

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

VOL. 122

JUNE 21, 1937

No. 25

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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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

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VOL. 122, No. 25

WHOLE NO. 4,725

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less expressly renewed.

Some Great Needs We are constantly beset with needs clamoring for satisfaction. Many things we want we do not need, and some things we need we are unconscious of wanting. Of course there are great elemental needs recognized by all—as hunger, thirst, and the like. There are physical needs, mental needs, economic needs, easily recognized. Our spiritual needs, perhaps not so insistent as some others, are just as elemental and essential.

Because of sin we need a Savior; because we are lost, we need a guide; because we are ignorant of God, we need a preacher; because of our lack, we need spirit filling. Too often bewildered, occupied with "many things," we need to listen to the risen Christ saying, "Go ye into all the world," preaching and teaching the things which "I have commanded you, and lo, I am with you always."

Some time ago the editor, thinking on these things, asked Rev. D. Burdett Coon to write a series of brief papers covering some of these things needed by us. He has done so, and the interesting, helpful articles will soon appear. They are very readable, being short, non-

controversial or critical. They are written out of a lifetime of experience, study, and observation.

Mr. Coon is now a retired minister, after a long life of intense activity in the pastorate, mission field, and evangelistic service. We need to give good heed to his words, and be stirred by his fervor to evangelistic zeal. Were we filled by the Spirit the world would soon know it. Quoting rather freely the Psalmist's words (chapter 51) we read: Create in me a clean heart, O God; and renew a right spirit within me. Restore unto me the joy of salvation; and sustain me with a full spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

Among our needs is repentance, confession, witnessing, vision, and consecration. Pray for the outpouring of the Spirit upon us—and at Conference.

The Dandelion One often thinks as he sees the golden sheen of dandelions, sparkling in the early dew, that if this ubiquitous flower were as hard to grow or as scarce as some lovely orchid of our northern woods like the lady-slipper, it would be considered exquisite and no amount of pains or expense would be spared to introduce it in our gardens. As it is we hate it and fight it and wonder, why such a pest anyhow?

Doctor Richard L. Shipley, editor of the splendid religious paper of a sister denomination, the *Methodist-Protestant Recorder*, recently wrote about the dandelion in a way so suggestively helpful that we wish to share the larger part of it with our RECORDER readers. He says:

God must love the dandelions; he made so many of them. They are so exquisite that they could never have been made by one with less than infinite intelligence, good will, and grace. Homilies may be made by bungling editors. Only God could make a dandelion. If we would pause in our task of purging the front yard from what seems to be a pesky weed to look into the heart of a dandelion we would see shadings of yellow, with depths and changes of color, that make the finest gold and the rarest platinum tawdry. There is a symmetry of design in a bloom, an intricacy of workmanship that no jeweler could ever achieve. The craftsmanship of Cellini seems like the work of a heavy handed, thick fingered blacksmith when placed beside the dainty and meticulously arranged petals of the dandelion. In spite of their beauty there are so many of them. Their millions change the color of the fields and they are to be found by every roadside and in the

corners of neglected fences. Dandelions are democratic. Only God could be so prodigal of beauty. The multitude of the weeds, while a nuisance to the keepers of lawns, sing aloud of the overflowing grace of God.

The first Sunday of May gave us an automobile ride of about one hundred miles. The dandelions dotted the route like sparks struck from the anvil of God as he was creating a perfect day. The dandelions are so courageous. They grow without encouragement and make no demands for opportunity. There were so many of them growing in the gravel and crushed stone along the edges of the roads. It seems that the poorest of homes and the most unkempt lanes have the most dandelions. They are as jewels of gold in sordid places. They fight for life. They grow where they are not wanted, but being there they redeem with color the drab and dirty spots. They suggest to us the heroic and persistent apostles of early Christianity and the hardy and devoted missionaries of the long history of the church who went into lands that were in darkness, unto peoples who received them with no welcome and gave them the martyr's crown, but who redeemed the waste places with golden deeds. They have a radiance lacking in softer ministers of our day who preach only in answer to a call, who seek large opportunities, who demand adequate support, and who live in the well tilled and fruitful fields. Possibly God sees in the hardy dandelion something that "out-reddens far all voluptuous garden roses."

The dandelions have a lust for life, the life that now is and that which is to come. The plant sends down roots into the soil that it may live, and sends up a long stem to produce a ball of feathers as light as air that the species may go on forever. The dandelion is priestly with its grip on solid institutions and prophetic in intuition and creativeness. Like the historian it is rooted in the past, but like the poet it sends forth its life into the future. It digs while its dreams fly upward. It has a balanced life of depth and reach, of realism and idealism, that all should possess. The dandelion lives in both soil and sky.

On more than one afternoon of the last few weeks, when the desk has been left behind, we went out on the front lawn with an old butcher's knife and murdered the friendly flowers. In order for the grass to grow the dandelions must die. That is life. As we dig them up there is in our heart a psalm of praise to the giver of the dandelions for the lessons they have taught and a prayer that our life and work may be as true as they are to their type. May we be democratic, persistent, prodigal as the dandelions; may we be in our measure as radiant, ever seeking both depth and height, and may the good God grant that the place where we live may be a bit brighter because we are there, and after our brief summer that we may be sent out to bloom in some other and unknown place. Yea, and may we grow upward, unafraid of the puff of wind that will scatter the life we are living, knowing that in another summer we shall live again in the goodness of the infinite love that cares for the flowers of the field, and for us.

Items of Interest The Southeastern Association will be held July 8-11, at Salem, W. Va., writes the moderator, Mr. Carroll A. Bond of Mill Creek, W. Va. The theme for the meeting is Religion for Today. We have in mind a discussion of the problems which confront people of today, especially the young people, which were not especially problems to those of earlier generations. Mr. Bond also furnishes the information that their delegate to the Eastern Association to be held at Westerly, R. I., is Rev. Eli F. Loofboro of Lost Creek, W. Va.

Information is at hand that passports will be denied to representatives of the German Confessional Church, who have been selected as delegates to the World Conference on Church, State, and Community, which is to be held at Oxford, England, in July. Also, it is decreed, we understand, that no German will be allowed to attend the Paris exposition unless he is unquestionably loyal to the Nazi regime. It seems strange that a nation sure of the justice of its political and social system should be compelled to take such extraordinary precautions with its subjects.

Many Americans do not know that their government has become directly engaged in the liquor business under the New Deal. In 1934, Roosevelt quietly set aside \$2,500,000 of "relief" money with which to launch an enormous distilling enterprise on the Virgin Islands. Beginning April 15, 1937, liquor thus manufactured, began to flood the bars and counters of the United States. Approximately one thousand people are employed at the New Deal distillery.—*Defender*.

"Railroad safety campaigns drove death and injury curves down before saloons came back, but such is not the case today," was the statement in a release just issued by the American Business Men's Research Foundation. The report shows a steady decline from 1923 to 1933, with a contrasting rise since that time.

A careful study of the matter by the foundation has resulted in the production of two charts. The charting of the period from 1925 through 1929 indicates that despite an upward trend of "car loading" during those years railroad deaths and injuries showed a definite drop annually—"a forty-six per cent decline." Charting of the period comprising the years

1932 to 1936 inclusive, records another upward trend of car loadings, but, contrary to the preceding period, shows a sharp increase in railroad deaths and totals of persons injured, though in the past several years few of the deaths have been revenue passengers. The reversal of these trends causes the query, "Why?" The foundation calls attention to one serious factor, commonly yet strangely overlooked in current safety surveys. This is the presence of four hundred thousand retail liquor selling places, the relegalization of which occurred at the beginning of the second period.

Years ago a young man of fifteen went to the Rothschild store in Kansas City and bought a suit of clothes. When he gave a check in payment, the clerk excused himself and upon returning asked the young man to go with him to see the owner himself.

Mr. Rothschild asked to see the young man's hands, and told him to turn around. Then he told the clerk to accept the check. Mr. Rothschild explained later that if there had been cigaret stains on the young man's fingers and a shiny seat on otherwise good trousers, the check would not have been accepted. Instead, the fingers were free of tobacco stains, but had calluses, and so he figured that the check would be good.—*Salem Herald.*

Fraternity houses at the University of Pennsylvania are now bone dry, as a result of the action of undergraduates who voted against the serving of all intoxicants. Acting on orders of the student welfare director, bars have been ripped from more than a score of fraternity houses and service of hard liquor was banned in the future. Serving of beer was voted down by the undergraduates, despite permission granted by the university authorities.—*Alfred Sun.*

DENOMINATIONAL BUDGET

Statement of Treasurer May, 1937

Receipts		
	May	Total
Adams Center	\$ 40.00	\$ 346.00
Albion	15.00	130.00
Alfred, First	166.55	
Ladies' Aid society	50.00	
Women's Evangelical society	50.00	
	<u>\$ 266.55</u>	<u>1,206.05</u>

Alfred, Second	\$ 79.55	
Special	10.00	
	<u>\$ 89.55</u>	303.14
Battle Creek	\$ 9.50	
Special	12.15	
	<u>\$ 21.65</u>	180.34
Berlin		183.56
Boulder		72.60
Brookfield, First	\$ 14.90	
Sabbath school, special	4.00	
Tithers, special	13.15	
	<u>\$ 32.05</u>	164.40
Brookfield, Second	41.00	110.83
Carlton		23.00
Chicago	25.00	75.00
Daytona Beach	32.20	96.20
Denver Ladies' Aid society	6.78	157.81
De Ruyter	34.50	315.20
Edinburg	8.00	59.00
Farina		146.35
Fouke	3.07	35.08
Friendship		11.97
Genesee, First	105.56	489.16
Gentry		11.00
Hammond		20.00
Hartsville		100.00
Healdsburg-Ukiah, Sabbath school	25.00	25.00
Hebron, First	\$ 7.55	
Sabbath school, special	12.87	
	<u>\$ 20.42</u>	85.60
Hopkinton, First, C. E. society, special	\$ 3.00	
Intermediate C. E. society, special	1.00	
	<u>\$ 4.00</u>	371.00
Hopkinton, Second		31.02
Independence		224.60
Irvington		200.00
Jackson Center		26.06
Little Prairie	3.00	6.00
Los Angeles	\$ 30.00	
Special	10.00	
	<u>\$ 40.00</u>	105.00
Los Angeles - Christ's	4.00	7.00
Lost Creek	15.75	74.66
Marlboro		125.10
Middle Island	9.25	29.25
Milton	163.09	1,290.46
Milton Junction	43.09	369.69
New Auburn		8.00
New York City		333.07
North Loup		35.00
Nortonville, Sabbath school, special	5.74	51.49
Pawcatuck	\$ 250.00	
C. E. society, special	3.00	
	<u>\$ 253.00</u>	2,794.00
Piscataway		263.72
Plainfield	309.24	1,315.26

MISSIONS

ADVANCE OR RETREAT

The Church of Christ is the most powerful and vital force in the world today, and it has been since the days of its founding. Little did men dream when Christ expired on the cross, when Paul was beheaded in Rome, and when all of the apostles except one suffered martyrdom, that there was a force silently at work in Asia and Europe which would change the map of the world. But such was the case. That force is still at work, not with the sword, the musket, or the man-of-war, but through love and the transforming power of the Holy Spirit.

