

OBITUARY

intercession for them (Hebrews 7: 25). Neither is there salvation in any other (Acts 4: 12).

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation (Hebrews 9: 28).

Taunton, Mass.

RESOLUTIONS

WHEREAS the Ladies' Aid society of Brookfield, N. Y., has met with a great loss in the death of our sister, Ada Chesebro,

Resolved, That we express our sympathy to her bereaved husband; and though her faithfulness and wise counsel are greatly missed by us as a society,

Resolved, That we profit by the many years of contact with her, and that we try to emulate the practical Christianity exemplified in her life.

LUETTA H. SPOONER,  
FLORENCE C. CAMENGA,  
Committee.

AN APPRECIATION OF THE LIFE OF A BROTHER RECENTLY CALLED HOME

"The path of the just is as shining light"  
That groweth from more to more;  
It reaches from height to glorious height,  
To heaven's wide opening door.

Having gone that way, my brother,  
Holding aloft the radiant light,  
You've made plain the road to many another,  
Stumbling along in the shadows of night.

You have sung your songs to the saddened,  
As you tarried beside them awhile;  
And many a life you have gladdened  
When you greeted the frown with a smile.

You have fought a good fight; it was won;  
And the battle was hard, I own;  
Through it all you held bravely on,  
Now you lay the worn armor down.

The race is won; finished the course,  
And the prize is now yours at last;  
You won it not by physical force,  
'Twas the gift of a Spirit-filled life.

The faith you have kept; you have not swerved  
From the path your Savior has trod;  
True to yourself, while others you served,  
You have shown them the way to God.

In mansions that Jesus went to prepare,  
The promised crown is awaiting you—  
A crown adorned with Jewels rare—  
The souls you have helped to be true.

—Contributed.

BABCOCK.—Lanta A. Babcock, daughter of Gardner and Elisabeth Crandall Burdick, was born near Rockville, R. I., March 4, 1854, and died at her home in Rockville, May 13, 1937.

She was baptized by Elder Charles A. Burdick and united with the Rockville Church in September, 1866. For over fifty years she was a teacher in the Sabbath school and was a member of the choir.

On May 4, 1878, she and Albert S. Babcock were united in marriage. Mrs. Babcock is survived by her husband; by a daughter, Mrs. Lyra B. Irish; and three grandchildren—Mrs. Lucie A. Armstrong, Mrs. Julia C. Kenney, and George B. Irish.

The funeral was held in the Avery Funeral Home at Hope Valley, conducted by Rev. Willard D. Burdick, assisted by Rev. William L. Burdick, followed by burial in the Rockville cemetery.  
W. D. B.

BURDICK.—Walter Herman Burdick was born July 26, 1857, at Little Genesee, N. Y., the son of Edon P. and Emmeline Crandall Burdick. He died Monday, May 17, 1937, at the home of his son Philip Burdick, in Portville, N. Y.

He was married to Mary Leone Coon and to them were born five sons, four of whom are living: Lucian T., Rev. Paul S., Philip C., and Sidney D. One brother, Thomas B., survives him. The wife died in 1928.

He was a member of the Little Genesee Seventh Day Baptist Church, having joined by baptism January 29, 1910.

He was a practicing dentist for forty-seven years, and was a member of the Allegany County Dental Society.

Funeral services were conducted by Rev. Harley Sutton, assisted by Rev. George Loehr of Portville, and his son, Rev. Paul S. Burdick. Burial was in the local cemetery.  
H. S.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

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# The Sabbath Recorder

VOL. 122

JUNE 14, 1937

No. 24

Convention — Or Conference

"Blest be the tie that binds  
Our hearts in Christian love,  
The fellowship of kindred minds,  
Is like to that above."

The best thing at the Northern Baptist Convention is the opportunity it affords to keep the fences of friendship in repair. It is worth while crossing the continent to meet the friends of yesterday.

—From Watchman-Examiner.

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less expressly renewed.

**Commencement** Again in this beautiful land of ours we are in the midst of the commencement season. Again a multitude of youth is realizing something of its four-year aspiration and ideal. Now reality with a new face is being confronted—a world to enter with an already tremendous waiting list for jobs that have been slow in opening up. The fear or the judgment that there is no place for the genius or the trained ability of the new class is unfounded, even by the dire experiences of the past few years, and should be scorned by the true and enthusiastic group now ready and dreaming in terms of service.

A member of a graduating class in one of our big colleges, the other day, in his address of appreciation of the work of parents and educators evinced the right spirit when he declared, "If there are no jobs for us, then we have a bigger job ahead of us." There are conditions that must be changed, a world made better to live and operate in, and the biggest job one could undertake would be to find a place and a part in which to devote his life.

Graduation day is not a time to recall achievements, but to plan them. It is not a day so much for reflection and satisfaction, but for prediction, a time for looking forward. The bud is a manifestation of the truth of nature. Because it is true to the laws of nature it does not remain a bud, but unfolds into the flower. It is this that gives us assurance in other realms than plant life. Education is sought that we may develop, unfold, that we may progress, that we may serve. In its process of achievement we discover that we are not dead seeds but live seeds.

Education is wasted time and effort unless it inspires us to test our strength rather than our weakness, to dare the impossible rather than follow the lines of least resistance. Commencement reveals much to us, as to whether or not our ideals and dreams of education have really done something for us. If you are truly educated you will be a true friend to the masses, to all peoples of the world. That is educated patriotism. "Education is a movement outward, not inward," a statement of significant truth.

Commencement means much to the world, more and more as it means more and more to the individuals of the multitude who come to it year by year. No day in the school year is so well named or is so meaningful as commencement. It is the beginning of work, not the end; it is the binding of duty, not the release from it. On this day we salute you—vast youth—who are about to live.

**Lacking in Humor** American undergraduates are lacking in a genuine sense of humor, it was charged in a recent baccalaureate address by Dr. Irving H. Berg, dean of the New York University College of Arts. The lack of a sense of humor and good taste, he is reported as saying, is evidenced in the quality of most so-called humorous papers published by students. Doctor Berg is quoted, "certainly what college students seem to think funny is pitifully lacking in real humor." He highly condemns the tendency of these papers to deal so much with sex. Such an attitude of mind is an indication that it does not know what is really funny. Many situations in life, he pointed out, are ludicrous, but are not necessarily nasty. Doctor Berg declared he refused to believe the American school undergraduate is merely evil minded. "Bad taste and irreverence are neither of them humorous. Perhaps our age is peculiarly subject to demoralizing influences.

With the strip tease, the suggestive movie, and salacious novel on every hand, there is a special challenge to the college man or woman to lead the way to a better and higher sense of humor and good taste."

This would seem to be a timely challenge, and believing that our own students are of rather a higher type than the average, we hope they will help carry college journalism to a higher plane with regards to the matter of a high sense of fun.

**Glee Club Reunion** The call that sets the joy strings tingling and rhythmically vibrating has come for the second time as "Old Timers" of Milton College are invited to the musical reunion of all men who ever have sung in Milton College quartets or glee clubs. The writer helped organize one of the glee clubs back in the early "gay" nineties, and so qualifies as an "Old Timer," though never very valuable on the musical end of it. About the same time, also, he experienced his first efforts in a male quartet with chaps who are now doctors or dentists or publishers or farmers. At any rate his heart thrilled at the invitation received from Professor Lehman Stringer. It will be many years yet, if ever, before the influence fades out from the life and training of the late Jairus M. Stillman, doctor of music.

The Milton music atmosphere—in quartet and glee club—did something for us as a people. This doubtless can be said of our other schools. Not the least beautiful thing done for us by our schools is the strengthening of our love for good music, and the ability to sing *together*. Now an association or a Conference is hardly complete unless the men of old quartets and glee clubs get together and sing some of the stirring old songs.

And now the stage is all set for the clan to gather at Milton, writes Professor Stringer, for the second Quartet and Glee Club Reunion. "There is new music for us to sing along with the good old songs. The picnic at noon and the banquet at five-thirty are all arranged. Dr. A. E. Whitford (Prof. Fred) will be toastmaster . . . plan to be here . . . You will find here the finest group of men on earth, and you will sing in one of America's best male choruses." Well, isn't that appealing! And our great regret is that we cannot accept the invitation and be there. When this is read, by many, the "boys" will be at Milton, and one hundred strong will be pealing out the songs as from "the bell upon the hill."

Long live Milton. Long live the spirit of music. Long live the glee club and quartet spirit.

### Items of Interest

DEAR EDITOR:

I have been hoping to see more about the Tithers Storehouse League in the SABBATH RECORDER. Of course as a denomination we do not take the compulsory stand, but I do think we should stress it, not only for the sake of our denominational finances but for the good of the people themselves. It is a serious matter to rob God.

