the disciples Christ said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14: 6.

The Christian faith gives us this assurance of a better world, but it must begin within the individual and spread throughout the community and world. Unless the individual believes in Christ and believes that He is the Son of God, then there is little meaning to the Christian faith in any community.

There are many things which we must accept on faith. Paul says that faith is the substance of things hoped for, the evidence of things not seen. We have the evidence of God's love and of eternal life. We see the results of Christ and His teaching, yet objectively and physically we have not seen. We accept them on faith and know them to be true. Jesus told Thomas, "Because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believed."

Can we believe wherein we have not seen, or must we base all our beliefs or convictions on mathematical formulas? Science should be a supplement and a comprehensive aid to our Christian faith, and not a substitute for it. Since man has released a tremendous amount of energy from the tiny atom, he has often felt more powerful than any other force. He has become too worldly, scientific, overlooking the more powerful and eternal power released by God through Christ.

God is still the Creator and Sustainer of the universe. In Him is all power. Man is merely a temporary steward who has learned to release a minute portion of the great power of matter. We can trace our various scientific theories back to a certain point and then we must accept on faith the truth: "In the beginning God created." The manner in which he created is not for us to comprehend. We may study and theorize all that we want, but it will not shake loose this one fact: "In the beginning God created."

Sometimes the discrepancies between Biblical and scientific theories cause us to cast aside the validity of the Bible, but we should bear in mind the factor of purpose: "The Bible tells us how to go to heaven, not how the heavens go!"

Many times we find ourselves trying to apologize for our Christian beliefs and to defend them. The Christian faith needs no defense, for it has the power to overcome all if we will let it. A speaker said the efforts some put forth to defend the Bible reminded him of the story of the show train that was wrecked. One car contained a cage of lions. A lot of dogs gathered around, barking furiously at the lions. Great excitement was stirred up among the men and the dogs. A man in the crowd shouted, "Protect the lions." Another man more wise than the other said, "Just turn the lions loose and they will defend themselves."

Nowhere has the power of God and the Christian faith been more completely freed and allowed to protect itself than in the simple primary community found in rural districts where the Church and what it stands for is the center and focal point of all interests. The faith in the future is here more strongly felt, for one accepts nature as it is and works with it and not against it for the betterment of mankind.

When a farmer plants his fields in the spring he has faith that he will be able to harvest a good crop in the harvest season. If he didn't have faith, he might rationalize that the year would be poor and therefore he would plant nothing, assuring a crop failure. Nothing of value is done by the person who has lost his faith in the future. Nor is faith alone all that is needed, for "Faith without works is dead, being alone." The person of worth is one who has the faith of the future and upon this foundation builds towards his goal.

The Christian faith is, however, not merely an optimistic faith of the future, but of the past and the present also. It is not one merely of faith in God, but also one of faith in others and faith in self. The true Christian can look back with pride at what his forefathers have accomplished and can receive encouragement and help, building upon the strong foundations which have stood the test of time. He has the faith of the present and can see good all about him, instead of only the evil. His actions are ones of pur-

pose, for he knows that by working with God all things will work in harmony for the betterment of man.

The two greatest commandments given by Christ teach us first, love of God, and second, love of our fellow man. Humanity is of necessity and choice formed by cultures of interdependent people. We must live together, and the easiest and best method is one of neighborliness. In the Christian rural community this faith in others is very prominent, for there are few strangers among men who have a common interest in something beyond themselves. The casual conversation of the weather, the crops, and local interests remove animosity from the heart. The thrashing and corn-cutting crews, the village store, the county fairs, and the work "bees" for the Church or a sick neighbor, all bring men closer to others and to God.

How lonely is the city, teeming with strangers to whom you dare not speak! Everyone seems so tied up in his own being that he has a certain suspicion about the motives and purposes of his neighbor. One soon loses faith in others, and in so doing loses sight of his own principles and purpose of life.

To one's own self, the Christian faith offers a feeling of personal commitment and accomplishment to the task ahead. We gain a faith in our own abilities through Christ's example, for He came as a man living among men and showed us how perfect a good life can be.

As the three main points of the Boy Scout oath stress duty to God, to others, and to self, so the Christian faith includes these three, giving us the purposeful meaning and helping us apply them to our lives.