The advance of the Church has not been continuous. Sometimes it has retreated and lost out in part or wholly in certain places and among certain nations. When a church or denomination commences to retrench in its activities, it is admitting defeat and beginning a retreat. It may not look upon its act in this light, but the result is a retreat and loss, which if ever regained is at a terrific cost.

The command of the head of the Church is to go forward. He has never ordered a retreat or sanctioned one. His orders are plain and emphatic, "All power is given unto me in heaven and in earth. Go ye therefore . . . and, lo, I am with you always, even to the end of the world. Amen." In the face of the declaration of power and the promise of his presence, it is not ours, having put our hands to the plow, to turn back. It is ours to go forward. "Speak unto the children of Israel that they go forward."

CONVERSIONS STILL NEEDED

"Conversion" is man's act in yielding himself to God. "Regeneration," or the "new birth," is the divine act by which God melts the heart of man till he (man) voluntarily turns in loving and joyous submission to his Redeemer.

Conversion and regeneration describe different aspects of the same process and are often used interchangeably. No harm comes from this custom if we keep in mind the fact that both God and man have part in man's salvation. The classical statement of this fact is Paul's words in his letter to the Philippians, in which he says, "Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work, for his good pleasure." Someone has said,

Richburg		48.50
Ritchie	21.00	38.50
Riverside	30.00	333.92
Roanoke		5.00
Rockville		111.18
Salem	183.29	497.34
Salemville		8.28
Shiloh	211.20	656.00
Stonefort		5.00
Verona	23.00	138.00
Walworth	5.00	5.00
Washington		5.00
Waterford, Sabbath school, special	.83	178.50
Wellsville		5.00
Welton		13.95
West Edmeston		10.00
White Cloud	34.42	152.94
Individuals:		
Addie Bell	\$ 3.50	
Reta I. Crouch	10.00	
A friend	2.00	
	<u>\$ 15.50</u>	3,659.50
Southeastern Association		24.90
Southwestern Association		12.00
Conference offering		200.00
Seventh Day Baptist C. E. Union of New England, special	.17	1.84
Woman's Board		34.00
Shiloh-Marlboro Vacation Bible School		8.00
		<u>\$18,160.02</u>
May receipts on budget		\$2,064.99
Special		75.91
		<u>\$2,140.90</u>

Disbursements

Missionary Society	\$1,076.46	
Special	66.83	
		<u>\$ 1,143.29</u>
Tract Society		289.38
Sabbath School Board		162.12
Young People's Board	\$ 32.34	
Special	3.34	
		<u>35.68</u>
Woman's Board		9.66
Ministerial Relief	\$ 58.38	
Special	5.74	
		<u>64.12</u>
Education Society		138.81
Historical Society		16.17
General Conference		316.68
		<u>\$ 2,175.91</u>

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
June 1, 1937.

Being engineers, the sponsors of technocracy ought to be able to take the "knock" out of it.
Anon.

we ought to pray as though it all depended on God, and preach as though it all depended on man.

In many quarters there is a feeling that not so much is made of conversion these days as formerly. However this may be, there is as much need for conversion now as ever, and as great need that it be preached with power in some form or other.

The late Rev. H. K. Carroll, LL.D., a short time before his death, wrote an article for the *Christian Advocate* on the subject, "What Shall Be Done for a Church That Slows Down?" After pointing out that, in the previous year (1929) one of the largest denominations in America had suffered a net loss of fifty-six thousand, while the same denomination gained one million in thirteen years at the beginning of this century, he turned his attention to the cause and the cure. In his mind the cause was the fact that churches and ministers have ceased to stress the conversion of men as in other days, and are putting other things ahead of it. The cure Doctor Carroll suggested was that all give conversion its rightful place.

What he said regarding his communion applies to Seventh Day Baptists and other denominations as well, and should set us to thinking about what shall be done for a church or a denomination that slows down. The great Protestant denominations in the field today owe their success to the fact that they have made evangelism supreme at home and abroad. As examples of this, note the Methodists, Baptists, and Disciples of Christ.

The conversion of men is still one of the great purposes of the Church of Christ.

FROM THE PRESS

THE REDEMPITIVE WORK OF HOME MISSIONS
BY DR. HOMER MC MILLAN

Home missions is not just another human welfare agency laboring for the general betterment of our country. It has a distinctive spiritual mission that is not and cannot be rendered by any other institution, no matter how exalted its purpose or efficient its leadership. Its object is the redemption of men, women, and little children from the power of sin, and the creation of a community of law-abiding and God-fearing citizens who acknowledge Jesus Christ as Master and worship him as Lord.

Home missions does many things in many places, and does them in many ways, but does them all to make Christ known to men in his saving and uplifting power. Other forms of Christian service may follow, but they cannot lead or be made the substitute for that which is primary and fundamental to the life of the Church and the security of the nation.—*Taken from Laymen's Missionary Movement.*

RESOLUTIONS ADOPTED RECENTLY BY
NORTHERN BAPTIST CONVENTION

WHEREAS "soul winning," obeying the injunction "to seek and to save that which was lost," is not only part of the Divine plan for the evangelization of the world, but is also essential for the continuance of the local church; and

WHEREAS revivals and personal work have lost much of their appeal and effectiveness to this generation; therefore, be it

Resolved, That a heart-searching study be made to discover the causes for this loss of interest, and that we seek to conserve the values of genuine evangelism, while endeavoring to formulate adequate methods of enlistment of both youth and adults in the discipleship of Jesus. Furthermore, be it

Resolved, That the promotion of our entire denominational program can best be effected by exerting our efforts, not primarily to the raising of budgets, but to the enrichment of the spiritual life of our churches, and in a program of genuine evangelism.—*Reported by The Watchman-Examiner.*

FOREIGN STUDENTS IN CHINESE UNIVERSITIES

Twenty-six American students came to China in the fall of 1936 to study at Lingnan University, Canton. This practice of exchanging students was adopted by the university in 1933. To date sixty American students have come to the university for study. The German Far Eastern Cultural Association has sent four students to study at the National Tsing Hua University, Peiping. — *Taken from Chinese Recorder.*

CHINESE STUDENTS IN AMERICA

Chinese students in America for the academic year 1936 to 1937 total 2,162. This is an increase of fifteen per cent over the number enrolled last year. The United States enrollment totals 1,738, the Canadian 73, and the Hawaiian 351. Each represents an increase with the exception of Hawaii.—*Taken from Chinese Recorder.*

FOREIGN MISSIONS OF THE SOUTHERN
BAPTIST CONVENTION

The Foreign Mission Board has 2,089 churches in 16 foreign fields; 1,115 of these are self-sustaining; 3,293 outstations; total membership 293,985; total baptisms during the year 16,196. The board now has 415 missionaries in active service. Five died during the year and three resigned. The board employs 944 ordained native workers and 1,437 unordained. For the year 1936, the board received from the states of the convention \$959,794; income on endowment funds, bequests, and miscellaneous sources \$46,003; from the sale of property and special gifts for debts \$34,766; a grand total \$1,040,574. Since January 1, 1933, the debt has been reduced from \$1,110,000 to \$367,500, and the interest rate from six to four per cent. During the

decade of 1925-1934, few, if any, missionaries were appointed. Since January, 1933, the board has appointed 90 new missionaries, reappointed 28, making 118 replacements. There are 56 emeritus missionaries on pension. On the present active roll of missionaries there are 63 who are 60 years old or over.—*Taken from The Watchman-Examiner.*

"INTEREST" IN MISSIONS

"I cannot get interested in missions," exclaimed a petulant young lady.

"No, dear," said her aunt, "you can hardly expect to. It is just like getting interest at a bank; you have to put in a little something first; and the more you put in—time or money or prayer—the more the interest grows. But something you must put in or you will never have any interest."—*Taken from Christian World Facts.*

COMPARATIVE STATEMENT

	RECEIPTS			EXPENDITURES		
	May 1936	May 1937	Change	12 Mos. ending 5-31-36	12 Mos. ending 5-31-37	Change
Memorial Board income				\$ 1,141.69	\$ 1,194.91	\$ 53.22
Permanent Fund income	294.74	334.08	39.34	3,861.98	5,076.62	1,214.64
Denominational Budget	521.90	1,076.46	554.56	7,671.11	8,859.37	1,188.26
Organizations	57.88	72.93	15.05	1,278.27	1,633.81	355.54
Individuals	2.00	11.00	9.00	2,934.23	3,130.77	196.54
Special gifts		5.00	5.00	58.05	5,139.00	5,080.95
Loans				500.00		—500.00
Other				38.87	20.77	—18.10
Debt Fund investment	250.00		—250.00	1,250.00	2,500.00	1,250.00
	\$ 1,126.52	\$ 1,499.47	\$ 372.95	\$18,734.20	\$27,555.25	\$ 8,821.05
Cor. secretary and expenses	\$ 179.36	\$ 198.33	\$ 18.97	\$ 2,255.95	\$ 2,495.86	\$ 239.91
Gen. missionaries and expenses	57.92	70.25	12.33	527.06	1,031.95	504.89
Churches and pastors	209.03	187.03	—22.00	2,664.82	2,514.54	—150.28
China	313.34	342.51	29.17	3,818.34	4,318.34	500.00
Holland				500.00	500.00	
Jamaica	194.25	190.25	—4.00	2,392.68	2,406.06	13.38
Treasurer's expense	20.00	20.00		498.09	524.66	26.57
Interest	127.50	127.50		1,250.83	1,213.40	—37.43
Loans	250.00		—250.00	2,462.22	3,000.00	537.78
Printing				159.10	163.92	4.82
Foreign Missions Conference				40.00	37.50	—2.50
Special gifts		3.41	3.41	58.05	111.15	53.10
Germany	41.67	41.67		500.00	500.00	
Miscellaneous	2.49	1.00	—1.49	10.27	1.00	—9.27
Debt Fund investment	63.24	141.19	77.95	739.90	2,103.90	1,364.00
Special Fund investment					5,025.00	5,025.00
	\$ 1,458.80	\$ 1,323.14	—\$135.66	\$17,877.31	\$25,947.28	\$ 8,069.97