Very sincerely,

(Signed) Mrs. Luther S. Davis.

Bridgeton, N. J.

As Baptists we must save the Christian world from superstitious views concerning baptism. As a matter of fact, though we are called Baptists, we do not emphasize the ordinance nearly as much as some others. Article 27 of the American Review of the Thirty-nine Articles says: "Baptism is a sign of the new birth whereby, as by an instrument, they that receive baptism rightly are grafted into the church." Until this article is repealed and such teaching ceases Baptists must continue their protest. Article 4 of the Westminster Confession of Faith says, "Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents are to be baptized." Until this article is amended and such teaching ceases Baptists are in duty bound to point out the way of the Lord more perfectly.

—Watchman-Examiner.

**A Record Breaker.** The Twelfth Annual Convention of the Chaplains' Association of the Army of the United States was the largest gathering of chaplains of which we have record. The number registered was 214, which was 50 more than were registered last year at St. Louis, 82 more than were registered at Louisville in 1935, and 172 more than were registered in Cleveland in 1934. In addition to the 214 registered there were some 50 guests. No chaplain received mileage to attend this convention. Thirty-nine states and the District of Columbia and 24 denominations were represented. Had it not been for the fact that the Southern Baptist Convention was in session on the dates of the Chaplains' Con-

vention, the registration at Chicago would have been even larger. The place of meeting next year is Washington. Chaplain Arlington A. McCallum and Chaplain Ignatius Fealey were re-elected president and vice-president respectively.

The International Council of Religious Education was represented at the Chaplains' Convention by Mr. Ivan M. Gould. Protestant chaplains may be interested in the religious educational work being done for young men by the council. It is understood that chaplains of the Protestant faith on active duty will receive from Mr. Gould a letter explaining in detail the service which this council is prepared to render. Address: 203 North Wabash Avenue, Chicago, Ill.—From Office of Chief of Chaplains, Washington.

#### PROGRESS AND INTOLERANCE IN ITALY

The situation of the Waldensian Church has not changed in the last three months. One continues to witness a steady current of spiritual interest on the part of all who enter our churches and those with whom one happens to come in contact in daily life. It is undeniable that large numbers of open minded people would soon come to a better knowledge of things. But at present it does not seem quite safe to entertain too advanced ideas in the matter of religion; it does not pay to be too friendly with the Protestants or to be seen too close to them; besides, ignorance in matters pertaining to religious questions is still great among the masses, and the torrents of ignominy that are poured upon the evangelicals by bulletins and daily papers printed in the Vatican, succeed pretty often in creating an atmosphere of doubt and mistrust that is hard to overcome.—From News of the Waldenses.

Illustrating how the treatment of strangers in a foreign land may influence their lives, Bishop Bartlett of the Episcopal Church tells of two Chinese students who came to America, and what happened to them.

One, a Chinese girl who had been converted to Christianity in her native land, came to the United States to continue her studies. Unfortunately she entered a school in which prejudice was shown because of her race. She renounced Christianity and returned to China.

The other, a Chinese boy, was befriended by an American family in Charlestown, became a Christian, returned to China, and mar-

ried a Christian Chinese girl. Four of their children were educated in the United States, and their family became one of the most influential in China.

One daughter married Sun Yat Sen, founder of the Chinese republic; another married Chiang Kai Shek, China's chief leader today; a third married Kung Hsiang Hsi, recently finance minister of China; while a son, Soong Ts Vung, was also finance minister and represented China in several international conferences.

"The Christian influences which have gone out from their family," says Bishop Bartlett, "are incalculable, and go back to friendliness shown toward a Chinese boy in America."—From Brookfield Courier.

#### LIFE

Life is too brief  
Between the budding and the falling leaf,  
Between the seed time and the golden sheaf,  
For hate and spite.  
We have no time for malice and for greed;  
Therefore, with love make beautiful the deed;  
Fast speeds the night.

Life is too swift  
Between the blossom and the white snow's drift,  
Between the silence and the lark's uplift,  
For bitter words.  
In kindness and in gentleness our speech  
Must carry messages of hope, and reach  
The sweetest chords.

Life is too great  
Between the infant's and the man's estate,  
Between the clashing of earth's strife and fate,  
For petty things.  
Lo! we shall yet who creep with cumbered feet  
Walk glorious over heaven's golden street,  
Or soar on wings!

—W. M. Vories, in The Pulpit.

### MISSIONS

#### A MISTAKE

People sometimes neglect to do their utmost, thinking that others will carry the load if they hold back; or they think that because others have made a large contribution, they themselves do not need to help.

There is the housework, and Sarah says, "Mary will do it if I wait long enough." There are the sick and suffering, and one says, "Something should be done but others will take care of these matters if I neglect them awhile." It takes time and money to support churches, and the slacker says, "Others will bear the burden if I hold back." The

cause of missions languishes, and some say, "Let others support the work and go to the mission fields."

It is a mistaken policy for any one to stand back and expect others to do the work, and nowhere is it a greater mistake than in church and mission work. It puts a heavy and sometimes a crushing burden on the faithful ones and causes missions to languish and churches to die.

This is not all. To stand back and let others carry the burdens or to lessen our efforts because others have been exceptionally liberal is to take the place of a slacker. The Master did his utmost and he expects us, his followers, to do what we can. "If any man will come after me, let him deny himself, take up his cross, and follow me." It is our duty and privilege to do all we can, and when we sit with folded hands, or shirk, we are robbing ourselves, as well as God and the needy of earth. Labor is the sweetest joy and it brings boundless rewards. "Heirs of God and joint heirs with Christ, if so be we suffer with him, that we may also be glorified together."

This is not saying that we can save ourselves. We are saved by grace, by the grace of God. "By grace ye are saved through faith," but "faith without works is dead." There is no place for the slacker and sluggard in the kingdom of God.

Yielding to the temptation to shirk is a serious mistake. Take a practical illustration or two: None should slacken his efforts because there has been a princely contribution to make possible Dr. Thorngate's return. None should neglect to bring in his tithes and offerings because, by the sacrifices of the workers and others, the Missionary Board has been able to keep from having a large deficit. These things should enthruse us to do our utmost without delay, remembering that many fields have been sorely neglected because of a lack of workers and means to support them.

#### NOTES REGARDING FOUNDING LIUHO MISSION

The underlying reason for choosing Liuho as a mission station was that in the early days of our China mission, several people from there who were working in Shanghai were reached by Doctor Carpenter, and probably Doctor Wardner who, with a few others, became the founders of the Shanghai Church.

When Doctor Swinney arrived in Shanghai (1883), a number of these were still living, amongst whom were "Rebecca," living on her own little farm in Liuho; also the preacher, Li Erlo and his sister, Mrs. Ng, whom everyone called Doo Tse (elder sister). The latter was a widow, and a housekeeper for an English family in Shanghai. Later she had a stroke of paralysis and was cared for in Doctor Swinney's hospital. When she recovered enough to get about with a cane, Doctor Swinney appointed her hospital matron. It was Doctor Swinney's custom to take occasional house-boat trips to Liuho, having with her a nurse and a Bible woman, to hold clinics for the country people round about at Doo Tse's home on a farm a short distance from town. This land had been bought gradually with her wages. After Doctor Swinney's return to America, Doctor Palmberg, who had joined the medical work, continued this practice of occasional trips to hold clinics. Several days were used each time.

Doo Tse proved true, for she gladly sent for the deed for a piece of land a half an acre separated from her farm and which she made over to the mission. In connection with it was another half acre which could be purchased for \$45 (less than one month's salary). Doctor Palmberg bought it and deeded it to the mission. Later, this was found to be too far from the town for a hospital, and she bought another piece nearer town. This full acre of land is still mission property but is rented out, except for a small part which we have reserved for a little cemetery for the church, though others not of the church are sometimes buried there in case of need.

As the Missionary Board had no money for buildings or opening a new station, the move was not immediately made, but so anxious was Doctor Palmberg to do it that she promised to live in a Chinese house, rented by herself, and to save all she could of her own salary, and to try to make the dispensary work more than self-supporting until she should have enough for the first buildings necessary. On her first furlough the board gave her permission to do so.

Thus in February of 1902, she moved the medical work to Liuho, and turned over the buildings and grounds in Shanghai to the Boys' School which they immediately occupied, and where that school continues to be located, though the buildings are much changed.

The Chinese house in Liuho was very old and said to be haunted, so that the renting of it was easy. Some changes were needed. Doctor Palmborg and her medical helpers lived upstairs, and in the same building downstairs, she taught English pupils in the morning and treated patients, not a few, in the afternoons. In front was a one-story building which was divided into a waiting room and a school room for the neighboring children, who paid less tuition than enough for their books. The salary for the teachers was paid from the English student tuitions, supplemented by Doctor Palmborg's tithe money.

