

## "DENOMINATIONAL BUDGET EDUCATIONAL PROGRAM"

By Committee on Budget Promotion of the  
Seventh Day Baptist General Conference

### MINISTERIAL RETIREMENT

One of the most important funds administered by the Memorial Board is the Ministerial Retirement Fund. From this fund retired Seventh Day Baptist ministers and the widows of former pastors receive monthly checks to help make comfortable their old age, when they are no longer in active service.

The present basis for these monthly payments is \$1 per month per year of service, up to the maximum of \$40. Widows receive one half these amounts.

As of December, 1947, thirteen men and nine women were on the beneficiary list, with monthly payments for the group totaling about \$600.

Endowment funds for ministerial retirement held by the Memorial Board as of May 31, 1947, were \$88,822.16 (see page 120, 1947 Year Book). The net income from these funds amounted to \$2,079.55 for the year closing on the same date.

Since expenditures for twelve months for the present beneficiaries is over \$7,000, more than \$5,000 for the current year must come from sources approximately as follows:

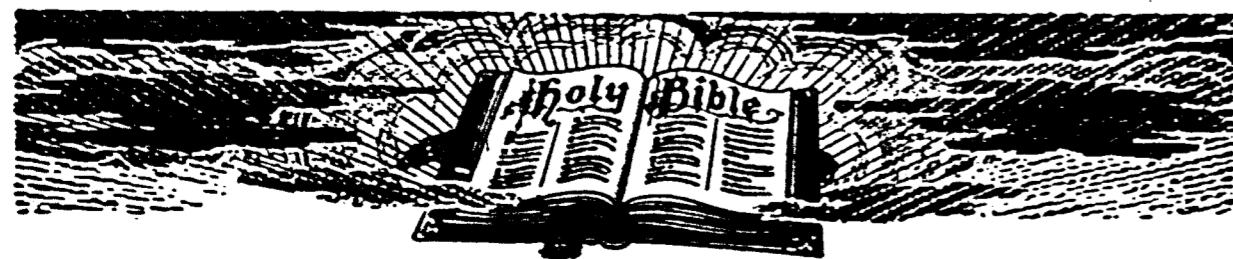
One half anticipated receipts from pastors and Churches	\$1,275.00
Discretionary funds, used for this purpose	545.00
Denominational Budget funds	3,416.00
Total to be raised outside income from endowment	\$5,236.00

By action of Conference several years ago, Churches are asked to pay annually into the funds for ministerial retirement (one half for current distribution, one half into permanent endowment) 4 per cent of the pastor's salary. Pastors are asked to contribute on a sliding scale, based on annual salary, amounting to 2 per cent in the \$1,500-\$1,599 group. Both Churches and pastors are to add 15 per cent to salaries before making computations if a parsonage is furnished.

Present endowment funds need to be increased at least threefold in order to make possible more adequate retiring allowances.

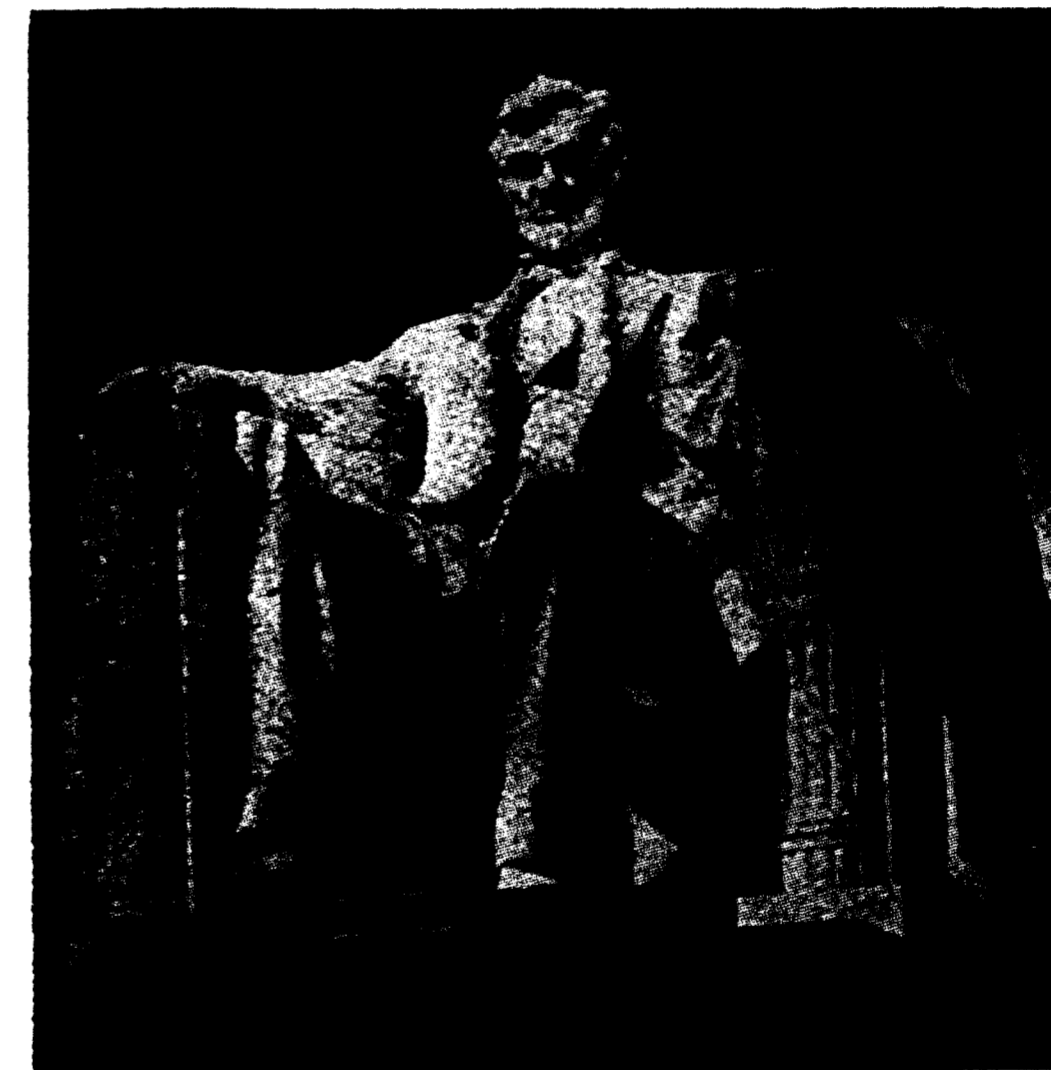
There can be no better way of bringing comfort and security to our pastors who have reached the retiring age than to support current needs by cash gifts for the Retirement Distribution Fund, and to provide for the future by making gifts and bequests to the Ministerial Retirement Endowment Fund.

Our ministry is entitled to our united support. — Copied from L. H. North's article, January 16, 1948.



FEBRUARY 9, 1948

# The Sabbath Recorder



## *Man of the People*

"That this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth." — Gettysburg Address, November 19, 1863.

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FEBRUARY 16, 1948

# The Sabbath Recorder

## Let Us Pray—

Gracious God, maker of the heavens and the earth, Father of our Lord Jesus Christ, our Father; we thank Thee for the Church of Christ, His own body living and active in the world, redeeming men through His power, bringing them into a sustaining fellowship with Him, penetrating all human relationships with His healing spirit.

We thank Thee for our own denomination, the organized means whereby under Thee the spirit of Christ renews our yielded lives; the instrument through which we unitedly seek to serve the cause of Christ in the world, and to restore to the Christian Church the Holy Sabbath, the appointed token week by week of Thy presence in the earth.

We thank Thee, our Father, for our school, established by men of another generation for the training of our ministers, and cherished now in the hearts of those who look to it for consecrated and prepared leaders in the Churches. Grant that it may be more worthy of the sacrifice of the past, and fit it to perform in fuller measure the service confidently expected by those who today pray and work and give on its behalf.

Grant to those who teach the humble assurance of Thy favor, and the quiet strength which comes with the knowledge of the support of a loyal people. Enlarge their conception of the task to which they have been called by the Holy Spirit, and help them to carry on with such wisdom and devotion that no young man shall enter upon the work of the ministry ill-prepared, but with clear and alert mind, warm heart and soul attuned always to the voice divine. Increase the number of those who enter its halls for sincere classroom study, devout chapel worship, and high Christian fellowship, and who go out consecrated and equipped to be leaders in the Churches and in other Christian service.