Thus the meaning of the Christian faith in my community is many fold and of utmost value in my life. It gives me the goal with the assurance of attaining it. It is a self-supporting faith with power, showing me the path and helping me understand the way. The Christian faith is omnipotent and omnipresent, giving faith in present, past, and future, in God, in others, and in self. It is a faith to live by, for Christ said, "Man shall not live by bread alone, but by every word of God." Luke 4: 4.

"Blessed are the meek, for they shall inherit the earth."—Matthew 5: 5 (R.S.V.)

SECOND CENTURY FUND

WHERE IS OUR CONFIDENCE!

The end of our World Mission Centennial Year brings every Seventh Day Baptist face to face with God in a fresh way. "Have you placed your confidence in the 'Good News,' or have you sought salvation through lesser ideals or political systems? Will your income tax report for 1947 show a summary of worthy investments in the kingdom work through your Church?"

In October, we issued 6,000 copies of "Last Call" for investments in the Second Century Fund and for continuing co-operation in Worldwide Sabbath Evangelism.

We now give you the next to the last series of reports on payments and pledges by memberships of our Churches. We call upon individuals to accept the challenge of a new century in missions—not going overseas to convert the heathen, but reaching deep into every area (of the earth, of personal living, of social contact) that we can approach to spread the gospel's saving light. This will take leadership, lay and ordained; it will take salaries, equipment, buildings, travel, heartaches, and bearing of heavy responsibility.

Will you give? If you're a Christian, you're responsible for the success or failure of the Church at large. Christ builds His Church upon the foundation of "friends" (John 15: 15), and the confession of faith, "Thou art the Christ, the son of the living God." (Matthew 16: 16.) Seventh Day Baptists have the added responsibility of accepting God's commandments in direct contradiction to many business, religious, and social traditions of men.

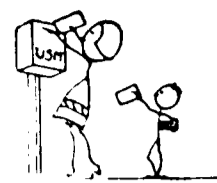
Dig out your Second Century Fund circular. Read it over again. Can you turn down the new school in Jamaica, the hospital at Liuho, China, the expansion of Grace School in Shanghai, training of workers? Can you refuse to give to God's work in Germany, Holland, England, New Zealand, Australia, yes, and in the U. S. A.?

Dig out your budget book and make a big hole in it for the cause of Christ in this new century of ours.

You won't be sorry—you may have to forego, but you won't be sorry, not really—just sorry you haven't more faith and practical courage to give Christianity a real try on solving our present crisis.

Figures below indicate the payments and pledges of individuals to the end of November arranged by Church affiliation.

Churches	May 16	Nov. 28
Adams Center	\$ 207.20	\$ 213.20
Albion	50.00	55.00
Alfred, First	2,428.30	2,876.05
Alfred, Second	359.10	359.10
Andover	2.00	2.00
Ashaway	892.93	907.93
Battle Creek	1,364.96	1,495.21
Berea	141.00	150.00
Berlin	427.00	521.00
Boulder	445.70	548.28
Brookfield, Second	327.00	347.00
Chicago	7,138.50	8,192.00
Daytona Beach	278.05	288.05
Denver	603.27	674.42
De Ruyter	649.50	737.50
Dodge Center	83.50	99.00
Edinburg	150.00	172.51
Farina	334.00	339.00
Fouke	10.00	10.00
Friendship	115.85	200.60
Gentry	39.73	39.73
Hammond	110.00	150.00
Healdsburg-Ukiah	72.00	84.95
Hebron, First	85.70	146.20
Hebron, Second	10.00	30.00
Hopkinton, Second	70.00	75.00
Independence	394.00	479.00
Irvington	125.00	125.00
Jackson Center	215.00	220.00
Leonardsville	84.00	94.00
Little Genesee	167.73	185.10
Los Angeles	342.00	401.50
Los Angeles Christ's	20.00	20.00
Lost Creek	156.56	303.93
Marlboro	362.00	417.50
Milton	1,443.04	2,025.02
Milton Junction	788.50	873.50
Nady	24.25	24.25
New Auburn	266.00	279.00
New York City	674.00	844.00
North Loup	878.48	898.48
Nortonville	414.00	456.50
Oakdale	75.00	145.00
Pawcatuck	3,296.80	3,544.36
Piscataway	130.11	140.11
Plainfield	1,372.55	1,531.55
Richburg	224.75	274.75
Riverside	938.34	977.84
Roanoke	36.00	47.00
Rochester Fellowship	32.00	32.00
Rockville	220.60	232.60
Salem	585.50	620.50
Salemville	60.85	76.35
Shiloh	758.49	823.47
Stonefort	35.00	35.00
Syracuse	45.00	55.00
Verona	265.26	374.66
Walworth	26.50	81.50
Washington Evangelical	100.00	110.00
Washington People's	20.00	20.00
Waterford	94.00	94.00
White Cloud	150.00	160.00