A military official who had spent several years abroad, and could speak some English, sent his boys to the English class, and others followed suit. The first mentioned was very friendly and also very helpful in getting favorable recognition from other and higher officials, thus making things much easier in a town known to be tough and anti-foreign.

Doctor Palmborg's helpers were two young men and their wives who had finished their time in our schools in Shanghai. The two men were teachers in the day school, and one helped take care of the house. The wives took care of the cooking and of their own families. These four and two girls from the school in Shanghai who were helping as nurses, with several Liuho men who were converted, formed the group at meeting for worship at the time that Dr. D. H. Davis was in Liuho superintending the erection of the first buildings in 1906. These were the dwelling and dispensary buildings put up on land bought by Doctor Palmborg and by funds earned in the medical work, and her own savings, with a little help from home. When construction was finished in June, the work was moved from the Chinese house in town to these new buildings, just outside the town. The day school was now taught in a room in the dispensary building.

In 1907, Rev. and Mrs. H. Eugene Davis came to China to start evangelistic work in Liuho. After about three and a half years, he developed tuberculosis, and Doctor Crandall, who had been appointed to go out that year, hastened her departure. As Doctor Palmborg was in America on furlough, and there was no one in Liuho who could understand English, Doctor Crandall could not go out to Liuho in the fall of that year, 1911; but the revolution to overthrow the Manchus

had just broken out, so she remained in Shanghai until that was over, early in 1912.

At that time the grounds at the Liuho mission consisted of five mow only, equal to five-sixths of an acre. Besides the dwelling and dispensary, there was a tiny house in which Mr. Toong, the evangelist, lived.

The work consisted of clinical work, out-calls, and general care of the place. There were the two student helpers before mentioned. Church services were held in a small waiting room for patients, which was only one third of the lower floor of the dispensary building. Though there was no place for in-patients, occasionally some desperate case, given up by native doctors, was cared for.

The doctors felt the need for a hospital for in-patients. Finally a gift of \$2,000 U. S. money was sent from America, and in 1916 plans were made, and a contractor engaged. The sum on hand proved too small for the building planned, but by combining resources, the doctors succeeded in providing for the deficit. A small triangle of land had to be purchased so that the three-story building might stand on the north corner of the property, next to the road. The Toong house was torn down, the land prepared, and the new building was ready for dedication twenty years ago this past January. But even after that it was difficult to induce people to enter the hospital. The plan had been to have a hospital for women and children. But few women came, while men with more courage insisted on coming, and there were often more men than women patients.—*Taken from China Bulletin.*

### WE MUST CONTINUE

BY DR. ALEXANDER PAUL

We must continue missionary work now.

First because of the intellectual, religious, and social revolutions which are taking place all over the world, and the imperative need of a Christian interpretation of the values of life at such an hour as this.

Second, because of the growing tendency to agnosticism in great cultural centers, such as India, China, Japan, and South America, as well as in our own country.

Third, because of the tremendous appeal of the suffering of humanity in non-Christian lands and the impossibility of their own countrymen and governments being able to meet the emergency.

Fourth, because the missionary program is the genius of the gospel of Jesus Christ and is the most altruistic and challenging feature of that program.

Fifth, because it is only through the acceptance by all peoples of Jesus and his program that we can ever hope to have world peace and international fellowship to say nothing of the bringing in of the kingdom of God.

These incentives are more imperative today than they have ever been, and in spite of depression and dislocated spiritual values today the Church—and especially the laymen in the churches—must carry on.—*Taken from Laymen's Missionary Movement.*

### WOMAN'S WORK

From the murmur and subtlety of suspicion with which we vex one another  
Give us rest.  
Make a new beginning,  
And mingle again the kindred of the nations in the alchemy of love,  
And with some finer essence of forbearance  
Temper our mind.

—Aristophanes.

### THE PEACE WE WANT

If you want peace, prepare for peace. Believe in peace, sacrifice for peace. Enshrine it among the noblest ideals of life. Give it a place alongside honor, integrity, truth. Cultivate a passion for it. Dwell on its beauties, worship at its shrine, sacrifice on its altar, and it will come and abide. It may come sooner than we think. Sentiment is stronger than armies. Witchcraft, a heritage of the ages, was completely stamped out in a single decade owing to a change in human sentiment. With the death of Hamilton, duelling was given its deathblow by the sudden precipitation of sentiment which had long been uneasy but inert. So too with this growing and widespread sentiment for world peace. The elements seem to be all in the crucible. Perhaps all that is needed is a little more heat, a little more ardor and enthusiasm, to cause the precipitation of the sentiment that will usher in this greatest of blessings for mankind. God grant it—*the peace we want:*

Not an idle dream, but an energizing reality.

Not mere cessation from strife, but ardent, courageous fellowship.

Not born of fear and cowardice, but begotten of hope and sacrifice.

Not negative, anemic, passive, but positive, vital, passionate.

Not based on policy and selfishness, but the fruit of conviction and service.

Not bought at any price, but won at heavy cost.

Not the submission of the weak, but the bestowal of the strong.

Not just conserving moral values, but achieving spiritual victories.

Not the peace of man, but the peace of God.—*From "The Church's Responsibility for World Peace," by Rev. Geo. Ashton Oldham.*

### THE EMERGENCY PEACE CAMPAIGN

The Emergency Peace Campaign was founded by Quakers and members of other religious groups because of a conviction that another great war may soon break out and because of a determination to keep the United States out of war and to work for world peace. Since February 1, 1936, when the office of the E. P. C. was opened, widespread co-operation from leaders of many peace agencies and from numerous individuals in local communities across the land has made possible a notable record of accomplishment.

#### ACHIEVEMENTS TO DATE

Meetings and Conferences in 278 cities last spring and 500 cities last fall were addressed by more than 500 prominent men and women who volunteered their services.

College Students—250 of them—as Peace Volunteers worked in 50 rural areas and 23 states last summer. This winter 4,000 are participating in work on the campus and in neighboring communities.

Ministers and Rabbis have been the vanguard of the campaign in many communities. Last spring 3,500 agreed to speak five times for the campaign within six weeks.

Labor institutes and summer schools were attended by 190 workers from 33 trades in 28 states. Anti-war plays were presented in 24 states.

Press clippings, 65,000 inches, from approximately 1,000 newspapers with paid circulation of 45,830,185 were received at headquarters. Publications using weekly news releases of No Frontier News Service have a paid circulation of 10,000,000.

Radio programs have included six national and many local broadcasts.

Peace Councils and EPC committees functioned in almost 1,000 communities in cooperation with service clubs, women's clubs, youth, farm, and labor groups.

AREA OFFICES OF THE PEACE CAMPAIGN

Please send inquiries and orders for literature to the nearest office.

Atlanta, Ga.—1580 Peachtree Street, N. E.  
Boston, Mass.—120 Boylston Street

Chicago, Ill.—53 West Jackson Boulevard  
Columbus, Ohio—40 West Long Street

Dallas, Texas—Ross Avenue at Harwood  
Hartford, Conn.—18 Asylum Street, Room 209

Houston, Tex.—4301 Main St.  
Kalamazoo, Mich.—1214 American National Bank Building

Kansas City, Mo.—1020 McGee Street, Room 602

Los Angeles, Calif.—553 South Western Avenue  
Madison, Wis.—15 East Dayton Street

Minneapolis, Minn.—212 Curtis Hotel  
Nashville, Tenn. 1215 Eighteenth Avenue, South

New York City—71 West 23rd Street, Room 1531  
Philadelphia, Pa.—1201 Chestnut St., Room 1112

Pittsburgh, Pa.—323 Fourth Avenue, Room 66  
Portland, Oregon—Y.M.C.A., Room 306

Richmond, Va.—616 East Grace Street, Room 201  
St. Louis, Mo.—1528 Locust Street

Syracuse, N. Y.—300 Hills Building

—*Emergency Peace Campaign.*

## YOUNG PEOPLE'S WORK

Here are two more creeds prepared by their young authors who are college students, the young woman a student in Milton and the young man in Salem. Earl Cruzan treats of "The Sabbath in My Creed." He sets forth his reasons for keeping the Sabbath, and he is to be commended for holding such a high ideal before him. Young Cruzan is preparing himself for entrance into the seminary in the near future, where he plans to prepare himself for the ministry. More power to this positive young Sabbath keeper.

Modest Austa Stephan is to be particularly commended for her creed, "Why I Can Live," for hers is the first of the many creeds coming to hand that even pretends to cover the whole ground of Christian belief. When you finish reading her paper you have a fair idea of what she thinks of many important Christian institutions. The nice thing about her paper is that she presents her creed positively as a thing that is part of her deepest convictions, not negatively as an attack upon another person's belief.

