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

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

In 1860, at the age of sixteen he was baptized, becoming a member of the Seventh Day Baptist Church at Salem. About 1867, he moved to Berea, where he made his lifelong home. On March 10, 1869, he married Margaret C. Law. Seven years later, in 1876, Mr. Maxson transferred his membership from the Salem Church, and on March 11, he and Mrs. Maxson became members of the Ritchie Seventh Day Baptist Church at Berea. Mrs. Maxson died December 28, 1932.

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

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

What makes a New Year new? Not smug contentment with the past, The mold in which earth's wrongs are cast; But prophets, whom the world despises, To match the age; great souls who strive For truth, justice, peace, and brotherhood. This makes a New Year new.

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

—In Zion's Herald.
NEW WORKERS

Word is at hand from Auckland that Brother Oswald G. Russell who has been consecrated to the African mission work in Nyassaland, but held up on account of lack of transportation facilities, is hoping soon to ship carpenter to London, and thence to the coolest clime in the world, for the commission of the Lord.

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

A recent letter from Elder Riley G. Davis, Des Moines, Ia., brings good news of a devoted and strong-minded son, who desires to become affiliated with the Seventh Day Baptist people. Owing to work he is already engaged in, he desires to continue work and worship, if possible, a church and Seventh Day Baptist Society there. He has already started what he calls "a way of worship" in the line of his experience, and has his Disciples of Christ, near White Cloud, Mich., as spiritual counselors. He and his family are coming to our attention people accept the Bible and the truths as they are written, and are working out their own fellowship and Bible study in a way that should please music lovers.

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

Suggestions have already been made by the corresponding secretary of the American Tract Society and by several friends of the commission because of war priorities in the general cause of the denomination. The procedure whereby the brethren's hopes and requests may be met. From White Cloud, Mich., comes the information concerning a young minister, at present pastor of two churches of the Church of Christ near White Cloud, who has recently accepted the call to another denomination. Rev. Eleff E. Arman came to pastors, including several lay members of the Commission for a vacation to this meeting, and doubtless returned' to Grant Mr. Elmer M. Juhl's request.

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

MEETING OF THE COMMISSION

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

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

A busy pastor from Westerly came, leaving many duties in his own church, but desiring to help with the denominational work and make a hard night's trip—and more—for the meeting.

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Concerning REV. ARY T. BOTTOMS

The condition of Rev. A. T. Bottoms is reported as a bit encouraging. A second operation performed December 18, "His physician told us," writes his sister, "Mrs. Robert L. Butler, "that it was one of the most serious of all his experience, and that the clean and sober life Arv had lived was the greatest point in his favor." The surgery was performed by the blood conditions, when operating, that the patient had never used tobacco or strong drink. The surgery, later, was able to say to the patient, "Mr. Bottoms, have you ever used tobacco or strong drink?" Arv testified that he had never used either.

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

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

The Commission of the Seventh Day Baptist General Conference met according to vote at 11:45 a.m., on Monday, December 28, 1942, in the Board Room of the Seventh Day Baptist Building, Plainfield, N. J.

All members of the Commission were present except William D. Burdick of Milton, Wis., who was represented by Leland W. Hulett, professor of business administration in Milton College, Milton, Wis. Chairman Harold R. Grandall, pastor of the Pawtuck Church at Westerly, R. I., presided. Other members of the Commission are Harley D. Bond, professor of biology at Salem College, Salem, W. Va.; Walter A. C. O'Farrell, who is the secretary of the Women's Society and at present working in Palatka and Caraway, Putnam County, Fla.; Ferley B. Hurley, automobile dealer at Sussex, N. J., and president of the General Conference; and A. Green Davis of Plainfield, principal of Evergreen School, secretary.

The problems involved in implementing the Seventh Day Baptist Church's plans, as authorized by Conference were generally discussed. The committee consisting of Marion C. Van Horssen, chairman, and W. F. Davis, secretary of the Plainfield Church in the entertainment of Conference members.

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

Since the editor of the Sabbath Recorder was asked to be relieved of the responsibility for the Seventh Day Baptist program on Mutual's Radio, Dr. H. H. Coles, President Warren was asked to plan for this program and bring the message.

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

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

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

Albert N. Rogers, who was the delegate of the Commission to the meeting sponsored by Committee on Foreign Relief Appeals in the churches, presented his report on the meeting and impressions received there, and recommended their recommendation that there be general emphasis on the Foreign Relief Appeals during the period of February 20 to March 19, 1943.

