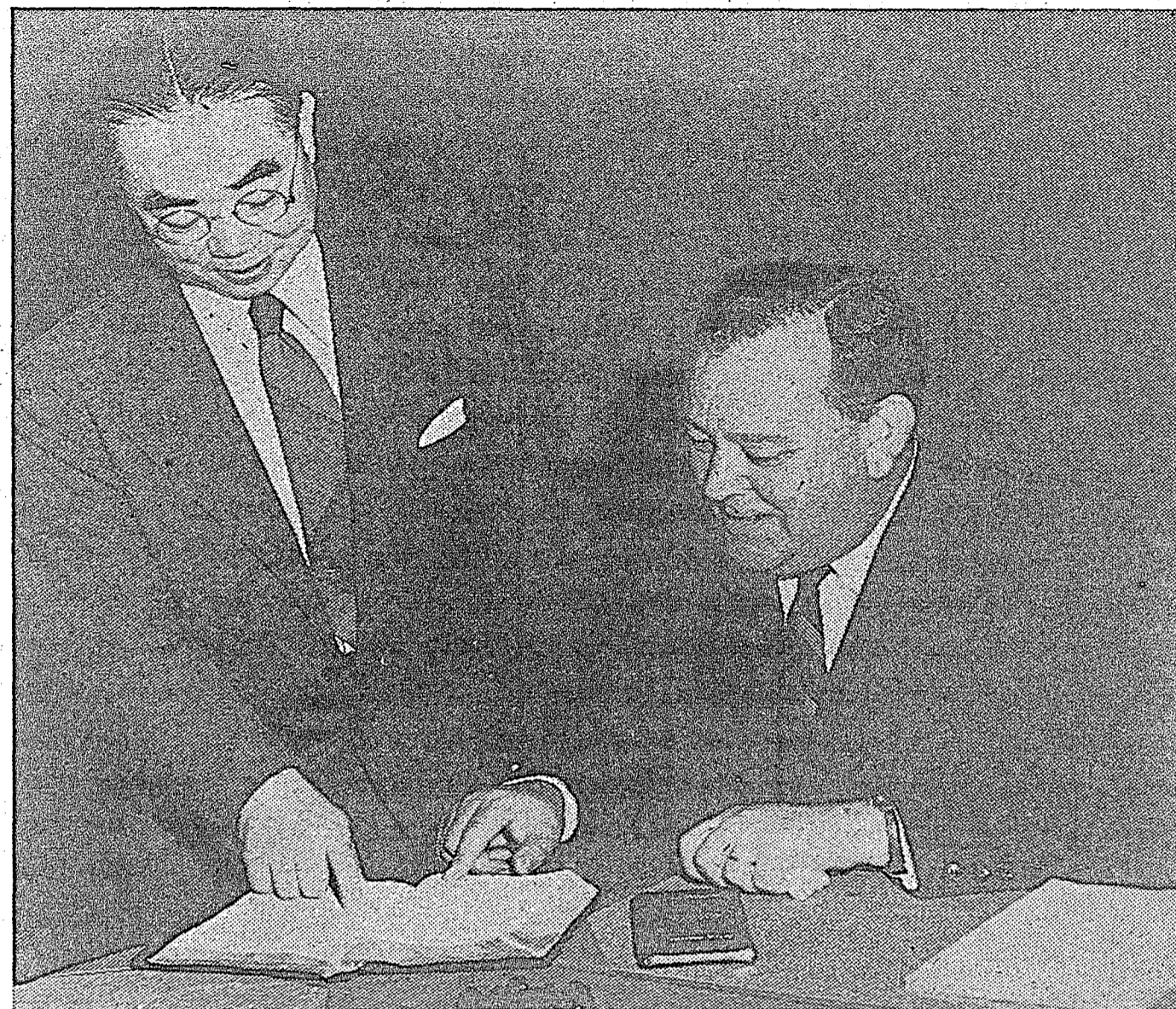


The Sabbath Recorder

The Hon. Trygve Lie, Secretary General of the United Nations (right) and Dr. C. L. Hsia of the Chinese Delegation, read "How pleasant it is for brethren to dwell together in unity." (Psalm 133: 1.)

Photo: Courtesy of American Bible Society.



The Hon. Trygve Lie Receives a Bible

Two books have been added recently to the personal library of the Honorable Trygve Lie, Secretary General of the United Nations. They are an English Bible and a New Testament in Norwegian. These books were presented to Mr. Lie by Dr. C. L. Hsia, alternate delegate to the Security Council of the Chinese delegation to the United Nations, and a member of the Board of Managers of the American Bible Society, on behalf of the society.

Not that the Bible is an unfamiliar book to Mr. Lie. He told the officers of the Bible Society that he had read the Bible many times. In his native Norway, he said, the Bible is given to the children as they are enrolled in Sunday school, so that when they learn to read, the Bible is one of the first books in which they pick out words and phrases.

In the quiet of his conference room at Lake Success, with the bright and colorful flags of the many countries belonging to the United Nations, blowing in the breeze outside, Mr. Lie sat down and opened the Bible at random. He glanced at the printed page, then quickly called Dr. Hsia. "Look what the Book says," and Mr. Lie pointed to the 133rd psalm, the opening verse of which reads, "Behold, how good and how pleasant

it is for brethren to dwell together in unity!" A more appropriate verse could not have been found.

Mr. Lie closed his response of thanks to the officers of the Bible Society with an expression of hope that men of all faiths, by their encouragement and support, would back up the great international program of the United Nations, that there might be permanent peace and security in the world. He emphasized the importance of such support by the Christian nations of the world.

The American Bible Society, in the promotion of its 1947 World-wide Bible Reading program from Thanksgiving to Christmas, is encouraging the idea that if there is to be "One World" the sure foundation on which it can rest is the "One Book." — American Bible Society Release.

SPECIAL ISSUE

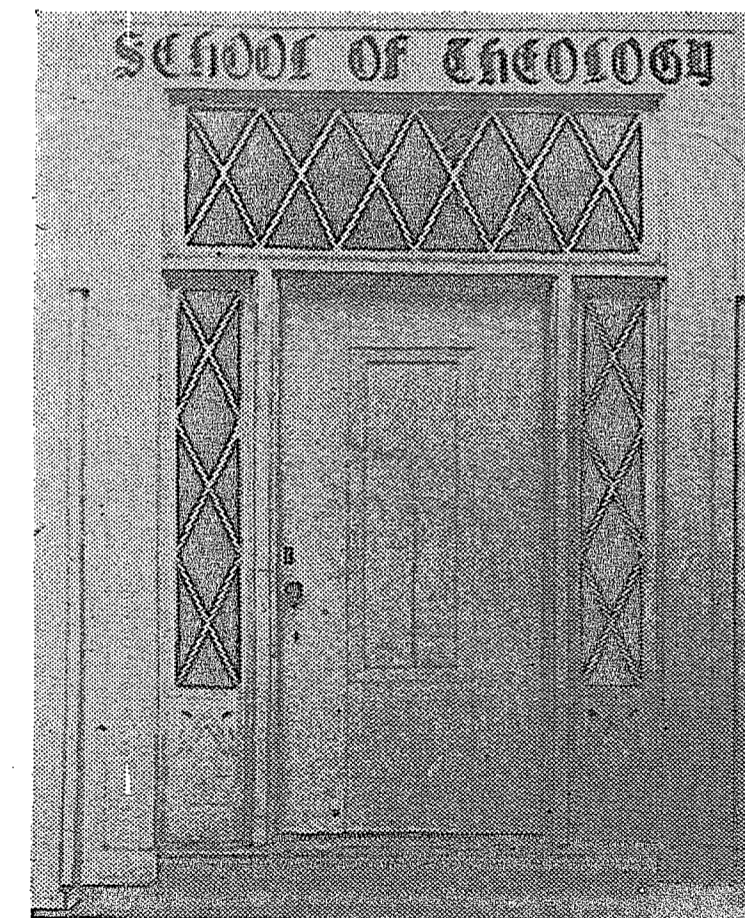
This is a special issue of the Sabbath Recorder, taking the place of the first regular issue of the month indicated. Twelve special issues are published each year and may be subscribed for independently of the regular numbers.