Unless particularly good creeds come in, these are to be among the last few to be published in this series. But here is another in-

teresting subject for you to express your opinions about. What, to your mind, constitutes good Sabbath keeping? Do you think that you can lay down a plan for Sabbath keeping that everybody can follow? Your response in this series now closing has been fine. The writer hopes that you have been stimulated to renewed interest in the things that make up your Christian beliefs. A new subject is offered to you for your serious consideration: What, in Your Opinion, Constitutes Good Sabbath Keeping? You are invited to write on this topic and, as formerly, send your efforts to this column, care of the SABBATH RECORDER.

### WHY I CAN LIVE

BY AUSTA L. STEPHAN

When a young person goes away from home, he necessarily finds everything different from those things to which he has been accustomed all his life. My going away from home has been no exception; I therefore feel impressed to give some of my beliefs, unchanged, even though beliefs of some of those surrounding me are much different from mine.

I have accepted Christ as my personal Savior, and the forgiveness of sin that he gave his life to grant. He has proved a true friend to me in all times of temptation, and the Holy Spirit which he promised us has truly "comforted" me many times when I have been lonely.

As to my relations with God, I have found him one of the most loving fathers a child could have, but he is also very, very stern. As soon as we sin, he chides us through his Holy Scriptures, our consciences, or perhaps a friend. Then he forgives and encourages us to try again, this time a little harder.

I believe that salvation and eternal life with God can be obtained only through repentance and faith, and that baptism is an outward and a public expression of that acceptance, of burying our old selves and raising to newness of life in Christ. The Lord's Supper is precious to me as it offers me an opportunity of renewing my covenant with my Savior. It wounds me deeply when it is served, however, to have no mention made of the great sacrifice of our loving Savior for our forgiveness and for our sins. After all, that is what the symbols are supposed to represent.

I am glad that I need not worry about the judgment day, as Christ has covered my sin,

but I know that a time will come when we shall have to answer for our lives spent here on this earth. And it is because I know that some day I shall go to live with my Lord (God the Father, God the Son, and God the Holy Spirit, the Triune God) that I have the courage to do my best here and am able to enjoy living.

The Sabbath, the day God set aside for rest and worship and for man's good as early as the time of creation, is a joy to me, and although some young people in college have seemed to find it necessary to study on God's Sabbath, I have never found it so. If we truly try to do "his good pleasure" on the Sabbath, he will provide all other things.

This, of course, isn't at all complete, but I hope that it may give some of my beliefs, which are growing deeper all the time.

Milton, Wis.

### THE SABBATH IN MY CREED

BY EARL CRUZAN

If I did not believe that it made a difference which day of the week I kept as long as I set one aside for the worship of God, I would not need to choose Sabbath day or Sunday, as many would, but would change about from year to year as it best suited my convenience. Thus, if the position I held gave me Sabbath day off and I could find a job that would give me an appreciable raise in wages and permit me to keep Sunday, I'd not hesitate to accept. I'd still be keeping one day out of seven for God. If they wanted to give me Wednesday off the next year, I could just as readily accept, for I could still worship one day out of seven. Or if the boss wanted me to work on Wednesday one week and give me Thursday off, I could still worship as well on Thursday. What could be more convenient? There would be absolutely no excuse for any individual to refrain from Christianity on account of a job that required his services on Sabbath day. Every day could be the Sabbath. He could still keep one day out of every seven. Such a plan would be ideal with the present industrial situation, where the six-day week is almost universal and the five-day week is rapidly forging to the front. And it could keep the preacher busy every day—not that he isn't busy enough as it is—but he could preach to a different congregation every day, as a part of his congregation

would be working one day and would want to worship on the next.

As for trying to keep Sunday, that would be the last day I would try to take for worship. Some pretend to worship on Sunday at the present time, but few succeed. Sunday is rapidly becoming—as it was when it first began to be observed by the Christian Church—a day of pleasure. With commercialized sports on Sunday, the ideal day for a trip to the shore, afternoon matinees, golf, or any of a number of alluring activities holding forth their hands, beckoning, it would indeed be difficult to stem the urge to go with the vast throngs and to set our footsteps toward church and turn our thoughts to a day of meditation and devotion to Christ.

If I were a Catholic, I should keep Sunday as the day set aside by the fathers of the church. I should attend mass sometime during the day and then conduct myself as a good Catholic does.

There are inconveniences of keeping the Sabbath. In the first place, in any large school many activities are centered around Friday night, and we as Seventh Day Baptists must stay at home and go to prayer meeting. Aside from that difficulty, I could find sincere pleasure in attempting to create the same attitude of worship on the night preceding the day I would choose to worship as exists on our Friday nights. It would be possible on any night, and it would present an alluring struggle to create the same spirit in any group in which I found myself—for convenience sake—worshiping. Our Friday nights do not and cannot present the same challenge that such an endeavor would create.

We are all friends in the Seventh Day Baptist denomination. Yes, we are a friendly group, but I often wonder if we are not too clannish and cliquish. We hesitate to reach out into other groups. If one tries to associate with us, we are inclined to treat him as an outsider and thus we cannot gain many new converts to our way of believing, for no one without a great deal of courage will be able to endure the period of cold indifference we show to those trying to accept the Sabbath. Some of my best friends are non-Sabbath keepers. I am willing to make friends with anyone who is willing to make friends with me, regardless of the day he keeps or whether he keeps any day.

The Sabbath to me is the only day to keep. Others are welcome to their own opinions and I am open to conviction, if they can show me that Sunday or any other day is the day on which to worship God. The Sabbath has been kept by the Hebrew nation throughout all the ages, and they still continue to keep it. Christ kept the Sabbath and never, to my knowledge, sanctioned the substitution of another day. The early church kept the Sabbath until the days when the legislation of Constantine began to effect a change. Then it was a gradual change from Sunday as a day of feasting and pleasure to a day of worship, as sanctioned by the church. Even at first, the farmers were not required to stop work to observe Sunday, but as Sunday usurped the Sabbath, the farmers were compelled to cease work. A well

educated Catholic will tell you that our Sabbath is the day for all dissenters from the Catholic Church to observe as a day of worship of God. The Protestants did not protest far enough when they broke loose from the Catholic Church, for they retained Sunday—an absolute Catholic institution.

I feel that it is my duty to keep the Sabbath as the day of worship if I am to believe in God. It may not be as convenient, but the road to follow Christ was never meant to be a smooth, four-laned highway with all the danger and possible disaster removed, but is pictured by Christ as an uphill road, bringing suffering and persecution and even death to those that travel it. Christ suffered and died for us. What can we do for him?

Salem College, W. Va.

### PROMINENT LEADERS IN THE EASTERN ASSOCIATION

BY CORLISS F. RANDOLPH

(Continued)

#### Alpheus Burdick Kenyon

Upon the death of President Allen, Alpheus Burdick Kenyon, Professor of Mathematics in Alfred University, was made Acting President. Like President William C. Kenyon, Professor Kenyon was a native of Rhode Island. He matriculated at Alfred in 1868, was graduated in 1874, and at once became an instructor in his *alma mater*, and continued until his retirement. He developed an organizing and executive ability that made him an invaluable unofficial assistant to President Allen during the last years of the latter's life; and many of the alumni would have been glad to see him succeed President Allen to the presidency of the University.

#### Arthur Elwell Main

After some delay, necessary for taking counsel of themselves and of the friends of the University, the trustees finally made choice of Rev. Arthur E. Main, D. D., then corresponding secretary of the Missionary Society. Doctor Main was an alumnus of Rochester University, both of its College and its Theological Seminary, possessed of a high degree of scholarship, and of a commanding presence. Though he had no previous experience as an educational executive, and had little close association with college activities for many years, it was believed that he possessed the natural qualifications required for such an office; and he entered upon his new duties with confidence and a courageous hope, both on his own behalf and that of the trustees and other friends, of a successful administration.

However, unexpected complications arose; and, after two years, he resigned, and returned to his former home in Rhode Island to engage in church pastoral work there; and afterward in Plainfield, N. J., only to be called back to Alfred to become dean of the Department of Theology and Religious Education. Before entering upon his duties as corresponding secretary of the Missionary Society, with his office at Ashaway, R. I., he had been pastor of the First Hopkinton Church for several years. He continued as dean of his department until his death.

#### Thomas Rudolph Williams

In this connection, it may be noted that Rev. Thomas R. Williams, for several years a pastor in this Association, of the Pawcatuck and Plainfield Churches, served

a term as acting president of Milton College, while its president, Rev. William Clarke Whitford, was Superintendent of Public Instruction of the State of Wisconsin. For many years afterward, Doctor Williams was the *de facto* head of the Department of Theology in Alfred University, though he never bore that title.