We see before us, O God, a needy world, waiting the redemption of Jesus Christ. Open our eyes to see the waiting fields ripe for the harvest. Send forth reapers, we pray, in Jesus' Name. Amen. — Dean Ahva J. C. Bond, School of Theology, Alfred University, Alfred, N. Y.

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

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 HARLEY SUTTON ..... Christian Education  
 (MRS.) 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 Issues.....10 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.

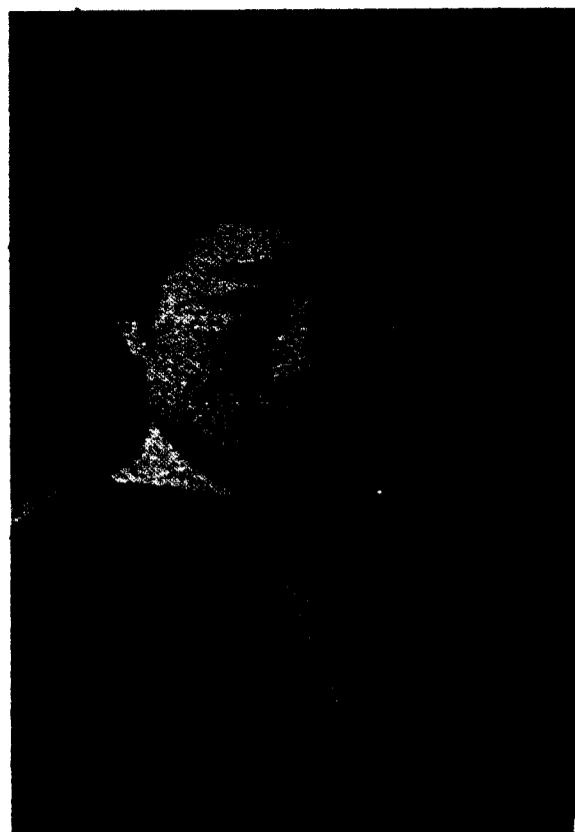
All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., FEBRUARY 16, 1948  
 Vol. 144, No. 7 Whole No. 5,281

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The prayer which appears on the front page was prepared for this issue of the Sabbath Recorder by Dean Ahva J. C. Bond by special request.



DR. ESTHER PAN

The adopted daughter of Dr. Grace I. Crandall, Dr. Esther Pan, had accompanied her mother into West China during the recent war and cared for her in her last illness. When Dr. Grace died, July 16, 1947, Dr. Pan made a sacrificial move in giving up her work in a Shanghai hospital to go to Liuhoh to head the clinic and hospital work. Dr. Grace had dreamed of re-establishing the work and Dr. Pan's devotion and fortitude in Christian work has given her strength to carry on in her mother's stead.

She writes of the work there in a letter dated January 14: "Our work in Liuhoh is growing gradually. The Church attendance is also increasing. When we first came there were only eight to ten people. This last week, I noticed we had more than thirty people in the Church. We are still looking forward for a Bible woman, and maybe a pastor some day. Our clinic is not very big now, as always in the winter time. But we have quite a few outcalls these days. Country people, it seems to me, would rather take care of their sick at home. . . . It is very interesting to be a country doctor. There are many things we see in the country, but not in the city."

She pays tribute to those willing to help to rebuild the Liuhoh work: "War after war, and destruction after destruction, they have always come back with the same faith and courage."  
 D. S. C.

## What the School of Theology Expects from Us

The School of Theology needs us. It has a right to expect us to respond to this need in whatever form the Spirit of God lays the need upon our minds and hearts and means. This need is variously felt.

### Our Prayers

The School of Theology needs our prayers. Prayer does "change things." What a difference it makes when we know that "hands of prayer" are being lifted daily on our behalf! What a difference it has made in the School of Theology that people throughout our denomination have voiced their gratitude for and petition in favor of the school!

It is related that the dean of a certain theological school was faced with an indifferent Church and a decreasing number of students entering upon preparation for the gospel ministry. Being led by the Holy Spirit to share this matter with a number of his friends, he wrote them, addressing them by their first names, asking that they pray that young men might be led to enter the ministry. The result was an awakening in the Churches of which these men were members and a large number of young men offered themselves as candidates for the ministry.

It can happen in the Seventh Day Baptist denomination! Are we praying that it will if it is our Heavenly Father's will? The Holy Spirit leads us to believe that the Father will send forth men to prepare as leaders of our Churches if we but fulfill the conditions of prayer.

### Our Good Will

The School of Theology needs our good will and has a right to expect it. As Seventh Day Baptists our measure of good will cannot be complete until it is expressed toward the one institution whose task it is to train our ministry. Next to our prayers, our good will is vitally important. And, surely, if our prayers are Spirit-filled we cannot rest until they take form in an expression of good will.

Although we may not agree entirely with the theology of those who teach in the school, nevertheless, these men are basically Christian. This is all that matters, after all.

Lest we be misunderstood we hasten to declare that being basically Christian does not grant liberty to any teacher of our future ministers to "ride a hobby," to go off on a tangent, or to stress other than a balanced, vital, operating system of truth deriving from and centering in the life, death, and resurrection of Jesus Christ, our Lord and Saviour. Simply because another does not see Him in the same light and forms of expression that we do does not mean that he is any the less Christian. And, vice versa. It is the personal experience plus the positive expression that counts.

Therefore, we maintain that men who have had a personal experience of salvation wrought through Jesus Christ, and who are otherwise qualified to teach "theologs," are acceptable to us. This is our firm position and we hold it to be tenable. This position springs from the conviction that men who are basically Christian will think and teach and live, with the help of God, in Christlike terms. Add to this all-essential qualification those other qualifying features which make for a successful teacher of "theologs," then we have the blessed combination.

We would not labor this point. Yet, we would clinch it. Rev. Trevah R. Sutton has commented recently on the material that appears in the Sabbath Recorder from week to week. He writes: "The Sabbath Recorder means a lot to me—the chief objection being, there is not enough of it. I like the attitude of its being the voice of the entire denomination and not of just one group. I do not agree with all points of view of contributors, but would not care for the paper if it only expressed my views."

This comment best illustrates our attitude toward the School of Theology. The school means a lot to us—"the chief objection being, there is not enough of it." Right here is where the "Continuous Support Plan" will function. We like the idea that it is the fount of training for the entire Seventh Day Baptist ministry. We have no objection to a "theolog's" taking a year, or possibly two, in some other theological seminary if conditions warrant. However, we have yet to hear of any "theolog" receiving the Seventh Day Baptist viewpoint from any seminary

besides our own. We may not "agree with all points of view" of the teachers in the School of Theology but it would be a poor school indeed if it taught only our views. Therefore, we are solidly behind our training school for the gospel ministry and it has a right to expect our full support.

#### Our Gifts

Just as good will means a growing school, so our gifts mean a more effective ministry. It may seem unfortunate that precious energy and time and talent have to be devoted to such mundane matters as material support for the School of Theology; that we have to think of the effectiveness and efficiency of its ministry in terms of cold cash. Nevertheless, we must remember that the faculty of the school deserves an adequate support, that materials and services cost money, and that cold cash can be consecrated to high and holy purposes.

The School of Theology expects our monetary support and has a moral right to expect it. When we ponder the past we are truly persuaded that others have labored and we have entered abundantly into their labors. We of this generation have an obligation not only to the past but to the present and the future.

In the "Continuous Support Program" for the School of Theology at Alfred, N. Y., the dean, the faculty, and the Board of Managers are presenting the school's pressing needs. If our Churches are to have "a continuous supply of trained ministers," these needs must be met. This special appeal for "Continuous Support" was authorized by the General Conference at Westerly, R. I., last August. It is squarely before us as individuals and as Churches. The School of Theology expects this support from us. What is our response?

#### Our Young People

The greatest need of the School of Theology is candidates for the gospel ministry. Our chief treasure is our young people. When our young people are confronted with the clear-cut claims of our Lord Christ, some of them will certainly respond to the call to become ministers of His. Witness decisions made at our summer camps and conferences and at the General Conference, in our homes and Churches, and in our colleges.