Single copy 10 cents
Per year \$1.00

Postage to Canada and foreign countries 20 cents per year additional. Other information about subscription rates, either for the monthly or weekly issues, will be given upon request.

Featuring -

THE SCHOOL OF THEOLOGY
ALFRED UNIVERSITY
Alfred, N. Y.



Entrance, "Dean's Room"

Enter, Friend . . .

The School of Theology at Alfred University lives and works in a glass house. It is our firm conviction that this is the way in which a seminary may best serve its sacred obligation to its people. Doors in the Gothic have never been locked. The library is as available to the public as is the chapel. During instruction hours classroom doors literally stand open. We believe that this is a symbol of our educational philosophy. A real invitation has always existed to visit the seminary in session and see it at its work. Visit the classes. Hear student sermons. Inspect the library. Attend chapel services. Chat with the students. Talk with the faculty. Constructive criticism has always

been encouraged, and it will always be considered. But most of our people do not have the opportunity to visit Alfred during the busy winter months. It is for them particularly, as well as those who have known us more intimately, that we present this invitation to look through our windows. We sincerely believe that you will find us all doing our best. The only way we can serve you better is with your help. — Contributed.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, Editor

L. H. NORTH, Manager of the Publishing House

Contributing Editors

WILLIAM L. BURDICK, D.D., Missions

FRANCES DAVIS, Woman's Work

HARLEY SUTTON, Christian Education

MIZPAH S. GREENE, Children's Page

Our Policy

The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist polity and beliefs write the American Sabbath Tract Society, Plainfield, New Jersey.

Terms of Subscription

Per Year.....\$2.50 Six months.....\$1.25

Student rate.....\$1.00 per college year

Monthly Special Issues10 cents per copy
(The first issue of each month)

Regular Issues 5 cents per copy
Postage to Canada and foreign countries 50 cents per year additional. Subscriptions will be discontinued at date of expiration when so requested. All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Published weekly by the American Sabbath Tract Society and printed by The Recorder Press, publishing house for Seventh Day Baptists, Plainfield, N. J. Entered at the post office in Plainfield, N. J., as second class matter.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., DECEMBER 8, 1947
Vol. 143, No. 23 Whole No. 5,271

IN THIS ISSUE

Editorial: What We Expect From the School of Theology	391
Features: School of Theology — Fount of Training for the Seventh Day Baptist Ministry	394
A Continuous Support Program.—The Gothic Chapel Window in Winter	390
The Gothic Is Host	Back Cover
Sermon: Promised Power for a Planned Program	397
Woman's Work: (Frances Davis, Salem, W. Va.) Meeting of the Women's Board	400
Missions: (Dr. William L. Burdick, Ashaway, R. I.) Seventh Day Baptists Have a Special Mission.—The Function of the Holy Spirit	401
Christian Education: (Rev. Harley Sutton, Alfred Station, N. Y.) Why Attend, Support, and Promote the Sabbath School?—December 8	402
Children's Page: (Mizpah S. Greene, Andover, N. Y.) Our Letter Exchange	403

A CONTINUOUS SUPPORT PROGRAM FOR ALFRED SCHOOL OF THEOLOGY

An Interview with Dr. J. Nelson Norwood
by Rev. Albert N. Rogers

Outlines of a Continuous Support Plan for the benefit of the Alfred School of Theology are taking shape in the hands of a committee appointed by the Board of Managers, and it is expected that the plan will be set in motion shortly after the first of the year, according to Dr. J. Nelson Norwood, chairman of the board.

The Continuous Support Plan is used by many colleges and private schools as a means of encouraging regular giving by people of average means. Authorization to conduct such a plan throughout the denomination was secured from the General Conference at Westerly last August, in the belief that more adequate support is necessary for the usefulness of the school. Dr. Norwood, in speaking on the Conference program, appealed for the assistance of every Seventh Day Baptist.

The Board of Managers includes Dr. Orra S. Rogers, Fort Pierce, Fla.; Howard M. Barber, Westerly, R. I.; S. B. Crandall, Andover (Independence), N. Y.; Rev. J. W. Crofoot, Daytona Beach, Fla.; and Rev. Everett T. Harris, Dr. A. E. Whitford, M. Elwood Kenyon, and Doctor Norwood of Alfred; and Rev. Albert N. Rogers of Alfred Station. President J. Edward Walters of Alfred University is ex officio a member of the board.

The committee planning for the strengthening of the school includes Rev. Mr. Rogers, Dr. Ben R. Crandall, Professor H. O. Burdick, and Fred M. Palmer of Alfred, and Alfred L. Davis of Rochester, N. Y.

THE GOTHIC CHAPEL WINDOW IN WINTER

The window by the pulpit
Where praying eyes may see,
Points thoughts and feelings upward
Where minds and thoughts are free.

Not on the glass but through it
This picture framed for me
Inspires my morning worship,
Accents my litany.

A lilac bush stands praying
In lineaments of grey;
An earnest, daring suppliant
Through all the stormy day.

The snows and winds of winter,
The frozen earth below—
Preludes to plumed blossoms
When springtime zephyrs blow.

—Anon.

EDITORIALS

What We Expect From the School of Theology

Seventh Day Baptist Churches need Seventh Day Baptist ministers. Certain denominational interests require the services of men and women of theological background and training. The most momentous lifework decision confronting Seventh Day Baptist young people today is: am I called to the gospel ministry. Upon this decision rests the future of our denomination and the contribution of our denomination to the ecumenical Church.

In no wise does this reflect upon the high calling of teaching, nursing, medicine, business, law, agriculture, homemaking, and a hundred other professions and occupations into which Seventh Day Baptist young people may enter with the same divine sanction as those who enter the gospel ministry. However, at the moment we are concerned with our ministry.

These are decisive days. As our young people decide for the ministry, so the future of Seventh Day Baptists is determined. For without ministerial leadership the denomination is doomed. With ministerial leadership we shall continue to play our God-designed part in winning the world to Christ and the Sabbath. We will strengthen our witness, God willing, to Him and to His truth among our own and among those who are His as much as we are. We will live and teach and preach that this sinning, weary, yearning world may yet turn to Him.

A Regular Supply of Ministers

Therefore, as Seventh Day Baptists we expect our School of Theology to produce a regular supply of ministers for our Churches. This is not unreasonable. Otherwise, why maintain a school for the training of our

ministry? More recently the demand for ministers has outrun the available supply.

Now, there are at least two points of view among us concerning recruiting for the ministry.

There are those who believe that God through His Holy Spirit will lead young men to enter the ministry from time to time in sufficient numbers to meet our needs.

Then, there are those who believe that we should be on the alert constantly in seeking out promising young men and in encouraging them to consider favorably the ministry as a lifework.

May not the Holy Spirit alert men to the sacred privilege of impressing likely young men with the claims of the Christian ministry?

How can the School of Theology produce a regular supply of ministers without candidates from which to draw?

Men of Training

We expect our School of Theology to send out men trained for their task. Otherwise, why go through the motions? In days gone by theological graduates have been advised, "Now you have finished your theological training. You will have to forget about half of what you learned. It simply will not apply to the situation in the local Church."

It is conceivable that in preparing men for the over-all Church field, every local situation could hardly be a duplicate of the over-all field. However, when theological seminaries put their stamp of approval upon their students, they are saying to waiting Churches: "These men have qualified and

are trained to perform the work of the Christian ministry. Call ye, them."

Candidates for the ministry are doubly blessed when they possess Christian home training and an active Church experience. In fact, a majority of them are thus blessed. Nevertheless, to a great degree their success as ministers depends upon the instruction that they receive and their response to that instruction.

This matter of training is tremendously important. Rev. Gideon Henry Fitz Randolph, of blessed memory, said to a group of us one day: "Prepare, young men. Prepare!" Then, he remarked: "I would rather enter active service as a minister of the gospel at the age of twenty-five or thirty with the prospect of twenty or twenty-five years of work, than to go out at the age of twenty or twenty-five with the prospect of twenty-five or thirty years of work without proper preparation." He was speaking of the Seventh Day Baptist ministry for he zealously devoted his life to our denomination as a minister and a missionary.