TREASURER'S MONTHLY STATEMENT
May 1, 1937, to June 1, 1937

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

GENERAL FUND

Dr.	Cr.
Salemville	
Denominational Budget for May	\$ 11.10
First Hebron Sabbath school	1,076.46
Los Angeles (foreign missions)	12.87
First Brookfield Sabbath school	10.00
First Brookfield Tithers	4.00
Battle Creek (foreign missions)	13.15
Battle Creek (Bibles)	7.15
	5.00
Transfer to Debt Fund savings account, to be applied on reduction of debt, as follows:	
1/2% interest on \$3,750 note to 8-17-37	\$ 4.79
1/2% interest on \$2,250 note to 9-2-37	6.71
Share budget receipts for May	129.69
Interest	\$ 141.19
	127.50

Seventh Day Baptist C. E. Union of New England for Jamaica worker	8.00
Second Alfred (Jamaica and China)	6.66
Permanent Fund income	334.08
Julie E. H. Flansburg (foreign missions)	1.00
Mrs. James Stillman, Houston, Texas	10.00
Cash on hand May 1, 1937	810.05
	\$2,309.52

Judson Press, Bible for Rev. F. T. Welcome, British Guiana	3.41
Bank service charge for March	1.00
G. D. Hargis, May salary, rent, children's allowance, traveling expense and native workers	182.25
G. D. Hargis, from Seventh Day Baptist C. E. Union of New England for Jamaica worker ..	8.00
Wm. L. Burdick, May salary	112.50
Wm. L. Burdick, house and office rent, clerk, supplies and travel expense	85.83
E. R. Lewis, salary, work on the S.W. field and travel expense	70.25
V. A. Wilson	22.92
W. L. Davis	22.92
R. W. Wing	41.67
R. H. Coon	22.92
A. L. Davis	10.00
Treasurer's expense	20.00
L. F. Hurley, travel expense	41.60
China payments for May, as follows:	
H. E. Davis, salary and children	\$112.50
Principal Boys' School	33.33
Boys' School	16.67
Incidentals	25.00
Susie M. Burdick	30.00
Rosa W. Palmberg	41.67
Grace I. Crandall	41.67
Anna M. West	41.67
	342.51
L. R. Conradi	41.67
Kay Bee	25.00
Cash on hand June 1, 1937	986.38
	<u>\$2,309.52</u>

WOMAN'S WORK

WORSHIP PROGRAM FOR JULY, 1937

BY MRS. T. J. VAN HORN

We pause beside this door: Thy year,
O Lord, how shall we enter in?
—Lucy Larcom.

Scripture reading—Exodus 35: 20-29; Matthew 25: 31-40.

Hymn—"O Scatter Seeds of Loving Deeds."

A NEW YEAR

For many societies, the July meeting with the new Conference year, begins the society's new year.

A backward look over the past twelve-months' activities and accomplishment; some estimate of the value of this or that plan; a sifting and readjustment, because of the lessons the year has taught; a gratitude for God's leading and blessing; a renewed consecration of mind and heart and hands to better kingdom service.

Does the road wind up hill all the way?
Yes, to the very end.

Will the day's journey take the whole long day?
From morn to night, my friend.

—Christina G. Rosetti.

Our heavenly Father, forgive us, we humbly pray, the blunders we have made, the threads we have tangled, the lack of understanding that has often led us away from thy plan for our work for thee.

Cast us not away in anger, but show us of thy mercy.

Bless what we have tried to do, and overrule our mistakes by thy great wisdom.

Accept, we pray, the loving purpose of our hearts to serve thee faithfully, unselfishly, wisely.

May the new year bring the joy of widened opportunities, deeper consecration, more efficient labor, and a still sweeter sense of thy presence and guidance. We ask, in the dear name of Jesus. Amen.

MINUTES OF THE WOMAN'S BOARD MEETING

The Woman's Board met Sunday, June 13, at 2 p.m., at the home of Mrs. Kenneth Hulin, Salem, W. Va. The president, Mrs. Loofboro, presided and the following members were present: Mrs. George B. Shaw, Mrs. S. O. Bond, Mrs. Okey W. Davis, Mrs. Edward Davis, Mrs. Earl W. Davis, Mrs. G. H. Trainer, Miss Lotta Bond, Mrs. Hulin, and Mrs. Oris O. Stutler.

Mrs. Loofboro read Psalm 46. Mrs. Shaw offered prayer.

The minutes of the May meeting were read. The treasurer read the following report which was accepted:

Venie E. Bond, Treasurer,
In account with the
Woman's Executive Board

Receipts

Balance May 9, 1937	\$ 94.39
Harold R. Crandall, Denominational Budget	9.66
	<u>\$104.05</u>

No Disbursements

Balance June 13, 1937	<u>\$104.05</u>
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Mrs. S. O. Bond and Mrs. Okey Davis were appointed a committee to assist Mrs. Loofboro in planning the program for the Woman's Hour of Conference.

Correspondence was read from Miss Anna West, Milton, Wis.; Mrs. W. L. Davis, Fouke, Ark.

These minutes were read and approved. Adjourned to meet with Mrs. Shaw the second Sunday in July.

Mrs. E. F. Loofboro,
President,
Mrs. Oris O. Stutler,
Secretary.

PROMINENT LEADERS IN THE EASTERN ASSOCIATION

BY CORLISS F. RANDOLPH

(Continued)

*Amos R. Cornwall*¹

Amos R. Cornwall, son of Rev. Hiram A. and Hannah Palmiter Cornwall, was born on Hartsville Hill, near Alfred, N. Y., September 26, 1829; and died in Ashton, S. Dak., May 14, 1893. He was a graduate of Alfred University and of Union College. Beginning his life work of teaching in district schools, he was soon called to De Ruyter Institute, and from there to Albion Academy, to which he gave the best of his life for twenty-five years. He was ordained to the gospel ministry at Milton, Wis., in 1862. He became the fifth pastor of the Plainfield, N. J., Church, spending three months with the church in the winter of 1865-1866; and again a year, beginning with April, 1866, after which the present writer has no record of his activities. He is characterized "as a forceful and spirited speaker, not only in the cause of religion, but in the cause of whatever he believed to be right and for the good of humanity. He was a man of purpose and convictions, uncompromising and unyielding in whatever cause he undertook."

1. See Year Book, 1902, p. 40; and Semi-Centennial History of the Plainfield, N. J., Church, p. 22.

*Ethan Pendleton Larkin*¹

Ethan Pendleton Larkin was born at Westerly, R. I., September 20, 1829; and died in Alfred, N. Y., August 23, 1887. Stirred to a desire for an education by Solomon Carpenter, who was a teacher in the old academy in Westerly when Larkin was in his teens, he went to De Ruyter Institute for a time, and then to Alfred Academy. After graduating from Alfred, he went to Oberlin College, thence, to Shiloh, N. J., where he was instrumental in founding Union Academy. While at Shiloh, he took a furlough to study agricultural chemistry at Yale College, so as to teach people the more intelligent use of marl. After leaving Shiloh, he taught Latin at Alfred for a year; and then entered Union Theological Seminary, in the hope of becoming a missionary, and was graduated in 1854. Soon afterward he was ordained to the gospel ministry, at the request of the New York City Church. He then returned to Alfred Academy for three years, as a teacher of Latin. Following this, he was principal of the high school in Milwaukee, Wis. Next, he went to South America for a period of some ten years, introducing kerosene into Peru and Ecuador as an illuminant.

Following his return from South America, Professor Larkin canvassed for funds for the erection of Kenyon Memorial Hall, at Alfred University, for two years was in charge of the Latin Department of the University; and in 1883-1884, was financial agent of the Ladies' Seminary of Abingdon, Va. Following this, after some special preparation at Harvard, he took charge of the Department of Natural History at Alfred, hoping to spend many long years there in this work. But, as already noted, he passed away in the summer of 1887.

He never served as pastor of a church; but retained his membership in the New York City Church until his death.

1. See annual report of Education Society for 1887, pp. 15-18.

William Clifton Daland

William Clifton Daland, son of William Batchelder and Alexina Janet Kenworthy Daland, was born in New York City, October 25, 1860; and died in a sanitarium in Battle Creek, Mich., June 21, 1921. At the age of nineteen years, he was graduated from the Polytechnic Institute of Brooklyn, N. Y.; and, in 1886, from the Union Theological Seminary of New York City. He was pastor of the churches at Leonardsville, N. Y., and Westerly, R. I. He then spent four years with the Mill Yard Church, of London, England, after which he returned to the pastorate of

the church at Leonardsville, N. Y. In 1902, he became president of Milton College, Milton, Wis., succeeding Rev. William Clarke Whitford. He remained at Milton until his death.

He was a Hebrew scholar of more than ordinary attainment; and was one of the editors of *Peculiar People*, a magazine addressed to Jews, published by the American Sabbath Tract Society for several years, a half century ago. He also translated and published, with notes, the *Song of Songs of Solomon*. He was also a talented musician, and devoted much of his time in early years to studying and teaching music. A friend writes of him, "He was an unusually devoted and consecrated man, who chose to serve loyally in the place where conscience called him rather than to accept larger places for which he was well fitted, but which he could not take without violating his conscience."

"His was a great mind and a sweet soul, and music was the background of all his service."