#### Amos R. Cornwall

Amos R. Cornwall, at one time pastor of the Plainfield Church, was born on Hartsville Hill, near Alfred, N. Y., on September 26, 1828, the son of Rev. Hiram A. and Hannah Palmiter Cornwall. He was educated at Alfred Academy and Union College. He taught district schools, was an instructor in De Ruyter Institute, and for twenty-five years was at the head of Albion Academy, at Albion, Wis.

#### William Augustus Rogers

The most notable scientist whom Seventh Day Baptists have produced was William Augustus Rogers, who was born at Waterford, Conn., and grew up in that church. Immediately upon his graduation from Williams College, he went to Alfred University, expecting to teach French; but an unexpected turn of affairs there placed him in the department of mathematics. He soon became interested in astronomy, and erected and equipped a small observatory, partly at his own expense, and began to publish the results of his observations. These at once attracted the attention of other scientists of his class; with the result that when Harvard University looked about for some one to undertake that one-sixth part of the German Survey of the Northern Heavens allocated to her, she invited Professor Rogers to undertake this task. He accepted the invitation. His report was far more full and complete than that of any of the five European universities to whom the other five-sixths of the project were allocated.

Upon the completion of this task, he was offered the chair of Astronomy at Harvard, which he declined, modestly feeling that he was not sufficiently qualified for such a full professorship. However, he did accept an invitation to become professor of physics in Colby University, where he developed the modern science of micrometry, or very minute measurements. One of his earliest feats in this field was to rule twenty-five thousand parallel lines on a square inch of glass. His research in this direction makes possible mass production of mechanically exact machinery, such, for example, as the automobile. Professor Rogers finally accepted an invitation to return to Alfred, and a building designed from his own plans was erected for his work; but death overtook him before his plans for his new work could be carried out. He was a member of the Waterford Church, of which he wrote a history for its one hundredth anniversary. He was president of the General Conference in 1883.

#### Edward Mulford Tomlinson

The name of the finest classical scholar to be found on the faculty rolls of any of our colleges is that of Edward Mulford Tomlinson, Professor of Greek in Alfred University for many years. He was a son of Dr. George Tomlinson, a practicing physician of Shiloh, N. J., where the son was born and grew up. After graduation from Bucknell College, at Lewisburg, Pa., he spent considerable time in Germany, under the tuition of some of her most notable classical scholars. After his return, he accepted the chair of Greek at Alfred, where he remained for the rest of his life. Bucknell conferred the degree of Doctor of Laws upon him.

#### Thomas Bliss Stillman

The most distinguished Seventh Day Baptist chemist was Thomas Bliss Stillman, born in Plainfield, N. J., a son of Dr. Charles H. and Mary Elizabeth Stillman. He attended Alfred University for a short time, and subsequently graduated from Rutgers College in 1876, with the degree of Master of Science. He then went abroad and graduated from Fresenius Laboratory, in Weisbaden, Germany, in 1877. On his return home, he attended Stevens Institute of Technology for several years, from which he received the degree of Doctor of Philosophy in 1883. He first was made

Instructor in Analytical Chemistry in Stevens, promoted to a full professorship in that subject in 1886; and, in 1903, was made Professor of Engineering Chemistry. He retired in 1909. He was a member of the Plainfield Church.

#### Stephen Babcock

Stephen Babcock, son of Oliver and Phoebe Babcock Babcock, was born at Potter Hill, R. I., December 22, 1832; and died at his home in Yonkers, N. Y., May 19, 1916. From an injury received when he was sixteen years old, his sight became impaired and gradually diminished until, at the age of nineteen years, he was totally blind. In 1853, as a pupil, he entered The New York School for The Blind, in New York City; and, in 1855, he began to teach in the same school. In time, he became its principal teacher and retained that position until his retirement, a few years before his death. In the meantime, the school grew and the staff of instructors increased to a full score or more. He directed the construction of the first dissected maps for the blind. These he afterward improved until perfected, furnishing a complete set for his own school, and other sets for like schools in Europe and America. For sixteen years he was treasurer of the American Association of Instructors for The Blind. For many years he was trustee and treasurer of the First Seventh Day Baptist Church of New York City. He was president of the American Sabbath Tract Society, succeeding J. Frank Hubbard. He was also a trustee of the Seventh Day Baptist Memorial Fund. In 1902, he received the honorary degree of Master of Arts from Alfred University.—(Condensed from *Babcock Genealogy*.)

#### GOVERNORS

Seventh Day Baptists have contributed four governors to the Colony and State of Rhode Island; three in colonial days—Arnold and the two Wards; and Utter in more recent times. Briefly stated, the influence of Seventh Day Baptists upon Rhode Island, both as a colony and as a state of the Union, can hardly be exaggerated. From the governor's chair, down through its legislative body to minor town offices, they are to be found in numbers far beyond their proportionate part of the population of the colony and state. However, there is room here for a record of but the four governors.

#### Benedict Arnold

Governor Benedict Arnold, the great-grandfather of the Benedict Arnold of Revolutionary days, was born at Ilchester, England, Dec. 21, 1615. He sailed from Dartmouth, England, May 1, 1635, and landed in the New World, June 24, following. In the same ship in which he embarked was Demaris Westcott, whom he married, June 19/20, 1678, at Newport. He succeeded Roger Williams as President of the Colony of Rhode Island in 1657, under the patent of 1644; and in the new charter of 1663, he was named governor. He was a capable executive, and the founder of one of Rhode Island's notable families, a family of high repute down to this day. Elder William Bliss was a descendant of Governor Arnold. As governor, he ruled wisely and well. He was sharply criticized for his loose observance of Sunday, but that may well have been due to his observance of the Sabbath. It is fairly well established that the famous windmill of Newport, long ascribed to the Northmen, was erected by him.

The existing membership roll of the Newport Church does not contain the name of Governor Arnold, but that roll is known to be sadly defective. However, James N. Arnold, a descendant of Governor Arnold, and a writer of repute, says that the latter was a Seventh Day Baptist when he died; and, in a letter, dated, June 29, 1678, addressed to Samuel Stennett of London, Samuel Hubbard writes, as follows: "Our governor Benedict Arnold died 19th day of June 1678, buried 20th day, all the Island was invited, many others was there, judged near a thousand people, brother Hiscox spoke there excellently led forth. I praise God." (From *The Arnold Memorial*. By Elisha Stephen Arnold. Rutland, Vt. 1935. Other references of value are, *Seventh Day Baptists in Europe and America*, pp. 607, 608, 609; and *Bulletin* (No. 30), Newport Historical Society.)

#### Richard Ward

Richard Ward was the son of Thomas Ward, a native of England, and his second wife, Amy Smith Ward. In his biography of Samuel Ward, William Gammel says: "Richard Ward . . . was an exemplary citizen of Newport engaged in commerce, and devoting much attention to the affairs of the colony, in whose service he was distinguished for his fidelity and probity of character. He was for several years Recorder, or Secretary of State, and afterwards Deputy-Governor, of Rhode Island, and was twice elected to the office of Governor, in 1741 and in 1742; after which he declined a re-election, and retired to private life." Richard Ward was one of the leading laymen of the Newport Church; and, upon his death, bequeathed to the church the sum of "five hundred pounds old tenor," which by vote of the church on Aug. 24, 1766, was applied toward the purchase of a house and lot, "the use or profit of which" was to be applied towards the support of the minister of the church.

#### Samuel Ward

Samuel Ward, the third Seventh Day Baptist governor of Rhode Island, was the second son of Governor Richard Ward. He was born on May 27, 1725. Of his early life, Gammel says:

"His mind was early subjected to the discipline of that best kind of education, which arises from the associations of a well regulated family circle, of cultivated manners and liberal tastes. He was also sent to a grammar school in his native town, which in its day maintained a high celebrity as one of the best schools in the country. Here, aided, as is probable, by the instructions of his elder brother, Thomas, who graduated at Harvard College in 1733, he passed through a course of study which was probably more than usually extensive and thorough for one not destined for either of the learned professions."

His father had extensive commercial interests in Newport, and was the possessor of rather large farming interests on the main land, and early directed the attention of his second son to these affairs, with the result that Samuel married in early manhood and settled on a farm now in the town of Westerly. Here, he not only engaged in farming, but kept a store and engaged in commerce in Newport and Stonington.