Leslie O. Greene and Perley B. Hurley were authorized to send to the churches a letter inviting the co-operation of every church in the denomination in the President's Home Mission Plan, as recommended by Conference.

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

Harold R. Grandall, Chairman, Courtland V. Davis, Secretary.
WE ARE CALLED

By Rev. Edwin Shaw, D.D.

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

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

And first of all we are called to prayer, fervent, sincere, and continued prayer. Prayer for ourselves that we may be pure and right with God. Intercessory prayer for others, that we may be the means of helping others to be pure and right with God. These are the spiritual expressions of prayer, and every man and woman is called to enter into efforts to safeguard the moral, physical, and spiritual welfare of the men and women in every man and woman, to assist in providing relief for the needy and suffering, to strive for the abolition of the liquor traffic, the maintenance of social virtue, for the elimination of political and business corruption, and the establishment of justice and mercy in all the relations of human society.

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

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

In a word, we are called as Seventh Day Baptists to remember who we are, whose we are, and what we stand for, and in this way of life, at all times, to the utmost of our power to witness for the pure, unadulterated gospel of Jesus Christ, published by the Holy Spirit in the sacred Scriptures, during this time of war.

TREASURER'S MONTHLY STATEMENT

November 1, 1942, to November 30, 1942

Karl G. Stillman, Treasurer

In account with the Seventh Day Baptist Missionary Society

Cash on hand November 1, 1942

Missionary Evangelistic Work

Missionary Evangelistic Work

Institutional

Cottage, Ash, Sabath School

Riverside, Calif., for salary

White Cloud, Mich.

Battle Creek, Mich., for salary

Disbursable funds

The SABBATH RECORDER

Travel expense

Missionary work

Salary

Riverside, Calif.

Rev. Earl Crarum

Rev. W. Babcock

Rev. Marion C. Van Horn

Rev. Elia Lewis

Revenue

$233.48

$2.33

The SABBATH RECORDER

November 1, 1943, to November 30, 1943

Travel expense

Missionary work

Salary

Riverside, Calif.

Rev. Donald C. Cuthbert

Rev. Dr. F. W. Darby

Rev. Dr. W. W. Furbush

Rev. Dr. E. W. Furbush

Salary

Revenue

Budget receipts

Cash on hand November 30, 1943

$4,536.24

$3,929.14

TO THE LONE SABBATH KEEPERS

From week to week the Recorder columns have contained messages from our readers encouraging to the scattered band of lone Sabbath keepers.

These gestures of fellowship are not amiss, and that we say "amen," even New Year wishes are in order, to each member of the band. When by the urging times to ring true to the heritage of our ancestors, and to keep in its integrity the faith of our fathers.—Taken from the 1917 Annual Report of the Seventh Day Baptist Missionary Society.

Dr.

$3,929.14

$3,929.14

Interest paid

Saves

$1.250

$2.50

$3.75

Interest on money lent to other denominations

$3.92

$2.33

House rent

$1.250
THE SABBATH RECORDER

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

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

Princeton, Mass.

The Sabbath Recorder

WOMAN'S WORK

Mrs. Okes W. Dorve, Salem, N. Va.

YOU'LL WANT TO KNOW

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

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

Two American women who recently returned from Japan were permitted to teach in the Woman's Christian College in Tokyo—one of the Eight Union Christian Colleges for Women in the Orient—till the eve of their sailing. The trustees gave them a farewell banquet and loaded them with gifts. Returned missionaries and missionaries under appointment are nowhere just marking time. A nurse bound for China is working in the Kentucky hills. Another, headed for India, has been loaned by Augustana Synod for service among the Mexican migrants in California. A missionary back from Japan has been loaned by the United Lutherans for work among the children of migrants "in carrots" and other crops in the South.