1. See *Year Book*, 1921, pp. 33-34; and *Who's Who in America*, Vol. II.

OTHER PROMINENT LEADERS

William James Stillman

William James Stillman, youngest child of Joseph and Eliza Ward Maxson Stillman, was born at Schenectady, N. Y. He was educated in the schools of the Public School Society of New York City, at De Ruyter Institute, where he had Charles Dudley Warner for a classmate, and at Union College. Of all his teachers, Dr. Eliphalet Nott, President of Union College, appears to have made the deepest and most lasting impression upon him, an impression which seemed to grow and intensify as the years passed by.

He studied art in both America and Europe. At the present time, the Seventh Day Baptist Historical Society is possessed of a rare painting in water color of the old stone chapel of the Mill Yard Church in London, done by Mr. Stillman about 1850. He wrote an interesting series of papers, illustrated by Timothy Cole, on "Italian Old Masters," and published in the *Century Magazine*, of the early '90's.

While Kossuth was an exile from Hungary, he prevailed upon Mr. Stillman to attempt to retrieve the crown jewels of Hungary, including the very highly prized crown of St. Stephen, which Kossuth had secreted before he finally fled from his native land; but the plans went awry, and the project failed.

Mr. Stillman was a man of numerous and varied activities. He was United States Consul at Rome and at Crete. Besides art, he interested himself in journalism. He indulged in archaeology. He was the friend of leading literary men and artists, both of his native land, and of Europe. His *Autobiography* was published in 1901. For thirty-five years, 1849-1884, he was a member of the First Seventh Day Baptist Church of New York City.

*Charles H. Stillman, M. D.*¹

Charles H. Stillman, son of Joseph and Eliza Ward Maxson Stillman, was born in Schenectady, N. Y., January 25, 1817. He was a younger brother of Thomas B. Stillman. He was graduated from Union College in 1835, and from the College of Physicians and Surgeons, in New York City, in 1840. Soon afterward, he began the practice of medicine in Plainfield, N. J., where he continued in his profession until his death.

Immediately upon coming to Plainfield, he was impressed with its total lack of public free school advantages; for at that time, there was not a free public school in the entire State of New Jersey. He was instrumental in having enabling legislation enacted in 1847. This act permitted the election of a Town Superintendent, an office to which Doctor Stillman was at once elected. This office he held until it was abolished twenty years later. It was his privilege to organize the first free public school under

the enabling act. Under the revised law of 1864, the Plainfield High School was established, and Doctor Stillman was made president of the Board of Education. This office he held until his death. Meantime, he was mayor of the City of Plainfield for two years, from 1872 to 1874.

Doctor Stillman was a conchologist of recognized ability, and assembled a valuable collection of shells, which, after his death, his widow gave to Alfred University.

About 1835, he became a member of the Seventh Day Baptist Church of Schenectady, transferring to the Plainfield Church, on coming there for his home. His death occurred at his home in Plainfield, December 11, 1881.

1. See *Sabbath Recorder*, Dec. 22, 1881.

*Phoebe Jane Babcock Wait, M. D.*¹

Phoebe Jane (Babcock) Wait, daughter of Oliver and Phoebe Babcock Babcock, was born at Potter Hill, R. I., September 30, 1838, and died at her home in New York City, January 30, 1904. She received her early education in the district schools of her native town, and Alfred University from which she was graduated in 1860. Previous to entering Alfred, she had taught school for several years; and after graduation, continued that profession in the Institution for the Blind in New York City until shortly before her marriage, October 27, 1863, to William Bell Wait, a fellow teacher in the Institution for the Blind.

A few years after her marriage, she matriculated in the New York Medical College and Hospital for Women, from which she was graduated in 1871. She at once engaged in the practice of medicine; and in 1875 was made a member of the faculty of her medical *alma mater*; five years later she was promoted to a full professorship; and, again, after ten years made dean of the College, a position which she held until she retired in 1898.

Aside from her professional work, Doctor Wait was active in many organizations, of which the Woman's Christian Temperance Union was probably of greatest interest to her, aside from her church and denominational work. She was intimately acquainted with Frances E. Willard and her successor as head of the national union, Mrs. Lillian M. Stevens. As a delegate from the New York State organization, she attended the session of the international body in Switzerland, in 1903.

She was a loyal member of the New York City Seventh Day Baptist Church, of which for many years, she was in a very real sense the social hostess. She was active in her support of the medical department of the mission at Shanghai, China, from the time that Doctor Swinney entered that field until her (Doctor Wait's) death.

1. A rather full biographical sketch of Doctor Wait, prepared, principally, by her son, William B. Wait, Esq., appears in the *Sabbath Recorder* for March 21, 1904.

*Ella Frances Swinney, M. D.*²

Ella Frances Swinney, daughter of Ethan B. and Eliza Frazier Swinney, was born near Shiloh, N. J., September 25, 1840. She received her earlier education in the graded school of Bowentown, and the Union Academy at Shiloh. She was graduated from Alfred University in 1861. Then for four years, she was a teacher at Fayetteville, a few miles east of Chambersburg, Pa. Following this, she was a governess for some years in some of the old families of Maryland; after which she entered the Woman's Medical College of New York City, from which she was graduated in 1876. For the next seven years, she practiced medicine in Smyrna, Del., in company with her brothers.

In 1883, Doctor Swinney gave up her practice in Smyrna, and joined the Seventh Day Baptist Mission in Shanghai, China, as a medical missionary. This work soon grew to such proportions as to tax her physical energies to their utmost; but, with a single furlough of a few months in the home-land, she persisted until the spring of 1895, when her health failed; and in July of that year she returned to her native land, where she lingered with all the care that medical skill could afford, until she

passed away in the home of her brother, Rev. Lucius R. Swinney, at De Ruyter, N. Y., on November 14, 1900.

1. More extended sketches of Doctor Swinney's life and work are found in the minutes of the General Conference for 1901, pp. 37-38; and in the annual report of the Missionary Society for that year, pp. 45-46.

Samuel Hubbard¹

Samuel Hubbard was born in England in 1610, and at twenty-three years of age, or in 1633, came to New England and settled, apparently, at Salem, Massachusetts Colony; but soon afterward he removed to Watertown. In 1635, he joined a company of about one hundred men, women, and children who removed to the Connecticut River in Connecticut. Here, soon after his arrival, he married and settled at Weathersfield. Church differences arose, and in 1639, he removed to Springfield. Here he and his wife, who had become Baptists, were persecuted by Massachusetts; and, in 1647, they removed to Fairfield, Conn. But the new laws of the colony denied them religious liberty there; and they removed to Newport, R. I., where, on November 3, 1648, they became members of the First Baptist Church, which had been organized in 1644. Here they continued members for twenty years, when both husband and wife became two of the constituent members of the Newport Seventh Day Baptist Church, in whose fellowship both continued until death.

Samuel Hubbard was one of those strong characters which the vicissitudes of early New England life developed. Beaten about from pillar to post for a home, first by the conditions natural to a wild country; and, second, by religious persecution, not to mention dangers from the Indians, he became one of the leading figures of his day, not only of Newport and Rhode Island, but of all New England as well. He was one of the stalwarts in defence of religious liberty; and, with other leading Baptists, went to the assistance of persecuted Baptist brethren in Massachusetts as occasion required. He had early made the acquaintance of Roger Williams, and they became fast friends for life.

As an authentic source of early New England history, Samuel Hubbard's *Journal* ranks among the most valuable. In this, he not only kept a careful record of the current events of the time, from 1641 till his death; but into it he carefully copied several hundred of his letters from the extensive correspondence which he carried on, as it is said, with "most of the distinguished men of his day, both in Europe and America." This *Journal* is said to have been in existence as late as 1830, but since then it has disappeared. Portions of it have been preserved. Several letters from it appeared in the *Protestant Sentinel* for 1830. Isaac Backus in his *History of New England, with Special Reference to The Denomination of Christians Called Baptists* (3 vols. Boston, 1777-96; reprinted, 2 vols., Newton, Mass.) acknowledges his deep indebtedness to Samuel Hubbard's *Journal*. From him is descended a long line of Seventh Day Baptists, numbering among them many of their leading families.

1. See *The Seventh Day Baptist Memorial*, Vol. I, No. 4; *et al.*

Henry Collins¹

Henry Collins was the most distinguished layman in private life in the entire history of the Newport Church, and was a leading merchant and philanthropic citizen of Newport. He was born March 25, 1699, and was the son of Arnold and Amy Collins. His father, a goldsmith by trade, a man of considerable wealth, was a trustee of the Newport Church. The deed for the lot on which the Old Meeting House stood on Barney Street, was taken in his name in 1706. His mother, whose maiden name was Smith, was a grand-daughter of Roger Williams. She was twice married; first to Thomas Ward, by whom she became the mother of Richard Ward, who was born in 1689, and became governor of Rhode Island. Thomas Ward died September 25, 1689; and, after his death, his widow married Arnold Collins, and became the mother of Henry Collins, as already stated.

Henry Collins was given the best advantages for education that the colony afforded, and was afterward sent to England to complete his studies. He was baptized on November 23, 1728, and became a member of the Newport Church. In 1729, he was made a member of a committee of two for the erection of the present Meeting House, the beauty of whose interior is doubtless due to the fine artistic taste of Mr. Collins.

Henry Collins became a prosperous merchant. Updike in his *Memoirs of the Rhode Island Bar*, says: "Mr. Henry Collins was one of the most enterprising merchants in the colony." Under his leadership, were built the Long Wharf, the Brick Market, the Public Granary, etc.

Mr. Collins gave the site for the Redwood Library, of Newport, erected in 1748. He was a liberal patron of the fine arts, and acquired a considerable collection of portraits at the hands of Smybert, Alexander, Feke, *et al.* The portrait of Elder Thomas Hiscox, painted by Feke, is from Henry Collins' collection. His own portrait was doubtless one of that collection, a part of which descended through the Flagg family to the late Alice Gwinne Vanderbilt, wife of Cornelius Vanderbilt.

The *Newport Mercury* is quoted as saying that "The unbounded liberality of Mr. Collins led to a considerable diminution of his fortune, which was followed by ruinous losses under the Admiralty rule of '56, and finally by bankruptcy in 1765. He lived but a few years after his misfortunes." He is said to have died about the year 1770.

