

The Easter Message

By DR. SAMUEL M. ZWEMER

What is Easter all about? Why do men and women crowd the Church door so long neglected? Here is the answer: Easter celebrates the fact that Jesus Christ rose from the dead. He is alive for evermore. He is our contemporary.

The fact of Christ's Resurrection is the very center and pivot of New Testament Christianity. In the fifteenth chapter of the Apostle Paul's first letter to the Corinthians we find the Bible's great logical argument for the bodily resurrection of our Lord and for the resurrection at the last day. It is an answer to the agnostics of Paul's day and of ours when they ask, "How are the dead raised up?" It is the Hallelujah Chorus of the apostle — and his triumphant boast as believer and missionary. It is a page torn from his spiritual diary, wet with tears and yet full of joy unspeakable. And it is the promise of our own resurrection — that there is life for us beyond the gates of death.

The Garden Tomb was sealed once, never to be sealed again. Christ lives forever in resurrection glory and could, therefore, say before He ascended: "All power is given unto me. . . . Go ye, therefore. . . . Lo, I am with you alway, even unto the end of the world."

The Resurrection gave the Church her Great Commission, and all those who have obeyed Christ's command have realized His promise and presence. His power was made perfect in human weakness. That is the story of Paul's life and of his successors down the centuries — Carey, Livingstone, Martyn, Hudson Taylor, and all the others.

It is significant that to Paul the thought of the Resurrection immediately suggests power. Philippians 3: 10. The Greek word for power is allied to our "dynamic"; it is not atomic energy but spiritual effectiveness, spiritual release of God's power.

Because Jesus Christ was the Son of God, "it was not possible that he should be holden of death." Acts 2: 24. He burst its bonds and by His life released such omnipotence for the Church that the gates of Hades can never prevail against her. The power of His Resurrection began at Pentecost and has continued for these nineteen centuries around the world. In the daily experience of every believer we see release of that same Resurrection power. Moment by moment Christians are kept by Christ's love.

The glorious company of the apostles and the noble army of martyrs, from the days of Stephen to our own day of martyrdom for Christ, all found their power in the risen Christ. "I can do all things through Christ who strengtheneth me." Philippians 4: 13. "We are more than conquerors through him that loved us," (Romans 8: 37) and by His own death and Resurrection He has made us partakers of His power and glory.

Dr. John A. Hutton, writing in "The British Weekly" (March 21, 1940), used these words: "Jesus hath abolished death! If this is true, then the whole world must be aware of it. For after all, death is the great ground of fear. The amenities of civilization fail us here Mere enlightenment does nothing to help us, face to face with death. Jesus Christ hath abolished death by dying and rising again."

Because of Christ's victory, you, too, may have victory — not only over the power of death but over the trials and problems of life. His Resurrection power is available to all those who will trust Him, and Him alone, for their souls' every need.

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The Sabbath Recorder



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Cana of Galilee

Where the water was turned to wine, the
"beginning of miracles."

—RNS Photo.

Conference President's Corner

"FERVENT IN SPIRIT"

It has been of great interest to follow the activities of a number of our Churches through their Church bulletins and personal letters that come from their pastors. In many of them, one notes the plans that are being made for greater activity: Preaching missions, visitation evangelism, local tract distribution, Church canvasses, Bible study groups, Vacation Bible Schools, special efforts to raise quotas of the Denominational Budget, and special efforts in the support of home and foreign missions.

I would like to call specific attention to coming activities of some of these Churches, also to some coming activities of our denominational agencies that you may remember them in your thinking, in your financial planning, and above all in your prayers.

A meeting will be held in Plainfield, N. J., April 16 and 17, of the Co-ordination and Budget Committees as well as a meeting of four Commission members and representatives of our various boards. There are many problems and plans to be discussed that are of vital interest. One plan concerns our co-ordinated program of summer evangelism. It is hoped that several quartets or gospel teams can be put on the field this summer.

Battle Creek, Mich., has arranged to employ one team full time for the month of June. Specific dates of activities of more of our Churches will appear in the Sabbath Recorder as arrangements are completed.

The help of everyone in the denomination is needed for the success of the activities of our local Churches and general programs. Many can help by more fervent giving of time and means. All of us can help with our prayers. "The effectual fervent prayer of a righteous man availeth much." James 5: 16.

Lloyd D. Seager,
Conference President.

Seventh Day Baptist General Conference

SALEM, W. VA., AUGUST 22-27, 1950

THE GOOD EARTH

Guest Editorial

A recent visit by the pastor to his boyhood home in Allegany County, N. Y., has emphasized the need for preserving our heritage in the "good earth." For "the earth is the Lord's and the fulness thereof." Psalm 24: 1. In near-by counties in northern Pennsylvania and southern New York, one finds many abandoned farms, some growing up in weeds and others taken over by the state for reforestation. But as yet there are no abandoned farms here in Morrison's Cove. Farms stay in the same family for generations. The farmers here, like those of Lancaster County, Pa., were of frugal German stock, who took pride in maintaining the fertility of the farms and keeping the farm buildings and homes in good state of repair.