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

BACK TO THE CROSS

Back to the Cross! Let this our watchword be:
No less than this can God the Creator, Yet there must be more.
Lost in the maze of doubt, and sin, and strife. If ye believe in God, believe in me.
Only the Cross—the Christ—can bring us life.
Creation wonders make us to adore. If we would enter the abundant life.
God the Creator, Yet there must be more. Back to the Cross, then, let our watchword be; Faith in the Crucified will make us free.
Christ said to those who the whole truth would see, Then will his Light be shed o'er all our way, "If ye believe in God, believe in me."
"If ye believe in God, believe in me."
So in this day, the nations, worldly wise, Guiding us onward to eternal day...
Must seek the Cross with all that it implies Of abnegation, loss, and sacrifice.
If they would enter the abundant life.
Back to the Cross, then, let our watchword be; Faith in the Crucified will make us free.
Then will his Light be shed o'er all our way.
Guiding us onward to eternal day...
I. P. H.

Milton, Wis.

SCHOOL OF THEOLOGY
ITS RELATIONSHIP TO ALFRED UNIVERSITY AND THE SEVENTH DAY BAPTIST DENOMINATION

The Gothic: Home of the School of Theology. Alfred, N. Y.
II
THE SABBATH RECORDER SUPPLEMENT

REPORT OF THE SCHOOL OF THEOLOGY

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

Faculty

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

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

Our special lecturer this year was Rev. Lester G. Osborn of Shiloh, N. J. April 13-15.

Mr. Osborn gave three evening lectures on evangelism to students, faculty members and friends. During the day he met with the students for discussion and consultation. This service in the interest of the central theme of the Christian ministry was greatly appreciated by the students as well as by the administration.

Our income from endowments and from the denominational budget is still not adequate for our needs. Therefore, it becomes necessary for the dean to seek financial help from friends of the School. Since the School has agreed to share the expense of re-roofing the building more money will be needed than would be the case otherwise.

This added financial burden seems legitimate since the School now uses the entire building for its own purposes.

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

A Study by the Commission

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

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

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

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

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

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

The Aled Theological Seminary was organized in 1855 and chartered by the legislature of the State of New York in 1856. This education society immediately took steps to found a college and theological department. Jonathan Allen, a member of the Academy faculty, who had the leading part in the work of instruction. In 1892, a movement was set on foot to increase the endowment of the college and to add to the number of professors. In 1901, continued interest culminated in the reorganization of the theological work with Rev. Arthur E. Main as dean. The school was then named "The Alfred Theological Seminary." In 1926, at the instance of Dean Main and because of the new emphasis on religious education, the name was changed to "Department of Theology and Religious Education." In 1937, for convenience and for faculty purposes, the name was again changed at the suggestion of Dean Abba J. C. Bond to the present "School of Theology." For the early days of the University the degree of Bachelor of Divinity was not offered, but certainly by the middle of the 1850's a fairly advanced and comprehensive was being offered and the degree conferred. In 1916, due to some feeling on the part of Dean A. E. Main and certain sections of the denomination that the Board of Trustees of Alfred University might not be altogether an appropriate body to manage a denomination seminary, the trustees agreed that its direct management should be lodged in a board of managers. This consisted of six men, namely, the president of the Board of Trustees of Alfred University, the Seventh Day Baptist Board of Christian Education (formally the Seventh Day Baptist Education Society), the Board of Trustees of the Seventh Day Baptist Board of Christian Education; the Board of Trustees of the Seventh Day Baptist Memorial Fund; and three trustees of Alfred University nominated by the Education Board and elected by the Board of Trustees of Alfred University.

But these apparently have no particular significance for this study.

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

Dean Alva J. C. Bond receives a salary of $2,600 a year, not far from the standard of payment enjoyed by our best and most successful pastors. This is not $1,000 less than the salary of the dean of the College of Liberal Arts, and very much more than that under the salary paid to the president of the College of Ceramics. Dean Bond is academically parallel to these two deans. Dr. Walter L. Greene, and Dr. Edgar D. Van Horn, of the College of Ceramics. The budget for 1940-41 was as follows:

<table>
<thead>
<tr>
<th>Receipts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash on hand, 7-1-40</td>
</tr>
<tr>
<td>Deductions</td>
</tr>
<tr>
<td>Salaries</td>
</tr>
<tr>
<td>Fuel and light</td>
</tr>
<tr>
<td>Furniture</td>
</tr>
<tr>
<td>Supplies</td>
</tr>
<tr>
<td>Sundries</td>
</tr>
<tr>
<td>Total receipts</td>
</tr>
<tr>
<td>Balance on hand, 6-30-41</td>
</tr>
<tr>
<td>Total disbursements</td>
</tr>
</tbody>
</table>