1. See the *Seventh Day Baptist Memorial*, Vol. III, pp. 150-156.

Colonel Job Bennett¹

Colonel Job Bennett, who died August 21, 1784, was a leading member of the Newport Church for twenty-six years, and had served the church faithfully both as deacon and trustee. He was a prominent man in the colony. In 1763, he was a member of a committee of two to draft the constitution of Rhode Island College, now Brown University, and served as its treasurer from 1767 to 1775.

1. Cf. *Seventh Day Baptists in Europe and America*, Vol. II, p. 609.

John Tanner¹

John Tanner, a contemporary of Col. Job Bennett, was, like him, a leading member of the Newport Church, and gave it long and faithful service as an officer—trustee, deacon, and clerk. He died January 20, 1785, but five months after Colonel Bennett. John Tanner was a prosperous goldsmith. He, it was, who erected the tables of the law over the lofty pulpit of the Newport Church, the presence of which is understood to have protected the church from desecration during the occupancy of Newport by the British army in the Revolution. These tables are still in place in the Old Meeting House. Deacon Tanner, at one time, was a trustee of Rhode Island College. It may be noted here that Elder Joshua Clarke was also a trustee of Rhode Island College, and was in the legislature for twelve years.

1. See *Seventh Day Baptist Memorial*, Vol. III, pp. 104-111.

Joshua Babcock, M. D.¹

Doctor Joshua Babcock, son of Captain James and Elizabeth Babcock, was born at Westerly, R. I., May 17, 1707; and died at Westerly, April 1, 1783. He was graduated from Yale College in the class of 1724, and was the first graduate of this college from Rhode Island. Soon after his graduation from Yale, he began the study of medicine and surgery in Boston, and about 1730 went to London for hospital work there.

On his return from abroad, he settled in Westerly, and engaged in the general practice of medicine for nearly twenty-five years. He also opened a retail country store, which prospered greatly. From 1740 to 1778, he represented his town in the

Colonial legislature for nine separate terms, serving repeatedly as speaker. He was chief justice of the Supreme Court of the Colony for two terms, serving sixteen years in all. He was an incorporator of Rhode Island College in 1764, and continued on the Board of Fellows till his death, where he is recorded as a Seventh Day Baptist. He was a member of the First Hopkinton Church.

When on his official tours through the country as Postmaster General, Benjamin Franklin frequently made Doctor Babcock's house his resting place; and it is said that George Washington, when passing between New York and Boston, stopped at this hospitable home more than once. Doctor Franklin established the first post office in the Town of Westerly in 1776, and appointed Doctor Babcock postmaster.

Doctor Babcock was one of the signers of the Declaration of Independence passed by the Legislature of Rhode Island more than two months prior to July 4, 1776. In November, 1775, by act of the General Assembly of Rhode Island, he was appointed Major General of the Colony's military forces. Subsequently, he was appointed a member of the Council of War.

1. Condensed from the *Babcock Genealogy*, by Stephen Babcock.

Deacon William Stillman¹

William Stillman, better known as Deacon William Stillman, or "Deacon Billy," son of Elisha and Hannah Rogers Stillman, was born May 4, 1767. In early manhood, he became a member of the First Hopkinton Church, which in due course of time made him a deacon.

As early as 1812, he published a small book on the Sabbath; and, in 1852, another small volume, entitled, *Miscellaneous Compositions in Poetry and Prose*, including the "Genealogy of the Stillman Family," his "Biography," and his "Religious Experience."

Deacon Stillman had a varied and a rather remarkable career as a mechanic. Reared on a farm, he became a shoe-maker, a maker of both wooden and brass clocks, a gold-and-silver-smith, a lock-smith, and a machinist. His bank locks became famous, and when the Washington Bank (now the Washington Trust Company) of Westerly, R. I., erected its second banking house, of Westerly granite, in 1836, it installed Deacon Stillman's locks. He invented and patented the first cloth-shearing machine in the world. A second patent was obtained for an improved shearer. The veneering plane was likewise his invention. At the last, he was engaged in the manufacture of cotton-working machinery.

1. See *Seventh Day Baptist Memorial*, Vol. III, pp. 156-159.

Thomas Bliss Stillman¹

Thomas Bliss Stillman was the oldest son of Joseph and Eliza Ward Maxson Stillman. In the early married life of his parents, they removed from Rhode Island to Schenectady, N. Y., for business reasons. He planned to enter the ministry; and, to that end, prepared himself to enter college by attending night school, with such other opportunities for study as the stern necessities of his father's manufacturing machine shop would permit in day time. Before actually entering Union College, however, as he had planned, the attention of Dr. Eliphalet Nott, its president at that time, was drawn to the rare mechanical talents of the young man. Doctor Nott, besides being an able teacher, was an inventor of ability, and persuaded young Thomas to devote his life to mechanics, rather than to the ministry, telling him that he could be of greater benefit to the people of his religious faith in this way, than by becoming a clergyman. As a result, young Mr. Stillman came to New York City as foreman of Dr. Nott's Novelty Iron Works, for many years known as the leading establishment of the kind in this country. President Nott's prediction was fulfilled, certainly to the extent that Mr. Stillman, not only became a partner in this prosperous business, but he became one of the leading laymen of his generation among Seventh Day Baptists.

In the early dawn of steam vessels, he designed some of the first steam engines for ocean-going ships, as well as for those on lake and river. Because of his skill in this respect, he was made United States Superintendent of Engineers for New York and New England. During the Civil War, he served the Federal Government as superintendent of Construction and Repairs, and built up a fleet of steam revenue cutters to replace sailing vessels in the most important Atlantic ports. It was to close up his reports of this office, which he resigned to take effect on January 1, 1866, that he exposed himself, being in delicate health, by going to his office in New York City on December 27, 28, and 29, immediately preceding, so that pneumonia seized him; and he passed away at his home in Plainfield, N. J., on January 2, 1866.

He was a constituent member of the New York City Church, of which he was a deacon at the time of his death. He was a leading spirit in all our publishing interests for many years, and was one of the editors of the *Seventh Day Baptist Memorial*, which was supported largely through his generosity. He was a liberal giver to all our denominational interests, our schools not excepted.

Upon severing his connection with the Novelty Iron Works, Governor King of New York appointed him to organize and administer the Metropolitan Police Department of New York City and County; and, at the time of his death, he was President of the Metropolitan Savings Bank of New York. He was one of the leading citizens of New York City, in which he had a home on East Seventh Street, occupying a position similar to that, for example, of Peter Cooper of a later generation.

1. See *Sabbath Recorder*, Jan. 11 and 25, 1866; and *General Conference Minutes*, 1866, p. 5.

Charles Potter

Charles Potter, son of Charles and Eliza Burdick Potter, was born near West Edmeston, N. Y., April 21, 1824. When he was about thirteen years of age, the family removed to Adams Centre, N. Y., where they made their permanent home. Here, until he was twenty-two years of age, Charles assisted his father on the farm, with intervals of study at the Rodman and Watertown Academies, and teaching school in the vicinity of his home. Now followed a period of teaching at Potter Hill, R. I. Subsequently, he became book-keeper for the firm of C. Maxson and Co., of Westerly. His mechanical inclinations, however, asserted themselves, and he finally made his way into the printing press industry, and began the manufacture of the Potter Press, which was well known throughout this country for half a century.

In 1865, in company with J. Frank Hubbard, of Plainfield, N. J., he formed the partnership of C. Potter, Jr. and Co., which continued to exist until 1879, when Mr. Hubbard retired; and a new company was formed with Horace W. Fish of New York City, and Joseph M. Titsworth of Plainfield. Subsequently, David E. Titsworth was added to the firm, which was now known as the Potter Printing Press Company.

At the time of his death, Mr. Potter was president of the American Sabbath Tract Society, an office he had held for sixteen years. He was also a member of the Board of Managers of the Seventh Day Baptist Missionary Society, and a director of the Seventh Day Baptist Education Society. He was likewise a trustee of Alfred University, of which he was a liberal benefactor.

His business was conducted as a Sabbath-observing concern; and no effort was spared to make it serve as many Seventh Day Baptists as possible. Moreover, his heart, hand, and purse were, all, always ready to lend assistance to any worthy and needy cause.

The eloquent tribute paid the memory of Mr. Potter by Hon. George H. Utter at the annual meeting of the American Sabbath Tract Society next succeeding Mr. Potter's death, found a hearty and sympathetic response in the heart of every listener who knew him. It may be found in the annual report, p. iv, of the Society in the *Year Book* for 1900. For a much more extended biographical sketch, see the same report, pp. 6-9.

*George Herman Babcock*¹

George Herman Babcock, son of Asher M. and Mary E. Stillman Babcock, was born at Unadilla Forks, Otsego County, N. Y., June 17, 1832. When he was about twelve years of age, his father removed to Westerly, R. I. He had his education in the common schools of his time, with a year at De Ruyter Institute. At about seventeen years of age, he learned the new art of making daguerreotypes. He inherited the tendencies of a mechanic from both father and mother; and soon started a printing office, where he published a weekly paper called the *Literary Echo*. While engaged in this work, he invented a polychromatic printing press, in connection with his father. He also invented a job press which met with a degree of success. Likewise he invented a bronzing machine, the first of its kind.

When the Civil War broke out, Mr. Babcock was in the employ of the Mystic Iron Works, at Mystic, Conn.; and subsequently in that of the Hope Iron Works at Providence, R. I., to design machinery for, and to superintend the building of, steam vessels, several of which saw service during the war. Here he came into contact with Stephen Wilcox, who was to be his future partner in business. He invented the type of cut-off engine which was the basis of the first business between Mr. Wilcox and himself. In 1868, they began business in New York City under the name of The New York Safety Steam Power Company, developing both the steam engine and the steam boiler. By 1878, the Babcock and Wilcox Company was incorporated, and the fame of these men and that of their boilers had become world-wide. Mr. Babcock's income from this business enabled him to support liberally the various philanthropic ventures in which he was intensely interested.

He became a member of the Pawcatuck Church in 1846, and removed his membership to Plainfield, N. J., in 1872, where he remained a member until his death. His devotion to the Sabbath is illustrated by the following incident: During his apprenticeship of three years, he worked but five days in the week, and forfeited the lost time rather than violate the Sabbath. Being well qualified to take charge of a certain department for his employers, when his apprenticeship was ended, he was offered the position on condition "that it should be six days work and no Saturday fooling." He answered: "I would like the place and I need the pay, but if I take it, it will be for five days work and six days pay." He got the job.