This treatment of the "good earth" is reflected in the condition of the Churches. Country Churches are well attended. New Churches are being built, and others are compelled to expand their facilities. In very many homes the Bible is read daily, and the people are willing to discuss the great Bible themes. Salvation, the "new birth," the Sabbath, baptism, the Lord's Supper are frequent subjects of discussion as we go from home to home.

In order to preserve this good way of life, let us pay attention to the following conditions:

1. Keep up the fertility of the land. A strong rural Church is found only where the soil, God's "good earth," is not robbed of its fertility.
2. Conserve rural man power. Teach farm boys and girls the value of farm home life, as contrasted with the uncertainties of urban dwelling.
3. Maintain the country Church. That will keep alive the connection between a God-fearing people, a godly home, and the God-blessed soil.
4. Maintain a missionary interest in those of other lands. As we give of our means and of our sons to spread the gospel and to better the living conditions of our brothers, we shall be blessed, for "It is more blessed to give than to receive." — From the Salemville Church News Letter.

MAKING A CHOICE

Guest Editorial

Many people believe that the Christian life is one of a set of rules, denials, restrictions, narrow views, and limited interests. Nothing is farther from the truth. It is because some people have an entirely wrong conception of what Christianity is. The true Christian life is not one of subtraction but of addition.

Why is the Christian life a rich life? Because it gives the right idea of God, a guide, a Saviour, a comforter, an eternal friend. It gives the right idea of God's gifts to men: Food, homes, clothes, friends, good books, and good amusements. It gives the assurance that whatever we do we are led by the Holy Spirit in so far as we permit Him to guide us. The man who must depend upon his own wisdom is in a sorry plight today when men are seeking security in a world of insecurity, seeking peace in a world in which there is no peace outside of God. It gives the right idea of history, for it shows how God's plan for the race is being carried out. It gives the right idea of human destiny — an eternity with God when a new heaven and a new earth are created.

The Christian life is one that will give the young people an inspiration for the highest ideals, and the motive power from above to strive for their attainment. It shows the student how to look at the problems of life in the light of His Word, and how to engage in the search for truth.

The Christian life is rich for the mother in the home, enabling her to see her work as a homemaker in the light of an exalted mission from God. And, dwell on this for a moment. Her work is one of eternal significance — building a bit of heaven on earth and a builder for that age when His will will be done on earth as it is in heaven.

It is a rich life for the business or professional man, for it calls him to the full powers of his manhood in providing a home, helping him to increase the wealth of the world, and in a thousand other ways to help humanity in its struggle for peace and contentment. If all business and professional men were Christians, thus bringing the blessing of God on their

every transaction, what a happy world this would be, even now!

It is a rich life for the aged, for it brings increasing appreciation of the goodness, mercy, and wisdom of God, and supplying the blessed hope of a life beyond the grave, such as the mind of man has never conceived. The richest imagery in the language of man is employed in Revelation to describe the new heavens and the new earth, and the comforting words, "Blessed are the dead which die in the Lord from henceforth. . . ."

Paul was privileged beyond others in the revelations of the heavenly life, for he was shown things that were unspeakable, which he was not allowed to utter. But we gather from his speech that there were things so wonderful for the people of God that they transcend human power to describe or imagine. We believe Paul loved life as few men do. Every day was filled with gratitude to God for the wonderful grace granted him; every day offered opportunities to do good to his fellow men; every day he lived to glorify God. That was why in that "swan song" addressed to Timothy he could say, "For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but also to all them that love his appearing." 2 Timothy 4:6-8. What a triumph this is at the end of a victorious life.

May God hasten the day when men in increasing numbers shall sense the essence of Christianity as Paul did. If the rank and file of the members of the Church of God could sense as Paul did, the need of true evangelical Christianity in practice, there would open before the Church an avenue to Christian service such as few Christian bodies have ever experienced. The powers of heaven are available only commensurate with our faith. Oh, what a stream of gold would flow into the treasury of the Church if the members were truly purged from the love of mammon and filled with the love for Christ! Then we could say in trusting faith, "The Lord is my shep-

PASTORS' CONFERENCE

During the third week in May, Seventh Day Baptist pastors will travel approximately 20,250 miles to attend the Ministers' Conference at Milton, Wis., and 20,250 miles more to return to their parishes. This figure is based on a rather close study of distances from Seventh Day Baptist Churches to Milton, and a conservative estimate of the number of pastors who may make the trip. The 40,500 miles is a lot of traveling, and translated into dollars and cents on the basis of five cents a mile, a large investment is represented. Add to this the expense of feeding some thirty ministerial appetites nine meals each from May 15 to May 18, and the price of the Ministers' Conference soars to the neighborhood of \$2,200 as a flat minimum.

