

## OBITUARY

**Bassett.** — Thomas R. Bassett, son of John C. and Elizabeth Reading Bassett, was born in Independence, N. Y., May 27, 1865, and died suddenly at his late home in Andover, N. Y., December 14, 1942.

He was united in marriage with Miss Ella E. Brown, December 25, 1890. He is survived by his wife, two sons, and two daughters: Mrs. Elizabeth B. Huff and J. Chandler Bassett of Buffalo, N. Y.; Earl C. Bassett of Lockport, N. Y.; and Mrs. Ralph B. Rogers of Cleveland, Ohio. Also by a sister, Mrs. Elizabeth Carpenter of Rhode Island.

He united with the Independence Church in 1880, where he retained his membership through the years though living for a time in Alfred, Albany, and Andover, but always loyal to the church of which his grandfather and grandmother were constituent members.

Farewell services were conducted by Pastor Walter L. Greene and Rev. Edgar D. Van Horn of Alfred, a former pastor and friend. Interment at Independence. W. L. G.

**Dunham.** — Emma Mosher Dunham, eldest child of Henry C. and Mary Ann Snyder Mosher, was born December 5, 1863, at Port Chester, N. Y., and died November 28, 1942.

She was united in marriage with Charles H. Dunham May 10, 1888, who passed away in 1935.

She joined the Seventh Day Baptist Church of Christ, Plainfield, N. J., by baptism January 2, 1891, of which church she has continued a faithful member.

She is survived by two brothers: Harry S., Norwalk, Conn., and George B., Riverdale, Md.; two sisters, Mrs. Amos Henderson, Matawan, N. J., and Mrs. Ida M. Courser, Plainfield, N. J.; by nieces, nephews, and other relatives, and a host of friends.

Memorial services were conducted by her pastor, Rev. Hurley S. Warren. Interment was in Hillside Cemetery, Plainfield. H. S. W.

**Groves.** — Flora S. was born at Independence, N. Y., on March 10, 1873, and died November 15, 1942. She was the daughter of Edwin A. and Ida Burdick Stillman.

She is survived by her husband, L. Merrill Groves of Brockwayville, Pa., and three children: M. Milton Groves of Olean, N. Y.; Mrs. Eugenia G. Sheffler of Falls Creek, Pa.; and E. Stillman Groves of Lynn, Mass.; also by two grandchildren.

She was a member of the First Alfred Seventh Day Baptist Church having been baptized February 20, 1886. Memorial services were conducted by Pastor Everett T. Harris. E. T. H.

**Houston.** — Ida Soper was born to German and Phoebe Rogers Soper in Johnstown, Iowa, March 26, 1856, and died in Riverside, Calif., November 22, 1942.

She was married September 10, 1874 to James H. Houston, to which union were born two sons and a daughter. One son, Roy H. Houston, of Riverside remains, also a grandson, a granddaughter, and three great-grandchildren.

Sister Houston was an earnest Christian. Baptized at the age of fifteen, she joined the New Auburn Seventh Day Baptist Church, later transferring to the Riverside Church. She was a diligent Bible student. In her Bible is a notation dated November 25, 1933, stating: "I have read the Bible through ninety-seven times." And we are sure it was much over one hundred times before her passing. A true mother in Israel has left us. L. F. H.

**Maxson.** — Elishá J. Maxson, son of John and Mary Bee Maxson, was born August 16, 1844, near Militus in Doddridge Co., W. Va., and died December 6, 1942, at his home at Berea, W. Va.

In 1860, at the age of sixteen he was baptized, becoming a member of the Seventh Day Baptist Church at Salem. About 1867, he moved to Berea, where he made his lifelong home. On March 10, 1869, he married Margaret C. Law. Seven years later, in 1876, Mr. Maxson transferred his membership from the Salem Church, and on March 11, he and Mrs. Maxson became members of the Ritchie Seventh Day Baptist Church at Berea. Mrs. Maxson died December 28, 1922.

Surviving are one son, Deacon Elva Maxson, of Berea; and three daughters, Mrs. Nevie Brissey, Mrs. May Hudkins, and Mrs. Bessie Jett, all of Berea. Also there are twenty-three grandchildren, sixty great-grandchildren, and three great-great-grandchildren.

Farewell services were conducted by his pastor, Rev. Marion C. Van Horn. Burial was made in the Pine Grove Cemetery at Berea.

M. C. V. H.

### WHAT MAKES A NEW YEAR NEW?

By George W. Wiseman

What makes a New Year new?  
Not ringing bells or changing dates,  
For these soon cease, but not the weights  
Of tyranny or lust and greed  
On which small men and nations feed;  
The world grows big when love controls  
Its grasping, hardened, shrunken souls.  
This makes a New Year new.

What makes a New Year new?  
Not smug contentment with the past,  
The mold in which earth's wrongs are cast;  
But prophets, unafraid, alive,  
To match the age; great souls who strive  
To furnish for man's highest good  
Truth, justice, peace, and brotherhood.  
This makes a New Year new.

What makes a New Year new?  
Not resolutions lightly made,  
Or worthless dreams born but to fade;  
But faith in Christ instead of fate,  
More room for God and less for hate;  
The world receives its second birth  
When God through Christ controls the earth.  
This makes a New Year new.

—In Zion's Herald.

# The Sabbath Recorder

Vol. 134

PLAINFIELD, N. J., JANUARY 11, 1943

No. 2

## BLEST DAY OF GOD

Blest day of God! and, therefore, blest—  
The type of everlasting rest;  
Blest day! thou to the world art given  
To guide our wandering feet to heaven.

How welcome are thy hours so sweet!  
Those hours which I with rapture greet;  
Glad that the six days' work is done,  
Their toil and vanity are gone.

Then to thy house will I repair,  
And learn thy will, and worship there,  
Till I remove from earth, to be  
Where I my Savior's face shall see.

—Joseph Stennett,  
A Seventh Day Baptist  
about 1715.

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# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

HERBERT C. VAN HORN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

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## EDITORIALS

### NEW WORKERS

Word is at hand from Auckland that Brother Oswald G. Russell who has been consecrated to the African mission work in Nyasaland, but held up on account of lack of transportation facilities, is hoping soon to go. He expects to work his way as a ship carpenter to London, and thence to Nyasaland.

Mr. Russell is one of the key workers in our fellowship in the New Zealand Seventh Day Baptist Church. He has an article on Prayer in the Sabbath Recorder of December 28, 1942.

A recent letter from Elder Riley G. Davis, Des Moines, Ia., brings good news of a devoted Christian—a young married man, who desires to become affiliated with the Seventh Day Baptist people. Owing to work he is already engaged in he desires to continue in Des Moines and work up, if possible, a church and Seventh Day Baptist Society there. He has already started what he calls a Bible college, and has the work well under way—the object being to get people interested in the study of the Word of God. He also has other business which he thinks, in the course of time, may furnish employment for Sabbath keepers.

He does not ask for financial support, but would like to have a license to preach, granted by our people at this time, as soon as arrangements can be made. He is reported to be a good speaker. He and his wife are both capable and gifted in song.

"She plays the piano and sings with him in a way that should please music lovers."

Mr. Davis believes they might become valuable workers with us if some encouragement from our people is offered. It is Elder Davis' hope that some way may be found to grant Mr. Elmer M. Juhl's request.

Suggestions have already been made by the corresponding secretary of the American Sabbath Tract Society as to methods of procedure whereby the brother's hopes and request may be met.

From White Cloud, Mich., comes the information concerning a young minister, at present pastor of two churches of the Church of Christ near White Cloud, who has recently accepted and begun keeping the Sabbath. Rev. Harold E. Arman came to Pastor Leon M. Maltby for baptism. He had candidates for church membership who wanted immersion. Being conscientious, the minister felt he must have that experience himself before administering the ordinance for others. Having the Sabbath called to his attention, he studied the question, with the result that he has accepted the truth and is now ready to keep the Sabbath with his family of six children. He hopes for some opening among our churches.

Pastor Maltby says he is a man of about his own age, of fine personality, of good education, and evangelistically minded. Arrangements are being made for him to speak at White Cloud, with the possibility of special meetings being held. Pastor Maltby is paying for a year's subscription to the Recorder to the new friend.

These matters are being reported for the encouragement of our readers who sometimes are discouraged. Everywhere there are coming to our attention people accepting the truth and hoping for fellowship and service with Seventh Day Baptists. They must not be disappointed.

### MEETING OF THE COMMISSION

Last week the Commission of the Seventh Day Baptist General Conference held its midyear meeting at the Seventh Day Baptist Building in Plainfield, N. J. Five busy men came together for two days of service, full of long hours, three sessions per day.

A busy business layman from the Pacific Coast came, stopping with a church midway over a Sabbath. We suspect the people of that loyal group are better informed and concerned about the Laymen's Movement among us because of this visit. A college teacher represented another lay member of the Commission because of war priorities in college service. This substitute sacrificed the most of a week's vacation to this meeting, and doubtless returned better acquainted with denominational problems and activities than he ever was before. Another college professor took part of his needed vacation for this work and made a hard night's trip—and more—for the meeting.

A busy pastor from Westerly came, leaving many duties in his own church, but deeming the general cause of the denomination of sufficient importance to justify strength, time, and expense. The fifth member, residing in Plainfield, not only devoted his time from a busy life, but as president of Conference has been giving a lot of additional time and strength to shaping up the work in order that matters for consideration should be so arranged as to conserve time as far as possible.

An important service to the Commission and denomination is constantly being rendered by another layman, the corresponding secretary of Conference. He is a schoolman, principal of the largest grade school in Plainfield. The current week of his vacation has been given to this service as recording secretary of the Commission; he probably knows more of the denomination's problems and activities than any other man among us.

No mere holiday, with expenses borne by the denomination, is this Commission. It is an arduous task. One man rode on a crowded train—having no seat from Clarksburg, W. Va., to Washington, D. C.—a six-hour ride. But he came into Plainfield cheerful and uncomplaining. Another stood for an hour before receiving a seat. Men of that type are they who make up our Commission. Here at Plainfield we look forward to the coming of Commission members at midyear. To have them in our homes is a blessing and privilege to us. We believe it is a good thing for them and the denomination to hold this annual session at Plainfield, where they can visit denominational headquarters, learn about some of the conditions under which we have to do our work, and face together the great mission of the church, as they wrestle over our common problems. To work together sympathetically is good for us. It helps us to know each other better. And as we know each other better, we love each other better.

### CONCERNING REV. ARY T. BOTTOMS

The condition of Rev. A. T. Bottoms is reported as a bit encouraging. A second major operation was performed December 18. "His physician told us," writes his sister, Mrs. Robert L. Butler, "that it was one of the most serious of all his experience, and that the clean and sober life Ary had lived was the greatest point in his favor." The nurses doubted the doctor's ability to tell, by the blood conditions, when operating, that the patient had never used tobacco or strong drink. The surgeon, later, was able to say to the doubters, "I told you so," when Ary testified that he had never used either.

The sad part of Brother Bottoms' condition is that he will not be able to lead a normal life after recovery, which seems otherwise hopeful.

Mr. Bottoms and his family will have the sympathy and prayers of many who know him. For the past several years he and Mrs. Bottoms have been carrying on a noble work among the Keel Mountain folks at Gurley, Ala., a work continued by Mrs. Bottoms while her husband is in the hospital. May they draw comfort and strength in the experience of knowing him whom they have served, and that "underneath are the everlasting arms."