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

V. State Schools

The question has been raised as to whether Alfred University has any particular effect on the relation between the School of Theology and the University. Legally the existence of these state schools has no effect on the School of Theology. Academically there undoubtedly is some effect because both the state and the university have the advantage of both. The College of Ceramics, formerly the New York State School of Clay Working and Ceramics at Alfred University, was established in 1900. It is placed by its statute under the direction of Alfred University, which has the authority to employ its faculty, prescribe its courses, and discipline its students. Alfred University exercises this authority through the president of the University, who is president of the College of Ceramics, and in part through a Board of Managers, of which the president is a member, and the part-time teachers in the school. These are all the salaries paid. It should be remarked that the salary scale in an institution of higher learning has not a little to do with the accreditation of an institution by authorities charged with that function.

THE SABBATH RECORDER SUPPLEMENT

THE SABBATH RECORDER SUPPLEMENT

OUR SEMINARY

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

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

"And the man in the pulpit is not likely to rise above the spiritual, intellectual, and missionary level of the seminary which prepared him. To a degree which few persons would imagine, the preacher's mission is predetermined by the seminary—in spirit and attitudes, as well as in theology, ecclesiology, and procedures. This fact lays heavy responsibilities on the seminary. It must not only give the student his due; but it must also safeguard the student for the future. Being a school for the soul as well as for the mind, the seminary must maintain the student's life entirely. To do this it must not only teach its doctrines, the history, and the missions of the denomination, it must also teach the student who will be mentally and spiritually qualified, and must scrupulously eliminate those who would be a liability to the ministry and to the denomination."

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

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

H. C. V. H.
THE SABBATH RECORDER SUPPLEMENT

CONFERENCE ACTION

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

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

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

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

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

"A school of our own for training our young men for ministry in our churches and missions is a necessity. Rev. T. R. Williams, in the Jubilee Papers, published fifty years ago, said, "There is a natural motherhood in the human family, the inheritance of the species, the desire of our nature to care for the helpless and immature, to cherish and protect. This is a natural motherhood, the natural substitute for the mother's love."

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

THE SABBATH RECORDER

INDUSTRY IN FEMALES

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

Industry in a female is always an important trait. There is, indeed, so much uncertainty in the voyage of life, that no young man can be assured of any other than criminally imprudent who joins his fate to that of a person whose domestic education and habits of life have been adverse to the practice of this essential virtue. In a career where the utmost prudence is often incompetent to secure success, and where, in nine cases out of ten, the fairest prospects are prematurely blighted, and the brightest expectations disappointed in their finest bloom, to enter the domestic relation, and to assume the responsibilities of husband, father, and citizen, with one who is wholly inadequate to sustain the shocks of adversity, or to alleviate the burden of misfortune by mutual assistance and support, is not only an evil, but a crime! And yet there are thousands who do so—thousands who annually lead to the altar, beings with minds as vacant, and hands as unaccustomed to employment, as though they had existed from childhood in a mental and moral vacuum—wholly ignorant of ordinary wants and of the means by which they are honorably supplied. It is, indeed, to be regretted that in our day and the entire routine of courtship, the social intercourse between the sexes, is little better regulated than the regular course of artful and systematized deception! "Who" says Coblet, in his third letter of "Advice to Young Men," "to tell whether a girl will make an industrious woman? How is the purblind lover, especially, able to determine whether she whose smiles and dimples, and whose bewitching lips, have almost bereft him of his senses—how is he able to judge from anything that he can see whether the belovéd object will be inducement or torment without any trial? Why is it so very difficult? "There are," says Macolin, "certain outward signs, which if attended to with care, will serve as pretty䵯les guides, First, if your tongue be lazy, you may be quite sure the hands and the feet are the same. By laxness of the tongue, I do not mean the absence of words, but that in most cases it is good, but I mean a slow and soft utterance, a sort of singing out of the

words, instead of speaking them—a sort of letting the sound fall out as if they were sick at the stomach. The pronunciation of an industrious person is quick and distinct, and the voice if not strong, firm at least. Not masculine, as feminine as possible; not a croak nor a bow! but a quick, distinct, sound voice.

Look a little at the laborers of the teeth, for these correspond with the other members of the body, and see how regular is the mutton chop and a bit of bread and cheese, and if she deal quickly with these you have a pretty good security for that industry without which a wife is a burden instead of a help. Another mark of industry is a quick step and a somewhat haughty tread, showing that the foot comes down with decision. 'Oh, no, not like, and never did like, your sauntering, soft stepping girls, who move as if they were indifferent to the reasonable regulations of life that will establish order in your domestic circle.'