Mr. Babcock was greatly interested in Sabbath school work, and was superintendent of the Plainfield Sabbath school for eleven years. He was President of the Board of Education in Plainfield, President of the Board of Trustees of Alfred University, and for several years President of the Board of Trustees of the Plainfield Public Library. He was an officer of the American Sabbath Tract Society, being at one time its Corresponding Secretary, and, again, its Vice-President.

1. See *Year Book*, 1894, pp. 120 ff.

*George Greenman*¹

George Greenman, son of Silas, 2nd, and Mary Stillman Greenman, was born in the Town of Westerly, R. I., August 27, 1805, and died at his home in Greenmanville, Conn., March 21, 1891.

His education was obtained in the common schools—three months each year, and his attendance was more or less irregular. At the age of sixteen, he learned the ship-carpenter's trade of his father, with whom he remained until he was of age. In 1827, in partnership with his older brother Silas, he engaged in ship-building at the head of the Mystic River, in Connecticut. This partnership continued until 1835, when Silas withdrew and removed to Westerly, R. I., where he continued in ship-building. George remained alone for a year, and then admitted his brothers, Clarke and Thomas, into partnership with him under the firm name of George Greenman and Co. George, the head of the firm and its dominating factor, survived his brothers.

In 1838, for the better accommodation of their business, especially in building larger vessels, they moved down the river to Adams Point, where they established the largest and best equipped of all the ship-yards on the Mystic River. They built ships ranging in size from small whaling vessels to ships of seventeen hundred tons burden. The "Silas Greenman," "William Rathbone," and "E. C. Scranton" were of the largest class ships of their day. The "David Crockett," the largest ship which they built, a three-deck ship, went into California trade and proved very profitable for her owners. Her figure-head now adorns the rooms of the Chamber of Commerce of San Francisco. From 1859 to 1864, they built seventeen steamers, among which were the "Blackstone," "Thames," "Constitution," and "Weybossett," of the screw type; and the "Escort," "Ann Maria," "W. W. Colt," and "City Point," of the side-wheel type.

George Greenman and his brothers were instrumental in the organization of the Greenmanville Seventh Day Baptist Church, near their place of business, for the convenience of themselves and families, and their employes and their families. Its house of worship was erected, and the salary of the pastor paid, by George Greenman and Co., the only instance of the kind among Seventh Day Baptists, so far as known by the present writer. That all the business of George Greenman and Co. was conducted on a Sabbath-keeping basis, almost goes without saying.

George Greenman was one of the thirteen original members of the Seventh Day Baptist Missionary Society, when it was organized in 1843. He was its vice-president in 1846, 1847, and 1859; a director from 1848 to 1850; and president from 1860 to 1891.

1. A very interesting account of the activities of all four of the Greenman brothers may be found in the *History of New London County, Connecticut*. By Hurd. Philadelphia. 1882. See pp. 715-719. For a biographical sketch of George Greenman, also see *Annual Report of the Seventh Day Baptist Missionary Society* for 1891, p. 7.

*James Franklin Hubbard*¹

James Franklin Hubbard, son of James and Amy Carpenter Hubbard, was born in Berlin, N. Y., June 25, 1827; and died at his home in Plainfield, N. J., June 26, 1905. Soon after his birth, his family removed to Scott, N. Y., where, on arriving at a suitable age, he was taught the trade of his father—that of carpenter and joiner. He was educated in the common schools and academies of the vicinity in which he lived. At the age of twenty-one, he went to Allegany County, N. Y., where he engaged in business as a carpenter and builder. In 1852, he removed to Plainfield, N. J., where he continued his business as carpenter and builder until 1862, when he enlisted for service in the Civil War, and was commissioned Captain.

At the close of the war, in 1865, he engaged in manufacturing printing presses in company with Mr. Charles Potter until 1879, when he retired from this business. He was made a director of the City National Bank of Plainfield, at its organization in 1875, and was president of it at the time of his death. For thirty-seven years he had been a member of the Board of Freeholders of Union County, of which he had been the Director for twenty years. He was treasurer of the Plainfield Water Supply Company, a member of the Board of Governors of Muhlenberg Hospital, and a trustee of the Hillside Cemetery Association, all of Plainfield.

At the time of his death, he was president of the Trustees of the Seventh Day Baptist Memorial Fund, and of the American Sabbath Tract Society. He was likewise treasurer of the Trustees of the Seventh Day Baptist Church of Plainfield, and a trustee of Alfred University.

It was well said of him that "In every respect and in all relations, Captain Hubbard's name was a synonym for honesty, ability, trustfulness, patriotism, and Christian manhood. . . . His death removed from social and religious circles one whom men loved to honor, and a Christian brother whose quiet service and devotion brought rich results to the community and the Church of Christ."

1. See *Year Book*, 1905, p. 52.

Calvert Byron Cottrell

Calvert Byron Cottrell, son of Lebbeus and Lydia Maxson Cottrell, was descended from Nickolas Cottrell, whose name appears in a list of inhabitants of Newport, R. I., under date of May 20, 1638, and who was admitted a freeman of that town in 1633. He was one of the signers of the Misquamicut (Westerly) purchase, when the land now comprising the South County, so called, was secured from Sosoia, the reigning Narragansett chieftain of that time. He was twice married, and died in 1680. He named eight children in his will. From this Nickolas Cottrell of Newport and Westerly, Calvert Byron Cottrell was descended through Nickolas II, d. 1715; John Cottrell; Major John Cottrell, d. 1778; Elias Cottrell; and Lebbeus Cottrell.

Calvert Byron Cottrell was born August 10, 1821, in Westerly, R. I., and on May 4, 1849, married Lydia W. Perkins, daughter of Elisha and Nancy Russell Perkins, a descendant of John Perkins of Ipswich (1632). To them were born six children; namely, Edgar H., Harriet Elizabeth, Charles Perkins, Calvert Byron, Jr., Lydia Angenette, and Arthur Maxson. Harriet Elizabeth is the sole survivor.

Mr. Cottrell was educated in the public schools of his home town. In 1840, at the age of nineteen years, he began his apprenticeship as a machinist in the shops of Lavalley, Lamphear and Company, at Phenix, R. I. Here he remained for nineteen years, the most of the time as an employing contractor. While so engaged, he made many improvements in machine tools and machinery, and saved money enough to start a business of his own.

In 1855, he formed a partnership with Nathan Babcock, a skilled mechanic, under the firm name of Cottrell and Babcock. They rented a shop from the Pawcatuck Manufacturing Company in Westerly. Cottrell and Babcock had intended doing a general machinist's trade; and did so in the beginning, making, among other things, water-wheels, looms, etc. But the Pawcatuck Company had just purchased the rights to manufacture a patent oscillating printing press, and prevailed upon the new firm to manufacture this. However, press manufacture did not engage their entire time until 1868. In that year, the production of printing presses and printing mechanism became the predominating feature of their business, and soon absorbed their entire time; and thenceforth Mr. Cottrell's inventive genius began to show itself.

Among his first inventions was an improvement on the air-spring for reversing the bed of a press having the familiar bed motion. The peculiar feature was the yielding plunger and vacuum valve, with the governing attachment. The air-springs, as applied by him to cylinder presses, lessened to a marked degree the jar of the press in motion. His inventions, increasing as they did the capacity of printing presses from a fourth to a third, for fine as well as fast work, were so far-reaching in their effects that he was immediately brought to the attention of the printing and mechanical world as one of the leading inventors of his day.

His many inventions included the tapeless delivery for delivering printed sheets without the use of tapes; the patent hinged roller frames; the attachment of controlling the momentum of cylinders, insuring perfect register at any speed; a patent sheet delivery for delivering sheets in front of the cylinder without the use of tapes; a rotary color printing press, feeding from a roll of paper, and printing several hundred thousand labels in multi-color in a day.

Mr. Cottrell was the first to develop a press for printing on both sides of calendered paper, such as is used for printing high grade magazines. One of his last and most successful inventions was a shifting tympan for this type of press, which prevented off-set on the second cylinder, thus enabling a press, theretofore capable of printing only ordinary newspaper work, to execute the finest type of illustrated printing. This invention was generally adopted and successfully operated, and contributed much to making the less expensive magazines possible. He was granted

upwards of one hundred patents in this country, and in Europe, the first of which was issued in 1858.

In 1880, the firm of Cottrell and Babcock was dissolved, Mr. Babcock retiring; but the business was continued under the name of C. B. Cottrell and Sons, Mr. Cottrell associating his three sons with him, all of whom—now deceased—were extremely capable, and responsible in no small degree for the increasing prosperity and prestige of the company. Just before his death, the business was incorporated as C. B. Cottrell and Sons Company, with a capitalization of \$800,000.

The *Inland Printer*, Vol. II, No. 4, July, 1893, contains an interesting sketch of Mr. Cottrell's life and work, with a portrait, from which the following is quoted:

"Calvert B. Cottrell probably did more than any other man in the last quarter century to develop the American printing press. His rare ingenuity was little short of genius. Possessed of a wonderful fertility of resource, and aided by a thorough practical training, he applied himself to his special work with the zeal of an enthusiast. He gave his life to printing machinery. He solved problems which seemed impossible of solution. Coupled with his inventive genius he was possessed of a great force of character. His standards were always high; his business integrity was above reproach. He was a man of deep and earnest convictions, and he had the courage to maintain them. His perceptions were very keen; he made quick judgments of men and measures, but time showed them to be usually correct. In his disposition he was one of the most delightful men—genial, large-hearted, whole-souled, and sincere. In earlier years he had traveled a great deal among the trade, and his cheery, friendly greeting is remembered today by scores of the older printers.

"A notable feature of his inventive work is its very large range. His thought penetrated to every branch of printing, and included every detail of its operation. . . . In the death of such a man the entire trade suffers a distinct loss. His brain was ever working to minister to the printer's convenience and prosperity. Certainly not in this generation can his name or his labors be forgotten."

Mr. Cottrell died on June 12, 1893. He had suffered an attack of pneumonia in the preceding winter, followed by Bright's disease, which ultimately caused his death.