DENOMINATIONAL BUDGET

Statement of Treasurer, December, 1942

	December, 1942	Total for 6 months
<b>Receipts</b>		
Adams Center .....	\$ 89.80	
Abion .....	19.12	38.50
Alfred, First .....	104.25	775.05
Alfred, Second .....	46.40	136.50
Andover .....		10.00
Associations and Conference .....		162.24
Battle Creek .....	65.50	416.85
Berlin .....	36.05	95.05
Boulder .....		53.65
Brookfield, First .....	9.00	76.25
Brookfield, Second .....	13.85	75.05
Chicago .....	14.00	55.00
Daytona Beach .....	32.00	47.15
Denver .....	17.30	86.45
De Ruyter .....	47.96	195.81
Dinuba .....		16.33
Dodge Center .....	5.00	34.50
Edinburg .....	5.00	31.50
Farina .....	63.00	154.00
Fouke .....	3.23	17.36
Friendship .....	8.50	10.50
Gentry .....	2.50	16.85
Hammond .....	30.00	40.10
Hopkinton, First .....	29.26	255.76
Hopkinton, Second .....	7.50	13.50
Independence .....	25.00	67.00
Individuals .....	126.00	1,634.85
Jackson Center .....	10.00	20.00
Little Genesee .....	37.00	195.23
Little Prairie .....	5.00	20.00
Los Angeles .....	21.00	41.42
Lost Creek .....		50.00
Marlboro .....	65.00	365.00
Middle Island .....	10.53	34.58
Milton .....	377.89	877.94
Milton Junction .....	94.23	290.86
New York City .....	61.05	138.85
North Loup .....	5.00	109.50
Nortonville .....	31.00	59.00
Pawcatuck .....	250.00	1,268.33
Piscataway .....	30.00	85.00
Plainfield .....		645.87
Richburg .....	13.50	38.00
Ritchie .....	6.00	36.00
Riverside .....	295.47	545.72
Roanoke .....		6.00
Rockville .....	33.07	67.99
Salem .....	80.80	220.30
Salemville .....	8.60	19.10
Shiloh .....	85.00	543.00
Stonefort .....		13.00
Verona .....		162.85
Waterford .....	10.00	84.00
West Edmeston .....		10.00
White Cloud .....	11.18	99.28
Yonah Mountain .....		46.57

Comparative Figures

	This year	Last year
Budget receipts—December .....	\$1,575.97	\$2,240.20
Special receipts—December .....	675.77	1,315.49
Budget receipts—6 mos. ....	7,632.01	6,915.38
Special receipts—6 mos. ....	3,066.98	1,910.71

Disbursements

	Budget	Specials
Missionary Society .....	\$ 653.12	\$390.31
Tract Society .....	204.16	7.63
S. D. B. Building .....	126.56	4.00
Women's Board .....	13.12	30.00
Ministerial Retirement .....	171.36	94.10
Historical Society .....	10.56	
General Conference .....	139.52	
Board of Christian Education .....	281.60	5.61
Committee on Foreign Relief .....		
Appeal in Churches .....		33.00
American Bible Society .....		52.62
Golden Rule Foundation .....		48.00
United China Relief .....		10.50

Morton R. Swinney,  
Treasurer.

Niantic, Conn.

COMMISSION MEETING

The Commission of the Seventh Day Baptist General Conference met according to vote at 11.45 a.m., on Monday, December 28, 1942, in the Board Room of the Seventh Day Baptist Building, Plainfield, N. J.

All members of the Commission were present except William D. Burdick of Milton, Wis., who was represented by Leland W. Hulett, professor of business administration in Milton College, Milton, Wis. Chairman Harold R. Crandall, pastor of the Pawcatuck Church at Westerly, R. I., presided. Other members of the Commission are Harley D. Bond, professor of biology at Salem College, Salem, W. Va.; Leslie O. Greene, promoter of evangelism for the Women's Society and at present working in Palatka and Caraway, Putnam County, Fla.; Perley B. Hurley, automobile dealer and member of the Riverside, Calif., Church; Hurley S. Warren, pastor of the Plainfield Church and president of the General Conference; and Courtland V. Davis of Plainfield, principal of Evergreen School, secretary.

The problems involved in implementing the Pastors' Home Mission Plan as adopted by Conference were generally discussed.

The committee consisting of Marion C. Van Horn, Lester G. Osborn, and Paul H. Hummel was requested to continue its study and make further recommendations in the field of denominational advertising.

The Commission examined and heartily approved the proposed Conference program as presented by President Warren.

Since the editor of the Sabbath Recorder asked to be relieved of the responsibility for

MISSIONS

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

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

BEING AMIABLE

Amiability is a great help in mission and all Christian work. It is an asset in all the relations of life, but it is particularly needed in the work of the church, its auxiliaries, and agencies.

We see this when we call to mind what it is to be amiable. An amiable person is not easily offended, he is one who does not meddle with other people's affairs, he is careful not to make slurring remarks about others, he is not bossy, he appreciates the work of others, he is always ready to do his part, he is truthful, and above all he is considerate of others on all occasions. Among the chief things which hinder the work of the church, missions, and evangelism is strife and hard feeling which so often exist among those who profess to be the followers of Christ.

There are few higher compliments ever paid one than to have those with whom he has worked several years say, "It is a pleasure to work with you." Paul in the thirteenth chapter of 1 Corinthians pictures the amiable worker. He suffereth long and is kind, envieth not, vaunteth not, is not puffed up, doth not behave unseemly, seeketh not his own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but in the truth, beareth all things, believeth all things, hopeth all things, endureth all things.

The acrimonious, crabbed, dogged, ill-natured person injures himself more than anyone else. He not only loses the respect of others, but he puts himself at a great disadvantage. Paul in the second chapter of Titus urges the use of "Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

Amiability is a thing to be cultivated. Some have more to contend with than others. Those who are naturally contentious, surly, and disagreeable should strive the harder to be Christlike in thought, words, and deeds, that the church, missions, and evangelism may be advanced rather than hindered.

W. L. B.

the Seventh Day Baptist program on Mutual's Radio Chapel on April 4, 1943, Conference President Warren was asked to plan for this program and bring the message.

President Warren reported that one of our pastors had applied for a position as chaplain in the armed forces of the United States.

Regulations of the Army Chaplains' Office make it necessary that each chaplain be sponsored by a denomination of larger membership than ours. At the request of the president of Conference the committee of the Northern Baptist Convention agreed to sponsor this application and that of any other chaplain candidate whom we might recommend. The cost to the sponsoring body amounts to approximately thirty dollars per year for each chaplain accepted and the Commission directed that the Northern Baptist Convention be reimbursed for the amount so expended for our candidates from the contingent fund of Conference.

Action was taken leaving the power of decision for any necessary change in the dates of meeting of Conference in the hands of the Conference president.

Albert N. Rogers, who was the delegate of the Commission to the meeting sponsored by Committee on Foreign Relief Appeals in the churches, presented his report on the meeting and impressions received there, and recommends to the churches that there be general emphasis on the Foreign Relief Appeals during the period of February 20 to March 13, 1943.

Leslie O. Greene and Perley B. Hurley were authorized to send to the churches a letter inviting the co-operation of every church in the denomination in the Pastors' Home Mission Plan as recommended by Conference. At the same time the Commission expressed its encouragement at the progress already being made in the churches in the preparations for putting this plan into effect.

The Commission expressed its appreciation of the courtesies extended by members of the Plainfield Church in the entertainment of Commission members.

Harold R. Crandall,  
Chairman,  
Courtland V. Davis,  
Secretary.

## WE ARE CALLED

By Rev. Edwin Shaw, D.D.

(Corresponding secretary of the Missionary Society from 1916-1922, now professor in Milton College.)

In view of the world war, (World War I) which has now included our own nation, we feel that we, as a people, are in the presence of changing conditions which open up before us on every hand new and appealing opportunities, and at the same time correspondingly great and imperative responsibilities.

And first of all we are called to prayer, fervent, sincere, and continued prayer. Prayer for ourselves that we may be pure in heart and right with God. Intercessory prayer for the salvation of the world, agonizing prayer for the kingdom of God and his righteousness.

We are called to a larger view, a wider study of the sacred Scriptures, a heart loyalty to their teachings, and a willing obedience to their precepts.

We are called to a larger view, a wider vision, of the world's needs, and a fuller faith in the power of the gospel of Jesus Christ to meet those needs.

We are called to a new enthusiasm to do our tasks, our duties to God and to humanity, to do our part in full in turning toward heaven the tides of thought and feeling that are now so disturbed and troubled by the woes of war.

We are called to give—a giving of ourselves and what we have, a giving till it hurts, a loving giving to the uttermost—that the world may be better and happier and saved through grace.

We are called to a more hallowed exaltation of the Sabbath, that it may not be a reproach among the institutions of heaven and of earth, but may in very truth be a sign between God and man.

We are called not only to high ideals, but to practical action, to support and prosecute our existing denominational interests without fear or faltering, without retrenchment or abatement — evangelistic, missionary, educational, and publishing; we are called for forward movements, for going forth to larger work, for better service.

We are called to be true to our country in its dire needs, true in heart and word and act, free from malice and hatred, but intensely patriotic and genuinely loyal. We are called everywhere with discretion and wisdom, to

enter into efforts to safeguard the moral, physical, and spiritual welfare of the men and boys of our army and navy, to assist in providing relief for the needy and suffering, to strive for the abolition of the liquor traffic, the suppression of social vice, the elimination of political and business corruption, and the establishment of justice and mercy in all the relations of human society.

We are called to hold fast to the spirit of our Master, for we are called to battle, where Christian courage and heroism, where patience and fortitude, will be sorely tested in the tremendous world-wide struggle to secure the blessings of a righteous and permanent international peace.

We are called as a people to a closer unity, a more perfect harmony—a unity of spirit which is the sympathy of fellowship, a unity of interests depending upon knowledge and information, a unity of purpose for successful accomplishment of our common tasks, and a unity of expression in our work by a more efficient administration—all found in and built upon the unity that is in Christ Jesus our Lord.

In a word, we are called as Seventh Day Baptists to remember who we are, whose we are, and for what we stand, and in these trying times to ring true to the heritage of our ancestors, and to keep in its integrity the faith of our fathers.—Taken from the 1917 Annual Report of the Seventh Day Baptist Missionary Society.

## TREASURER'S MONTHLY STATEMENT

November 1, 1942, to November 30, 1942

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

Dr.	
Cash on hand November 1, 1942.....	\$3,659.36
Clifford Lamson, Raynham Center, Mass., for Missionary Evangelistic Work .....	4.92
Permanent Fund Income .....	231.48
Gentry, Ark., Sabbath School .....	2.00
Milton, Wis. ....	28.00
Riverside, Calif., for China .....	1.00
Riverside, Calif., for Bibles for Army .....	3.00
Riverside, Calif., for native Jamaica worker .....	10.00
White Cloud, Mich. ....	5.00
Verona, N. Y. ....	2.00
Battle Creek, Mich. ....	10.00
Battle Creek, Mich., for China .....	8.00
Dnominational Budget .....	571.48
	<u>\$4,536.24</u>

Cr.