Men of Christ

It goes without saying that one who gets as far as the seminary door has been converted. Or, he certainly should have been, else he has no business entering the ministry.

Thus, to say that we expect our School of Theology to supply men of Christ is to point out that men who enter the school will have made a complete surrender to Christ, and the season in the seminary should offer the finest opportunity for growth in Christ.

To characterize one as a man of Christ should be sufficient. Nevertheless, there are certain characteristics of Christ's men which serve as guides to a fuller understanding of the function of our theological school.

Men of Prayer

Christ was a man of prayer. "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." Mark 1: 35. "And when he had sent them away, he departed into a mountain to pray." Mark 6: 46.

We expect our School of Theology to offer to our Churches men of prayer. Men who have established the habit of prayer, who have grown in the prayer experience.

Men whose lives are permeated with prayer. Men who strive to live as they pray.

Men of the Bible

Christ knew and used the Scriptures of His day. "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read

"And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, "To preach the acceptable year of the Lord.

"And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

"And he began to say unto them, This day is this scripture fulfilled in your ears." Luke 4: 16-21.

We expect men coming from the School of Theology to be men of the Bible, men who know the Bible and how to use it.

Men of the Sabbath

Christ declared, ". . . The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath." Mark 2: 27, 28.

It would seem that if we have men of the Bible, we would have men of the Sabbath, men who believe that the seventh day is the Sabbath of the Lord our God. Nevertheless, this is not necessarily so. Witness the widespread acceptance of the Bible on the part of Protestants bereft of the true Sabbath.

The very truth that would form and fuse the forces of Christ against the forces of Satan is being sadly neglected.

We expect that men trained in our School of Theology will be men of the Sabbath, staunch champions of the Sabbath cause.

Men of Vision

Christ's insight into the revealed will of God for His life and for the world led Him to completely commit Himself to the performance of the Father's will. He envisioned

the kingdom of God on earth. For, where the will of God is done, there His kingdom is.

Jesus preached and taught and lived the kingdom of God. His utter obedience to His Father's will was the basis for participation in His Father's kingdom. Although Christ's active ministry was confined to a comparatively small section, He had a world-wide vision. When He commissioned His disciples to go into all the world, He set the pattern for the kingdom task.

We expect our School of Theology to turn out men who have a world-wide vision, yet who are community-conscious.

Men of the Spirit

We expect Spirit-filled men to come forth from our School of Theology.

It is ". . . Not by might, nor by power, but by my spirit, saith the Lord of hosts." Zechariah 4: 6.

As men go forth to serve as undershepherds, only Spirit-controlled men will become effective in proclaiming God's love and mercy, His forgiveness and power.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." 2 Timothy 1: 7.

As men imbibe the Spirit of God from the Master and from fellowship with the Master's men, they become Spirit-filled. As men become imbued with the Spirit of God from communion with Him and from the inspired instruction of men of God who are their teachers, they become Spirit-possessed.

May the "energizing presence and power of God" clothe our men and send them forth with a "mighty thrust."

Men of Discipline

We expect our School of Theology to furnish men of discipline. As the pastors of our Churches we expect men who follow through, who do not quit. Men who are daily, hourly disciplined to do the Master's bidding. Men who do not shirk or shift, who do not sit and sigh. Men who are diligent and steadfast, men who work hard. Men who enter open doors, or open doors to enter. Men who give God the glory and the other fellow due credit. Men who know God and are His. Men who talk with God but do not "talk back" to Him. Men of "Uncle Sammy" Davis' sort, who, according to his son, the late President Boothe C.

Davis, when he had a call from the Lord, he put on his hat and went.

Ah, yes. Men of discipline. Our Churches need them.

Men Who Care

Men who have a love and compassion for lost men and, who, above all else, want to share this love with those who need it, are men who care.

The great Apostle Paul declared to the Church at Corinth: "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing." 1 Corinthians 13: 1-3 (RSV).

We have heard men of eloquence and power spoil a good sermon by a careless remark. Some of the cruelest cuts have come from dynamic men who seemingly fail to care.

Above all, true men of Christ are men who care. We expect men who care to come from our School of Theology.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Ephesians 3: 20, 21.

FOLLOWING THE CROWD

Seneca once said, "There is nothing against which we ought to be more on our guard than, like a flock of sheep, following the crowd of those who have preceded us, going, as we do, not where we ought to go, but where men have walked before. We live not according to reason but according to mere fashion and tradition. We shall recover our sound health if only we shall separate ourselves from the herd, for the crowd of mankind stands opposed to right reason—the defender of its own evils and miseries.

"Human history is not so well conducted that the better way is pleasing to the masses. The very fact of the approbation of the multitude is a proof of the badness of the opinion of practice. Let us ask what is best, not what is more customary." — Christian Education, September, 1947.

SCHOOL OF THEOLOGY

Fount of Training for the Seventh Day Baptist Ministry Announcements for the Year, 1947-48

Rev. Wayne R. Rood, B.S., B.D., M.R.E., has been engaged as a regular member of the faculty of the School of Theology. This action was taken by the Board of Managers following one year of service in which Mr. Rood demonstrated his fitness in every way to train young men for the Seventh Day Baptist ministry. The appointment of Mr. Rood was made with the understanding that he would be absent, perhaps for a year and a half, in further preparation for his teaching work. He is now in California, where he is enrolled as a student in the Pacific School of Religion as a candidate for the degree of Doctor of Theology.

The board has arranged for assistance in carrying on the work in Professor Rood's absence by securing others to teach certain

subjects. These men are well prepared and have had considerable experience in the ministry and in the educational field. For the first semester of the year the following persons will teach from two to four semester hours: Dr. Ben R. Crandall, Pastor Everett T. Harris, Pastor Albert N. Rogers, and Secretary Harley Sutton.

During the second semester the school will have the assistance of Secretary Victor W. Skaggs of the American Sabbath Tract Society, and Secretary David S. Clarke of the Seventh Day Baptist Missionary Society. Greek and other appropriate subjects may be elected in the College of Liberal Arts.

In both semesters Dean Bond will carry his usual teaching schedule. These courses are described in the regular catalogue.

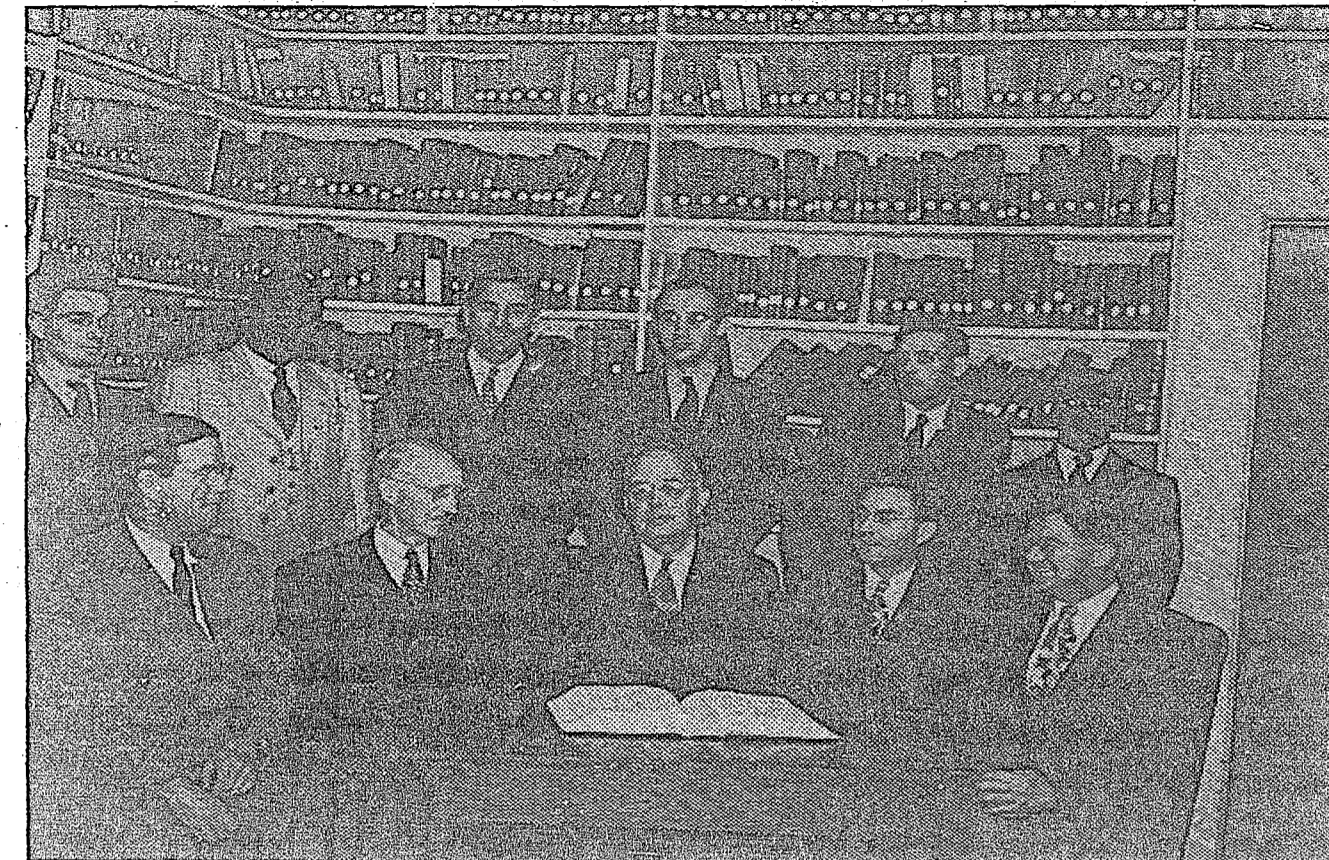
Present School of Theology Result of Desire for Training