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

THE ISSUES AT STAKE IN THE WAR

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

A year ago, immediately following the entrance of the United States into the war, the Federal Council of the Churches of Christ in America, through its Executive Committee in special session, made this statement, which was approved.

The statement pointed out that our country had entered the war in order to "preserve the ideals and institutions which are the heritage of free men," from the menace of rival systems from without and from the degradation of abuse or neglect from within. The statement also outlined the responsibility resting upon the churches to care for those suffering from the war, to provide chaplains for our armed forces, to keep the spirit of the nation true to Christian standards, and to maintain within the
Church an ecumenical fellowship with all Christians everywhere.

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

We do not regard the present war as merely a conflict between national self-interests or rival imperialisms. If the war could be fully described in these terms, the Christian objectives that Christianity has contributed to the shaping of civilization itself—a conflict of moral ideas and of two different conceptions of the meaning and end of human existence. In this conflict the Christian Church has a valid and inescapable concern.

Although we may differ in our appraisal of the religious facts which have produced the war, we are agreed that its outcome will gravely affect the future opportunity of Christians to achieve social and political goals consonant with Christian principles. The triumph of the Axis powers, according to our own definition of their objectives, would mean a deliberate effort (1) to subject every Christian to achieve social and political goals Triumph of the Axis powers, according to our own definition of their objectives, would mean a deliberate effort (1) to subject

freedom of conscience, freedom of economic opportunity, freedom of thought and of religious life; (2) to establish for all men a system of justice based on law; (3) to develop the oneness of the family of God; (5) to educate youth in the Christian objectives and personal commitment to them.

We do not hold that these Christian goals would become wholly impossible in the case of an Axis military victory; God has ways of working that are beyond our human limited capacities. But we are convinced that the Axis triumph would be a disaster to ecumenical principles. The triumph of an unqualified control over the education of youth would mean a deliberate effort (1) to subject every Christian to achieve social and political goals Triumph of the Axis powers, according to our own definition of their objectives, would mean a deliberate effort (1) to subject

IT RAINED FROGS IN ARKANSAS

The two Ws, Mrs. and Lois F. Powell

It really did! And although I was not there to see it, I could easily believe it, after reading a story to their schoolmates about the remarkable occurrence that took place in Arkansas. I do hope this will help you to comfort the children.

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

This was the reply of the British Information Society:

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

Apparently you had the evening of the 18th is rare, but a quite well authenticated phenomenon which has been recorded at intervals throughout history, and has been known to occur several times in the United States.

On one occasion, in 1892, in Birmingham, England, during a period of heavy rain, it was noticed that the frogs fell from the air, and were collected by a little boy detached for his parents for the duration of the war, were riding in a car one evening with their foster mother when a shower overtook them. They noticed that at first the frogs fell falling with the rain, till one of the boys was so sure that there were frogs falling that they stopped the car to find out what was happening. Curiously enough, a few people who lived in Arkansas at the time did not notice the victory of the Axis powers, according to our own definition of their objectives, would mean a deliberate effort (1) to subject every Christian to achieve social and political goals

The explanation is, according to the British Information Society, that the experience you had on the evening of the 18th is rare, but a quite well authenticated phenomenon which has been recorded at intervals throughout history, and has been known to occur several times in the United States.

The British Information Society, assistant curator of the Reptile and Amphibian Section of the National Museum, wrote a short article on the subject in the August issue of the National Geographic Magazine in 1932, page 641. Probably if you wish to verify this, your local library could secure you a back copy. I do hope this will help you to comfort the little boys.

After reading this letter in the newspaper, I wrote to the Geographic Magazine mentioned, and read some of the interesting things about frogs, how this rare occurrence in this country often happens in a few places around the world.

We are very foolish to be unbelievers just because we ourselves have never seen a thing. But their kind foster mother knew it was true, and to cheer the disappointed boys, she wrote to the British Information Service. They published her letter in different papers, so we, with others might read it, with the answer she received. After describing the shower, she wrote:

After telling this at school, my boys were ridiculed. One little boy nailed up a poster saying that the next time it rained frogs one of the little Scotch boys would come to the rescue and buy them all. And they bought them, but still they laughed at him, and his feelings were terribly hurt. Any information you can supply on this will be appreciated, both by these children and myself, as I don't think a teacher should laugh at a child, but should have tried to explain the matter to the children.