In 1756, he was elected to the colonial General Assembly, where he served for three years. He was one of the Colony's representatives to the Hartford Convention of 1758; and became Chief Justice of the Colony 1761, and then was elected Governor. As Governor, he was a leader in a move to establish an institution of higher learning. He was present at the first meeting held to consider the expediency of the project. His name stands among the first who petitioned the legislature for the charter; and when "Rhode Island College" (now Brown University) was incorporated in 1764, he became one of its first trustees. Of this office, Gammel says:

"This to him was no merely honorary post, but one that required of him a portion of his time and attention, which he freely gave to the interests of the infant institution. In 1767, he entered his son as a student in one of its earliest classes, and to the close of his life he continued its fast friend, as well as a member of its board of trustees."

In the struggles which preceded, and finally culminated in, the War of 1776, Governor Ward, both as a public official and as a private citizen, was alert to the interests of freedom. Gammel says:

"Early in February, 1774, having himself accepted the post of chairman of the committee of correspondence of the town of Westerly, he introduced a series of resolutions, at a meeting of the town, which, taken as a whole, form a complete embodiment of the principles maintained by the colonies, and of the grounds upon which they rest."

Governor Ward was one of Rhode Island's two delegates to The Continental Congress, in whose proceedings he took a keen and active interest. Tradition has it that he often served as chairman when the Congress sat as the Committee of the whole, and so served when that body selected George Washington as commander-in-chief of the Continental Army; and when the Committee rose to report to Congress, Ward reported the selection of the Committee to the parent body.

Although the formal Declaration of Independence was already looming before Congress, it was denied Samuel Ward to affix his signature to that momentous document; for death, by smallpox, claimed him on the 26th of March, 1776, but three months and eight days before its final enactment.

Nevertheless, he was a party to the famous Resolution of Secrecy, which preceded the Declaration of Independence. It runs as follows:

In Congress Nov. 9th, 1775

RESOLVED, That every member of this Congress considers himself under the ties of virtue, honor & love of his Country not to divulge directly or indirectly any matter or thing agitated or debated in Congress before the same shall have been determined, without leave of the Congress; nor any matter or thing determined in Congress which a majority of the Congress shall order to be kept secret, and that if any member shall violate this agreement he shall be expelled this Congress & deemed an enemy to the liberties of America & liable to be treated as such & that every member signify his consent to this agreement by signing the same.

Immediately beneath the falsified signature of his aged colleague, Stephen Hopkins, follows that of Samuel Ward, in a bold, free hand, as legible as that of John Hancock.

An excellent biographical sketch of Governor Samuel Ward, by Dr. William L. Burdick, written while he was pastor of the First Hopkinton Church, of which Governor Samuel Ward was a member, is to be found in *Seventh Day Baptists in Europe and America*, Vol. II, pp. 636-638. This sketch begins with the statement: "Most eminent among the men of this church was Governor Ward."

Of his religious character, Gammel says:

"He was . . . a sincere and humble Christian. He was connected, as were his ancestors before him, with a church of the Sabbatarian persuasion; a name given to what was then a large and highly respectable denomination of Christians in Rhode Island, who practised the rite of immersion, and adhered with singular tenacity to the ancient Jewish Sabbath as the appointed day of public worship. He was at all times a careful observer of the simple forms of the church with which he was connected, and was withal a truly devout and conscientious, as well as a high-minded and honorable man."

His funeral services held at the First Baptist Church in Philadelphia, were attended by the members of Congress and of the General Assembly of Pennsylvania, as well as by a large number of his friends among the citizens of Philadelphia.

George Herbert Utter

Rhode Island's fourth Seventh Day Baptist governor was George Herbert Utter, whose life and career were sufficiently recent for many in this audience to remember. Several of you were acquainted with him, and a few of you knew him well. He was the son of George Benjamin Utter, for so many years connected with the *Sabbath Recorder*, both when it was published in New York City, and then in Westerly, R. I. His mother was Mary Starr Maxson Utter.

Governor Utter was born in Plainfield, N. J., July 24, 1854. He was graduated from Amherst College in 1877, with the degree of A.B., in the days when the classical course, especially in the New England colleges, meant a severe training in Greek and Latin, particularly, a training which developed an aptness for keen discriminating observation, and clear logical thought, a copious and intelligent vocabulary suited to any occasion, and a delicacy of choice of words, with an easy flowing diction. Added to his college course was a very special training at the hand of his father, who developed in his son a retentive memory with a boundless store-house of figures of speech and incidents of life and character, which, with his familiarity with classical and Biblical literature, gave him an unusual equipment for a public speaker, and for the editorial work of his chosen profession of journalism.

Trained from boyhood as a printer, immediately upon graduation from college, he became associated with his father in the publication of the *Narragansett Weekly*, at Westerly, R. I., which was succeeded by the *Westerly Sun*, now published by his sons.

In 1883, he entered public life as Personal Aide on the staff of Governor A. O. Bourn, of Rhode Island, and served as such until 1885. He was a member of the Rhode Island General Assembly during 1885-1889, and was its speaker during 1888-1889. He was in the Rhode Island Senate in 1889-1891; Secretary of State, 1891-1894; Lt.-Governor, 1904; and Governor, 1905-1906. He was a member of the 62nd Congress, from the 2nd District of Rhode Island (1911-1913), and died Nov. 3, 1912, before the expiration of his term.

Governor Utter's political career was not set in such troublous and parlous time as those of Arnold and the two Wards; but his devotion to the duties of his office and to the welfare of state and country, his intelligence, skill, and industry in handling the affairs of state-craft were fully equal to all demands made upon him, with a conscious reserve power ready to be called into action, if need be.

He was a public speaker of unusual ability; gracious in manner and happy in speech, he carried a personal appeal to his audiences that gave him a well merited popularity among thoughtful people. As a speaker, he was much in demand by Young Men's Christian Associations. Upon the death of President Allen in 1892, Governor Utter was seriously considered by the trustees of Alfred University as the most available man for its next president. In this opinion, they were heartily supported by a large body of influential alumni. But when he was informally approached by the trustees for this purpose, he graciously, but firmly, declined the honor, feeling that his public service lay in the political field, rather than in the academic world.

Governor Utter was one of the leading spirits of our Missionary Board, and was its treasurer for many years. He was president of the General Conference when its annual session was held in Plainfield in 1895. He was a deacon in the Pawcatuck Church, an office in which he was both efficient and punctilious in full measure. He was a strict and careful observer of the Sabbath. His business, both public and private, bowed to that. As a public speaker, he was often introduced as an observer of the Sabbath.

#### MILITARY SERVICE

Always loyal American citizens, Seventh Day Baptists have been no less distinguished for their patriotism in war than in peace. From the early savage struggles with the Indians of Rhode Island, down to, and including, the recent World War, American army rolls have always borne their full quota of our people. Here, again, want of space permits but a single distinguished name; and again it is that of a member of the already distinguished Ward family.

Lt.-Col. Samuel Ward

While Governor Samuel Ward was in the Continental Congress, there giving the best of his remarkable talents, and finally his life, to the common weal in those trying times, his three older sons, like their father, were in the service of their country—two in the army, and one in the navy. Of these, Samuel Ward, Jr., attained lasting distinction. He was born at Westerly, R. I., Nov. 17, 1756, and was graduated from Rhode College, with high honors, in the class of 1771, though but fifteen years of age.

At the age of eighteen, he received a Captain's Commission from the colonial government; and in May, 1775, marched with his company to join the Army of Observation, which Rhode Island was at that time raising for her own, and the common, defence. In the fall of the same year, he accompanied Col. Arnold on the expedition to Quebec, where he was taken prisoner; and was still confined at Quebec at the time of his father's death. But, in the course of the year 1776, he was exchanged. Soon afterward, he was commissioned Major in the regiment of Col. Christopher Greene. He was at the Battle of Red Bank, and passed through the horrible experiences of Valley Forge. In 1779, he was commissioned Lieutenant-Colonel; and for the next two years, was in Washington's army. While there is



no record of his church membership, it is but fair to assume that. Assuredly he grew up in a loyal and devoted Seventh Day Baptist family. (Condensed, for the most part, from Gammel's *Samuel Ward*.)

(To be continued)

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am sorry not to have written in so long, but we have been reviewing for and having finals.

Sometime before the nineteenth of this month, we are going to move to Berea, W. Va. Some time ago the church clerk wrote to us asking us to go to Berea. They called Daddy down there to be preacher. We will live in the parsonage.

This next year Paul and David will go to school. The schoolhouse is right across the river from home in Berea. We used to go across the river on a swinging bridge.

Tomorrow school is out. In the morning, it is out at ten-thirty, but we have to go to school at one o'clock to get our report cards and then we are dismissed. Some of us are going to have a party. Our teacher doesn't have anything to do with it; some of the girls got it up.