As the result of many years of longing for a means of thorough training for candidates for the Christian ministry, the Seventh Day Baptist Education Society was organized at Leonardsville, N. Y., September 8, 1855, for the purpose of establishing "as soon as practicable . . . a Literary Institution and Theological Seminary." Alfred Academy in its early years did much in the direction of preparing young men for the work of the gospel ministry, and when it grew into a college it was chartered as a university in order that it might include a theological seminary. The Theological Department of Alfred University was informally organized in 1861, four years after the university charter was obtained, and instruction was begun by President Jonathan Allen, D.D., LL.D. Until 1870 the work in theology was usually carried on in connection with the collegiate work of Alfred University.

At the beginning of the spring term in 1871, the Theological Department was organized with a separate faculty. From 1871 until his death in 1893, Rev. Thomas R. Williams, D.D., had the leading part in the work of instruction in theology.

At the meeting of the Education Society at Nortonville, Kan., in 1892, a movement was set on foot to increase the endowment of the Theological Department and to add to the number of resident professors. There was a revival of interest in theological education at the meeting of the Education Society in Adams Center in 1900. This interest was especially manifest during the session of the General Conference at Alfred in 1901.

In the fall of 1901, the Theological Department was reorganized and a building set apart by the trustees of Alfred University for the use of the seminary, and Rev. Arthur E. Main, D.D., became dean. In 1934, Rev. Ahva J. C. Bond, D.D., was called as dean and began his administration August 1, 1935. The department is now known as the School of Theology, and is a graduate school of Alfred University. The general privileges of the university are shared by all the students of the School of Theology: the University Library, reading rooms, museum, and gymnasium, the forum series, musical and dramatic organizations are open to its members on equal terms with the other students.



Faculty and Students
School of Theology

Faculty, left to right: Albert N. Rogers, Public Worship; Ben R. Crandall, Rural Sociology; Ahva J. C. Bond, Dean, Bible and Homiletics; Harley Sutton, Religious Education; Everett T. Harris, Pastoral Theology.

Students, left to right: Allen Bond, Senior; Benjamin Berry, Special; Carl Maxson, Middler; Ronald Hargis, Middler; Theodore Hibbard, Special; Socrates Thompson, Special.

DENOMINATIONAL BELIEFS—*Taught in Alfred School of Theology*

The education of a Seventh Day Baptist minister should include a knowledge of the history of Seventh Day Baptists and an appreciation of their distinctive beliefs. It means much to an institution to have a history. Life may be made up of heartbeats rather than of clockticks. However, multiplied clockticks mean a corresponding increase in the number of heartbeats, and therefore, more life. In other words, time is of the essence of life. If we ought to acquaint ourselves with the history of the whole Church, certainly the leaders of the denomination are under equal obligation to acquaint themselves with our own history. If "the martyrdom of John James is sufficient to perpetuate Seventh Day Baptists for a thousand years," as a leading minister in another denomination has said, then we still have more than seven hundred years to go on that one count alone. Add to that the persecutions suffered by Ann Traske, Francis Bampffield, Edward Stennett, Samuel and Tacy Hubbard, and many others who stood fast, and we have an impetus in our history alone sufficient to carry us through to the end of time. Not only the martyred and the persecuted saints have left a heritage to their spiritual descendants, but all who have nobly lived in harmony with the principles held by Seventh Day Baptists have con-

tributed something ennobling to those who know our history.

After all, it is living and not merely the passing of time that really makes history. The character of the beliefs held determines whether there is merit in holding them in spite of persecution. The student for the Seventh Day Baptist ministry should be familiar with our historic beliefs. No other denomination accepts them all, or gives them the same emphasis. Had the great body of the Church been true to these fundamental principles throughout the Christian centuries, what a difference it might have made today in the character of the Church and in the condition of the world!

1. Faith Baptism. What a difference it would have made in the Church if it had always held to faith baptism. Without the introduction of infant baptism which automatically made all citizens Church members, and members involuntarily of a particular Church, it is a question whether there ever could have been a state Church. And what evils have been wrought by the state Church!

2. Church Autonomy. Again what a difference it would have made in the Church if it had always held to the practice of local Church autonomy. Such a practice could never have produced a pope or a hierarchy.

(Continued bottom next page)

Preparing for the New Age

By Dean Ahva J. C. Bond

Atomic Power

Public speakers and writers repeatedly confront us with the suggestion that we are entering the age of atomic power. While they seek to allay our fears by speaking of the possibility of peacetime uses to be developed, we meet every reference to atomic energy with a feeling of fear. We have seen its power released only to destroy, and that terrific and devastating destruction faces us with the possibility of the destruction of civilization.

Spiritual Power

What answer does the scientist have to this fear? Scientists fear it more than do the rest of us; for they alone know its possibilities for destruction. They make the discoveries, and they know that only men of moral perception and responsibility can divert to humane and helpful uses the energy which they rightly seek to develop. The answer will be found in the realm of the spirit and spiritual forces.

Christianity

Whatever power is in the atom was there in the beginning when God created the world and called it good. Christians believe in God, and in His good purposes for all that He created. Christianity, accepted and practiced even by a substantial minority, will save humanity from self-destruction, and set us on the upward road to peace and brotherhood. This, nothing else can do; this, Christianity can surely and abundantly do.

Leaders Are Needed

The present greatest need of the Church is ministers and leaders, especially pastors. And

And what evils have trailed the unbiblical practices of an authoritarian Church!

3. The Sabbath. What a difference it would have made in the Church if through the centuries it had practiced the observance of the ancient and sacred Sabbath, set at the end of the week from the beginning of time. Made holy by divine appointment and sanctioned by the practice of Jesus, the Son of God and Lord of the Sabbath, it has a potency, when spiritually observed, to overcome littleness of life and to bring us into the healing presence of God.

these must be of the right type and the proper caliber. They must be men of vision, but men with robust minds and warm hearts. This need is so urgent that every likely young man should be confronted with the claims of the ministry until he shall be obliged to decide, after due deliberation and in good conscience, whether he is called to this high service.

Compensation

The Christian ministry as a life calling offers no inducement to the one who is interested primarily in money or material returns. However, the young man who chooses the ministry as his life work can be assured that his material needs will be supplied. Also, it is provided that he will receive a modest monthly income when he retires. For the one who hears the call of God to preach the Gospel of Jesus Christ to lost men, the spiritual compensations will be abundantly rewarding.