In no way does this emphasis reflect upon the obedience and devotion of older folks

who enter the Seventh Day Baptist ministry. Where would we be today as a denomination were it not for those who have accepted the call to preach in their more mature years? However, the future of the ministry rests with our young people.

As parents and counselors of our youth, we need to look to it that we are constantly guided by the Spirit of God in this matter of ministerial recruiting. We assume a tremendous responsibility when we discourage a young person who is considering entering the ministry. "Quench not the Spirit," admonished the Apostle Paul (1 Thessalonians 5: 19). Likewise, the responsibility is great when we encourage young folks to enter the ministry. Yet, under God, we gladly accept the risk, realizing that these potential preachers and their friends are the Church's finest asset, knowing that where our treasure is, there also, our heart will be.

"Now unto him that is able to keep (us) from falling, and to present (us) faultless before the presence of his glory with exceeding joy,

"To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." — Jude 24, 25.

#### FIVE HUNDRED SURPLUS ARMY CHAPELS SOLD

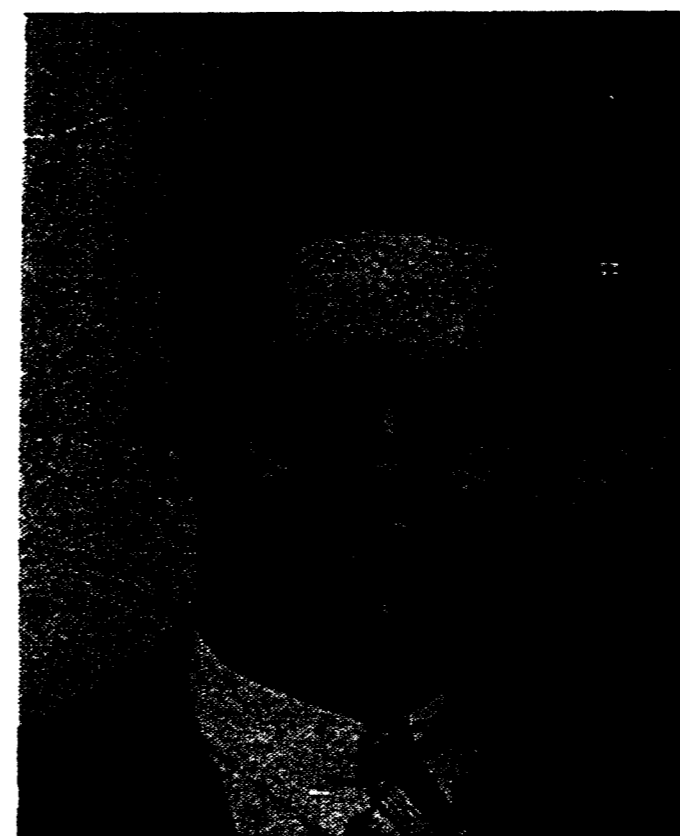
The chief of chaplains, Major General Luther D. Miller, announced recently that as of January 8, 1948, 500 surplus army and air force chapels have been awarded to qualified applicants. The distribution of these 500 chapels for continued use as houses of worship is as follows:

To Religious denominations:	
Protestant .....	379
Roman Catholic .....	86
Jewish .....	5
To colleges and schools .....	16
To cities, counties, and states .....	10
To organizations for use as memorial shrines .....	4
Total .....	500

Approximately 100 surplus army and air force chapels are still available. Interested persons or groups are requested to file application for the purchase of surplus chapels, not with the office of the chief of chaplains, but with the local disposal agency having charge of the specifically advertised chapel. — Release, Office of the Chief of Chaplains.

#### SECRETARY SKAGGS AT ALFRED

Rev. Victor W. Skaggs is teaching in the School of Theology at Alfred, N. Y., during the first half of the second semester. Mr. Skaggs is a graduate of Salem College, and was graduated from the Alfred School of Theology in 1943. He has taken work since in New Brunswick Theological Seminary, New Brunswick, N. J., while serving as



Rev. Victor W. Skaggs

pastor of the Piscataway Seventh Day Baptist Church at New Market, N. J. He is now the corresponding secretary of the American Sabbath Tract Society, Plainfield, N. J.

Mr. Skaggs is teaching Christology and Soteriology, and Seventh Day Baptist History. The first subject is a study of the person and work of Jesus Christ, and is calculated to guide the student's thinking into Biblical channels and to crystallize his beliefs regarding the Christ. The second course is a survey of the history of Seventh Day Baptists, and will include an outline of present denominational organization and method of work.

The School of Theology is fortunate in securing the service of Mr. Skaggs for the first half of the semester. He is loaned to the school by the American Sabbath Tract Society. The Seventh Day Baptist Missionary Society, Westerly, R. I., will likewise

#### INDIANAPOLIS LADIES ORGANIZE

On January 8, 1948, Mrs. Ruth Ginsberg invited the women members of the First Seventh Day Baptist Church of Indianapolis to her home for luncheon, with the purpose of organizing a missionary society. Two guests, Pastor Leland E. Davis and Donald Ginsberg, were present for lunch. After a delicious luncheon the opening prayer for our meeting was given by Pastor Davis. Mrs. George Stewart and Mrs. Alice Buck sang a duet, "Living for Jesus," a beautiful song with a world of meaning. We could not do it justice with so little practice, but I am sure the sentiment of this song is the earnest, sincere desire of every one of us.

Officers elected were: president, Mrs. Ruth Ginsberg; secretary, Mrs. Alice Buck; treasurer, Mrs. Joy Black. The order of business was quite informal. We are all to be thinking of a name and a slogan for our society. These are to be presented and voted upon at our next monthly meeting. It was suggested that meetings be held the second Thursday afternoon of each month, with each member entertaining in her home the month of her choice. We feel that as soon as we have our own Church we would rather meet there.

Our president, Mrs. Ruth Ginsberg, said, "I hope our group will be a spiritual one." She suggested that each hostess arrange a religious program opening with prayer, a missionary story, a good poem, special music, and group singing. All this is to be done to the glory and honor of God.

Mr. Ginsberg is making a miniature Church bank which we as a group plan to put on our tract table at the Church and use as a free-will offering bank. These contributions are to be applied to the buying of our Church. Mrs. Ginsberg donated a plastic bank so that we can accept birthday offerings in our Sabbath school, and expressed the idea that we might like to give remembrance offerings in

(Concluded on page 107)

loan to the school for the second half of the semester their secretary, Rev. David S. Clarke. These men fill in during the absence of Prof. Wayne R. Rood, who is taking advance studies in the Pacific School of Religion. — Based on an article in the Alfred Sun.

**BOARD OF MANAGERS MEET**

(Partial Report)

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held Sunday afternoon, January 25, 1948, at the Pawcatuck Seventh Day Baptist Church in Westerly, R. I. The meeting was opened with prayer by Rev. Eli F. Loofboro.

Members present were: Harold R. Crandall, David S. Clarke, Elston H. Van Horn, Karl G. Stillman, George B. Utter, Mrs. Alexander P. Austin, Eli F. Loofboro, Mrs. Harold R. Crandall, Eugene R. Van Horn, C. Harmon Dickinson, Mrs. Clarence Crandall, Mrs. James G. Waite, Walter D. Kenyon, Paul S. Burdick. Visitors present: Dr. Ben R. Crandall, Alfred, N. Y.; Mrs. Eli F. Loofboro, Mrs. David S. Clarke.

**Net Indebtedness Reduced**

The quarterly reports of the treasurer, Karl G. Stillman, were presented and approved. The quarterly report and statement of condition as of December 31, 1947, were ordered recorded. A net indebtedness of \$2,938.02 was shown by the quarterly report.

**Second Century Fund**

The report of the Second Century Fund was presented by the treasurer, approved, and ordered recorded as follows (only totals are given here):

Total pledges to this fund have now reached an amount of \$44,256.89, and although actual solicitation stopped December 31, 1947, gifts and pledges are coming in almost daily. When the last gift arrives it is believed that the total fund will be much higher than it is now. A summary of expenditures for the quarter and totals to date are as follows:

British Guiana .....	\$ 236.52
Germany .....	1,138.73
China .....	4,881.21
Jamaica .....	5,886.40
Home .....	3,412.00
Administration .....	2,209.10

\$17,763.96

Reserved for rebuilding Grace

Hospital at Liuho ..... 10,000.00

Cash balance on hand December 31, 1947 ..... 25,119.42  
Unpaid pledges (approximately) ... 1,373.00

Respectfully submitted,  
Karl G. Stillman,  
Chairman.