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

THE SABBATH RECORDER

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THE SABBATH RECORDER

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members of a world-wide fellowship. We, therefore, renounce hatred and vengeance for the people of the lands with whose govern-

mental regimes our nation is at war and we adopt a position of waiting for a just and durable peace as the outcome of the victory of righteousness that we seek.

We recognize that whatever the outcome of the war, we are agreed that its outcome will gravely affect the future opportunity of Christians to achieve social and political goals Triumph of the Axis powers, according to our own definition of their objectives, would mean a deliberate effort (1) to subject

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the wind in one storm. It just did not hurt houses or lift frogs that time. But another time one house was tipped over on its back near where I lived, and some trees blown down, but all other barns and houses escaped. Many are the stories of freaks of the wind, but if we laugh and "Pooh" at everything we never saw before, we are not polite and we will get the laughs turned back on ourselves. Also if we disable unusual things that are new to us, we will find our neighbors don't trust us as much as we hoped they would, and God doesn't entrust us with his wonderful mysteries. So it is better to have believing and worshipful hearts, especially in the great out-of-doors.

Alfred, N. Y.

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

Facts About Sunday
The first day is the sun's day.
Sunday worship is of pagan origin.
The first day was dedicated to the sun.
Never given any sacred title.
No commandment to love it ever given.
No blessing promised to those who observe it.
Mentioned just eight times in the New Testament.
Only two specific first days mentioned.
A day for business—bookkeeping.
1 Corinthians 16: 2.
A man-submitted day of worship.
From a tract, Shiloh, N. J.

H. C. V. H.

SABBATH SCHOOL LESSON FOR JANUARY 23, 1943

CORRESPONDENCE
Dear Editor Van Horn:
Your letters to the "Service" have come to me from time to time, affording much pleasure both from the standpoint of hearing from my church, and from my old friends. Thank you for your interest and your thoughtfulness. Having participated
in the last war, you know what it is like as well as I.
Since war is transitory and comparatively short, it is not so important—except the winning of it— as the peace which follows. I am anxious that all people realize the need of reconstruction on every front when the war ends, and that they prepare for it now.
There are new spiritual, political, and economic frontiers which have never been exploited, and it is to them that we must turn.
No single formula, perhaps, will preserve the abundant life for the greatest number. But the application of the Golden Rule by an enlightened people will go far toward bringing heaven nearer here earth. Incidentally, toward eliminating the causes of war.
Sincerely yours,

U. S. S. Ramapo,
c/o Fleet Postmaster,
San Francisco, Calif.

DEACON HERMAN PIETERS

Herman Pieters was born December 4, 1858, at Groningen, Holland, and died December 10, 1942, at Betheda Hospital, Hornell, N. Y. He was the son of Hendrick Pieters, and two specific first days mentioned.
He was fifty-two years of age when he came to this country in the spring of 1910, first coming to Shiloh, N. J., and remained there a year and a half assisting his son Henry in the bakery. In the fall of 1912, he went to Battle Creek, Mich., and from there moved to Milton, Wis., in the spring of 1913. After five years at Milton he came to Alfred in 1918, and remained here the rest of his life.
He was baptized by Elder Gerald Velthuyse and joined the Seventh Day Baptist Church of Haarlem, Holland, at the approximate age of twenty-two. He has continued faithful to his religious convictions through the years. While at Milton he was ordained to the deaconate and continued in that office after coming to Alfred. He had served the First Alfred Seventh Day Baptist Church as deacon for twenty-four years.
His wife, Christine Amussen Pieters, died soon after coming to this country and was buried at Battle Creek. Of the four children which she had, Mrs. Anna P. Ouwerkerk and Mrs. Matilde P. Klopenburg and two in this country, Mrs. Alfred, P. Creek, Mrs. P. P. and Henry Pieters of Alfred. There are twenty-eight grandchildren and twelve great-grandchildren.
Mr. Pieters married again after coming to Alfred. His second wife, Mrs. Judson Burdick Pieters, died in 1952.