More Students Needed

As the only theological school for Seventh Day Baptists there should be from ten to twelve students of that faith in its classes right along, with a third of them graduating and getting out into the work each year. An effort is now being made to increase the enrollment of Seventh Day Baptist students to that number.

The Present Opportunity

The need for ministers is urgent. It would seem that the greatest opportunity in its long history confronts the Church and calls for wise and speedy action on the part of all earnest Christians. The one who is concerned for the salvation of lost men, and who is anxious that men shall build a better world, will render a real service now if he will call the attention of some promising young man to this need for consecrated and prepared Christian leaders and ministers of the gospel.

Our Sabbath dawns with the setting of the sun, and cannot be hastened or stayed by the will or act of man. The one who loves God with a true and holy love, will welcome the Sabbath day, and will prepare to use to the full its sacred privileges.

—Ahva J. C. Bond.

Promised Power for a Planned Program

By Rev. Ahva J. C. Bond, D.D.

Dean, School of Theology, Alfred University, Alfred, N. Y.

Text: Acts 1: 8, 9

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.”

My text includes two verses of the first chapter of the Acts of the Apostles. While one verse immediately follows the other, there seems to be a distinct break between them. I say, there seems to be, for in my judgment they belong together, and I shall so treat them.

Jesus had given the disciples their commission, and had promised them power. Now in this eighth verse He gives them a program of action. They are to be witnesses. They are to witness in Jerusalem and in all Judaea and Samaria, and to the uttermost part of the earth. Then immediately He is taken out of their sight.

How disappointed they must have been! Once before they thought they had lost Him. After they had given up all to follow Him, He had allowed Himself to be killed, and they went back to their fishing. Then He appeared to them in a victorious resurrection and with a glorious reassurance. For some time He had companioned with them, tabernacled in His risen body. Now He is going away again! But let us get the right perspective here. Something better than anything their narrow vision can compass is awaiting them. He was going away in order to bring them new, enabling, and adequate power. His bodily presence had limited His activities and localized His contacts. His going away insured the coming of the Holy Spirit, making possible everywhere in the world, wherever men dwell, the same power which Jesus possessed—that power which He manifested in the limited areas of His own brief sojourns, and intimate associations. Now there could be no restrictions of place or time. Willing hearts **everywhere** could experience His presence and could witness **anywhere** in His power.

As I see it, the two verses of our text give us three successive and widening circles of vision. Let us call them the **landscape**, the **horizon**, and the **sky**. The three divisions of my sermon then are: **All Across the Landscape**, **Out Over the Horizon**, and **Up Into the Sky**.

The most obvious thing about our surroundings during the last two weeks is the landscape.

Thy woods, this autumn day, that ache and sag
And all but cry with colour.

Lord, I do fear
Thou hast made the world too beautiful this year;
My soul is all but out of me.

In spite of the fact that we almost got more color and beauty than we could stand, we took to the hill roads, the valley trails, and the mountain drives, taking the risk of what it might do for us. Some of us went to the Black Forest, and even climbed the fire tower until we could see the complete circle of the horizon. It would be one without a soul who could say:

So with my eyes I traced the line
Of the horizon, thin and fine,
Straight around till I was come
Back to where I'd started from;
And all I saw from where I stood
Was three long mountains and a wood.

But rather one would say, with this same poet:

O God, I cried, no dark disguise
Can e'er hereafter hide from me
Thy radiant identity!
Thou canst not move across the grass
But my quick eye will see Thee pass,
Nor speak, however silently,
But my hushed voice will answer Thee.

Well, we who saw the landscape from the tower lived to get back, but we will never be the same again.

The landscape as a division of my sermon is represented by Jerusalem, Judaea, and Samaria, the near territory with its familiar contour, our own neighborhood and immediate surroundings. In our text Jesus did not reach out as far as Galilee, His own boyhood home country and the scene of much of his labors. To have done so might have looked as if he had included Samaria only because he must pass through Samaria to get to Galilee. No, the Samaritans are in-

cluded because of their nearness to the starting point of this witnessing, when the power has been received. Galilee, where Jesus loved so much to be, was over the horizon. The Samaritans are nearer by. They are the people in your own neighborhood who are a bit different from "our folks." These are included in the landscape view, and the Jerusalem-Judaea-Samaria command.

The second division of my sermon I have called, Out Over the Horizon—the rim of the world, and all that lies beyond. The horizon may circumscribe our vision, but not our imagination or our interests. If in our consideration of all the call of Christ to us to witness we think of Jerusalem-Judaea-Samaria, our neighborhood and its immediate surroundings, as the landscape view, then the horizon view includes all the world beyond.

Friends, if we cannot see beyond the horizon, whether viewed from our own doorstep or from the highest mountain, we have not the spiritual vision necessary for the fulfillment of the commission of our Lord, who bids us witness of Him to the world. There is no interest in all the world which is not the concern of us who meet for worship here in Alfred Station on this Sabbath morning. Foreign missions, race relations, human fellowship, the evangelization of mankind—for all these and more too, this is right now the center of the world for us.

In the third place, there is the sky view. Again I quote from Edna St. Vincent Millay.

But, sure, the sky is big, I said;
Miles and miles above my head;
So here upon my back I'll lie
And look my fill into the sky.
And so I looked, and, after all,
The sky was not so very tall.
The sky, I said, must somewhere stop,
And—sure enough—I see the top!
The sky, I thought, is not so grand;
I 'most could touch it with my hand.

And all at once the heavy night
Fell from my eyes and I could see—
A drenched and dripping apple-tree,
A last long line of silver rain,
A sky grown clear and blue again.

The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky—
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two,
And let the face of God shine through.

This is why I want the ninth verse with the eighth. The ascension of Jesus was not something to bring frustration, but assurance. We do not look up into empty space. We look up into the face of God, made known to us through Jesus Christ crucified, now risen and ascended, but present again in power in the person of the Holy Spirit. We look up for the divine contact which gives us power to look out all across the landscape, and on out beyond the horizon, and see the whole round world in the light of heaven's yearning for earth's redemption.

I have called my sermon Promised Power for a Planned Program. I have given you the three divisions, All Across the Landscape, Out Over the Horizon, and Up Into the Sky. I began with the home neighborhood and surrounding vicinity as representing the landscape. There we are on familiar ground, Alfred, Independence, Little Genesee, and the other parishes of this association. Then we stepped out over the horizon, the rim of the landscape, and for a brief moment scanned the world of mankind, with its need; and then up into the sky. That is the order of my sermon divisions, which perhaps have the virtue of progression, called for in our rules of homiletics. But now I want to reverse the order of the three circles of vision under consideration. If we are to live out in our lives the purpose for us as set out in the eighth verse, witnessing to all the world, we shall have to begin with the sky view of the ninth verse—we shall have to look up and receive power.

And while they were gazing after Him into the sky, two men dressed in white suddenly stood beside them, and said to them, Men of Galilee, why do you stand looking up into the sky.

I do not take that as a rebuke for **looking**, but perhaps for **standing** too long. Except they had been there, witnessing the ascension and looking into the sky, there had been no angel visitants calling them back to the place where power was to be had. Forever and ever again the disciples of our Lord, the Church of Christ, the Redeemer of men, must look up and get a fresh vision of God. Looking into ourselves without that vision, we are looking into the bottomless pit.

There must be some system of economics better than all others. But that system will

never be discovered on the basis of enlightened self-interest. There must be a system of ethics superior to any other. But that will never be worked out by my considering what is best for me, with the belief that when I have profited most it will follow that others will inevitably share in that good. Likewise good morals will never be attained in a society built upon the easy negative principle of doing no injury to another.

Yes, the first need of men in this atomic age, or any other age, is to know God, the Father of all mankind, who created us to be His children, and brothers in one family. Just as far as we are from that goal, that far are we from fulfilling His purpose for our lives. If we are His children, we who are here in this service this morning, then His immediate purpose for us should be clear to all of us. May this be the upper room for us, so that from here the Holy Spirit may send us out to tell others of this brotherhood in the Fatherhood of God.

I am reversing the order of my outline and am talking about the sky view. The vision which comes from the upward look into the presence of the Eternal where is power for all, and sufficient for all this sick world's needs.