**Missionary-Evangelistic Committee**

Rev. David S. Clarke as temporary chairman of the Missionary-Evangelistic Committee spoke of several Churches being aided by the society which have increased salaries to their pastors, Los Angeles having assumed self-support during the quarter. He also read to the board part of a report from Rev. Ralph H. Coon who has been working with the Evangelical Church in Washington, D. C., telling of the encouraging activities and possibilities there.

**American Tropics Committee**

In the absence of the chairman of the American Tropics Committee because of illness, Rev. Mr. Clarke read excerpts from a letter and report from Rev. Wardner T. Fitz Randolph in Jamaica. It was voted that the board approve a vacation for Rev. Mr. Randolph (voted to him by the Jamaica Conference) to enable him to recuperate from his recent illness and overwork.

A letter from Rev. F. I. Bunthorne of Georgetown, British Guiana, S. A., was read by Acting Secretary Clarke.

Dr. Ben R. Crandall, who is soon to go to the American Tropics to make a survey for the board, spoke of his projected trip, of the problems he expects to find, and asked the board for information and suggestions.

**Jamaica School**

It was voted that Rev. Wardner T. Fitz Randolph be named headmaster of the Jamaica school and that Rev. and Mrs. Neal D. Mills be engaged as teachers in the school.

(Note: Above items lifted from the minutes of the Missionary Board meeting furnished by Elston H. Van Horn, recording secretary.)

**CORRECTION**

In the Sabbath Recorder dated February 9, 1948, on page 90, second column, the twenty-second line should read: "come to our minds and hearts than hope for."

**"WHEN GOING UP REALLY MEANS GOING DOWN!"**

Under the above caption a reprint from the "Missions Magazine" (November, 1947) might well be of interest to Seventh Day Baptists. Following are some quotations:

"You were shocked when a few years ago you heard that the salary of the Baptist pastors averaged only \$1,600 a year, and that one-fourth of our ministers received less than \$1,000 a year. You should be even more shocked to learn that on the average, our pastors are worse off today than ever. Of course it is true the national average for pastoral salaries has been lifted to \$2,100, an increase of 33 per cent, but living costs have gone up 53 per cent. . . ."

"Here is a case where up means down. Any increase in salary that amounts to less than 53 per cent over the salary level of 1939 actually means a decrease. . . . A salary of \$1,500 in 1939 that was raised to \$2,000 in 1947 actually represents a 20 per cent cut."

"The time has surely come when every lay member of our Churches should engage in some solid thinking and soul searching. What is our honest responsibility toward these servants of Christ? . . . The time for action is now."

These words need little change to apply to our own situation. Our Commission recently sent an urgent appeal to our Churches. Are we doing something about it? — Contributed by Clark M. Todd.

**LINOTYPE OPERATOR**

Good position will soon be open for a young man who would like to locate in Plainfield. Write, giving your qualifications and experience.

THE RECORDER PRESS  
Plainfield, N. J.

**CHANGE OF LOCATION**

The First Seventh Day Baptist Church of Indianapolis, Ind., now holds Sabbath services at 1030 Central Avenue every Sabbath afternoon and evening at 2:30 and 7:30.

**INDIANAPOLIS LADIES ORGANIZE**

(Continued from page 105)

honor of loved ones who have passed away. We discussed the matter of dues, and it was agreed that each member pay a dime a month. Another idea, brought forth by the president, was a calendar circle in which each member of this group asks her friends for a donation of a dime a month for a year. This donation is to be applied to our mission fund.

Miss Bertha Seeger presented a novel idea in a gift basket. Miss Seeger is to purchase a basket and in it place a gift costing not more than a dollar. She is to present this to some member of the organization. The recipient is to unwrap the gift and if she wants it, place the amount of money she thinks it is worth in a coin box within the basket. Then, she in turn places a wrapped gift in the basket and gives it to some other member. If, however, she does not want the gift, she donates a freewill offering, adds her gift, and still passes the basket on to another member. This member then has a choice of two gifts. This continues until the basket has been passed to all the ladies.

Committees appointed by our president were: chairman of music, Mrs. George Stewart; absentee chairman, Mrs. Ernest Heilman; chairman of social activities, Mrs. Laverne Duggins. The pastor's wife was asked to be an active member on all the committees, suggesting and presenting helps.

We endeavored to learn a theme song, "Keep on the Firing Line," but without a piano it was impossible. We hope to try it again next month.

At the suggestion of Mrs. Albert Henke, the women's Sabbath school teacher, a "Secret Sister" drawing was held. We hope that Mrs. Henke and all the other absent members may be with us next month.

Mrs. Alice Buck,  
Secretary.

P. S. I wish to thank the ladies for the honor of choosing me to serve them. I ask you, Recorder readers, to pray for me that God may find my service acceptable in His sight. A. B.

## SCHOOL OF THEOLOGY REPRESENTED AT QUARTERLY MEETING

At the invitation of the Executive Committee of the Quarterly Meeting of the Southern Wisconsin and Chicago Churches, Dean Bond and I attended the meeting held in the Milton Church, January 23 and 24, 1948. Because of the lateness of trains, we arrived late, missing the first session, which was held Friday evening.

The Sabbath morning service was very well attended, and Dean Bond presented the "Sustaining Fund" program for the seminary. (This program has the full support of the General Conference.) This was followed by a sermon on the thought-provoking subject, "How Are You Building?" based on 1 Corinthians, chapter 3. Literature and information pamphlets concerning the program of the School of Theology were passed out at the conclusion of the morning worship service.

The quarterly meeting voted in its business meeting to give \$100 toward the Seminary Fund, thus officially launching the drive.

A pancake supper was held in the Church on the night after the Sabbath, for all men present at the sessions, and a fine time was had in singing and fellowship, followed by a forum in charge of the Vocational Committee of the General Conference, led by Dean Bond.

Sunday morning two ministers and six prospective ministers met at the parsonage for breakfast, discussion, and fellowship together. A oneness could be felt in spirit as well as resource in power as fellow Christians and in Christ. Through a wire recording, this group sent greetings to the theological students at Alfred, assuring them they are planning to come to Alfred later.

We left Milton feeling uplifted spiritually, and looking ahead to a going, growing program for Christ here at Alfred.

(Other voluntary contributions have been received from these Churches, in all totaling something over \$200, which we were assured was but a token of what will follow.)

Ronald Hargis,

Student in Alfred School of Theology.

Give first to the Denominational Budget, then to the Continuous Support Plan of the School of Theology.

## YOUTH IN THE COMMUNITY — OUR CHRISTIAN RESPONSIBILITY

By Theodore Gardner

(A freshman at Alfred University, and a member of the Alfred Church. This is his essay for the 1948 National Youth Week Contest.)

Christianity, as a religion today, does not have nearly the importance in the lives of the American populace that it has had in past years. It is leaving the hearts of those who find themselves too busy with their daily lives to think about God as the Creator. All too many people are leaving Christianity for the religion of prosperity. As the youth in our communities, we must spread the Word of God to all others of our generation before pleasures and luxuries lure them into being incurable addicts to prosperity. We must meet "Our Christian Responsibility" now!

During the eighteenth century of our history, the Puritans of New England, the Quakers of Pennsylvania, and others met their Christian responsibilities. Parents taught Christianity to their children early and well. Sunday was held strictly as a day of rest, and in addition to their reverent attendance in Church most families spent a good deal of the day reading Scripture from the Bible or stories of Jesus.

But as America has changed, so has the people's concept of religion. Restlessness has been substituted for the tranquillity of our early American ancestors. This restlessness has drawn people away from their Christian faith, and has made more important the gay diversions of life, such as parties, movies, and other types of entertainment. The wealthy banker of any community may be too tied up and interested in his own private affairs. He works all the week, thinking more about methods for reaping larger dividends to increase his own security and wealth than he does about religion in his business, about his family, or his own life. Then at the end of the week, when his day of relaxation comes, he and his wife decide that they would rather stay in bed than go to Church. They need to catch up on the sleep that they have missed because they had led such an active life filled with parties and night life.