Interest paid .....	\$ 52.51
Interest saved on notes transferred to Debt Fund .....	30.00
Rev. Luther W. Crichlow:	
Salary .....	\$ 83.33
House rent .....	23.83

Travel expense .....	18.66	
Native workers .....	39.59	
Native workers paid by Riverside, Calif. ....	10.00	172.41
Rev. Earl Cruzan .....		25.00
Rev. Clifford A. Beebe:		
Salary .....	\$ 25.00	
Traveling Expenses .....	23.89	
		48.89
Rev. Orville W. Babcock .....		25.00
Rev. Verney A. Wilson .....		16.67
Rev. Marion C. Van Horn .....		25.00
Rev. Ellis R. Lewis .....		25.00
Rev. Wm. L. Burdick:		
Salary .....	\$ 112.50	
House and Office Rent .....	25.00	
Office Supplies .....	10.49	
Clerk Hire .....	33.33	
		181.32
Rev. Herbert L. Polan .....		10.00
Treasurer's expense .....		30.00
Rev. Charles W. Thorngate—work in Iowa.....		15.93
China Payments:		
Dr. H. E. Davis, a/c salary .....	\$ 39.00	
Rev. George Thorngate, a/c salary and allowances .....	59.15	
Dr. Rosa W. Palmberg .....	30.00	
Dr. Grace I. Crandall .....	31.25	
		159.40
Debt Fund share November Denominational Budget receipts .....	79.49	
Cash on hand November 30, 1942.....	3,639.62	
		<u>\$4,536.24</u>
Accounts payable as at November 30, 1942, as follows:		
China .....	\$1,445.80	
Germany .....	1,208.34	
Holland .....	1,275.00	
		<u>\$3,929.14</u>

## TO THE LONE SABBATH KEEPERS

From week to week the Recorder columns have carried messages from or words of encouragement to the scattered band of lone Sabbath keepers.

These gestures of fellowship are not amiss, and at this season when New Year wishes are in order, to each member of this band we would say, "Be strong." Often the urge to engage in some spiritual activity by such isolated ones find expression in merging with a nearby religious organization. Several times recently through these columns lone Sabbath keepers have been encouraged to so affiliate with Sunday-keeping denominations.

Speaking from experience, I think such a practice seems questionable. Too often in reality this course of action submerges one's faith, and in consequence weakens the individual's power to witness for God's truth as it is expressed in the commandment.

For example, a young Christian, brought up in Sabbath observance and well aware of the spurious claims of Sunday sacredness, craving a sphere of spiritual usefulness, accepts a position as teacher in Sunday school.

In the junior lessons comes one on the fourth commandment. As taught to the class it is abbreviated to "Remember the sabbath day to keep it holy," followed by the statement, that as Jesus our Example kept the Sabbath holy, therefore we should be careful to keep Sunday holy. The teacher side-steps the issue rather than to lose the contacts so much desired. By a sleight-of-the-tongue performance the lie is given to the truth of God, and to the Bible, the textbook of religious instruction.

Is it not the better choice to suffer minor deprivation with God's people than to lose one's faith in pleasures both transitory and spurious?

When away from others of like faith with church attendance impossible, our family practice is to hold a quiet service in the home. If the customary Sabbath school literature is not available, in its place a copy of Cruden's Complete Concordance becomes the basis of Bible study. Today the word, "Purpose," from the 1943 slogan of Seventh Day Baptists was the source of helpful research.

Through texts selected from the concordance the fact is brought to mind that the "Purpose" of God is *eternal*. From the beginning it has developed, unthwarted by the opposition of evil, or man's faithlessness. The accomplishment of this purpose has been the holy commission of priests, prophets, apostles, and ministers in every generation. In Jeremiah 26: 2, 3, Israel's prophet is instructed to speak to God's chosen but slumbering people words that would quicken their consciences, thereby enabling God to accomplish in them his purpose.

To the disciples Christ says, when speaking of Lazarus, "I am glad for your sakes I was not there, to the intent ye may believe." Though it meant temporary sorrow to Lazarus' loved ones, Jesus carried out the purpose of the Father in its fullness. The final miracle of restoration of life brought glory to the Father, a blessing to the mourning, and a lesson in faith to all.

Attendance at organized worship brings inspiration through group discussion and study. Yet let the isolated Christian remember that a receptive attitude is the open channel through which the Holy Spirit enters our heart and quickens our powers of ministry. Each one may be sanctified, set apart, commissioned, through God's Spirit as a living witness of his truth. The early Christians were



exhorted, "that with purpose of heart they would cleave unto the Lord," that is, be placed apart, on an eminence, not in the midst of an array of confusing lights.

Such a beacon may each of us become, courageously performing our part in the eternal purpose of the Father.

"The Ledge."

Princeton, Mass.

## WOMAN'S WORK

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

### YOU'LL WANT TO KNOW

Something altogether new! Under one cover, the full story of the Eight Union Christian Colleges, for Women in the Orient, which we have long been supporting, presented as program material for women's groups. Forty pages packed with information of interest to the many boards participating in their support, and to the women who contribute regularly for this objective at the World Day of Prayer observances. Ask us for the booklet, "Building Women Leaders." Ten cents. It is just off the press but boards are already ordering in large quantities.

In spite of war and transportation difficulties in China, "The Christian Farmer," part of the Christian Literature program, still goes to nineteen provinces of China's twenty-four. The paper deals with life problems of the rural masses, with emphasis on religious and moral teaching. Many inquiries regarding the Church are being received from non-Christian readers. The subscription list, rapidly rising, is larger than that of other Christian literature projects combined. But the very success of this much-needed publication is contributing to its financial embarrassment. A cable just received says: "Opportunity unparalleled but lack funds. Cable prospects immediately. Situation urgent."

Two American women who recently returned from Japan were permitted to teach in the Woman's Christian College in Tokyo—one of the Eight Union Christian Colleges for Women in the Orient—till the eve of their sailing. The trustees gave them a farewell banquet and loaded them with gifts.

Returned missionaries and missionaries under appointment are nowhere just marking time. A nurse bound for China is working

in the Kentucky hills. Another, headed for India, has been loaned by Augustana Synod for service among the Mexican migrants in California. A missionary back from Japan has been loaned by the United Lutherans for work among the children of migrants "in carrots" and other crops in the South.

British giving to religious causes has been maintained at a high level, especially in view of the destruction of at least one thousand churches and the damaging of two thousand more, and the dwindling of congregations through evacuations and the calling of young men and women to the colors. Several denominations completed special funds in addition to raising large sums for reconstruction. The London Missionary Society supports a missionary in each of the three "missions orphaned but not abandoned," one a German mission in Africa. From Sweden comes the word, "Our friends are keeping up their contributions very well in spite of the difficulties caused by the war. Our missionaries can still do their work and to some extent help others, and there are also still recruits for missionary service." The income of the Danish Missionary Society increased "in spite of different economic difficulties." A friend in Leipzig wrote to one in the I. M. C., "I hear everywhere how you constantly concern yourself with helping the mission fields of the German missions. God grant this work may be ever more widely carried on and aided, so that even in the midst of war His Kingdom may increase."

### BACK TO THE CROSS

Back to the Cross! Let this our watchword be;  
No less than this can save humanity,  
Lost in the maze of doubt, and sin, and strife.  
Only the Cross—the Christ—can bring us life.

Creation wonders make us to adore  
God the Creator. Yet there must be more.  
Christ said to those who the whole truth would see,  
"If ye believe in God, believe in me."

So in this day, the nations, worldly wise,  
Must seek the Cross with all that it implies  
Of abnegation, loss, and sacrifice,  
If they would enter the abundant life.

Back to the Cross, then, let our watchword be;  
Faith in the Crucified will make us free.  
Then will his Light be shed o'er all our way,  
Guiding us onward to eternal day.

I. P. H.

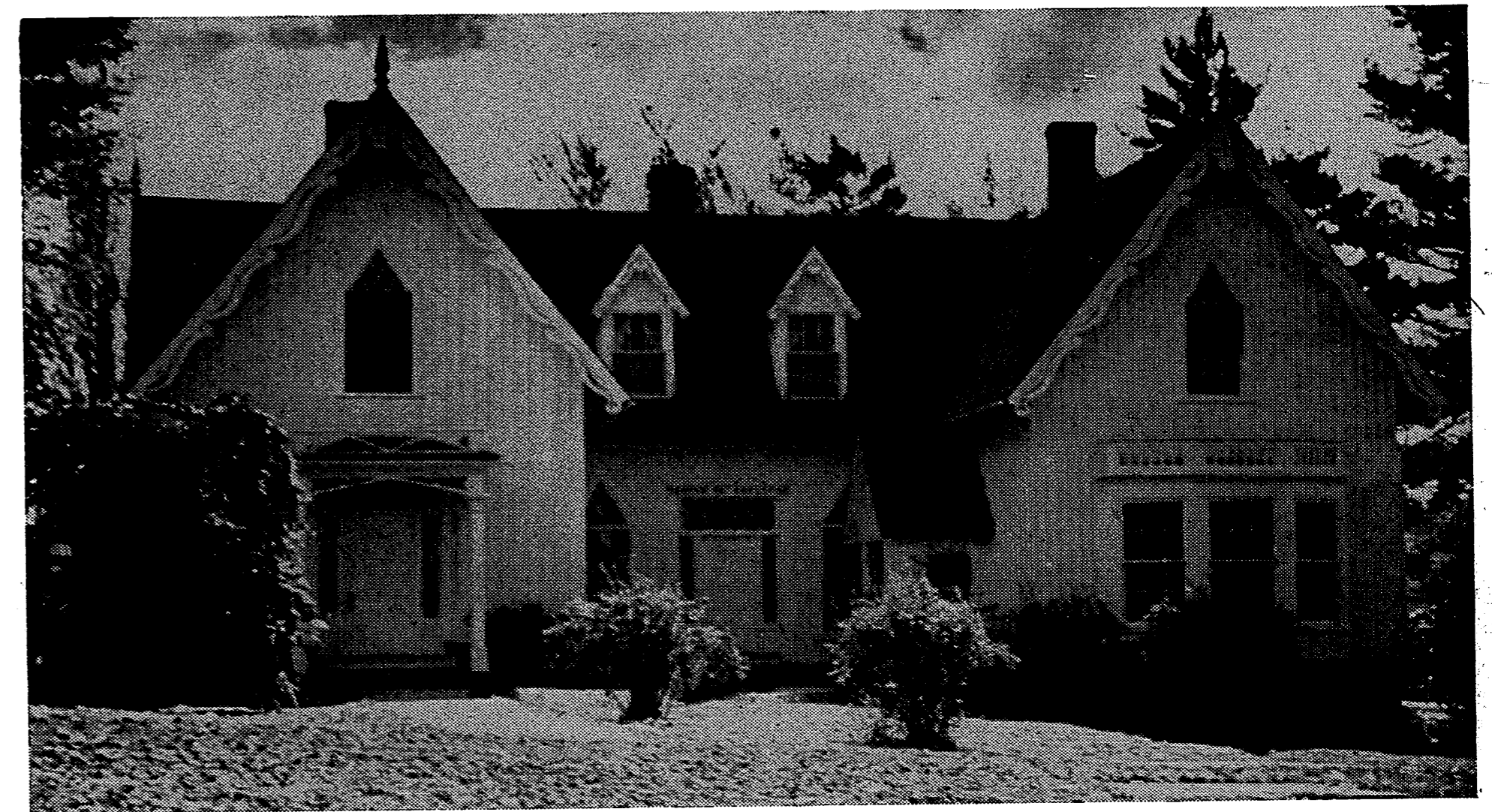
Milton, Wis.