This next Sabbath night at Christian Endeavor, Phyllis Clark and I are leaders. We are going to have a Bible guessing game after the program. We are going to have some home-made candy for a treat for my last time here.

Paul has a little kitty he calls Snoozer; his nickname is Wumps.

Your friend,

ANNE BEEBE.

Coudersport, Pa.,  
June 2, 1937.

DEAR ANNE:

I just thought I would be hearing from you soon for you are one of my "ever faithfuls." A reputation for faithfulness is surely one worth having.

I heard just the other day that your daddy had been called to Berea and also that he had accepted. We were glad to hear it. Are you pleased to be back with your old friends? They all seem to be very fond of you. I hope it will not be long before I'll receive a letter from you with the Berea postmark.

You cannot guess what I am doing today. I'm taking care of little Joyce Anne. Don't you wish you could see her? I had to wait for her nap time before I could answer your good letter. Eleanor is taking dinner with a girl friend a few doors from here.

I hope you had a very enjoyable time at your school party and also at your "candy treat." That you found the Christian Endeavor meeting worth while goes without saying; I'm sure you did.

Snoozer would be a pretty good mate for Skeezics, to judge by his name. Joyce Ann likes Skeezics but she wants to pull his hair, to which he makes strong objection.

I must close now to leave room for another interesting horse story by Miss Lois Fay.

With love,

MIZPAH S. GREENE.

### MORE ABOUT ANDY

It is about time I fulfilled my promise to tell you how Andy gets along with us. He has been with us a year now and we are considering him a worthy member of our farm family. The cows and calves have become his daily visitors, though if they come too close he looks sharply at them as if to say, "Not too close, remember."

But Andy himself has had to learn and remember many new things. One of them is that he must not be too proud to do menial work. He did not like it at first, to think he must draw the farm wagon over stony, rough ground with heavy loads. He missed the shiny, varnished wagons he used to pull along the smooth pavement among the polished cars of New York City.

One morning as he was backing the wagon into the barn cellar it seemed as if he could stand it no longer. I imagine he thought, "Have I got to do this the rest of my life?" He laid back his ears and shook his head around, biting at the air and looking very much like a wild horse. The driver was trying to guide him and the wagon, and when looking away from Andy's head, suddenly felt a bite on the arm. Andy was as surprised as the driver and stopped his mad fit. He did

not mean to bite his driver, but he was so cross he did not see what he was doing. When he found out, he looked so sorry that the driver forgave him, and they have been friends ever since.

We found Andy really tried to please us and to overcome his bad temper, so we had a new collar made for him. He had been wearing Jerry's collar, which did not fit very well. It hurt him and choked his wind when he pulled the heavy loads. A man came and measured his neck very carefully. In about a week the new collar came and he wears it whenever he works. We find he is much happier than when his collar hurt him.

I told you how suspicious Andy was when he first came to us. He would not eat anything out of our hands—cake, apples, or candy. One day the driver stopped near the kitchen doorstep with Andy, and Grandma, who is eighty-three years old, offered him a muffin sweetened with molasses. He took it and seemed to enjoy it very much. After that Grandma often fed him a muffin when he came to the doorstep.

One day he was turned out in the yard to eat grass. He saw Grandma on the piazza, and remembering how good those muffins tasted, walked right up the stone steps and stepped one front foot on the piazza. Grandma cried out, "Whoa! Oh, don't come up here, Andy. Go back! Back!" Andy minded and stepped back. If he hadn't minded, the piazza would have broken down. Anyway one board cracked under his heavy foot. But as long as he obeyed, Grandma forgave the cracked board, and while someone came to hold his head, he had the muffin he was looking for.

Andy has had frequent muffins since then, and has never tried to step up the stone steps since that first time. We call him clever because he remembers his lessons.

If you children have things to do which you do not like very well, remember Andy. And I suppose there are some of you who have horses working for your folks, horses that have to learn lessons.

Just shut your eyes and see if you can imagine Andy patiently standing with his new collar on, waiting while the wagon is being loaded; then pulling it over hard places; then patiently waiting till it is unloaded. Probably you remember he is a chestnut horse with white face.

Andy helped make maple syrup, too, and enjoyed a drink of sap once in a while. A tank

was put on the wagon. Andy drew the wagon along the road; near by on each side of the road, sap pails were hanging on the rock maple trees. The driver poured the sap from the pails into the tank. When the sap was all gathered, Andy and wagon and tank and sap stopped at the pipe line; the faucet was opened and the sap ran merrily down the hill through the pipe to the sugar house, where the maple syrup was boiled in large pans.

The only thing Andy didn't like about this was when cars went by him fast, "Whiz! Whiz!" Then he would lay back his ears and shake his head at them as if to say, "Stop going so fast on this narrow, curving road."

One day Grandma gave him a muffin and then rode on the wagon, holding the reins while the driver gathered the sap; and Andy was so pleased because she went that he forgot to feel cross at the passing autos.

Are you surprised that we say we like Andy?

L. R. F.

## OUR PULPIT

### THE PRICE OF POWER

(By a Seventh Day Baptist minister now passed on.)

#### ORDER OF SERVICE

Hymn—"Come Holy Spirit"

Responsive reading

Scripture reading

Prayer

Hymn—"To the Work"

Announcements

Offering

Special music

Sermon

Hymn and benediction

Text: "And ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses . . ." Acts 1: 8.

It has been most refreshing to read of the work of the committee on the restoration of spiritual power among our people. It is a fact no one wishes to dispute, that there is a power promised to all who will use that power to glorify God in their daily life, and by advancing God's kingdom. It seems to some hearts that this promised power has been a long time in coming, and they wonder why it does not take control of things now as it did in the days of Pentecost. Others have grown weary of waiting for the power, and have come to the conclusion that the only power there ever will be is what we generate of ourselves, and so have invented all manner of

accessories to keep up an appearance, and while this is not to be condemned yet how beautiful it would be if, with all the modern church machinery, there could be that Holy Unction that would give life to every detail of our Christian service.

It is usual to dwell most of the time on the sins that have kept away the power and chilled our spiritual fervor, and it is a fact that should not be forgotten, that we have sinned and come short of what God had in mind for us to be and do. Perhaps we could do no better than read from the evangelical prophet the following verses:

Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. Isaiah 59: 1, 2.

It will, I think, always be wise not to presume too much on our own goodness. Let us always proceed with the premise that we are erring and in need of correction and instruction in the high way of living that leads to heaven. If we indulge this spirit, it will be easy for the Spirit to speak to us on matters that are of vital interest to us right along this line.

Doubtless all agree that the reason we are not having thousands gathered under the Sabbath flag today, is not God's fault, nor is it the fault of his plan of salvation, and let us not lay all the blame on our little handful of preachers, for not until the Spirit falls on the whole congregation shall we see that great work of God rush forward with success. I know personally of many Seventh Day Baptists who are longing in spirit every day for a revival of our work. They long for a change in our statistics. They hope some day there will not be so much labor to raise our Onward Movement Fund. Brethren, we must not let these hearts, that are the salt of the earth, wait too long to see the movement from heaven that will give life to things, must we?

#### A NEW VIEW OF THINGS

Is it not possible that we have lived so long in the valley of dry bones that we have in a measure lost sight of the living, powerful agencies right over our heads that are so anxious to help and use us in the fields all ready to harvest? Is it not time to write and preach

more along constructive lines? Not to dwell so much on things we must not do, as to tell what we must do? Is not the best way to drive out darkness, to light a bright lamp? Of course it is; then why would not a discourse every now and then on what God's people are expecting to do have a wholesome effect on our whole situation?

If we had a street car on the track, but were not able to make it move with its heavy load of passengers, and one should point out that the trolley was off the power wire, would it not be folly to stand and talk about how wonderful it used to run, and would it not be much better to ask someone to raise the trolley arm to the power wire, when the car would resume its former power? A few steps today in the right direction on the part of our people might work wonders for us. The path of success often lies very near the line of failure.

#### WHAT DOES THE SPIRIT WANT TODAY?

What, dear brother and sister, is your opinion of what the Spirit wants done in the wide harvest fields? What did he lead men to do in the day of Pentecost? What did the faithful do all along the Dark Ages, when men had lost the way to God? I wonder what Jesus would say of his work today, if we were to have an interview with him? Has he changed his idea from the day he went to heaven, when he gave command to "Go ye" into all the world and make disciples, baptizing them in the name of the Father, Son, and Holy Ghost? The fact is, brethren, that that command still stands as strong as it ever was, only the need to obey it is greater than it ever was since you and I were born. Our ship is stranded in mid-ocean, and there is grave danger that we be carried away with the tides of worldliness and self seeking, for any vessel that is not in motion is in danger of losing its course. What does the Spirit want done, and in what lines of business would he be willing to be a partner; rather, in what lines would he be willing to take complete control? That is the vital question today.