This restlessness in America began when the first cries of "Go West, Young Man, Go

West" were echoing through the crowded East. Men with their whole families traveled West and lived entirely different lives from those they had ever lived before. In conquering the wilds of the West they formed new concepts of life. All forms of life were much more crude and required more labor, so that many people began to neglect their religion. During the "gold rush" of 1849, millions more went west as prospectors, spending their time looking for gold. As a result of this sudden rush west, "boom towns" grew so fast that they became crude, dull places where the inhabitants sought entertainment and excitement in the saloons and gambling halls, instead of a life at home.

Then immigration and the industrial revolution increased America's restlessness. Immigration made labor more plentiful, thus shortening working hours. Inventions began to appear very rapidly that made all kinds of work easier. They required less labor, thus creating more leisure time for the American worker. Machines have also widened the field of entertainment to meet this increase in leisure time. The colonial people were largely self-supporting farmers, who stayed home to work, eat, and sleep. They knew few people and few means of entertainment, but they were satisfied, because they did not know any other life. Today people know about the movies, parties, and dancing so that they yearn for them. With all of today's modern conveniences and luxuries, some people are always wanting more than they have. They are never satisfied.

Something must be done to return religion to the everyday lives of those who have lost it. Some way must be found to reconvince them that they should worship God. They must return to the Christian ways of thinking, for the lack of Christianity in a man's life often results in an attempt by him to be independent of everyone, including God; thus he seeks to be a god himself. When a person secures a little power, it frequently becomes an obsession with him to obtain more and prove that he is better than all others.

(To be continued)

We expect something outstanding from the School of Theology. Has not the school a right to expect something outstanding from us?

## IMPLICATIONS FOR EDUCATION

By Paul E. Johnson\*

1. Learning is an exciting adventure. "All men by nature desire to know," says Aristotle, but in many of us mortals the desire is buried under a bushel of shallow cravings. For Wesley, the desire to know was an insatiable hunger that impelled him ever to greater adventures.

2. Truth must be followed. From school to school, from continent to continent, from man to man, from human to divine, Wesley pursued his eager quest of truth. Others perplexed have shrugged, "Oh, what's the use?" Wesley never surrendered his explorations, but pressed on to greater truth.

3. Education is self-discipline. English universities never drive their students to tasks, and Oxford in that time offered her sons freedom to learn or be damned, the latter of which many chose merrily. Wesley saw that an honest student must be his own teacher, and set about his regimen of self-discipline so methodically he was dubbed "Method-ist." But he learned the urgent lesson that stern discipline is the price of great achievement. The advice he gave to others, "Never be unemployed a minute," was a true reflection of his own conduct.

4. Values worth having are worth sharing. Modern society in an arena of competition where values seized in the acquisitive struggle are labeled, patented, fenced, or buried in vaults as private property. Wesley found that values multiply in the sharing, and formed intimate fellowships for co-operative living.

5. Progress demands the courage to be different. From student days, Wesley was a conscientious objector to popular evils and follies. He and his comrades endured ridicule gladly to find a better way of life. And when the hand of God was upon him to lead a great reform, he hesitated not to break with the past to suffer exclusion from the elect of Church and school or to suffer joyously the attacks of infuriated mobs. — Christian Education, September, 1947.

\* Dr. Johnson, formerly Professor of Philosophy at Hamline University, is now Professor of the Psychology of Religion at Boston University School of Theology.

## A HISTORIC MEETING AND A CHALLENGE

Reviewed by Rev. Elizabeth F. Randolph  
Promoter of Evangelism

A Southeastern Regional Church Convocation was held in Atlanta, Ga., January 13-15, 1948, attended by more than four hundred delegates, from the fourteen southeastern states reaching across the Mississippi valley and representing both races and eighteen denominations of this area. This was the first of its kind to have been held here or in any other region.

The convocation hymn, "Forward Through the Ages," written by Frederick Hosmer, 1908, and sung at each session to the tune of St. Gertrude, was in itself a challenge.

Hon. M. E. Thompson, Governor of Georgia, gave the opening address and said in part: "Three and one-fourth million Georgia people welcome you for study of mutual problems, as Protestantism faces its task in the Southeast. Our Master Teacher taught the right relations with God our Father and with man our brother.

"We are now in a third great post-war period. Three fourths of a century ago our heroes returned to face a new philosophy of life for the South, and conflicts which we are just beginning to get over. A fourth of a century ago our heroes returned disillusioned, feeling that their generation had failed them, and many of them pulled up stakes and moved away to establish homes in other areas. Now, our boys have returned to a new South with better education, better health, and a new industrialism, but we still have our problems.

"We can progress economically and still lose our aim. We may progress educationally and culturally and hold to our aim. But to attain our aim, we must also progress spiritually. In the area of spiritual values we have failed. To consider these is the aim of this convention."

Let us briefly summarize some of the challenges thrown out, and the conclusions arrived at during these meetings.

According to Rev. Munroe Smiley, Jr., president of the Atlanta Christian Council, "This meeting gives dramatic emphasis and color and tone to our activities. . . . The centralities of our faith are more important,

dynamic, potent, and powerful than any mechanical organization. . . . Today is a time to think magnificently about God, our Christ, and our task."

Said Rev. Forrest C. Weir: "We have come because of an awareness of the spiritual sickness of our time to awaken creative initiative. . . . We have a message of God, spoken for all time. Any inadequacy is not in the message or in God, but in us. We come seeking power and wisdom to focus the eternal message on our temporary conditions. . . . We come as representatives to bring the richest flower of the faith and experience of our denominations to offer to all, and we hope we leave here with greater esteem of our sister denominations."

Rev. George D. Heaton of the Myers Park Baptist Church, Charlotte, N. C., said: "To understand our mission, we need to understand the difference between duty and obligation. . . . Our duty presented by Christ is universal. Our obligations arise because of our sectional circumstances. These obligations we ourselves must meet. No one else can meet them for us. It is the duty of the Church to expand and provide fellowship. And it has done so or we would not be meeting here. Whenever it is possible for man to alter the course of events in the direction of Christ, he has a duty to do so, whether in the life of a child, a section, a nation, or the world. . . . The time has come to sow seeds of creative fellowship that deprecate anything that will hinder a living fellowship. . . . The fear of thwarting denominational effectiveness has hindered the corporate great things that need to be done in our area. But denominational differences do not represent the greatest barrier. We also have the racial situation. The time has come when Christian obligations must no longer tolerate any racial barrier. . . . It is time for us to so exalt our fellowship in Christ that differences shall no longer thwart our consciences and our Christian solidarity. Oh, that by the warmth of Christian love we could discover that we belong to each other, to the Christian religion, and to God! We have known very well in the South what the duty of the Church is, but the obligation, because of our sectional problems, we have not met."

Mr. Charles P. Taft, president of the Federal Council of Churches, emphasized

the importance of pushing the laymen out front and letting them shoulder responsibilities. "Preachers today kill themselves by doing things they ought to have laymen do, because they think no one else can do it so well. Challenge your group with something just a little beyond them, but not so far beyond that they get discouraged."

Rev. Harry V. Richardson, director of the training program, Tuskegee Institute, called attention to the fact that the South is predominantly rural, and these rural Churches furnish a steady stream to other Churches north and west. In the good rural pastor we see Protestantism at work at its best. Here the pastor walks with and regards the members of his Church as friends, and not as so many names on a card.

Rev. John H. Marion, Jr., chairman of Christian Social Relations of the Presbyterian Church, spoke on the ethical issues in the challenging industrial scene. He gave a quotation from Shaftsbury's Diary which read, "Sinners with me, saints against me in social service. Strange contradiction in human nature." Rev. Mr. Marion said: "It is still true of present regard for human welfare. To get the saints' interest we must develop a deeper spiritual sensitivity. We must see beyond the barriers of class, race, and sects. We must make a Church of vital reconciliation. The moral effect of our blindness and smugness has caused the underprivileged people to turn to other avenues for their satisfaction. We must stand up and respect the right of the Church to speak on moral issues."