**OUR CHILDREN'S
LETTER EXCHANGE**

Address: Mizpah S. Greene
Andover, N. Y.

Dear Mrs. Greene:

How are you feeling? We are all feeling quite well ourselves. We have been having very snowy weather lately. How is the weather there?

Tomorrow evening we are having a special meeting at my Uncle Nick's house. All the members of our mission are going to be there. Even our Pastor Maxson from Berlin is going to be there. The reason we're having this meeting is because we're going to try to win people to the Lord, and then we will develop from our mission into a Church. That is our greatest desire, to win people to the Lord, and teach them about the Sabbath.

As you know, today is Christmas day, and I got quite a few gifts from my parents. Tonight I'm going to a Christmas party that is being held for all children, but my mother and many other parents are also coming over. An evangelist just came from England who is called "the Healer" because he has the gift of healing. He is doing great work in Schenectady, and his sermons are very good. He is the one who is organizing this party for children, to go there instead of running around the town.

This will be all for now, and may God bless you always.

Sincerely yours,
Esther N. Fatato.

550 Manhattan St.,
Schenectady 8, N. Y.

Dear Esther:

Your very welcome letter came yesterday and added to my feeling of good health. We had very little snow on Christmas day, but it was a beautiful day and just cold enough to be healthy even though it was not a white Christmas. We are pretty sure of having a white New Year's day, for now we have plenty of snow and some parts of New York have rather too much.

Yonah Mountain	50.00	50.00
Associations, etc.	217.05	217.50
Miscellaneous	2,249.56	2,581.51
Grand Total	\$33,733.21	\$38,584.76
	David S. Clarke.	

We went down to our daughter's at Wellsville Christmas eve, because Joyce and Gretchen were afraid their daddy wouldn't get up in time in the morning to come after us as early as they were planning the exchange of gifts under the Christmas tree. At four-thirty Christmas morning I was awakened by a noise at the head of my bed. I pulled on the light and there was Gretchen trying to see what time it was, and when she saw she said, "Oh, dear! I thought it was morning."

I hope and pray your hopes for gaining many souls for Christ and the Sabbath may be realized to the fullest extent. Also that the Christmas party for children was a great success. May God bless all such efforts to keep children safe and happy.

Ever yours in Christian love,
Mizpah S. Greene.

CHRISTMAS

By Welcome S. Wells

Christmas is the merriest time
That comes throughout the year;
A time when many gifts are made
And wishes of good cheer.

It is a curious custom
That started, as you know,
By the coming of a baby
Most two thousand years ago.

Shepherds watching o'er their flocks
Were startled by a star
And most angelic music
Chanted by a heavenly choir.

How, in song they told the herders
In the fields near Bethlehem
Of a Saviour that was bringing
Peace on earth, good will to men.

Long-bewhiskered patriarchs started
In their ancient costumes stiled,
With the star before them leading,
Thus to find the holy child.

On and on they pressed, tho' weary,
Till before them, there at rest,
Lay the mangled virgin Mary
With the Christ Child at her breast.

Gifts were brought and worship offered—
What could be the mother's mind
As she gently cuddled to her,
Him—the Saviour of mankind?

Years passed on; He grew to manhood,
Walked and talked beside the sea,
Healed the sick in mind and body,
This loved Man of Galilee.

Thus each Christmas it's befitting
To remember what He did,
And try to make happier
Someone else's little kid.