We might as well settle it first as last, that the one great object of the Holy Spirit is soul saving. He wants them saved from every sin mentioned in God's law. Men should be urged to stop profanity, murder, Sabbath breaking, and every other sin known today, whether in high social circles or in the lowest channels of business life.

#### THE FIRST NEED

The first need of all is to get into the state of mind where we are anxious to have things move forward, then get where we are willing to help make it go, willing to sacrifice to make it go, willing to give up many worldly pleasures and pursuits to see God's work grow and prosper. Once upon a time I called at a Seventh Day Baptist home in Wisconsin, and the village had a very large Seventh Day Baptist church building but a small congregation, and naturally I wondered at this combination. I asked them the reason for this, and why they had built such a large church. The reply was that many years ago they had a minister who believed in preaching the Sabbath truth and the congregation worked with him and the result was a large Seventh Day Baptist Church. I thought to myself what a happy situation. Minister and people worked together to build up the kingdom. Why could not such a combination be made to work nowadays? Is not this kind of work the very thing the Spirit of the living God is eagerly waiting to use us to do? No doubt it is.

Why not have a class in all of our colleges in soul winning? Could not a class be conducted by the pastor or church leader in every church along the line of spreading our message? It would be worth while, would it not? Would it not lead the minds of our people into the channels where the Spirit of God is working today? No doubt the Spirit is waiting to use every soul that wants to work, and as to fitness for the work, let it be said that it wouldn't take long to forget worldly pleasures and sins, once we get a taste of the joys that are found in the paths of the Spirit.

Christ's admonition was, "Look upon the fields, for they are white already to harvest." This is true today. Shall we go to work? Every Seventh Day Baptist can learn something in the line of soul winning. Christ will soon come to set up his kingdom, but he cannot come until we have finished the work he gave us to do. Everything seems to wait for us to move. Let us not keep heaven waiting any longer, but let this very week find us all trying to fit into the Holy Spirit's plan of saving every honest heart. Let our slogan be—Every Seventh Day Baptist to Work for Every Soul He Meets.

"Don't try to tell what the Bible teaches until you know what it says."

#### DENOMINATIONAL "HOOK-UP"

WATERFORD, CONN.

Children's Day was celebrated June 5. The children of the congregation read the Scripture and two of the group aided with the music, Eleanor Brooks who sang and John Hefferman who played a violin solo. Mrs. Helen Leavens of Hartford was the speaker of the day and she told of the work of the Connecticut Children's Aid Society with underprivileged children. This was the first service held in the sanctuary since its redecoration and the freshness of the surroundings added to the beauty of the service.

On the evening after the Sabbath the men's chorus of the Pawcatuck Church presented a program of music under the leadership of Miss Elizabeth Crandall. A wide variety of selections was rendered with both sympathy and artistry and the chorus did itself justice on this its first concert appearance.

Piano solos were offered by Phil Green and George H. Utter, and a violin selection and a vocal group by Messrs. Martland and Loomis respectively lent color and variety to the program.

The spirit of comradeship which often prevails when men sing together dominated the evening and soon spread throughout the audience as well as the musicians. The director and Pastor Crandall of the Pawcatuck Church are to be congratulated on their fine work with this group of men.

A. N. R.

ALFRED, N. Y.

May 30 was a perfect summer day for Pastor and Mrs. A. C. Ehret, who were celebrating their twenty-fifth wedding anniversary. Early in the day friends had sent gorgeous bouquets of tulips, roses, and white lilacs so that the parlors and dining room were filled with their fragrance.

Mrs. Curtis Randolph, Mrs. Frank Lobaugh, Miss Lillian Sherman, and Mrs. Groves, successively greeted the friends and neighbors at the door, and ushered them into the parlor where they were received by Mr. and Mrs. Ehret and their two daughters, Aurabeth and Ogareta. The beautifully decorated tea table was presided over by friends of the family, and the refreshments passed by sorority sisters of the Ehret girls.

Many gifts were received, notably, one from the Alfred Ladies' Aid, which consisted of

twenty-five silver dollars and two beautifully decorated, silvery wedding cakes from Mrs. Fannie Wright. Before leaving the guests were invited by Mrs. Morehouse to write their names in a guest book for a permanent souvenir of the day.—*Alfred Sun.*

DE RUYTER, N. Y.

Eleven World War veterans of Owen Woodford Post, A. L., took part in the Memorial Day program at the new Central School auditorium last Sunday forenoon, when a very forceful address was delivered by Rev. Neal D. Mills, pastor of the De Ruyter Seventh Day Baptist Church. Following the impressive service at the auditorium, the veterans marched to Hillcrest Cemetery, where a Legion service was held at the grave of Eugene Rider, last of De Ruyter's Civil War veterans.

—*De Ruyter Gleaner.*

BROOKFIELD, N. Y.

The Brookfield *Courier* has been certified for membership in the American Press Half-Century Club, having been published for more than half a century. In notifying the *Courier* of the award, Percy B. Scott writes: "We hope that your paper will continue to uphold the best traditions of American newspaper life and that its force and influence will be felt for many half-centuries to come."—*Brookfield Courier.*

The SABBATH RECORDER would add its felicitations and appreciation to the above. The RECORDER editor has known favorably the editors and management of the *Courier* for much more than half the paper's years of usefulness.—EDITOR.

NORTH LOUP, NEB.

MY COTTONWOOD STILL STANDS

The drouth fell hot  
Upon my cottonwood  
But still the leaves are green,  
And still the shade is good.

The high winds came  
And shook its massive trunk,  
Yet firm it stands—  
Its roots are firmly sunk.

A man of long ago once told  
That houses built on rocks would hold.

—MYRA THORNGATE BARBER.

DAYTONA BEACH, FLA.

In the absence of Pastor Elizabeth Randolph in the North for the summer, Rev. Theodore J. Van Horn has again been secured as acting pastor. Recently, and for the third

time, Pastor Van Horn broadcasted a sermon from the local studio, WMFJ. Mrs. C. M. Rogers attended the Salem College (W. Va.) commencement exercises when her two sons, Crosby and Clarence, received their degrees. She was accompanied by Dr. Josie Rogers, Mrs. J. J. Manning, and Miss Ruth Rogers. Miss Julia Rogers, a freshman at Salem, will return with them.—*Anonymous.*

#### NORTHWESTERN ASSOCIATION

DEAR EDITOR:

Please insert this notice in the RECORDER at the earliest possible date:

Will each church in the Northwestern Association please send in its list of delegates soon? This is necessary that we may make our plans for entertainment.

(Signed) Mrs. Verne Babcock.

White Cloud, Mich.,  
June 3, 1937.

#### MARRIAGES

LUKENS-GREENE.—Mr. Lloyd Lukens of Battle Creek, Mich., and Miss Leo Greene of North Loup, Neb., were united in marriage by the bride's brother, Rev. L. O. Greene, at his home in Haigler, Neb., May 24, 1937. The new home will be at Battle Creek.

VAN HORN-BURDICK.—Marion C. Van Horn and Erma J. Burdick, both of Alfred, N. Y., were united in holy wedlock Sabbath afternoon, May 29, 1937, Dean Ahva J. C. Bond officiating.

#### OBITUARY

CHAPMAN.—Mrs. Mildred L. Chapman was born in Pawtucket, R. I., April 6, 1886, and died in Newport, R. I., May 29, 1937.

She was the daughter of Henry and Lillian Crandall Kenyon. Her parents died when she was about seven years of age and she grew up in the home of her uncle and aunt, Mr. M. Herbert and Miss Abbie Kenyon, Ashaway, R. I.

April 27, 1907, she was married to Mr. Odell M. Chapman and to them were born two children, Mrs. Lillian C. Kinard of Hartford, Conn., and a son who died in his second year.

In early life she was baptized and joined the First Seventh Day Baptist Church of Hopkinton, R. I., and while living in Willimantic, Conn., she transferred her membership to the Baptist Church of that city.

Farewell services were conducted by Rev. William L. Burdick, and interment took place in Oak Grove Cemetery, Ashaway, R. I. W. L. B.

# The Sabbath Recorder

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#### A LITTLE THING?

A tract put in a letter,  
Followed with thoughtful care,  
And sealed with earnest longing  
And a short heart-spoken prayer;  
Commended to the Savior,  
And sent forth on its way,  
His changeless loving-kindness,  
His faithfulness, to say,  
Not much to give for Jesus,  
Easy to work for him,  
But the world is growing older  
And faith oft groweth dim,  
And the time is passing over,  
And it needs that some should stand  
And sow small things for Jesus,  
With free, unsparing hand.

—Author Unknown.

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