Mr. Arthur Roper, of the Department of Agriculture, Washington, D. C., spoke of the changing rural scene. With the increased mechanism of the South, the poorest people with the poorest education are being left without work. A most responsible southern source estimates that only two thirds of the people now on southern farms will be needed when mechanized farming becomes effective. What the other one third does, and where they will go, is of tremendous importance to cities North and South. The Church must recognize and convince these people that they are of tremendous importance. Plans must be made for new industries to utilize these people so they can make a contribution, and not be a threat to

their communities. The people who are leaving the rural areas must be fitted to enter other fields. The people who have left before were some of the best trained, but those who leave when you mechanize are the least trained. They are our folk. What will we do about it?

In the face of these needs, Rev. Mr. Homrighausen of Princeton University presented the Church's message of redemption: Let us see each other in Christ. The world all about us is in need of redemption. We need to get on our knees and pray for a new power. The Church is the earthly channel through which Christ is creating a new earth. The Church must fulfill its destiny as the body of Christ. The awful responsibility of those who hold power is to bring men within the orbit of Christ's power, and to serve Him as King in Church and in all fellowship of life. . . .

In the closing message of the convocation Bishop Arthur J. Moore of the Atlanta Area of the Methodist Church, declared that the most hopelessly lost can be found, the most foul can be cleansed, the most desperately lost can be saved. But we must make great affirmations that Christ is far out on the road ahead of us. No man can believe in the sovereignty of God and not believe in righteousness.

One of the significant things that happened in this convention grew out of the fact that there were more delegates present than could be seated in the convocation dining hall. Hence all were invited to join together so far as seating capacity would permit, but, inasmuch as there were no other nearby eating places where Negroes would be welcome, and there were many restaurants for whites within short walking distance, it was recommended that the Negroes enter the dining hall first and find seats at the table promptly, and then let the whites fill in remaining places. To see this thing happen in such a gracious spirit in the deep South, at the suggestion of their own leaders, is indeed and in truth an indication of the readiness of the southern Church to take the lead in the face of very rapidly changing conditions.

Note: This convocation was held under the auspices of the Federal Council of the Churches of Christ in America.



### OUR CHILDREN'S LETTER EXCHANGE

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

Dear Recorder Children:

If there were no cities, no houses, no streets, what would you do for a home? Suppose you and your friends were in the world with nothing that man made. While you were looking about for a good place to live, you might meet a beast. If he seemed fierce, I am sure you would run. How glad you would be to see a tree. You would call it home. As long as it protected you, you would live in it. But some animals can climb trees. Snakes and monkeys can. The cat family have good claws for climbing. You might not like them for neighbors. And a tree would not protect you from storms.

You would pile up rocks and branches to make you a hut, or dig a cave in the side of a hill. How much easier, though, to find a cave already made. The river sometimes washes out caves. Perhaps you could find one near the river. It would be good to live near the river. The river would give water to drink and fish to eat.

There were people long, long, long ago who lived in caves. We call them cave men. These cave men had to fight with great bears, cave lions, and hyenas. They used the skin of these animals for clothing. There were other animals in those days, larger than any we have now.

I wonder which is harder to kill, a large animal or a small one? Did the bravest cave man have the largest coat?

At first these people had only rocks with which to defend themselves. You see, the river was their good friend again. The river brings rocks and pebbles. What kinds of stones make the best weapons? The cave men liked hard, sharp ones. But sharp stones are not easy to find. So these men began to chip rocks and make them sharp. They must have struck two stones together, for you know there were no hammers. Flint is a hard stone. It chips off easily. We find these weapons in some of the old caves. They have been buried thousands and thousands of years. There are hatchets, knives, scrapers and arrowheads.

Wouldn't you like to know about the first man who made a bow and arrow? How proud he must have been. He could reach even the birds. But all these weapons were only rough stone. Nobody knew how to make them smooth.

The cave men could make ornaments. How do you suppose a cave woman looked in a fur dress with shell and bone ornaments? Bone was made into needles, too. Strange looking weapons were made from the reindeer's horns.

The one who first kept alive a spark of fire found a good friend. With fire the cave men could cook food. At night they could sleep beside their fires. The wild beasts would be afraid of the fire.

You know how the fire has always helped people in making dishes. Even the cave men had dishes. I wish we knew just what they had to eat in those dishes.

—Selected.

#### Mother's Helper

The snow was deep and heavy and the laddie's hands were small;

The shovel was too large for him, the handle very tall;

But mother dear was washing, and with all his might and mind,

A pathway to the clothes reel he right bravely tried to find.

Though both his hands had blisters and his arms were tired, too,

And mother said, "Why Billy, let me finish that for you";

Though Tommy Jones was shouting, "Oh! you Bill, come here and play,

And help me build a snow man in the field across the way."

He labored with his shovel, till at last his task was done;

Then with a merry whistle, off he ran to have his fun.

Now let me tell you, boys and girls, he had a joyous day,

Because he worked for mother dear before he went to play.

Mizpah S. Greene.

#### Two Plurals

"What is the plural of man, Billy?" asked his teacher.

"Men," answered Billy.

"And what is the plural of child?" was the next question.

"Twins," was the unexpected reply.

The School of Theology needs us. Let us support the school with our prayers, our good will, our gifts, and our young people.

### CHURCH NEWS

"MILL YARD" CHURCH, LONDON, ENG. — Brother Mark Wiley has written us since his return to Chicago asking us to correct the statement that he was the founder of the Bible Sabbath Association. He was only one of the founders, being a charter member of the B.S.A.

Many will be interested in the fact that we recently had sent to us the old Communion cup and plate once used by the now extinct Natton Seventh Day Baptist Church near Tewkesbury. They were in the possession of Sister Pile, the old secretary of that Church, with whom we recently made contact through a friend in the Adventist ministry who knew her. She very kindly offered them to us. Both the cup and plate are made of pewter.

On Sunday, September 28, we had the pleasure once again of addressing the Footscray Brotherhood in the Sidcup Hill Baptist Church. The subject was "The Hope of Israel." As we traced it through the pages of Bible prophecy, all listened with interest.

On Sabbath, October 18, we attended the special meeting called by our Adventist brethren to hear Pastor F. D. Nicholl, editor of the "Review and Herald," after his tour of Europe. We met several old friends during the lunch hour.

Our "harvest offering" of £2 10s. 0d. was given to the Royal Northern Hospital.

Sunday, October 19, was the date of the reopening of "The Old Meetinghouse" in Deptford Church Street, which is reputed to be the oldest Baptist chapel in Britain, dating back to 1674. The opening service was conducted by Rev. James McGeachy, who has been invited to minister there regularly every Sunday. This old meetinghouse belongs to the General Baptist Assembly, which shares the benefit of the Joseph Davis' Charity with the "Mill Yard" Seventh Day Baptist Church, and the Baptist Union.

The chapel had been closed for over five years, owing to war conditions, and suffered some damage during the blitz from a flying bomb. This has now been repaired. At the opening service among the friends present was the former pastor, Rev. E. A. Carlier, who is over eighty-five years of age, and now retired, but he gave a word of exhortation before the end of the service. He had been

connected with the old chapel for sixty-five years. His son, Mr. E. C. Carlier, is the treasurer.

Friends and readers who live in southeast London are heartily invited to attend the service every Sunday at 6:30 p.m. There is also a children's service at 3 p.m. This old chapel stands just behind St. Paul's Parish Church, and can be reached by the path through the churchyard from Deptford High Street.

While in Gordon Square on Thursday, October 23, we attended the 5 p.m. service in the Catholic Apostolic Church, which was founded as a result of the labors of Rev. Edward Irving, one of the leaders in Britain of the Advent Movement, which stirred so much interest a century ago in this country. We had an interesting chat with the verger about the "Gifts of the Spirit," which this Church claims to possess. The service was much like an ordinary Episcopal service, but there was a special prayer emphasizing the hope of the Second Advent.

Colporteur work with "The Sabbath Observer" has been done during the last quarter along the North Circular Road.

An inspiring conference was held by the Jewish Christian Community at Conway Hall on September 21, when the largest number to attend such a conference assembled, and were thrilled by the message brought by Brother Abram Poljak, who had just returned from Palestine with news of the progress of the Community's work and witness in the Holy Land. After two months in England he went on to Switzerland. Shortly before he left he conducted the service of dedication of Brother and Sister Springer's baby girl, Ruth Lydia Springer, names chosen from the Old and New Testaments. A good number of friends of the community gathered for this occasion on Sunday, November 16, 1947.