# The Sabbath Recorder SUPPLEMENT

JANUARY 11, 1943

## SCHOOL OF THEOLOGY

ITS RELATIONSHIP TO ALFRED UNIVERSITY AND THE  
SEVENTH DAY BAPTIST DENOMINATION



The Gothic: Home of the School of Theology, Alfred, N. Y.

## REPORT OF THE SCHOOL OF THEOLOGY

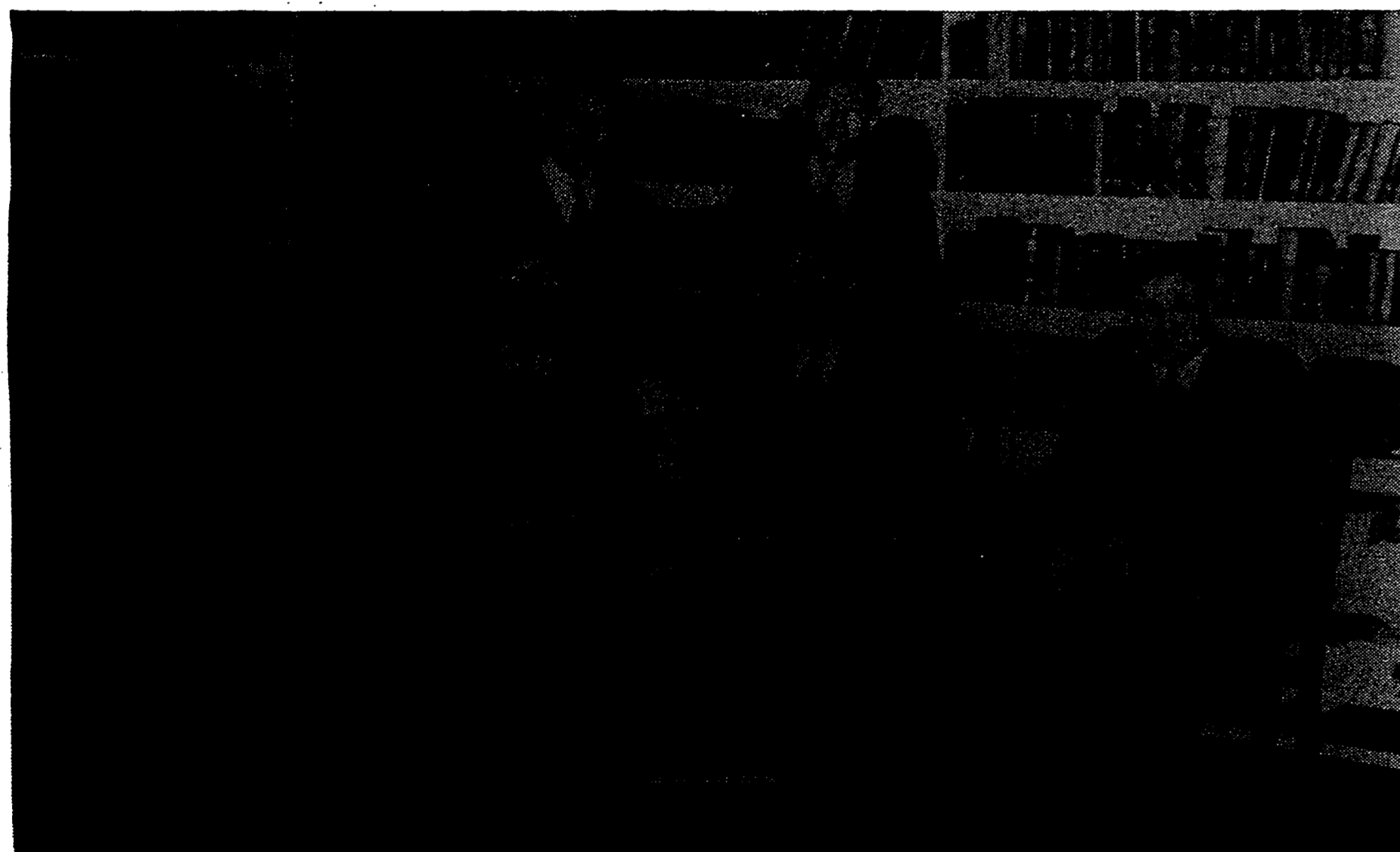
(Excerpts from the report of Ahva J. C. Bond, Dean, to the Board of Managers of the School of Theology of Alfred University, which was made a part of the report of the Board of Christian Education to the Seventh Day Baptist General Conference held at Salem, W. Va., in August, 1942.)

## Faculty

Five men have served on the staff of instructors this year. Dr. Edgar D. Van Horn and Dr. Walter L. Greene, both employed on a part-time basis, continue to serve in the respective fields of theology, and church history and religious education. Dr. George B. Shaw has given a course in English Bible, and Dr.

all who are interested in the education of our ministers. As usual of course the dean has taught more hours than has any other professor, and naturally has covered a wider range of subjects.

Our special lecturer this year was Rev. Lester G. Osborn of Shiloh, N. J. April 13-15 Mr. Osborn gave three evening lectures on evangelism to students, faculty members and friends. During the day he met with the students for discussion and consultation. This service in the interest of the central theme of the Christian ministry was greatly appreciated by the students as well as by the administration.



## FACULTY

Seated, left to right: George B. Shaw, English Bible; Edgar D. Van Horn, Theology; Ahva J. C. Bond, Dean, Bible and Homiletics; Walter L. Greene, Church History and Religious Education.  
Standing: Ben R. Crandall, Rural Sociology (one course); Elmo F. Randolph, Summer Camps and Scouting (one course).

Ben R. Crandall gave this year his course in rural sociology. This course alternates with one given by Rev. Elmo F. Randolph, who next year will repeat his course in scouting and church camps. The last three men named give their services without material compensation, and they deserve the hearty thanks of

## Physical Equipment

The Gothic continues to serve adequately all our school needs: class rooms, office, library-reception room, and chapel. However, the increasing number of married students who matriculate makes it necessary for some

## SCHOOL OF THEOLOGY, ALFRED UNIVERSITY, ALFRED, N. Y.

## A Brief Account of the History of the School of Theology and Its Relationship to Alfred University and to the Seventh Day Baptist Denomination

(Compiled June, 1942, by Dr. J. Nelson Norwood, President of Alfred University, for the Committee of Six of the Commission of the General Conference for its study of these relationships. Members of the committee: Harold R. Crandall, D. Nelson Inglis, Edward M. Holston, James L. Skaggs, Loyal F. Hurley, Harley D. Bond.)

## I. Beginnings of Alfred University

Alfred University began with a little select school December 5, 1836. This was a purely local enterprise. It flourished, and in 1843 received a charter from the state as Alfred Academy. Continued prosperity led to the gaining of a university charter in 1857. When the university charter was gained there was little debate, apparently, in the legislature, although some legislators seem to have expected pay for favoring the bill. Two reasons may account for the granting of a university charter when a college charter had been requested. First, it was commonly supposed in those days that smaller communities would grow into larger ones and larger ones into metropolitan areas. Therefore, get ready for a larger clientele by taking a university charter. The second consideration may have been the plan to organize a college and a theological department, the latter doing graduate work. This may have seemed to necessitate a university rather than a college charter.

The original charter, in a sub-division headed "Departments of Instruction," says: "They shall organize a college department with separate departments or courses of study for males and females; both departments possessing equal privileges and powers. They shall have power to organize a department of theology as a separate department, to receive and hold separate property for the maintenance of such theological department, and to conduct and maintain the same for the purposes of theological education. They shall also have power to create such other departments in said University as they shall from time to time deem expedient." This is all that is said in the charter about a theological department or school of theology.

A College of Liberal Arts was immediately organized. One amendment only has been made to the charter since its original granting, namely, in 1917. Since there had been sus-

to find living quarters outside. In order to even up—in part—living expenses, certain available funds in the University are allocated to these outside residents. For several years each resident of the Gothic has been charged a modest maintenance fee, which of course is not required of outside students.

A much needed filing case for the office, and a magazine rack for the library-reception room are welcome additions to the furnishings.

## Finances

Our income from endowments and from the denominational budget is still not adequate for our needs. Therefore, it becomes necessary each year for the dean to ask financial help from friends of the School. Since the School has agreed to share the expense of re-roofing the building more money will be needed than would be the case otherwise. This added financial burden seems legitimate since the School now uses the entire building for its own purposes.

The School is just now in receipt of a gift of \$500.00, which represents a portion of the proceeds from the sale of the Scio Seventh Day Baptist Church. Former members of that church, who made the transfer, suggest that it be accepted as an endowment, but with the understanding that it be held on call in the case of an emergency. We are grateful to the donors for thinking of the School of Theology when considering what disposition to make of these funds. We hope it may prompt others who have funds at their disposal to go and do likewise.

## A Study by the Commission

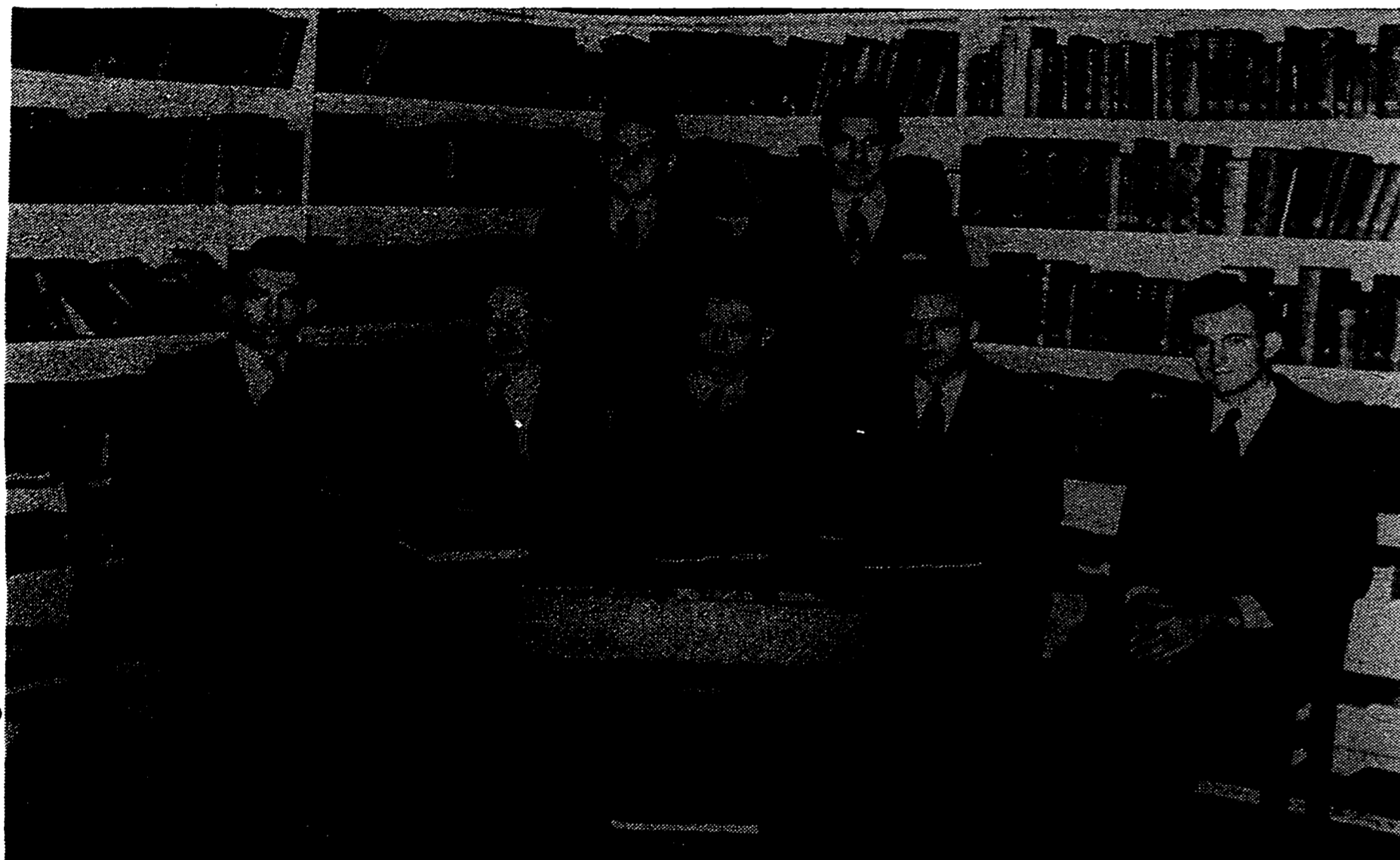
The Commission of the General Conference has appointed a committee to make a study of the whole question of the education of Seventh Day Baptist ministers. This ought to prove to be helpful for all interests concerned. We shall be glad to render all assistance possible in any way that the committee may desire our help.