Mr. Cottrell was a life member of both the Missionary and Tract Societies; but he does not appear to have served either in any official capacity. In 1883, C. B. Cottrell and Sons gave the Tract Board a printing press for its finer work; and, from 1892 to 1894, when the Tract Board maintained an office in the Bible House in New York City, it was supported largely through the generosity of Mr. Cottrell. He was one of the incorporators of the Seventh Day Baptist Memorial Fund, and served two terms, of three years each, as a trustee of the fund. Among the earliest subscribers to that fund were Cottrell and Babcock, with a generous contribution.

Although a loyal member of the First Hopkinton Church from early life to his death, he was much interested in the Pawcatuck Church, of his home town. The beautiful window at the rear of the pulpit in the church in Westerly was the joint gift of Mr. Cottrell and Mr. Albert L. Chester. Shortly before his death, Mr. Cottrell contemplated the erection of an elaborate stone edifice to replace the present edifice of the Pawcatuck church, but the plan was not carried out.

Mr. Cottrell's business and manufacturing activities were always carried on with a strict observance of the Sabbath, a practice continued by the C. B. Cottrell and Sons Company down to the present day. Indeed, Mr. Cottrell, his sons, and his grandsons, all, have always maintained that their prosperity has been, and is now, due in no small measure, to that practice.

(Note: The present writer is much indebted to Mr. Karl G. Stillman, of Westerly, R. I., for much of the material used in the foregoing sketch. He is freely quoted, without quotation marks, particularly in technical description. Besides the *Inland Printer*, already noted, interesting sketches are found in the *History of New London County, Connecticut*, by Hurd. Philadelphia, 1882, pp. 719-720; and the *Dictionary of American Biography*, Vol. IV, pp. 462-463.)

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

We have formed a club here in West Bay, Grand Cayman, which we call the "Westha-club."

We enjoy very much the reading of the letters on the Children's Page of the RECORDER, and we thought that there may be some children who would like to hear from us in this far away corner of the Caribbean. They would probably like to know how this society sprung up.

Briefly—Rev. W. L. Connolly, who has come to settle in our town, and who was for the past five years associate worker with Rev. and Mrs. G. D. Hargis in Kingston, has, with the aid of his children, got together eighteen children and young people who form the foundation members of this club. We are endeavoring to make our programs interesting and we hope that in the future there will be more to join us. We meet every Sabbath at 4 p.m., at Mr. Connolly's residence, and he plays the violin which gives an instrumental background to our singing.

The officers are elected for one month only. Their names are as follows: Florence Farrington, president; Miriam Farrington, treasurer; and I am secretary.

France Marie Connolly.

West Bay, Grand Cayman

DEAR FRANCE MARIE:

Editor Van Horn calls this a "nice, encouraging letter" and I heartily agree with him. Your young people's club is a fine idea; probably very much like our Christian Endeavor. We hope to hear often from you and your friends in your "far away corner of the Caribbean."

I want to have room for every one of the three fine letters I have received this week, so I must make my answers brief.

Lovingly yours,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

Inasmuch as I like to read the other children's letters, I think I should write one myself.

Here is a recipe for a Bible cake. Maybe someone would like to make it.

1 cup of Judges, chapter 5, last clause of the 25th verse;

4½ cups of First Kings, chapter 4, verse 22;
2 cups of First Samuel, chapter 30, verse 12;
2 cups of Jeremiah, chapter 6, verse 20;
2 cups of Nahum, chapter 3, verse 12;
2 cups of Numbers, chapter 17, verse 8;
3 tablespoons of First Samuel, chapter 14,
verse 25;

A pinch of Leviticus, chapter 2, verse 13;
6 tablespoons Jeremiah, chapter 17, verse 11;
½ cup of Judges, chapter 4, last clause of
verse 19;

2 teaspoons of Amos, chapter 4, verse 5.
Season to taste with Second Chronicles, chap-
ter 9, verse 9, and with spices.

This makes a very large cake, but one might use smaller proportions.

Our school closed May 28, with a picnic in Milton Park, which included six rural schools. Our school won second place in the games and contests. I was in the running relay race and baseball throw. They think at school that I run fast, so they call me "Ostrich," sometimes.

I am thirteen and will be in the eighth grade next year. In a spelling contest of five schools I won second place. I was to have spelled with the county winners at Janesville, but it came on Sabbath day so I did not go.

I wrote a true story of when I was five years old, which I am sending.

Your Recorder friend,

Claudia Whitford.

Milton Junction, Wis.,

R. R. No. 2

DEAR CLAUDIA:

Your letter and story are very good indeed. I think I'll have to try your cake recipe. I'll save the story to start our page next week.

With love,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

Needless to say I was very much ashamed when I saw that there were no letters on the Children's Page in the last SABBATH RECORDER. I have meant to write for a long time but I just haven't got around to it.

It has been warm enough to go in swimming for almost a week now. We were going last week but we had company and couldn't. We go to Rye Beach on Long Island Sound. It is one of the prettiest and best places to go this side of New York City. There is a beach and a pool. It is also an amusement park, with all kinds of rides. They have fireworks every night off the rocks.

OUR PULPIT

A LAY SERMON

BY LOIS R. FAY

Text—"Ye are the salt of the earth."

Scripture reading—Matthew 5: 13; Mark 9: 49, 50; Luke 14: 34.

One of the strong temptations that assails the soul of the servant of God is discontent because of apparent littleness. There are times when it seems as if the soul cannot be happy any longer in its small corner of usefulness, but must figure as a member of a group covering great area and numerical expansion. If one lives in a small house, attends a small school, or is a member of a small church, there is always a tempter pointing out the attractive features of a big house, a popular college, and a great denomination. There are many promises from God like Abraham's, foretelling how his seed should be as the stars of heaven; and the soul in the days of its own poverty and humble condition longs to see some such promise fulfilled to itself.

Such a soul often questions why it should have to live on, unobserved, unfamed and solitary, while crowds assemble in halls of fame; why live in penury when the world is full of riches; why toil on in tasks when leisure is so alluring?

I see an answer to these discontented "whys" in the seven words of the text of this sermon and the circumstances of its utterance. Jesus Christ spoke those seven words to a group of people too poor to assemble in halls of fame, too poor to travel any way but on foot. But they wanted to hear him speak, and to them he said, "Ye are the salt of the earth."

The Pharisees said these people were cursed, but Jesus said they were the salt of the earth, and how much of a blessing is conveyed in his words is encouraging to think of. Probably the most ready answer to the question, "What is salt?" is "It is what we season our food with." A chemist would give a more complicated definition, but Jesus was speaking, not as a chemist, but as a savior of people from their sins, a position that covers all walks of life wherein encouragement to joyous living is needed.

Whether one's vocation is chemistry or laundry or intermediate occupations, the tempter is bound to hover around spreading

Day before yesterday "Sonny" was high jumping in back and slipped on the wet grass. He fell on his wrist and broke it in two places. One, the joint bone was broken clear through. The other is up farther and is not so bad. He has his arm in a cast of zinc. He will only have to wear it four weeks instead of six or seven. That is because Doctor Heffering is one of the best bone specialists in the state, maybe in the East. But it is better now and he says it doesn't hurt very much.

Our roses are coming along very nicely. Our little bushes are covered with blossoms. So is the bush on the trellis. They are very pretty and Daddy's pride and joy. Personally I don't blame him one bit. The rest of our garden is, or almost is, in bloom.

Yesterday was the annual Band Field Day. I was in the White Plains Combined Junior High School Band. That's some name, isn't it? There was one other flutist. I had to be there at 1 p.m. It started at 1.30 and lasted until 5.15 p.m. It was terribly hot. It was held at the high school stadium right in the hot sun. It really was awful! Some of the bands wore hot, heavy uniforms. We wore white duck pants (girls, skirts) with black stripes, black bow ties, and black tams. There were eighteen or twenty bands there. At the last all the bands played three pieces. It was a bedlam from the time we started to the time we finished. About five or six hundred girls and boys played. But we had a lot of fun!

Well I can't think of anything else to say so I'll say good-bye. I hope you are well. We all are.

Your Recorder friend,

Wilma White.

15 Herbert Avenue,
White Plains, N. Y.

DEAR WILMA:

This seems to be letter week. Just think, three nice long letters, and as our page is pretty well filled up already I'm making my answers short.

"I'm very sorry to hear about Sonny's accident and hope his wrist will soon be all right again. Our big boy, Claire, broke his wrist, too, in two places when he was only ten years old and it did not take it long to mend and become as strong as ever, but it surely did hurt pretty badly for a few days.

Yours with love,

MIZPAH S. GREENE.

discontent that feels as one poor woman said, "I ain't nothin' nor nobody!" But to all such who are trying to hear their Savior's voice, his words are, "Ye are the salt of the earth."

He said this because physical life is impossible without salt, and both physical and spiritual life are impossible without the faith that inspires those souls who are following where the Savior is speaking.

We have known people who in illness had all visible salt removed from their food, but even so salt figured extensively in their daily life, working more essentially invisibly than visibly.

People do not know it generally, but salt follows them invisibly all the day through, from the soap of their morning bath, to the sheets they crawl into at night. Salt is used in soap making and in bleaching cloth. Salt is also used in dyeing textiles. Whether colored or white be the cloth, it has not escaped the salt. If using water from a municipal water system, people are benefited by the salt used in its purification. If looking through a glass window, there is a manufactured product perfected by the help of salt; so are the glazed and enameled dishes. Salt assists in the manufacture of the glass, the lacquer, and other parts of the automobile. There are over fifteen hundred recognized uses for it and they require over eight million tons annually.

Think of this, poor plodding souls, following on as best you know in the humble way of the Savior, seeking daily to hear his words and receive of his healing power. Don't say, "I ain't nothin' nor nobody." Remember Jesus said to such as you, "Ye are the salt of the earth." You are a purifying element in all human processes on the earth. Your faith keeps the stream of life from pollution. Your brain and your brawn support thousands of processes and tons of products. But the physical, visible powers of yourselves as salt must not eclipse the spiritual powers; they cannot, though sometimes temporarily the pressure of physical powers obscures the invisible powers. It used to be so in old times. Such men as Elijah, Jeremiah, and Jonah had hours when visible powers eclipsed the invisible, but they were salt of the earth and they did not go down into everlasting obscurity. They are still seasoning life with their influence.