The latest item of news is that the way has now been opened for the publication of "Jerusalem" at Frankfort in Germany, where

The School of Theology gives a sense of direction to the thinking and planning of candidates for the gospel ministry, especially ministerial students in the Seventh Day Baptist denomination.



it will meet the great demand which has arisen in that country.

It was with sorrow that we received the news of the death of our dear sister, Mrs. Cuthbertson, at the age of eighty. She lived at Gateshead-on-Tyne. She died on Sabbath, December 13, 1947, after having spent sixteen days in the hospital. The funeral took place on December 16, at Earsdon Churchyard where she rests with her daughter-in-law, Mrs. Mary Bolam. Our sympathy goes out to her husband and sons in their bereavement. — The Sabbath Observer, January-March, 1948, Rev. James McGeachy, Editor, 17 Higham Road, Tottenham, London, N.17, Eng.

**INDEPENDENCE, N. Y.** — The annual meeting of the Independence Church was held January 11, following a tureen dinner. There was a very good attendance. Mr. and Mrs. Carl Maxson and Don Hargis of the Alfred School of Theology were guests. The reports of the various Church organizations showed each one to be in a thriving condition.

Anna Laura Crandall, who resigned as pianist, was given a unanimous expression of appreciation for her many years of faithful service as pianist and musical director. Mrs. S. W. Clarke was elected to succeed Miss Crandall.

Three members and four associate members were added to our Church roll. Two members have died and one member moved to another Church. Charles Clarke was elected trustee for three years, to succeed himself. S. W. Clarke was re-elected as moderator, Grace C. Spicer as clerk, and Anna Laura Crandall as treasurer.

The Church has two members, Pastor Hibbard and Charles Clarke, on the committee to promote Christian education in the Andover Central School. The Board of Education has given one period per week for this instruction to all Protestant children in the grades desiring to avail themselves of this opportunity. Mrs. Milford Crandall and Mrs. Kenneth Vars from this Church will be among the teachers.

It was voted to have an advisory committee for the Church, consisting of the pastor, the deacons, the superintendent of the Sabbath school, and two members who attend Sabbath morning service regularly. — Grace C. Spicer, Clerk.

### REV. ROYAL R. THORNGATE

Royal Roscoe Thorngate, youngest son of Deacon Henry and Lorenda Crandall Thorngate, was born at Brookfield, Mo., March 5, 1872, and died in Oneida, N. Y., January 17, 1948. In 1879, he went with his parents to North Loup, Neb., where he spent his boyhood, and joined the North Loup Seventh Day Baptist Church.

He was married at Harvard, Neb., on May 31, 1894, to Miss Zillah David, and to them were born four children: Roscoe Marion, who died November 22, 1947, Bruce W., Julia, and Geraldine.

In 1907, he entered Alfred Theological Seminary, and for nearly a year was pastor of the Richburg, N. Y., Seventh Day Baptist Church, later as pastor of the First Verona Church, he was ordained to the gospel ministry at the meeting of the Central Association in 1912. It was while he was pastor at Verona that Mrs. Thorngate died on March 31, 1914. He was pastor at Salemville, Pa., from May, 1918, for more than five years.

On June 15, 1922, he was married to Miss Julia Davis and in September, 1927, he with his wife and daughter, Geraldine, went to Georgetown, British Guiana, for mission work. The trying climate and working conditions affected his health so that in May, 1930, he returned to the United States. He had been in ill health since that time.

He is survived by his wife; a son, Bruce W., of Austin, Tex.; two daughters, Mrs. Julia Kagarise of Salemville, Pa., Mrs. Geraldine Leonard of Daytona Beach, Fla.; one sister, Mrs. Belle T. Rood of New Smyrna, Fla.; four grandchildren; one great-grandchild; and seven nephews and nieces.

Funeral services were conducted at the home, 217 Stone St., Oneida, N. Y., January 21, 1948, by Rev. Herbert L. Polan, Verona, N. Y., assisted by Rev. Marion Van Horn, Brookfield, N. Y., with music by Stanley Warner and Mrs. Eula Sholtz, accompanied by Mrs. Warner. Burial was in the New Union Cemetery, Rathbunville.

H. L. P.

The Seventh Day Baptist Church of the future depends upon adequately trained, Spirit-filled ministers. Are we doing our part in making their training possible in our own School of Theology?

## Obituaries

**Langworthy.** — Agnes Elizabeth, widow of the late Daniel L. Langworthy, died January 15, 1948, at the home of her son, Edson C. Langworthy, in Andover, N. Y. She was 89 years of age.

The daughter of Truman A. and Permelia B. Burdick, she was born in Railroad Valley near Tip Top in the town of Alfred on September 20, 1858. She spent her entire life on the family farm until the last years, when she moved to Andover. Her husband, to whom she was married November 8, 1876, died in 1918.

Mrs. Langworthy united with the Second Alfred Seventh Day Baptist Church, Alfred Station, when a young woman and was one of a group of thirty who were dismissed to form the Andover Church in 1872. She was the last living constituent member of that Church at the time of her death.

Throughout her active years she served the Church as the wife of a deacon and as Church clerk for a term of thirty-five successive years. She was widely known for the diaries and scrapbooks which she kept to the last days of her life, for the alertness of her mind, and for her gentle ways.

Surviving are four sons: Franklin A., Plainfield, N. J., Egbert R., Newport, R. I., Edson C., Andover, N. Y., and Lynn L., Alfred, N. Y. Another son, Laverne D., of Westerly, R. I., and a daughter, Mrs. Myra A. Dawson, preceded her in death.

Funeral services were conducted in the Second Alfred Church by Rev. Albert N. Rogers, assisted by Rev. Edgar D. Van Horn and Rev. A. J. C. Bond, and the body was laid to rest in the family plot in the Alfred Rural Cemetery. A. N. R.

**Davis.** — Edgar Stillman, son of Mr. and Mrs. Alfred S. Davis, was born July 30, 1887, and passed away at his home at Fouke, Ark., January 22, 1948.

He joined the Seventh Day Baptist Church when about twelve years of age, and to this faith he held true all through his life. He was married to Ethel Celestia Scouten on October 1, 1911, at Fouke. To this union were born six children—two infants preceding him in death. The living are: Alfred Gilbert, Mrs. Esther Iris Mitchell, Glen Morton, and Mrs. Lena Mae Slaton, all of Fouke.

Edgar Davis moved to Fouke with his parents when five or six years of age, and has spent his entire life in this community, with the exception of two years that he lived in Nortonville, Kan. On account of the health of his widowed mother he returned to Fouke where he could better help in the care for her. Besides his wife and four children, he leaves to mourn his departure, two brothers, Carrol E., of Nortonville, Kan., and Elmer M., of 29 Palms, Calif.; two sisters, Mrs. Ina Stika of Los Angeles, Calif., and Mrs. Eda Kerr of Fouke; one half-sister, Mrs. Alice Warren of New York; three granddaughters, and a host of friends.

Services were held in the Fouke Church at 3 p.m., Sabbath, January 24, conducted by his pastor, Ralph Soper, assisted by Rev. Howard H. Wilson of the First Baptist Church. Interment was in the Fouke Cemetery. R. M. S.

**Thorngate.** — Rev. Royal R. Thorngate died January 17, 1948, at Oneida, N. Y. (A more extended obituary will be found elsewhere in this issue.)

**Thorngate.** — Herbert Henry, son of Henry and Lorenda Crandall Thorngate, was born October 9, 1861, in Dakota, Wis., and passed away July 30, 1947.

When he was four years old, he moved with his parents to Brookfield, Mo. In 1879, he with his parents came to North Loup, Neb., where he has lived ever since. He was baptized by Elder Samuel Wheeler and united with the North Loup Seventh Day Baptist Church, and later was ordained a deacon.

On March 31, 1887, he was married to Eva Mattison, and three children were born to them: Mrs. Vera Van Horn, who died in 1932; Eva, who died at the age of four; and Vesta, with whom he lived. Earnest of Battle Creek, Mich., was adopted at an early age.

He is survived by Vesta, Earnest, a sister, Mrs. Belle T. Rood, New Smyrna, Fla., and six grandchildren, several nieces and nephews, and many other relatives and friends.