And now our second view—the world view, the total picture of the whole world's need in the light of the sky view, the vision of God in Jesus Christ. Isaiah got this vision in his day. "In the year that King Uzziah died, I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts."

Isaiah did not see his own condition, nor realize the condition of the people about him, until he had looked up and seen the Lord. It is just as true that he could not get a vision of the holy God and not see

the sin of mankind. And who can see the plight of man and not want to do something about it? "Here am I," Isaiah said, "send me."

We have taken into our view the horizon and all the world beyond—the whole world, needy, distracted, lost. Having seen the power of God in the sky view, and now the plight of the world, in the horizon view, we want to do something about it. With that desire in our hearts, and conscious of available power, how shall we proceed? Let us come back to the landscape view. Our neighborhood.

G. Ray Jordan tells us that a number of years ago the People's Church of downtown St. Paul caught fire. The firemen fought furiously in sub-zero weather at two o'clock in the morning, but their efforts were practically futile. Among the Church's art treasures was an exact copy of Thorvaldsen's "The Appealing Christ." Almost miraculously this lovely Danish marble statue was unharmed. It was taken out in front of the building, and for a time it stood in the street against a background of destruction. Flares were put around it to warn motorists. Hundreds of people who had not known it was in the Church saw the statue for the first time. Many of them had not even heard of it. The crowd that passed the Church did not know that Christ was there.

Christ's program for the Church in its essential task of evangelizing the world must begin in the Church. Christ must be lifted up from this pulpit, and every other pulpit; Christ must be worshiped at the altar of this Church, and of every other Church. But Christ must be seen in the lives of those who have worshiped here, and who go out to their daily tasks in His spirit. Christ is here, not in lifeless image, but in pulsing power. He must be carried out from here, not in a cold statue, but in warm hearts.

In the Gothic we have a copy of the picture of Christ in Gethsemane. Since the interior has been redecorated, we have removed it from its former conspicuous position to a recess of the room. Someone carried it to the chapel the other day for a worship center, and then returned it again. But no one reckoned Christ was being shifted about in that process.

The original of that picture is in a little room reserved for it, in the Riverside Church,

MEETING OF THE WOMEN'S BOARD

The Board of Directors of the Women's Society of the Seventh Day Baptist General Conference met in regular session on November 9, 1947, at the home of Mrs. R. P. Seager, with the following present: Mrs. J. L. Skaggs, Mrs. S. O. Bond, Miss Alta Van Horn, Mrs. R. P. Seager, Mrs. A. G. T. Brissett, Mrs. J. L. Vincent, and Mrs. M. C. Van Horn. Our promoter of evangelism, Rev. Elizabeth F. Randolph, was also present and Mrs. Robinson was a welcome visitor.

Miss Alta Van Horn led in the devotionals with very appropriate thoughts.

It was voted to ask the corresponding secretary to approach Mrs. Greene concerning appointment as associational secretary for the Eastern Association.

Mrs. Skaggs reported as acting editor of the Woman's Page. She needs material for the page. It was voted that Miss Van Horn ask some of our Seventh Day Baptist college girls to write some articles.

Mrs. Skaggs also reported verbally for the Committee on Literacy and Literature and for the Rural Missions Co-operating.

Miss Elizabeth F. Randolph read her own reports for October. A letter to the board was read from Mrs. Ada B. Nowlin, expressing her sincere appreciation for Miss Randolph's services in Washington and the great good she has done there.

Mrs. R. P. Seager reported for the Ways

New York. I have gone into that room and stood before it, or have sat down to contemplate. I have never felt like kneeling before it on the praying bench provided for that purpose. We do not bow down to wood or stone, to image or icon.

Jesus went away that the Holy Spirit might come and abide in power—in the human heart. How then shall we proceed in this program of Christ for the redemption of man and the salvation of the world? We come back to the landscape view, your own neighborhood and vicinity. Bring the two-fold vision of the power of God and the need of men to your own neighborhood. Be the link between your needy neighbor and the God of all comfort and of all power.

and Means Committee, and needs and plans were discussed. A letter is to be formulated and sent to all societies, setting forth plans for the year. It was voted that Miss Randolph hold some "Laymen's Seminars in Evangelism." It is understood that these will be followed by "Trailer-Mission-Tract Evangelism," and out of this mission perhaps establishment of Sabbath schools, personal and preaching missions, and possibly the holding of some Vacation Bible Schools.

A letter from the Conference president, Mr. Stillman, was read, concerning the plans for future meetings of the board presidents and secretaries.

Mrs. S. O. Bond read the report of the treasurer showing the following balances: General Fund \$174.80; Special Project \$46.39; Helper's Fund \$112.05; Trailer Fund \$4. By consent of societies contributing, the Booklet Fund has been transferred to the Special Project Fund. This report was accepted and placed on file.

It was voted that \$10 be sent to Mrs. Ruth M. Worrell for her expenses to our General Conference.

Voted that \$1.50 be paid to Mrs. L. H. North for expenses to the meeting in New York City of the United Council of Church Women.

Voted to pay \$15 to the Committee on Reference and Counsel and \$5 to Rural Missions Co-operating Committee of the Foreign Missions Conference, for amounts due to March 31, 1948.

Voted \$4 to the treasurer for postage.

A letter was read bringing greetings from the Jamaica Women's Board to our board and the societies of our denomination. This letter will appear in the Recorder.

A letter from Mrs. A. C. Ehret was read, concerning a possibility for a speaker for our next Conference program.

A letter from Deacon Mark Wiley of Chicago, asking us to pray for the work in England, was read.

The resignation of Mrs. M. C. Van Horn as a member of the board was accepted.

Adjourned to meet with Mrs. S. O. Bond, the second Sunday in January.

Erma B. Van Horn,
Secretary pro tem.

SEVENTH DAY BAPTISTS HAVE A SPECIAL MISSION

We need to keep in mind that Seventh Day Baptists have a special mission, and that is to proclaim the Bible Sabbath with the rest of the gospel. The world needs the Sabbath and the Sabbath needs to be backed by the authority of God's Word.

Sabbathkeeping alone does not save, but it is essential to religion in any life, at all times, and in all countries. The world needs that which will cause the sinner to sin no more, the hungry to have plenty, the deaf to hear, the blind to see, the lame to walk, the oppressed to have liberty and equality of opportunity, the ignorant to have wisdom, the discouraged to have hope, the doubting to have faith, the haters to have love, and the friendless to have the Friend of friends; but the Sabbath of Christ is a vital part in this program of the holy, wise, and loving Father for the transformation of all men in all lands. He knew man's needs and instituted the Sabbath. "The sabbath was made for man." All lands and all races need it as much as do the people of the United States.

To bring to the world a gospel with Jehovah's Sabbath there needs to be a people clean and humble, sane and teachable, charitable and appreciative of what others have done and are trying to do. Through three centuries and more God has been training us as such a people for this work and this hour. Now He has opened the doors of all the world to us and we must not fail Him and suffering humanity. We should catch the vision of what He wants us to do, and then do it.

W. L. B.

PRAYER

God answers prayer; sometimes, when hearts are weak,

He gives the very gifts believers seek.

But often faith must learn a deeper rest,

And trust God's silence when He does not speak;

For He whose name is Love will send the best.

Stars may burn out, nor mountain walls endure,

But God is true, His promises are sure.

For those who seek.

—Author Unknown.

THE FUNCTION OF THE HOLY SPIRIT

What does the Holy Spirit do? What is the function of the Holy Spirit in promoting fellowship? The Holy Spirit leads, teaches, helps our infirmities, comforts, strengthens, gives us love, joy, patience, goodness.

But there is another function which is most relevant to our modern conditions. Jesus says, "When he is come, he will convict the world in respect of sin, and of righteousness, and of judgment" (John 16: 8).

These words are interpreted as related to the world only, the Paraclete convicting the persecutors of the Church in regard to their sins. But if the Church has become worldly, then naturally He will convict the Church also of sin and of righteousness and of judgment. He will convict those who crucified Christ, yet if the sin of which we need to be convicted is of the same nature as that of those who crucified Jesus, He will convict us also.