In recent months much has been printed about the place of the Negro in the war effort, and it was with real pleasure that we noted a splendid, ten-page layout, excellently illustrated, in a recent issue of Life Magazine, which graphically told the following story: "Negro soldiers form first of all the general officers in the army. They have fought well. A Negro has been awarded the Medal of Honor. They have fought well. A Negro can call a full General in the army. He has fought well. A Negro can lead troops in the army. He has fought well.
In the war, Negroes fought with the greatest spirit of all the American armies. They have fought well. A Negro has won the Medal of Honor. They have fought well. A Negro can call a full General in the army. He has fought well. A Negro can lead troops in the army. He has fought well.

THE NEGRO AND THE WAR

Klopenburg and two in this country, Mrs. Alfred, P. Creek, Mrs. P. P. and Henry Pieters of Alfred. There are twenty-eight grandchildren and twelve great-grandchildren.

In the present war the Negro has already distinguished himself. At Pearl Harbor a Negro messman, Dorie Miller, heroically rescued his superior officer and was awarded the Navy Cross. In the Philippines, Negro Private Robert Brooks was the first man of the armed forces to fall in action. The main pa-

OUR PULPIT

BUT THE GREATEST OF THESE IS LOVE

By Rev. Wayne R. Rood

Text—John 3: 16.

The greatest need of the world is common sense. The greatest puzzle is life. The greatest mystery we have never solved. The greatest thought man ever had is God. But the greatest thing, bar none, in all the world, is love.

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

Love Is a Motive Force

Love has been the reason for more in life than anyone would guess. Love prompted Frederick Douglass to rise in the name of Jesus Christ. Love for the truth took John James of London to the gallows for preaching on the Sabbath day. Love 'caused you to help with the dinner baked last night; love helped you to say "Hello" to the chap you would otherwise have snubbed.

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

Love was the motive of the Negro in the war effort, and it was with real pleasure that we noted a splendid, ten-page layout, excellently illustrated, in a recent issue of Life Magazine, which graphically told the following story: "Negro soldiers form first of all the general officers in the army. They have fought well. A Negro has been awarded the Medal of Honor. They have fought well. A Negro can call a full General in the army. He has fought well. A Negro can lead troops in the army. He has fought well.
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Son he had given to men that once again he breathed the breath of life into the Savior's body. In his surpassingly tender love he reached gently into the tomb and drew Christ away from death; and sent him back into the world to free all peoples from spiritual death. Love is the miracle of Easter!

Love Is a Moving Force

The force of love is tremendous. It has pacified nations to repentance, it has transformed ordinary people into world leaders. There is one very important thing to remember about this power: as soon as it becomes static, it loses its force! The instant the love of God becomes lodged within my heart—it is gone! You have to have it! You have to give it away to keep it. And the more you give the more you have to share. That is the wonder of love.

In times of war, even more than in other times, the stream of love from God must be kept the love gates of our hearts open wide. The business meeting was called to order by Moderator Wallace Greene. Reports of the auxiliaries to the church were read and approved.

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

Wallace Greene, moderator; Mrs. Lottie Langworthy, clerk; Mrs. Ardith Greene, treasurer; Mrs. Clare Hollister, recording secretary; Eleonore Thomas, assistant; Donald Payable, elected trustee; Dorotha Payne and Clare Greene were appointed to the Finance Committee.

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

The annual church business meeting and dinner of the Seventh Day Baptist Church people was held December 27, in the community room of the schoolhouse. A nice feature of the program was in which the following took part: Miss Marguerite Kenyon, Rev. Trevor Sutton, Mrs. Donna James, Lewis F. Randolph, Kenyon, Jennie, Charles, Edwin, and Georgianna James.—Westerly Sun.

Dodge Center, Minn.

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

Wallace Greene, moderator; Mrs. Lottie Langworthy, clerk; Mrs. Ardith Greene, treasurer; Mrs. Clare Hollister, recording secretary; Eleonore Thomas, assistant; Donald Payable, elected trustee; Dorotha Payne and Clare Greene were appointed to the Finance Committee.

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ITEMS OF INTEREST

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

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

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

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

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

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

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

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

COOK, Allen, son of Edward B. and Arabella H. Cook, was born April 4, 1924, at Woodstown, N. J., and died December 22, 1942.

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

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

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

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

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

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

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

The funeral service was conducted by her pastor, Rev. Herbert C. Van Horn, and burial was at the Verona Mills cemetery.

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

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

—By Sir Owen Seaman,
quoted by local Lions Club Bulletin.