Often a cook will assemble a collection of foods and combine them, and near the end of the process will taste of the mixture. Then

carefully he or she adds a little more salt, and what a difference in flavor! The salt seems to bring into prominence the hidden virtues of the other ingredients—a quiet unostentatious power.

It is the same in social groups of people with divinely bestowed talents. They seem to fall flat if there lacks that humble spirit that seeks to hear the voice of the Savior.

You who think you are nobody and nothing, remember this. Open your hearts to the love of God and his salvation as taught by Jesus Christ; follow in ways that lead where he speaks the words of eternal life. This makes you the salt of the earth, a precious, valuable, and influential element on the earth. Never mind about the noisy, colorful life that attracts so much attention. You are the salt of it all, if you fulfill your divine mission.

The fact that you are tempted by discouraged doubts indicates there is danger of the salt losing its savor; and that is, of course, a regrettable condition. Fortunately Jesus warned the people of this danger, and by following him you will rejoice in escaping from "thenceforth good for nothing but to be cast out and trodden under foot of men."

It is like a highway danger sign. If you take heed to it as you drive along, you pass the dangerous place in safety; but if you disregard it, you increase the casualties, and what casualty is so sad as a wrecked soul—one that has lost its savor, and its Savior?

There are always danger zones. Sometimes they are so frequent you might think times were never so bad; but they are such that none of you should lose those virtues and powers that make you the salt of the earth.

There is a man living in a central New England town who when asked how it happened that he was never seen smoking, replied, "I am sixty-five years old and never smoked yet; never even tried it." Tobacco advertisements are so alluring that many in the same span of life have given in and lost their power in this respect; many have lost their power to resist the advertisements of intoxicating drink and questionable amusements. Many reared in devout homes are losing the savor that made their parents the salt of the earth, but here and there you will find those who still retain their intrinsic qualities. There is around these sterling characters an atmosphere well seasoned with integrity. As the years go by you learn to gather from

that atmosphere a contagious strengthening of your own savor. In time you know the satisfaction of similarly helping others in the stress of temptation, and what joy there is in hearing the Savior's voice say, "Enter thou into the joy of thy Lord."

How many times you have wished that the new heaven and new earth might be miraculously ushered in, with thunders and wonders, but can you not see the divine savor in your life and mine has definite influence?

"Ye are the salt of the earth."

"Have salt in yourselves and have peace one with another."

DENOMINATIONAL "HOOK-UP"

WESTERLY, R. I.

The renovating and refurnishing of the vestry of the Pawcatuck Seventh Day Baptist church, which has been in progress for the past two months, has been completed.

A complete new outfit has been installed in the kitchen, including stoves, sinks, dishwashing machine, and cupboards.

A hardwood floor has been laid throughout the vestry, new lighting fixtures installed, and new chairs and dining tables provided.

The vestry will be used for the first time at the prayer meeting this evening. The Pawcatuck Church will entertain the Eastern Association next week-end, with services beginning Thursday night.

At the Pawcatuck Seventh Day Baptist church tomorrow morning (June 12), the pastor, Rev. Harold R. Crandall, will deliver a sermon for children. His subject will be "The Cry-baby King." There will be no program by the children as is usual. Boys and girls and their parents are urged to attend the morning service.—*Westerly Sun*.

BROOKFIELD, N. Y.

A very interesting program was enjoyed last Monday night at the regular Grange meeting.

Miss Adele Palmer read "Language in the Hills," a poem particularly suited to the season and our location.

Dr. E. E. Whitford gave an excellent address on "Arithmetic." He did not, however, prove the point of his story of the "Old Brookfield Licentee" (a man licensed to preach), who stated, after watching a man of very limited intelligence do a difficult job in an intelligent way, that we can "learn some-

thing from every fool," but proceeded in an amusing and interesting manner to tell of clever ways of multiplying, finding an unknown number, and other stunts a bit startling in speed and accuracy.

The sketch in costume, "The Village Seamstress," was given in Lysle Brown's usual good style and provoked much merriment. Mr. Brown also brought a most interesting bouquet of unusual swamp and wild flowers.

Recreation was provided for in the form of a game by the lecturer, Mrs. Worden.

We are always glad to see and hear Francis Reynolds and his violin, and this evening was no exception.

A light lunch followed the evening's activities.—*Brookfield Courier*.

SALEM, W. VA.

With an enrollment of between 125 and 130 students, the twenty-seventh annual summer session opened at Salem College Monday. This number of summer students is far below the average enrollment at the local school, but more are expected to be added before the week is over. The school will close August 6.

A feature of the summer program is the free elementary model training school under the direction of Miss Alta L. Van Horn, head of the teacher training department.

Between four and six hundred dollars in money and valuables were stolen from the safe in the administration offices at Salem College, either Monday night or early Tuesday morning.

The loot included approximately \$400 in cash, a section of platinum wire, other science equipment, and a diamond ring.

Mrs. T. Edward Davis, secretary to President S. O. Bond, who is assuming a large part of treasurer M. Wardner Davis' duties during his critical illness, had deposited large sums of money on Monday at noon and at 3 p.m. or the thief or thieves would have had much more in their haul. A \$1,000 bond and checks were overlooked or rejected by the robber.

The robbery was not discovered until 8 o'clock Tuesday morning when an office employee opened the office for the day.

Police officers were immediately notified. Sergeant C. P. Wilson, Deputy Sheriff Arthur Griffith, and Carl Falk, county fingerprint expert, made an investigation and photographed fingerprints found on the safe. As only two persons connected with the college have access to the safe, any other fingerprints than theirs

will be more than suspicious. The officers believe that by this method the guilty persons may soon be found. They are quietly continuing their investigation and expect to make an arrest soon. They appear convinced that the thievery was an inside job.—*Salem Express*.

BATTLE CREEK, MICH.

This is a report of the Battle Creek Sabbath school for May. The classes having the highest per cent of attendance were Mr. Vester's with 67 per cent and Mr. Babcock's with 66 per cent in the adult department; and in the primaries, 80 per cent in the children's division. The general percentage of attendance was 58 per cent. Thirty-two members were present each week. The average weekly offering was \$3.79.

The Good Will Class has started a fund for a radio as a gift to the Girls' School in Shanghai, when Miss West returns this fall. The class used \$2.50 to buy material and made baby clothes for a needy family.

The Fifield Class contributes \$1 a month to the East End Mission. Mrs. Knowles of the mission spoke to the class one Sabbath. Miss Libby's class has been their guests for several Sabbaths since she has been ill.

Mr. Vester's class prepared and led the worship service last week.

Lois Babcock is filling Mr. Lyle Crandall's place as superintendent in the intermediate department.

The primaries have planned how they could beautify their room and give it a more worshipful atmosphere. The first step was to clean the room, which has been done with the help of the children working a few hours each Sunday afternoon. Improving the room and giving May baskets to the "grandmothers" class were experiences in being good neighbors within the church.

The Cradle Roll room, which was recently redecorated, has been made more attractive with new curtains and pictures.

The juniors took flowers to the hospitals on two occasions.

Special musical numbers given last month included selections by the orchestra; duets by Christine and Mrs. Kolvoord, Donald Kolvoord and Jack Davis, and Beth Barber and Mrs. Kolvoord; a cornet solo by Leon Lawton; and a solo by Mr. Ling, who played his own accompaniment on a guitar.

SECRETARY.

IMPORTANT TO HEED

The United States Bureau of the Census reports that so far only twenty-nine of our churches have returned the schedules sent them for the 1936 Census of Religious Bodies. This census is made every ten years, and every effort is made to make it as nearly complete as possible. If a Seventh Day Baptist church fails to fill out and return its schedule form, our showing as a denomination is by so much reduced.

The forms for this census were sent out in the early months of 1937 to the various churches, in most instances, I believe, addressed to the pastor. In case any church has not received such a form or the form has been lost, additional copies may be secured from the undersigned or by writing direct to the Bureau of the Census, Washington, D. C.

COURTLAND V. DAVIS.

510 Watchung Avenue,
Plainfield, N. J.

NOTICE OF CENTRAL ASSOCIATION

The Central Association will hold its annual meeting with the Adams Center Seventh Day Baptist Church, at Adams Center, N. Y., June 24-27, beginning in the evening of the twenty-fourth. The local church will be helped in its preparation for entertainment if the various churches will send in lists of those expecting to attend. The pastor is Rev. Orville W. Babcock.

Mrs. Clarke Stoodley,
Corresponding Secretary
of Association.

RECORDERS WANTED

WANTED.—Clean copies of the SABBATH RECORDER—dates back as far as 1933, post-paid. Send to Frank P. Jeffers, 1223 Franklin Street, Racine, Wis.

OBITUARY

COSSABOOM.—Betty Cossaboom, daughter of Mr. and Mrs. Harry Cossaboom, was born April 7, 1928, and died May 21, 1937, at Marlboro, N. J.

She attended the Marlboro Sabbath school and the Shiloh Daily Vacation Bible School. She is survived by her father, mother and two brothers. The funeral services, conducted by Rev. H. L. Cottrell, were held from her late home in Marlboro, N. J., May 24, 1937. Burial was in Fernwood Cemetery.

H. L. C.

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What Is in Thy Hand?

By C. A. LUFBURROW

"And the Lord said unto him, What is that in thine hand? And he said, a rod." Exodus 4: 2

What in your hand are you holding?
Lord, it is only a rod.
Cast down, it may be a serpent.
Loathsome, as some crawling clod;
Lifted, it takes a new meaning
In the plan and purpose of God.

What in your hand are you holding?
Lord, just a day, or an hour;
Time that may be lost or wasted
As a withered or crumpled flower;
Or may be used for God's glory
Showing his infinite power.

What in your hand are you holding?
One talent, or five, or ten;
A fisherman's line, or a trowel,
A hammer, a hoe, or a pen;
But if my rod be cast down, Lord,
Help me to raise it again.

What in your hand are you holding?
Lord, it is only a rod.
Used in a most humble calling,
Walking where many have trod;
Cast down, a tool for the devil,
Held up, a power for God.

—*Watchman-Examiner*.

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