Therein lies one of the main obstacles to the fellowship of the Church at the present time. It makes some of us feel more righteous than others (and perhaps that is not very objectionable), but it separates us from sharing the burden of the sin of our brothers, and leads to an exclusiveness which is not of the Spirit of Christ.

For a legalistic religion, the question is, "Who is the sinner?" and how should he be punished? In Christianity the question is one of redemption, not of condemnation; of forgiveness, not of punishment. God our Father seeks to find the sinner, not that He may punish him, but that He may redeem him and forgive him. — Taken from The International Review of Missions.

The thing a decaying Church needs is not to listen to more preaching, but to be stirred by the trumpet blast of a great mission. Many a boy who had been pottering about home, frittering his life away, went to the war and came back a hero. The elements of toil and self-sacrifice were in him; all that was needed was a cause to enlist them. — Lester C. Randolph, in contributed editorials, Sabbath Recorder, Oct. 10, 1898.

Why Attend, Support, and Promote the Sabbath School?

It would be helpful if we could have the reasons why people who are Church members are not attending Sabbath school.

Do those who attend know why they attend, support, and promote the Sabbath school?

Below are the reasons listed by James A. Perry, a district superintendent in the Troy, N. Y., Conference of the Methodist Church:

1. It teaches Jesus and His way of living. Without Him, every man faces confusion and defeat. Without Him, nations look forward to strife, hatred, bloodshed, and destruction.

2. It teaches the Scriptures. Dr. Jacob G. Schurman, onetime president of Cornell University writes, "All knowledge is good, but a knowledge of the Bible is essential." Few people become steady readers of the Bible save those who have learned to love it in the Church school.

3. The platform of truth-seeking from the Holy Book is the broadest and most secure standing in the world.

4. It introduces boys and girls, men and women, to God. "Religion is the life of God in the soul of man." This personal knowledge of spiritual reality, together with an intimate acquaintance with the Word of God, creates a fundamental unity among all peoples and races.

5. It lays the foundation for a real experience of God as Father and Creator; of Jesus Christ as Saviour, Friend, and Guide; and such deep Christian experience opens the doors of noble aspiration and wholesome emotional release, so that life is balanced and powerful.

6. It is the **vestibule to the sanctuary**, and the worship of God in the sanctuary is the highest form of culture known to man.

7. The Church school, organized for study, exchange of ideas, sharing, and fellowship, is a training ground for leadership of endless variety and inestimable importance. Hundreds of America's great leaders started upon their careers in the Church.

8. Christianity is the basis of democracy in that its chief emphasis is on the value and dependability of personality.

9. Today must see a much larger number of Bible-guided, Church-minded citizens to control public opinion.

10. Upon the instruction of the Church

school at its best is built the foundation of morals and ethics.

11. Parents are the most influential teachers of religion. Their attendance at, and promotion of the Church school is a most significant factor in their child's life. The debt which the American parents and homes owe Church school teachers is beyond reckoning.

12. It is the most fruitful means of leading young people into Christian decisions and Church membership, and forms the strongest tie between the home and the Church. **Take** your child instead of **sending** him.

13. Large attendance and hearty co-operation encourage teachers and officers to do their work thoroughly.

14. Because of the fundamental unity of all life, every basic institution in America should encourage and promote the Church school. We look to business for honesty, government for competent citizenship, the public school for well rounded mentality, parents and the home for loyalty to their highest ideals, public religious services for supplemental instruction in worship and Christian living. Any order, society, fraternity or organization which infringes on the time of or diverts interest from the Church, treads on perilous ground.

DECEMBER 8

It helped me to remember this date to read again a letter I received from one of the young men before he was killed in action. This letter will always remind me of the terrible loss the world suffered when so many young men from Japan, Germany, the United States, and the other nations involved were killed and so many thousands who are still living are suffering in many ways as a result.

Christian education **must** include educating for world peace. This includes more than just the conversion of individuals. After conversion they must be trained in the technique of co-operation in a world brotherhood. We must be ready to sacrifice millions of dollars to make good the sacrifice of so much life. It must be said again and again that as we had prayer groups to ask God to bring the war to an end, we must have them for guidance in ways of securing the peace.

H. S.



OUR CHILDREN'S LETTER EXCHANGE

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

Dear Mrs. Greene:

How are you feeling? . . .

In your last letter you asked me if my brother was living in Schenectady. Yes, they are; quite close, too.

Yesterday was Sabbath day, but our Pastor Maxson was not able to come to our mission because he was ill. But we asked Brother Pearson from Amsterdam to bring us a sermon, and we all enjoyed his message very much. We all love Brother Pearson and his family because they have always been very faithful to our mission. . . .

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

Your Recorder friend,
Esther N. Fatato.

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

Dear Esther:

Again this week yours is the only letter I have received, unless another is in the early morning mail. This is my hope.

We are well, but I spend a good deal of time toasting my feet before the gas fire, for we are having real winter weather with snow to go with it. I'm afraid we'll have to turn our birdbath upside down, for it freezes as fast as we thaw it out. A large flock of wild geese flew over yesterday and what a noise they did make as they hurried southward. People say that it means even colder weather soon. . . .

Did you ever hear of the Gideons? They are an organization that makes a practice of giving Bibles to teachers and pupils in schools, Churches, hospital patients, veterans, and others. The Hornell camp had a rally November 15 and 16, ending with a banquet the last evening, to which pastors and their wives were sent complimentary tickets. Pastor Greene and I went and received pleasure and inspiration. The theme of the program was, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matthew 4: 4. May we all take that message to our hearts.

Your friend in Christ,
Mizpah S. Greene.

Dear Recorder Children:

During association at Independence two years ago I met with the children at the parish house on Sabbath afternoon and told them stories for nearly three hours. As I would begin a story a little voice would pipe up, "Is it going to be a true story?" Since I have only one letter this week (here's hoping there will be more next week), I'm going to tell you a true story. I'll entitle it,

A Little Boy's Conscience

Once upon a time there were two little boys, who are full-grown men now, and have children of their own. I'll call them Dan and Don, though those are not their real names. Dan and Don were almost daily companions and played together happily most of the time, but once in awhile they had a little disagreement. One day they had a real quarrel, for which I have no doubt both were to blame, and parted in anger. All the way home Don said over and over to himself, "I'll never forgive him and I'll never play with him again."

Although he was still unforgiving when night time came, Don felt a little bit ashamed of himself, so I don't believe he told his mother about the quarrel, though I believe she suspected something was wrong. When he knelt for his goodnight prayer she asked him to speak to God by means of the Lord's Prayer.