Note: The materials which follow in this supplement very largely grow out of the study by the Commission referred to above. They are brought together in this form in order to give them wider publicity. Other material, including the pictures, are added to give more interest, and more vividly to picture the background of the School of Theology and its present work.



picion that a charter which spoke about "stockholders" might imply that some one was gaining a profit from the operations of the University, the amendment changed the term "stockholders" to "subscribers." This arrangement continued the corporation which elects the trustees of the University. The subscribers, members of the corporation, are those who have subscribed at least one hundred dollars to the permanent funds of the University. No other act of the legislature after the granting of the original charter refers specifically to a department of theology or seminary or school of theology.

grade and a school or department of theology. The first emphasis was on the education of ministers, but broader interests were involved. Different churches and the associations organized short-lived education societies for the purpose of promoting higher education, especially ministerial education. The General Conference also began experimenting with education societies. The one which became permanent was organized in 1855 and chartered by the State of New York in 1856. This education society immediately took steps to found a college and theological department. Jonathan Allen, a member of the Academy fac-



STUDENTS OF ALFRED UNIVERSITY SCHOOL OF THEOLOGY

Seated left to right: Kenneth Van Horn, a middler; Victor Skaggs, a senior; David Clarke, a middler; Zach White, an undergraduate; Harmon Dickinson, a junior. Standing: Rex Zwiebel, a junior; Alton Wheeler, a senior.

## II. Evolution of the Seminary

The Seventh Day Baptist Denomination at different times held different ideas about the value of education. Early in the nineteenth century, however, it became very much interested in the subject. This crystallized in the formation of various academies in different geographical sections. It also culminated in the demand for an institution of college

ulty, and later president of the University, spent the winter of 1856-57 in Albany pushing the plan for a college or university charter. Incidentally, he finished a law course in his spare time while there. The result was the charter granted to Alfred University mentioned above. There are, of course, many references to the "Seminary" in the minutes of the Board of Trustees of Alfred University.

But these apparently have no particular significance for this study.

Even in the later days of the Academy, before the University charter, some work of a theological sort was offered. This was continued in a small way under the University charter. The Theological Department was informally organized in 1861, and instruction began by Jonathan Allen. Until 1870, the work in theology was carried on in connection with the work of the College of Liberal Arts. In 1871, the Theological Department was organized with a separate faculty and for many years Rev. Thomas R. Williams had the leading part in the work of instruction. In 1892, a movement was set on foot to increase the endowment of the department and to add to the number of professors. In 1901, continued interest culminated in the reorganization of the theological work with Rev. Arthur E. Main as dean. The school was then named "The Alfred Theological Seminary." In 1926, at the instance of Dean Main and because of the new emphasis on religious education, the name was changed to "Department of Theology and Religious Education." In 1937, for convenience and publicity purposes, the name was again changed at the suggestion of Dean Ahva J. C. Bond to the present "School of Theology."

In the early days of the University the degree of Bachelor of Divinity was not offered, but certainly by the middle of the 1880's a course sufficiently advanced and comprehensive was being offered and the degree conferred.

In 1926, due to some feeling on the part of Dean A. E. Main and certain sections of the denomination that the Board of Trustees of Alfred University might not be altogether an appropriate body to manage a denominational seminary, the trustees agreed that its direct management should be lodged in a board of managers. This consisted of six men, namely, the presidents of: the Board of Trustees of Alfred University, the Seventh Day Baptist Board of Christian Education (formerly the Seventh Day Baptist Education Society), the Board of Trustees of the Seventh Day Baptist Memorial Fund; and three trustees of Alfred University nominated by the Education Board and elected by the Board of Trustees of Alfred University.\*

\* This was changed to five members of the Board of Trustees and four non-members October, 1942.

It should be noted that there is the Department of Religion in the College of Liberal Arts in which instruction in English Bible and Comparative and Contemporary Religion is offered.

## III. Endowment

From the beginning in the 1850's money was contributed to support collegiate and theological education. At a later time these general gifts were divided, as the present writer understands it, under legal direction, between the College of Liberal Arts and the Theological Department. Then specific gifts began to be made for theological work and these have continued through the decades. The total of all these funds has now accumulated to \$62,899.88. They are the endowment of the School of Theology. According to the treasurer's report for 1940-41 these funds are held in trust for this work as follows:

\$27,180.57 Held by Alfred University.  
\$18,220.74 Held by the Seventh Day Baptist Board of Christian Education.  
\$17,498.57 Held by the Seventh Day Baptist Memorial Fund.

## IV. Present Relation to Alfred University

The School of Theology is under the Board of Trustees of Alfred University except as that board has, by gentleman's agreement, put the direct management of the school in the hands of its Board of Managers. The president of Alfred University is president of the School of Theology; the treasurer of Alfred University handles all funds for the school. The building known as "The Gothic" is turned over for its practically exclusive use. Alfred University aids in the maintenance of this building. Students enrolled in the School of Theology and pursuing courses toward the Bachelor of Divinity degree have free tuition for any work they wish to take in classes in the College of Liberal Arts. Even students not enrolled for the divinity degree, but working partly in the School of Theology and partly in the College of Liberal Arts for the Bachelor of Arts degree, are given liberal concessions in college tuition charges. No tuition is charged in the School of Theology. Moreover, theological students have full use of all Alfred University's facilities: the gymnasiums, the laboratories, the library, Social Hall, the auditoriums, and are welcomed in the dramatic, musical, religious, and other similar activities on the campus.

Dean Ahva J. C. Bond receives a salary of \$2,600 a year, not far from the standard of payment enjoyed by our best paid pastors. This is \$1,000 a year less than the salary of the dean of the College of Liberal Arts, and very much more than that under the salary paid to the dean of the College of Ceramics. Dean Bond is academically parallel to these two deans. Dr. Walter L. Greene and Dr. Edgar D. Van Horn receive \$700 a year, each, as part-time teachers in the school. These are all the salaries paid. It should be remarked that the salary scale in an institution of higher learning has not a little to do with the accrediting of an institution by authorities charged with that function.

The budget for 1940-41 was as follows:

Receipts	
Cash on hand, 7-1-40 .....	None
Interest .....	\$2,060.21
Denominational Budget .....	1,756.89
Special contributions .....	533.88
Sustaining fees .....	100.00
<b>Total receipts .....</b>	<b>\$4,450.98</b>
Disbursements	
Salaries .....	\$4,116.62
Fuel and light .....	78.55
Furniture .....	38.20
Supplies .....	28.85
Sundries .....	73.23
<b>Total disbursements .....</b>	<b>\$4,335.45</b>
Balance on hand, 6-30-41 .....	115.53
	<b>\$4,450.98</b>

Thus it will be seen that the denomination is getting a full-fledged School of Theology fully accredited by the New York State Education Department for an annual contribution through the Denominational Budget of some \$1,700 or \$1,800 a year.

#### V. State Schools

The question has been raised as to the relation between the state schools at Alfred and Alfred University and whether their presence has any particular effect on the relation between the School of Theology and the University. Legally the existence of these state schools has no effect on the School of Theology. Academically there undoubtedly is some effect back and forth, to the advantage of both. The College of Ceramics, formerly the New York State School of Clay Working and

Ceramics at Alfred University, was established in 1900. It is placed by its statute under the direct administration of Alfred University, which has the authority to employ its faculty, prescribe its courses, and discipline its students. Alfred University exercises this authority in part through the president of the University, who is president of the College of Ceramics, and in part through a Board of Managers, of which the president is chairman, elected by the Board of Trustees of the University. This Board of Managers holds annual meetings, often with state education officials present, hears the report of the dean of the college to the president of the University and to the Board of Managers, passes judgment on the policies of the preceding year, and makes suggestions and regulations, if necessary, respecting future policy. All this administration is done under the general supervision of the state education authorities in Albany.

The State of New York, through its state budget, provides funds for the salaries of the faculty of the College of Ceramics, for the maintenance of the college, and for its equipment and supplies. It pays Alfred University ten dollars per credit hour for instruction in the College of Liberal Arts of students of the College of Ceramics for much of the fundamental scientific, mathematical, language, and other work which those students must have but which is not provided in the College of Ceramics itself. The state also pays a part of the salaries of four of the officials of the University. This is the only payment toward administration which the state makes to Alfred University. The state shares in no other way in the overhead expenses of the University. All degrees earned in the College of Ceramics are conferred on the authority of the University charter.

In 1908, the school now called the New York State Agricultural and Technical Institute at Alfred University (formerly the New York State School of Agriculture) was established near our campus by statute. In the earlier days there was direct legal relationship between that school and the University. The president of the University was president of the school, and the treasurer of the University was its treasurer. Considerable authority was given the trustees of the University in managing the affairs of the School of Agriculture and they operated through a committee known

#### OUR SEMINARY

Too much cannot be said in upholding the seminary or in evaluating its work. Of such training ground it has been said, "What the heart is to the human body, the seminary is to the denomination." A sound heart will send forth healthy, life-purifying blood which will insure a healthful body. This is true of the seminary. But if the heart is unsound, the heart stream "impure or unhealthy," the results in church and denominational life will be unhealthy, even disastrous. Witness the results of the training which his disciples received under the Deanship of Jesus who spoke and taught as no other ever did.

If the church is to be strong, resourceful, graciously effective in its service, prayerful, evangelistic, missionary, denominational, ecumenical, it will be because of its leadership. That leadership receives its training in the seminary. The seminary is not a little, therefore, responsible for the growth and outreach of the church.