SPECIAL GOSPEL MEETINGS

The Seventh Day Baptist Church of Shiloh, N. J., Rev. Lester G. Osborn, pastor, announces "Special Gospel Meetings" beginning Friday, January 9, at 8 p.m. Rev. William J. Kimshel of Durham, Conn., will be the evangelist. Mr. Kimshel is pastor of an independent Sabbathkeeping group of Middletown, Conn. Many of our people have met Rev. Mr. and Mrs. Kimshel at General Conference, association meetings, and as they have visited in some of our Churches.

The attractive postal card announcement stresses "Soul-stirring Sermons," "Heart-warming Music," "Gospel Motion Pictures," and "Give God a Chance at Your Life."

Across the denomination we would join in fervent prayer for the spiritual success of these meetings.

ERROR

By Elizabeth Mae Crosby

Some hidden truth beneath each error lies,
And for that truth it might be well to seek
Before our scorn or anger we let rise
And words with hasty judgment speak:
Upon this earth no being is divine
And mortal man will ever make mistakes,
Then let us not be too quick to define
The error, nor yet the erring one forsake.

We cannot look into the inner heart
To see the truth from which some error sprang;
We may ourselves by careless act give start
To some dear friend's misjudgment and heart pang,
Then lay aside mistakes and upward plod
And leave the errors to be judged by God.

—The Bible Advocate.

NOTICE

Date of Conference Changed

The Seventh Day Baptist Commission, at its recent meeting, voted to change the date for the 1948 General Conference, as explained more fully on another page under the heading of "Midyear Meeting of the Commission." The date is set one week earlier, August 17-22.

The new Year Books, which you will soon be receiving, were all printed, bearing the date officially announced and could not very well be changed in the text. The change was made on the covers, however, and they bear the correct date. To prevent confusion,

each person receiving a 1947 Year Book should make the change on page 60, about two thirds of the way down on the page. Change the date of Conference to "August 17-22, 1948."

Mrs. Frank A. Langworthy,
Editor of the Year Book.

Obituaries

Thorngate. — Roscoe Marion Thorngate, eldest son of Royal R. and Zillah David Thorngate, was born October 14, 1895, at North Loup, Neb., and died November 22, 1947, in the U. S. Naval Hospital, Philadelphia, Pa., after a long and distressing illness.

At the age of twelve he went with his parents from Lincoln, Neb., to Alfred, N. Y., and after a time went with them to Verona, N. Y., where his father was pastor of the First Verona Seventh Day Baptist Church.

At the time of the entry of the United States into World War I, he was in Wisconsin, and in November, 1917, enlisted in the Navy. After a year and a half of active service he was honorably discharged with the rating of fireman first class. Immediately following his release from service he entered the employ of the Pennsylvania Railroad at Jersey City, N. J., as an engineman. After remaining in their employ for several years, and until promoted to engineer, he left the service of the railroad to engage in other lines of work. He had been in failing health for several years.

Besides a wife and two sons, his father, step-mother, a brother, and two sisters are saddened by his death.

Funeral services were conducted at a funeral home in Media, Pa., by Rev. Mr. Huggins, rector of Calvary Episcopal Church, Glen Riddle, Pa., with burial in Calvary Cemetery at that place.

R. R. T.

Davis. — Eliza Jane Boyd was born in Sugar Bush, Tioga Co., Pa., May 1, 1857, and passed away at Denver, Colo., December 17, 1947. She was the youngest of five children, all preceding her in death.

On December 31, 1874, she was united in marriage to Harrison E. Davis at Wells, Minn. To this union were born eight children: Fanny (who died in 1911), H. Eugene, George E., David A., Orville (who died in infancy), Orren E., John S., and Ross O. Her husband died February 27, 1917. She has made her home with her son, Orsen, for the last eighteen years, except for a few months. During this time she has been a member of the Denver Seventh Day Baptist Church.

The funeral services were held in the drawing room chapel of Moore Mortuary, Denver, with Rev. Francis D. Saunders in charge, December 18, 1947. Interment and concluding services were held at North Loup, Neb. F. D. S.

JANUARY 19, 1948

The Sabbath
Recorder

Featuring - - -

SEVENTH DAY
BAPTIST
YEAR BOOK



1947



The Willow, the Tower, and the Sky

Tower of Administration Building, Salem College, Salem, W. Va.