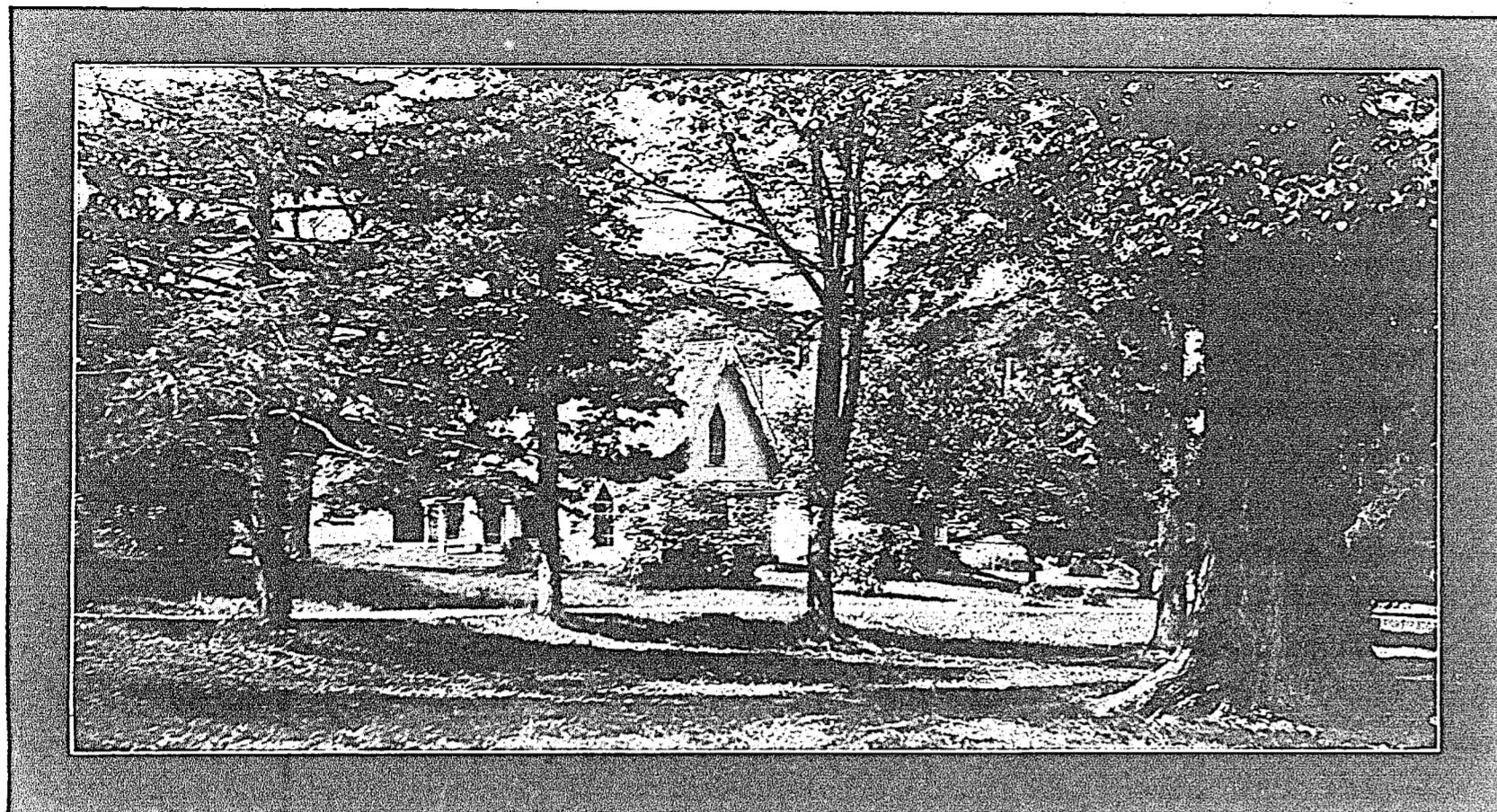
So Don began, "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as . . ." and there he stopped and cried with sobs, "I must go right over to Dan's and tell him I forgive him and ask him to forgive me because I was wrong, too."

So over to Dan's went Don and his mother, and soon the quarrel was over and two little boys I think were better friends than ever. Then a happy little boy again knelt at his mother's knee and finished his prayer, "And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen."

Let us, dear Recorder children, be sure we have a forgiving spirit before we ask God to forgive us.

Mizpah S. Greene.

The Sabbath Recorder

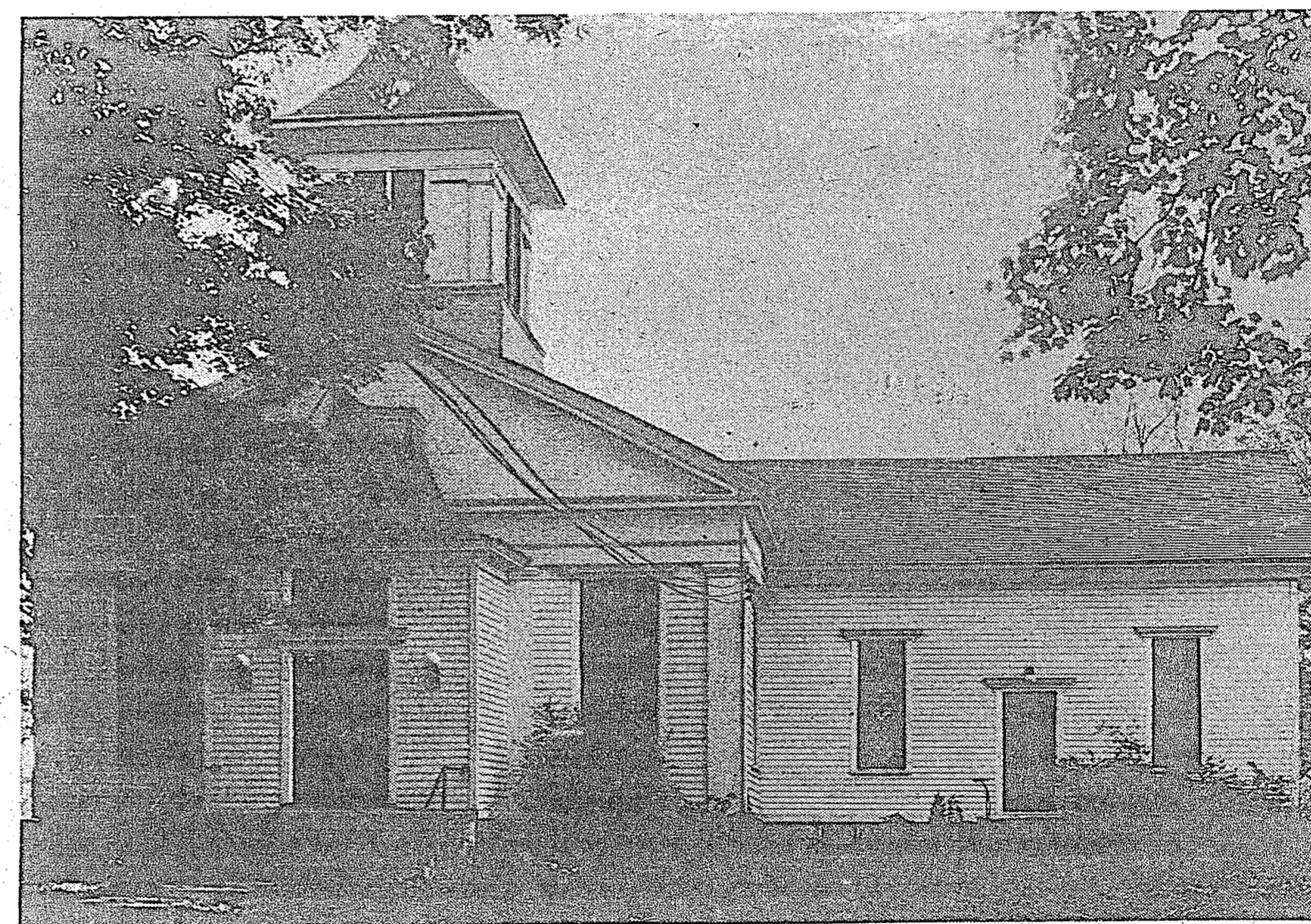


THE GOTHIC IS HOST

By Rev. Wayne R. Rood

Life at the School of Theology centers in every way in the Gothic, with its pointed windows, throbbing radiators, and wandering halls. It is a building of stately antique air, warmed in all its rooms by the vital business of studying, living, worshipping, and learning. From the litter of snowberries on the front walk to the back room which succeeding generations of theologs have never yet converted into a two-car garage, it is a home peopled by warm memories of many student years. Now, as always, the Gothic clock runs twenty-four hours a day. It is an exciting life, in which every part of the Gothic plays host. The chapel, complete in its churchly appointments, is the host to Seminary chapel services, sermons by students of homiletics, the Seventh Day Baptist young people's group, the Alfred Episcopal Church, and frequent weddings.

Hub of student life is the library, containing three thousand volumes, both new and old, recently reclassified for more efficient study. The large front classroom serves many public groups and has always been known as "The Dean's," because it also houses his private office. The inner classroom, smaller and more intimate in atmosphere, is the scene of many thoughtful discussions. A rear hall houses the mimeograph equipment of the Board of Christian Education. Upstairs a large, well-equipped kitchen connects two student apartments. There are two more single rooms, a bath, washing machine, and a refrigerator. The Gothic is an institution in itself, and within heads are bowed in study and hearts bowed in worship in the common labor of learning to serve the kingdom.



The One Hundred Fiftieth Anniversary of the First Seventh Day Baptist Church of Brookfield at Leonardsville, N. Y., was observed in this Church October 11, 1947. (See pages 408-410.)