"And the man in the pulpit is not likely to rise above the spiritual, intellectual, and missionary level of the seminary which prepared him. To a degree which few persons realize, the preacher's ministry is pre-determined by the seminary—in spirit and attitudes, as well as in theology, ecclesiology, and procedures. This fact lays heavy responsibilities upon the seminary. It must not only give the student his due; but it must also safeguard the interests of the denomination as well. Being a school for the soul as well as for the mind, the seminary must maintain the student life at its spiritual best. It must emphasize unceasingly the doctrines, the history, and the missions of the denomination. It must enroll only those who are mentally and spiritually qualified, and must scrupulously eliminate those who would be a liability to the ministry and to the denomination."

The above paragraph is stronger than this editor can say it. If this is the estimation of a leader in one of the strongest denominations, Seventh Day Baptists need not feel they are narrow in the pleas and demands for our own churches, ministry, and school.

On the other hand, the churches and denomination must feel their obligation to the seminary. The seminary must not be neglected. It must be encouraged by our prayers and by our financial support.

H. C. V. H.

as the Executive Committee of the Board of Visitors, the Board of Visitors being the Board of Trustees of Alfred University. This Executive Committee heard reports and made suggestions and regulations respecting the management of the school. In 1917, however, for reasons that had no connection with Alfred University, the state took over the direct management of this school and the five other similar schools that had meantime been established throughout the state. While the Executive Committee of the Board of Visitors still functions, its legal authority is practically nil. It advises with respect to the management of the institute; the president of the University signs the diplomas of the graduates; and the committee can nominate a director of the institute in case of a vacancy in that office. The institute has been for two or three years now on a strictly college level, giving junior college work in agriculture and technical electricity. It also has a heavy defense program. Alfred University receives no financial compensation of any kind from the Technical Institute except pay for the steam and electricity which are furnished the school from the central heating plant of the University or through its electrical transformers. It does these services also for the College of Ceramics.

#### VI. Conclusion

The question has been asked as to whether Alfred University could vote the School of Theology out of existence. As far as the charter references to the theological work are concerned, probably it could. It is a question for legal determination, however, whether Alfred University, having accepted trust funds for the purpose of maintaining theological training, could now give up the trust and abolish the school. Attorney H. G. Whipple advised, years ago, that it could not be done.

The foregoing statements are intended to be a factual account of the past and present situation at Alfred University with special reference to the School of Theology, as far as questions have been raised by interested individuals in the denomination.

#### THE SABBATH RECORDER

HERBERT C. VAN HORN, D.D., Editor  
American Sabbath Tract Society  
510 Watchung Avenue, Plainfield, N. J.



### CONFERENCE ACTION

Extract from Report of Commission to Conference  
at Salem, W. Va. — 1942

Following the Conference at Denver, a request was made for the Commission to appoint a special committee to study the relationship of our School of Theology to the denomination and to Alfred University. Pursuant to that request a special committee of six was appointed, consisting of Harold R. Crandall, James L. Skaggs, Edward M. Holston, Loyal F. Hurley, D. Nelson Inglis, and Harley D. Bond. A meeting of the committee was held in Alfred June 11. Two members were unable to be present, Edward M. Holston and Loyal F. Hurley. Two other meetings have been held, and the following report is the consensus of the committee.

"By request President J. Nelson Norwood of Alfred University met with the committee in June. President Norwood has given much study to the history of Alfred University and the School of Theology and had available a fund of information which the committee could not have discovered in months of careful study.

"That our School of Theology is effectively and efficiently fulfilling its mission is evidenced by the successful work being carried on by the young men who have been trained in that school. In view of this evidence the teaching force is satisfactorily carrying the task which is theirs.

"Certain scholastic standards must be maintained and certain financial requirements must be met in order for our School of Theology to be recognized as a standard school. The present salaries paid are practically minimum, the salary of the dean being not above salaries of our better paid pastors, when house rent has been deducted.

"A school of our own for training our young men for ministry in our churches and missions is a necessity. Rev. T. R. Williams, in the Jubilee Papers, published fifty years ago, said, 'There is a natural motherhood about a denominational college or theological school for which it is impossible to find a natural substitute.' The wholesome, cordial fraternal relationships existing among men who have had the opportunity of the three years together in our seminary is a binding force of inestimable value to the Seventh Day Baptist denomination.

"Therefore this committee is in agreement that the School of Theology is a department of Alfred University and enjoys all the advantages of the university. It is housed in a building provided and heated by the university. At present about two thirds of the expense of maintenance is cared for by the university and income from endowments specially designated for its purpose. The school is deserving of our moral support, and the denomination should increase its financial support of our school."

### YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

#### INDUSTRY IN FEMALES

(Reprinted from the July 4, 1844, Sabbath Recorder)

Industry in a female is always an important trait. There is, indeed, so much uncertainty in the voyage of life, that no young man can be deemed otherwise than criminally imprudent who joins his fate to that of a person whose domestic education and habits of life have been adverse to the practice of this essential virtue. In a career where the utmost prudence is often incompetent to secure success, and where, in nine cases out of ten, the fairest prospects are prematurely blighted, and the brightest expectations nipped in their freshest bloom, to enter the domestic relation, and to assume the responsibilities of husband, father, and citizen, with one who is wholly inadequate to sustain the shocks of adversity, or to alleviate the burden of misfortune by mutual assistance and support, is not only an evil, but a crime! And yet there are thousands who do so — thousands who annually lead to the altar, beings with minds as vacant, and hands as unaccustomed to employment, as though they had existed from childhood in a mental and moral vacuum — wholly ignorant of ordinary wants and of the means by which they are honorably supplied. It is, indeed, to be regretted that in our day the entire routine of courtship, the social intercourse between the sexes, is little better than a regularly graduated course of artful and systematized deception! "Who" says Cobbet, in his third letter of "Advice to Young Men," "is to tell whether a girl will make an industrious woman? How is the purblind lover, especially, able to determine whether she whose smiles and dimples, and whose bewitching lips, have almost bereft him of his senses — how is he able to judge from anything that he can see whether the beloved object will be industrious or lazy?" Why is it very difficult? "There are," says Maccin, "certain outward signs, which if attended to with care, will serve as pretty sure guides. First, if you find the tongue lazy, you may be quite sure the hands and the feet are the same. By laziness of the tongue, I do not mean the absence of talk, for that in most cases is very good, but I mean a slow and soft utterance, a sort of singing out of the

words, instead of speaking them—a sort of letting the sound fall out as if they were sick at the stomach. The pronunciation of an industrious person is quick and distinct, and the voice if not strong, firm at least. Not masculine, as feminine as possible; not a croak nor a bawl, but a quick, distinct, sound voice. Look a little at the labors of the teeth, for these correspond with the other members of the body, and see her work on a mutton chop and a bit of bread and cheese, and if she deal quickly with these you have a pretty good security for that industry without which a wife is a burden instead of a help. Another mark of industry is a quick step and a somewhat haughty tread, showing that the foot comes down with a heavy good will. I do not like, and never did like, your sauntering, soft stepping girls, who move as if they were indifferent to the result."

[This may sound humorous today, and perhaps the superficiality of these tests justifies that judgment of this article, but in these times of war when quick courtship and marriage overwhelms so many, it would be well if those of us who plan to marry would stop and consider the qualities necessary for a continued happy life as man and wife and mother and father.—Ed. note.]

#### THE ISSUES AT STAKE IN THE WAR

(Statement adopted by the Federal Council of Churches in Biennial Session, December 11, 1942)

A year ago, immediately following the entrance of the United States into the war, the Federal Council of the Churches of Christ in America, through its Executive Committee in special session, made a statement of its position. That statement pointed out that our country had entered the war in order to "preserve the ideals and institutions of free men," and affirmed our determination to defend our heritage of freedom and democratic ideals "from the menace of rival systems from without and from the degradation of abuse or neglect from within." The statement also outlined the responsibility resting upon the churches to minister to a people now standing in special need of moral and spiritual resources, to care for those suffering from the war, to provide chaplains for the men in the armed forces, to keep the spirit of the nation true to Christian standards, and to maintain within the

Church an ecumenical fellowship with all Christians everywhere.

The Federal Council, assembled in plenary session for the first time since the outbreak of the war, now adds to the earlier message a special statement concerning the issues which, it has become increasingly clear, are at stake in the war, and for which great numbers of young men in our churches are prepared to undergo great sacrifices, even, if necessary—the sacrifice of their lives.

We do not regard the present war as merely a conflict between national self-interests or rival imperialisms. If the war could be fully described in these terms, the Christian Church, as a supranational ecumenical fellowship, might have little or nothing to say about the issues at stake. Beneath the conflict of nations we discern a crisis of civilization itself—a conflict of moral ideas and of two different conceptions of the meaning and end of human existence. In this conflict the Christian Church has a valid and inescapable concern.

Although we may differ in our appraisal of the historical factors that have produced the war, we are agreed that its outcome will gravely affect the future opportunity of Christians to achieve social and political goals consonant with Christian principles. The triumph of the Axis powers, according to their own definition of their objectives, would mean a deliberate effort (1) to subject every realm of personal freedom to the tyranny of the state; (2) to substitute the arbitrary decisions of a dictatorship for an ordered regime of law and justice; (3) to establish the domination of an alleged master race in place of a democratic fellowship of races; (4) to deprive free nations of their own governments and make them vassals of a supreme military power; (5) to exercise such an exclusive control over the education of youth as to impose the entire totalitarian philosophy upon them.

Such avowed aims as these are not merely unchristian; they are positively anti-Christian. They frankly repudiate the best elements that Christianity has contributed to the shaping of civilization. If such aims should now become fortified by the military victory of the Axis nations, the result would be an incalculable setback to those who seek such Christian objectives as the following: (1) to maintain responsible freedom of thought,

freedom of conscience, freedom of economic opportunity, freedom of worship and of religious life; (2) to establish for all men a system of justice based on law; (3) to develop a brotherhood of equal opportunity for all races; (4) to work for a political world order which shall more fully express the unity of mankind as one family of God; (5) to educate youth in the understanding of Christian objectives and personal commitment to them.

We do not hold that these Christian goals would become wholly impossible in the case of an Axis military victory; God has ways of working that are beyond our human limitations. He has used for his kingdom the loyal witness of Christians even in the face of the worst tyranny. But we are obligated as Christians to exercise such foresight as he has given us to make practical decisions in the light of our best understanding of the moral consequences and in accordance with the dictates of conscience.

We do not hold that a victory of the United Nations would, in itself, guarantee the achievement of any Christian goals. Their achievement, which is the essential victory for which Christians strive, depends upon the acceptance of the will of God in the hearts of men. But we are convinced, beyond any room for doubt, that the external conditions will be vastly more favorable to working for Christian social objectives in the event of the military success of the United Nations than in the event of their defeat. A victory of the United Nations would at least afford in many lands a degree of freedom in Christian service of which—so far as human eye can see—an Axis victory would rob us. No thoughtful Christian, therefore, can be indifferent to the outcome of the war.

We make our judgment with the greater confidence because we know that in Axis nations themselves there are many Christians who hold the same view, who see as clearly as we, the radical contradiction between Christianity and Nazism, and who share with us the conviction that the triumph of Nazi principles would be a disaster to ecumenical Christianity. The triumph of an unqualified nationalism, such as is rooted in the state Shintoism of Japan, would be likewise hostile to the ecumenical ideal.