Funeral services were conducted at the North Loup Seventh Day Baptist Church by Rev. Warren Studer, as Pastor A. Clyde Ehret was away. Burial was in the family plot in Hillside Cemetery. — Contributed.

**Titsworth.** — Charles Potter, son of the late David E. and Minette Potter Titsworth, was born in Plainfield, N. J., August 9, 1887, and died at his home at 32 Washington Square, West, New York, N. Y., January 2, 1948.

Charles was baptized and joined the Seventh Day Baptist Church of Christ, Plainfield, January 1, 1898.

He was united in marriage with Sarah Rebecca Babcock, daughter of Henry Dwight and Nancy Brown Babcock, at Leonardsville, N. Y., October 14, 1909.

Charles began his business career in the Potter Press Works, Plainfield, founded and owned by his grandfather, Charles Potter, Jr., and later operated by his father, upon whose death he became secretary of the company.

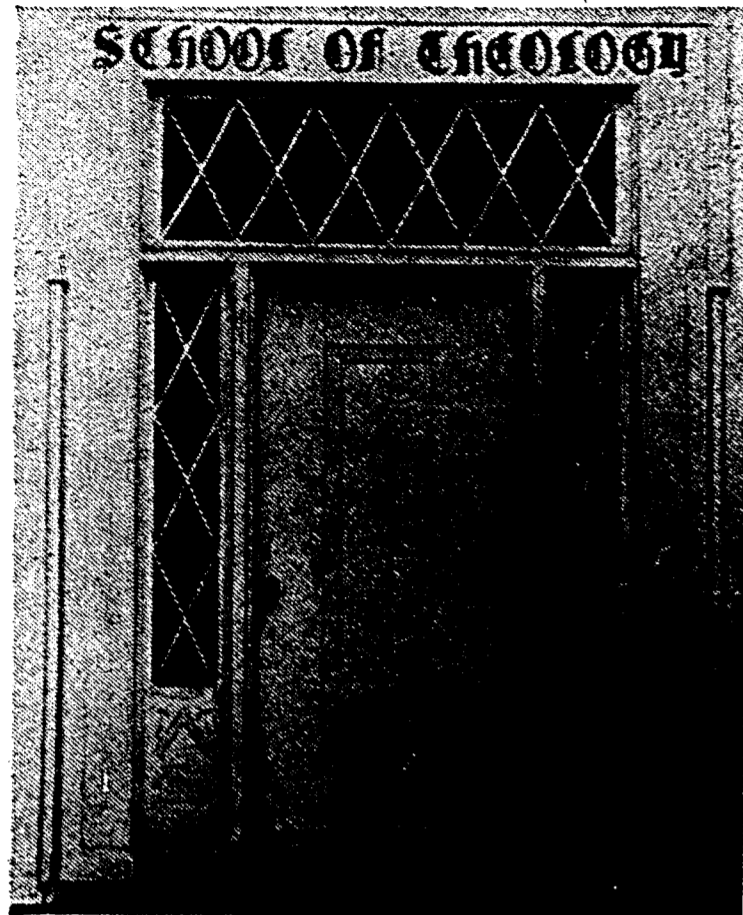
When the firm merged with Whitlock Manufacturing Co., Derby, Conn., and United Printing Machinery Co., Woonsocket, R. I., Mr. Titsworth became director of the Potter products of the new firm which was known as the Premier and Potter Printing Press Co. In 1918, he was elected vice-president of the company. September 1, 1925, he was appointed Eastern Manager, Offset Sales Division, Miehle Printing Press and Manufacturing Co.

He is survived by his wife, of the New York City address, and a brother, Roy E. Titsworth, of Plainfield.

Private memorial services were conducted from the Runyon Home for Services, Plainfield, Monday afternoon, January 5, 1948, by Rev. Hurley S. Warren. Interment was in Hillside Cemetery, Plainfield, N. J. H. S. W.

(Note: Information for this sketch furnished in part by Roy E. Titsworth from "National Lithographer," New York, N. Y.)

## Our Denomination and Our School



Seventh Day Baptists founded Alfred School of Theology and she has served her purpose well, training most of the denomination's living ministers.

The support Alfred School of Theology receives now from endowment and from the denomination is not sufficient to enable her to render adequate service.

The Church of tomorrow depends upon the "theolog" of today. The life expectancy of the Seventh Day Baptist denomination is dependent upon a continuous supply of trained ministers. Therefore you and your Church are now given the opportunity to share directly in the support of our school.

### ALFRED SCHOOL OF THEOLOGY NEEDS \$4,500 IN 1948

- (1) **A Sustaining Fund—\$1,500**  
To supplement other income to pay salaries of the dean and a full-time professor.
- (2) **A Part-time Instructors' and Special Lecturers' Fund—\$2,000**  
To enlarge the permanent faculty and broaden the school's policy of inviting qualified persons to Alfred on a visiting lecturer basis.
- (3) **A Library and Equipment Fund—\$1,000**  
To provide additional reference works, current publications, visual aids, and a wire recorder for voice study.

This is the Continuous Support Plan approved as a special appeal by the General Conference at Westerly. Only by meeting these needs can Seventh Day Baptists be assured of an adequately trained ministry.

Give first to the Denominational Budget; then give to the Alfred School of Theology! Send Continuous Support contributions to Dr. Ben R. Crandall, Alfred, New York.

#### The Board of Managers

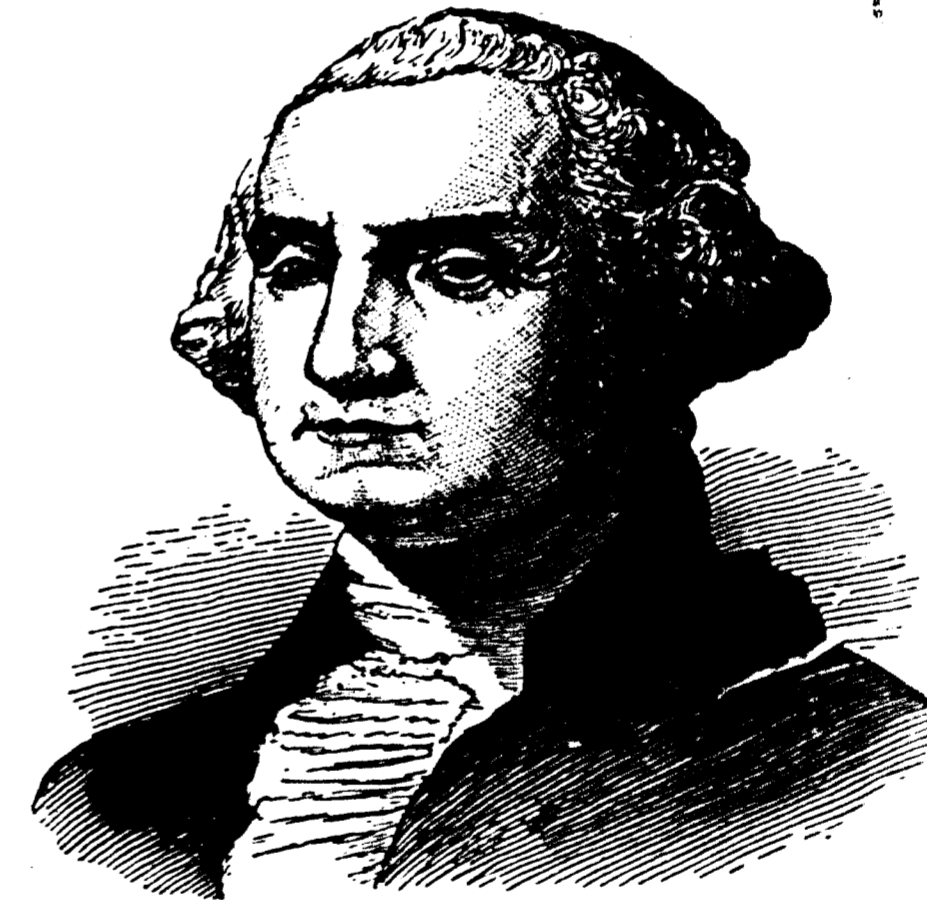
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"THE CHURCH OF TOMORROW DEPENDS UPON THE 'THEOLOG' OF TODAY"

FEBRUARY 23, 1948

# The Sabbath Recorder



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