As Christians we take our stand not as the mouthpiece of any national cause but as

members of a world-wide fellowship. We, therefore, renounce hatred and vengeance for the people of the lands with whose governmental regimes our nation is at war and we commit ourselves to working for a just and durable peace as the outcome of the victory of righteousness that we seek.

We recognize that whatever the issues of war may seem to be there are some sincere Christians who believe that force is never permissible to resolve them. The Federal Council in adopting this resolution does so without denying the right of Christians to adhere to that position, recognized by the Oxford Conference of 1937 as one of those which true Christians may hold.

## CHILDREN'S PAGE

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

### IT RAINED FROGS IN ARKANSAS

By Mrs. Lois F. Powell

It really did! And although I was not there to see it, I could easily believe it, after seeing Polly Wog and Tad Pole and all their brothers and sisters, which perhaps you read about in the Sabbath Recorder of July 13, 1942.

Curiously enough, a few people who lived in Arkansas at the time did not believe the strange story at first; but probably they do now, for it has been proved a likely, though a rare, thing to happen.

Two Scotch boys, living there with foster parents for the duration of the war, were riding in a car one evening with their foster mother when a shower overtook them. They all thought at first that some hail was falling with the rain, till one of the boys was so sure there were little frogs falling that they stopped the car to find out.

Sure enough, little green and white frogs were falling with the rain, at intervals of five or more feet, and there was no hail at all. The little frogs that landed on the pavement seemed helpless from the fall, but others hopped away unhurt.

The two boys were so excited about the strange sight that they told the story to their teacher and schoolmates the next day, only to be laughed at.

But their kind foster mother knew it was true, and to cheer the disappointed boys, she

wrote to the British Information Service. They published her letter in different papers, so we, with others might read it, with the answer she received. After describing the shower, she wrote:

After telling this at school, my boys were ridiculed. One little boy nailed up a poster saying that the boys from Scotland must be crazy to say it rained frogs! One of the little Scotch boys even took the frog he caught to school to show them, but still they laughed at him, and his feelings were terribly hurt.

Any information you can supply on this will be appreciated, both by these children and myself, as I don't think a teacher should laugh at a child, but should have tried to explain the matter to the class.

If you can tell me, also, how this came about, the information would be interesting and appreciated.

This was the reply of the British Information Society:

I was much interested in your letter of October 19. Thank you so much for it.

Apparently the experience you had on the evening of the 18th is rare, but a quite well known natural phenomenon which has been recorded at intervals throughout history, and has been known to occur several times in the last twenty years.

On one occasion, in 1892, in Birmingham, England, during a rain storm, small whitish frogs fell just as you describe, and were collected afterward by several people in their gardens.

The explanation is, that the entire contents of small ponds are sucked up by a certain type of wind—in the same way that sand is sucked up in a sand storm—which carries the moisture and the frogs a little distance before they fall to earth again.

Mrs. Cochren, assistant curator of the Reptile and Amphibian Section of the National Museum wrote a short article on the subject in the May issue of the National Geographic Magazine in 1932, page 643. Probably if you wish to verify this, your local library could secure you a back copy. I do hope this will help you to comfort the little boys.

After reading this letter in the newspaper, I found the Geographic Magazine mentioned, and read some of the interesting things about frogs, how this rare occurrence in this country often happens in other parts of the world. We are very foolish to be unbelievers just because we ourselves have never seen a thing.

Just before I left Arkansas, there was a wind strong enough to lift into the air things much heavier than frogs, and I saw some houses lifted off their foundations; but Massachusetts, where my home was for many years, has had such winds, too, and not so many years ago I saw several barns demolished by



the wind in one storm. It just did not hurt houses or lift frogs that time. But another time one house was tipped over on its back near where I lived, and some trees blown down, but all other barns and houses escaped.

Many are the stories of freaks of the wind, but if we laugh and "Pooh" at everything we never saw before, we are not polite and we will get the laughs turned back on ourselves. Also if we disbelieve unusual things that are new to us, by-and-by we will find our neighbors don't trust us as much as we hoped they would, and God doesn't entrust us with his wonderful mysteries. So it is better to have believing and worshipful hearts, especially in the great out-of-doors.

Alfred, N. Y.

### THE SABBATH

*The Sabbath was made for man (Mark 2: 27a)*

#### Facts About Sunday

The first day is the sun's day.

Sunday worship is of pagan origin.

The first day was dedicated to the sun.

Never given any sacred title.

No command to keep it ever given.

No blessing promised to those who observe it.

Mentioned just eight times in the New Testament.

Only two specific first days mentioned.

No record of any New Testament observance.

A day for business—bookkeeping. 1 Corinthians 16: 2.

A man-substituted day of worship.

—From a tract, Shiloh, N. J.

H. C. V. H.

### SABBATH SCHOOL LESSON

FOR JANUARY 23, 1943

Jesus the Great Physician. Scripture—John, Chapter 5.

Golden Text—John 5: 6.

### CORRESPONDENCE

Dear Editor Van Horn:

Your letters to "Men in the Service" have come to me from time to time, affording much pleasure both from the standpoint of hearing from my church, and from an old friend. Thank you for your interest and your thoughtfulness. Having participated

in the last war, you know what it is like as well as I.

Since war is transitory and comparatively short, it is not so important—except the winning of it—as the peace which follows. I am anxious that our people realize the need of reconstruction on every front when the war ends, and that they prepare for it now. There are new spiritual, political, and economic frontiers which have never been exploited, and it is to them that we must turn. No single formula, perhaps, will insure the abundant life for the greatest number. But the application of the Golden Rule by an enlightened people will go far toward bringing heaven a little nearer earth and, incidentally, toward eliminating the causes of war.

Sincerely yours,

Ens. Ford Lewis.

U. S. S. Ramapo,

c/o Fleet Postmaster,  
San Francisco, Calif.

### DEACON HERMAN PIETERS

Herman Pieters was born December 4, 1858, at Groningen, Holland, and died December 10, 1942, at Bethesda Hospital, Hornell, N. Y. He was the son of Hendrick Pieters. He was fifty-two years of age when he came to this country in the spring of 1911. He first came to Shiloh, N. J., and remained there a year and a half assisting his son Henry in the bakery. In the fall of 1912, he went to Battle Creek, Mich., and from there moved to Milton, Wis., in the spring of 1913. After five years at Milton he came to Alfred in 1918, and remained here the rest of his life.

He was baptized by Elder Gerald Velthuisen and joined the Seventh Day Baptist Church of Haarlem, Holland, at the approximate age of twenty-five. He has continued faithful to his religious convictions through the years. While at Milton he was ordained to the deaconate and continued in that office after coming to Alfred. He had served the First Alfred Seventh Day Baptist Church as deacon for twenty-four years.

His first wife, Christine Asmussen Pieters, died soon after coming to this country and was buried at Battle Creek. Of the four children now living, two are in Holland, Mrs. Anna P. Ouwerkerk and Mrs. Matilde P.

Kloppenburger and two in this country, Mrs. Albertha P. Baker of Battle Creek, Mich., and Henry Pieters of Alfred. There are twenty-eight grandchildren and twelve great-grandchildren.

Mr. Pieters married again after coming to Alfred. His second wife, Mrs. Judson Burdick Pieters, died in 1932.

Mr. Pieters was well loved by all who knew him, especially the children, and his cheery smile will be greatly missed.

Farewell services were held December 12 at 2.20 o'clock at the church with Pastor Harris officiating, assisted by Elder E. D. Van Horn. Interment was in the Alfred Rural Cemetery. The pall bearers were his six companion deacons of the First Alfred Seventh Day Baptist Church: A. E. Whitford, L. Ray Polan, Lloyd Watson, Lester Burdick, Frank Crumb, and Lynn Langworthy. At the service in the church Dr. Ray Wingate played selections on the organ. The Scripture reading was Deacon Pieters' favorite selection, Psalm 103. E. T. H.

### THE NEGRO AND THE WAR

In recent months much has been printed about the place of the Negro in the war effort, and it was with real pleasure that we noted a splendid, ten-page layout, excellently illustrated, in a recent issue of Life Magazine, which graphically told the following story:

"Negro soldiers have fought under all the great generals in all the great wars and in most of the famous battles of United States history. And they have fought well. A Negro, Crispus Attucks, was the first American to fall under British fire in the Boston Massacre of 1770. Negroes fought beside the Minute Men at Bunker Hill and the Continentals at Red Bank, N. J., where George Washington himself singled them out for praise.

"When Andrew Jackson stopped the British invaders at New Orleans in 1815, a battalion of 'free men of color' formed part of his front line. In the Civil War, 161 regiments of Negro troops turned the tide for the North. 'Without their help,' said President Lincoln, 'neither the present nor any coming administration can save the Union.'

"Negro calvary men chased Indians in the West and rescued Rough Riders at San Juan Hill. In World War I, more than 200,000 Negro troops went to France."

In the present war the Negro has already distinguished himself. At Pearl Harbor a Negro messman, Dorie Miller, heroically rescued his superior officer and was awarded the Navy Cross. In the Philippines, Negro Private Robert Brooks was the first man of the armed forces to fall in action. The main parade ground at Fort Knox has been named "Brooks Field" in his honor. The Negroes have much reason for being proud of their excellent record.

—Selected.

## OUR PULPIT

### BUT THE GREATEST OF THESE IS LOVE

By Rev. Wayne R. Rood

Text—John 3: 16.

The greatest need of the world is common sense. The greatest puzzle is life. The greatest mystery we know is death. The greatest thought man ever had is God. But the greatest thing, bar none, in all the world, is love.

Love is not a feeling, nor is it a sensation. Love is not merely a sentiment, as many people scornfully suppose. Love is not just an emotion, though a great deal that the psychologists tell us about love is true.

#### Love Is a Motive Force

Love has been the reason for more in life than anyone would guess. Love prompted Stephen to die for his belief in the risen Christ. Love for the truth took John James of London to the gallows for preaching on the Sabbath day. Love caused you to help with the dinner dishes last night; love helped you to say "Hello" to the chap you would otherwise have snubbed.

Love took Jesus to the cross. We think a great deal about the physical pain that the Master endured at the end. We can understand that sort of thing; we all have been hurt sometime, and we can understand the nails in his hands, the painful crown of piercing thorns, the agony of death on the cross. Jesus went through all that because he loved. The far greater spiritual suffering he knew—that, too, he endured because he loved us. Love was the motive of the cross.

It was love that drew aside the door to his tomb. God so loved the only begotten

Son he had given to men that once again he breathed the breath of life into the Savior's body. In his surpassably tender love he reached gently into the tomb and drew Christ away from death, and sent him back into the world to free all peoples from spiritual death. Love is the miracle of Easter!

#### Love Is a Moving Force

The force of love is tremendous. It has pacified angry mobs, it has moved nations to repentance, it has transformed ordinary people into world leaders. There is one very important thing to remember about this power: as soon as it becomes static, it loses its force! The instant the love of God becomes lodged within my heart—it is gone! You can't hold fast to love and still have it. You have to give it away to keep it. And the more you give the more you have to share. That is the wonder of love.

In times of war, even more than in other times, the stream of love from God must be forging through our hearts to those beyond. It is our duty to the kingdom of God to keep the love gates of our hearts open wide. If we do, the time may come when you and I, and the Japanese flyer who machine-gunned Shanghai, the German who invaded France, the Englishman who dropped bombs on Berlin, and the American who fought in Australia—all of us will reach across the distinctions of victory and defeat, and firmly clasp hands in our common love of God and our fellow men. That is the future of love.

—The Beacon.

#### DENOMINATIONAL "HOOK-UP"

##### Hopkinton, R. I.

Activities of the Second Hopkinton Seventh Day Baptist Church: On Sabbath afternoon the week preceding Christmas a collection was taken resulting in a good sum which was divided equally between China Relief and the Salvation Army.

A Christmas party was held Wednesday evening at the home of Mr. and Mrs. W. D. Kenyon for the members of the Sabbath school. About thirty were present. Group singing of carols, led by Pastor Sutton, were featured on the program and a Christmas reading was given by Miss Ruth Kenyon. Games were played and Santa Claus, impersonated by Lewis F. Randolph in costume,

afforded plenty of merriment for the youngsters. Each one received presents, candy, an orange, and apples. Sandwiches, cocoa, coffee, candy and apples were served.

At the Sabbath school hour last Sabbath, a Christmas program was given in which the following took part: Miss Marguerite Kenyon, Rev. Trevah Sutton, Mrs. Donna James, Lewis F. Randolph, Dorothy Kenyon, Ruth Kenyon, Jennie, Charles, Edwin, and Georginna James.—Westerly Sun.

##### Dodge Center, Minn.

The annual church business meeting and dinner of the Seventh Day Baptist Church people was held December 27, in the community room of the schoolhouse. A nice group was present. The chicken pie dinner was in charge of Mrs. Ora Daggett, chairman, Mrs. Charlotte Lindahl, and Mrs. Florence Hollister.

The business meeting was called to order by Moderator Wallace Greene. Reports of the auxiliaries to the church were read and approved.

Pastor Thorngate was asked to remain another year and the following officers were elected, Kirk Clapper and Robert Lindahl acting as tellers:

Wallace Greene, moderator; Mrs. Lottie Langworthy, clerk; Mrs. Ardith Greene, treasurer; Mrs. Thorngate chorister with Mrs. Clapper as assistant; Donald Payne was re-elected trustee; Dorothea Payne and Clare Greene were appointed to aid the Finance Committee. Chas. Socwell was appointed Recorder correspondent.

—Dodge Center Star-Record.

##### Plainfield, N. J.

At the Friday evening meeting, December 4, the service was given over to the missionary-tract committee of the Women's Society, and the missionary interests committee of the church—led by Mrs. Hazel Trembley and Miss Ruth Hunting. They conducted a review of the mission study book on Latin America, entitled "On This Foundation," by W. Stanley Rycroft. Seven different people reviewed the different chapters in a most delightful and informative manner. This review brought us much closer to our Latin American neighbors in understanding and sympathies.

Christmas in the church was observed December 19 by special music by the choir,

who sang many of the old, choice carols; and Pastor Warren gave us a short Christmas message on "Glory to God in the Highest, and on earth peace, good will toward men." In the afternoon, at 4.30, the Sabbath school had a very pleasing program of organ music, songs, a poem, and a story, by the children and young people, and the singing of carols by the congregation. A collection was taken for relief of people of the war-torn countries. A delightful church party was held on the evening of December 29.

On Sabbath day, December 26, we were glad to have with us Rev. Leslie O. Greene, who preached the sermon. Frank A. Langworthy conducted the morning service, as Pastor Warren was afflicted with a severe cold. In the afternoon a forum was held, at which Mr. Greene gave us an interesting talk about the work he and his wife are doing at Palatka, Fla.

The Commission held its midyear meeting again during the week after Christmas. The members of the Commission were entertained over night in the homes of the church people. We look forward with pleasure to having these loyal, hard-working men in our homes during these sessions.

Correspondent.

#### FOREST VALUES AND WOODS FIRES

By Herbert N. Wheeler

Wars cannot be fought nor can peace be enjoyed without wood. As coal, oil, and other minerals become exhausted, the value of wood is enhanced. Wood and derivatives from it replace minerals in many ways. Camphor is made from the pine oils, extracted from the old pine stumps in the South. Dynamite, black powder, and smokeless powder must use wood as one of the ingredients. Many other illustrations could be used. Black walnut is the most valuable tree in the United States. Individual trees have been sold for \$1,000. A lumberman told me that one tree, bought for much less than \$1,000, produced \$7,000 worth of veneer. These high priced trees are the exception, to be sure, for all walnut trees do not have fine patterns so desirable in making furniture and panels. In 1941, the army bought 125 black walnut trees in Indiana for \$5,000. These were not exceptional trees. Walnut is the only de-

sirable wood for making gun stocks. We will need 10,000,000, and perhaps twice that number of gun stocks, before the war is over. Just now timber prices are high. The U. S. Forest Service sold in November of this year, pine in Louisiana at \$15 per thousand feet b.m., on the stump. Pine in Arkansas sold last week at \$18 per thousand b.m., on the stump. White oak in the Ozark National Forest in Arkansas is bringing \$35 on the stump. Yellow birch in Wisconsin \$35 per thousand, and yellow poplar and gum in the South recently brought \$40 on the stump. Even though timber may not command a high visible monetary value on the market, it still is of great worth in producing something on otherwise worthless land, in sheltering wild life, especially birds so necessary on the farm, in supplying fire wood, in preventing washing of soil, and in tempering the wintry blasts of wind and the scorching rays of the summer sun.

The greatest of all tree enemies is fire, and now the war is on, the willful burner is guilty of sabotage. One such is in the Federal penitentiary for seven years. The smoke from his fire in North Carolina drifted to the Atlantic Ocean. Under cover of that smoke enemy submarines torpedoed merchant ships, sending ships and men to the bottom. Fire is a menace to all agriculture. A pernicious habit in the past few years has been formed, especially by renters, of burning stubble, meadows, pastures, and corn stalks, with great loss in all cases. Not only does it lessen the crop production, bakes the soil, causes erosion and loss of nitrogen, but it usually spreads to the woods and to fence rows, doing untold damage. There are 350,000,000 acres of land east of the great plains, neither used for raising ordinary farm crops nor as improved pasture land and not occupied by cities, roads, and railways, that should raise trees. Some of these lands are producing good timber, but much of it is barren or very much understocked. The need is for more county, school, community, and state forests, and fourteen hundred county foresters to help the small land owners in getting the most out of their wooded tracts and the waste corners of their farms. These idle corners can be made profitable instead of remaining a liability. Let's save all waste and burn nothing. Oak leaves have more than \$2 value per ton for fertilizer.



## ITEMS OF INTEREST

A significant bit of evidence showing the trend of religious thought in Britain in war time is reported in the cables of September 26, which announce the formation of a British Council of Churches. Rev. William Temple, Archbishop of Canterbury, one of the most liberal Christian leaders in the world, in a sermon which officially inaugurated the council, said, "The difference between Catholic and Protestant is very small, compared with the difference between Christian and non-Christian. Our differences remain. We shall not pretend that they are already resolved into unity or into harmony, but we take our stand on the common faith of Christendom." This union for Christian action will set the Christian cause forward along a score of fronts. — From Christian Advocate.

Fifty years ago folks boiled coffee and settled it with an egg. Ladies rode side-saddle. When a preacher said a truth, the people said amen. Neighbors asked about your family, and meant it. Folks used tooth-picks and were still polite. The neighbors got fresh liver at hog-killing, and men made the same wife do a lifetime.—From Chaplain's Bulletin.

Election of Governor Harold E. Stassen of Minnesota as president of the International Council of Religious Education has been announced by Dr. Roy G. Ross, general secretary of the council.

Long active in Christian service, Governor Stassen was a logical choice for the presidency of this interdenominational organization, which is composed of more than forty denominations representing ninety per cent of the Protestant churches in America.

Governor Stassen succeeds J. L. Kraft, Chicago industrialist, who has served as acting president since the death of Russell Colgate of New York. Mr. Colgate, one of the nation's leading churchmen, had served as president of the council for seventeen years.

"Just now, more than ever before, we have need of an extensive program of religious education," Governor Stassen stated when advised of his appointment.

—International Council.

"When religion does something for you it makes you do something for somebody else."

## OBITUARY

**Ayers.** — Herbert Randolph Ayers, son of James C. and Hannah Randolph Ayers, was born in New Market, N. J., April 2, 1864, and died in Plainfield, N. J., December 17, 1942.

In early manhood he was a member of the Plainfield Seventh Day Baptist Church. After marriage he resided at Point Pleasant, N. J., and was a member of the First Baptist Church. His wife died in 1929. He was an engineer on the Central Railroad of N. J., being retired twelve years ago. Before his death he had taken steps to become a member of the Piscataway Seventh Day Baptist Church.

Funeral services were conducted, on his request, by Rev. Herbert C. Van Horn. Interment in Hillside Cemetery. H. C. V. H.

**Cook.** — Allen Burt, son of Edward B. and Arabella H. Cook, was born April 4, 1924, at Woodstown, N. J., and died December 27, 1942.

He was baptized on September 9, 1933, by his pastor, Rev. Herbert L. Cottrell, and received into the Marlboro Seventh Day Baptist Church on September 16, 1933.

He enlisted in the navy and was made Petty Officer, 3rd Class. He had received one stripe and was in line for Gunner's Mate School on his return to camp. But he was accidentally killed during his vacation.

Funeral services were conducted by his pastor, Rev. H. L. Cottrell, assisted by Rev. H. G. Wilkinson of the First Presbyterian Church of Bridgeton, N. J. Burial was made in the Marlboro cemetery. H. L. C.

**Pieters.** — Herman, born December 4, 1858, at Groningen, Holland, died December 10, 1942, at Hornell, N. Y. (See obituary account of Deacon Pieters elsewhere in this issue.)

**Thayer.** — Mrs. Ida Warner Thayer, daughter of William and Angeline Williams Warner, was born at Higginsville, N. Y., April 7, 1858, and died December 8, 1942, at the home of her daughter, Mrs. William J. Vierow.

On April 20, 1886, she was married to Arthur A. Thayer, who died eighteen years ago. She was a public school teacher, and taught in the Sabbath school of the Verona Seventh Day Baptist Church for many years, which church she joined July 24, 1875, and of which she was a deaconess when she died.

Surviving are two daughters, Mrs. William J. Vierow of Stacy Basin and Mrs. James Woodcock of Rome; a son, A. Warner Thayer of Stacy Basin; four grandchildren; and two great-grandchildren.

The funeral service was conducted by her pastor, Rev. Herbert L. Polan, and burial was at the Verona Mills cemetery. H. L. P.

"A woman stands a better chance of catching a man if she keeps her trap shut."

# The Sabbath Recorder

Vol. 134

PLAINFIELD, N. J., JANUARY 18, 1943

No. 3

Ye that have faith to look with fearless eyes  
Beyond the tragedy of a world at strife,  
And trust that out of night and death shall rise  
The dawn of ampler life;  
Rejoice, whatever anguish rend your heart,  
That God has given you for a priceless dower,  
To live in these great times and have your part  
In Freedom's crowning hour;  
That you may tell your sons who see the light  
High in the heavens—their heritage to take—  
"I saw the powers of Darkness put to flight,  
I saw the Morning break."

—By Sir Owen Seaman,

quoted by local Lions Club Bulletin.

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