Clearly, if Churches and pastors are to put that kind of money into a pastoral get-together, the conference must be a very good one to be worth while. It was with a keen awareness of this obligation that the committee to plan the program for the conference approached its task. Under the leadership of Editor Hurley S. Warren, Pastors E. Wendell Stephan and Kenneth Stickney, and Professor Wayne Rood determined that they would secure a program that would pay dividends not only in fellowship but in stimulation and inspiration as well. As a result, a first-class team of leaders has been secured for the conference.

The program is headlined by Dr. David W. Soper, head of the Department of Religion at Beloit College in Wisconsin, who will provide intellectual stimulus in his three evening lectures and discussions on theological subjects. Inspiration will be combined with stimulation in the three morning Bible studies to be conducted by Rev. Erlo E. Sutton, editor of the *Helping Hand*. Mr. Sutton will also be in charge of the morning discussion groups in which

(Continued on page 260)

herd; I shall not want." — A. S. Christenson, in the *Bible Advocate*.

(Note: Editor Christenson's remarks concerning the Church of God also apply to the Seventh Day Baptist Church. Where is our faith?)

Some Contributions of Seventh Day Baptists to STONINGTON'S THREE HUNDRED YEARS OF HISTORY*

By Karl G. Stillman

At first thought, it may seem that Seventh Day Baptists had but little to do with Stonington's history through its 300 years of existence, yet a study of the facts reveal the contrary to be the case.

Although the first Seventh Day Baptists did not appear in this country until 1664, when Stephen Mumford arrived in New-



Karl G. Stillman

port some fifteen years after the settlement of Stonington, John Crandall, who later embraced the Sabbath and became a Seventh Day Baptist minister, was one of the signers of a petition to the Rhode Island Colony for approval of a plan to purchase Misquamicut, the name given this section by the Indians, from the savages

* Address delivered at the Pawcatuck Seventh Day Baptist Church on August 20, 1949, at a special service held in connection with the Tercentenary Celebration of the founding of the town of Stonington, Conn., which includes Pawcatuck just across the state line from Westerly, R. I., today.

who claimed the right to sell it. This was on August 27, 1661, and in September of that same year, Tobias Saunders, Robert Burdick, and Joseph Clarke, Jr., also soon to become Seventh Day Baptists, actually settled here.

It should be remembered that both sides of the Pawcatuck River were claimed to be in Southertown (Stonington) under the jurisdiction of the Massachusetts Bay Colony and that for contesting this claim, they, desiring to be under the Rhode Island Colony's jurisdiction, Tobias Saunders and Robert Burdick were arrested and imprisoned in Boston November 1, 1661, where they were held for two years until exchanged for some Massachusetts officials arrested in retaliation by Rhode Island.

It is recorded that William Chesebrough, one of the founders of Stonington, came over from Wequetequock before this arrest was made, to find out, if he could, just why Robert Burdick, Tobias Saunders, and others were so determined to avoid Massachusetts control. Undoubtedly, he found that freedom of worship was their actuating motive, for in Stonington, Congregationalism was then, in reality, a state religion with ministers paid out of taxes collected.

However, Tobias Saunders was perhaps the earliest Seventh Day Baptist landowner in Stonington, for in 1677 he was elected a selectman in that town, a tribute to his standing and leadership in the community and in direct opposition to the earlier hostility evidenced by his arrest and imprisonment. Land records in the town of Stonington today fail to locate the property owned but it is quite possible that land owned by him near Potter Hill, R. I., extended across the Pawcatuck River into Connecticut.

Tobias Saunders and Robert Burdick were "of like mind and belief" in those early days, so it is not strange to find Thomas Burdick, eldest son of Robert, moving "across the Pawcatuck River into Stonington" in 1718, where he purchased land from Edward Denison, paying for it the sum of £350, indicating he was a prosperous man of the times. Thomas was a leading Seventh Day Baptist and many Church meetings were held in his

home. The Burdick land apparently was located in Pawcatuck in the Burdick Lane section of today.

Thomas had several children, all of whom were members of the Westerly Sabbatarian Church. Among them was Captain Samuel Hubbard Burdick, who on March 10, 1744, was appointed ensign in the 6th Company of Colonel Christopher Avery's Company, 8th Connecticut Regiment. He was promoted to the rank of captain of the same company and regiment in October of 1750. This organization worked with Ethan Allen's Green Mountain Boys, and in 1756 participated in the French and Indian Wars, so it is quite possible Captain Burdick participated in those engagements since he did not die until sometime between 1772 and 1778.

He was married November 3, 1731, to Avis Maxson, daughter of John and Judith Clarke Maxson. It is not known just where he lived but the birth of one of his children was stated as having taken place "not far from the Rhode Island line" in Stonington, adding further evidence to the belief that the family lived in the Burdick Lane area of today.

Let us continue on through one more generation of the Burdicks before attempting to mention other facts about these earliest days of Stonington's history. The Burdick family was both prominent as Seventh Day Baptists and in the life of Stonington. Among Captain Samuel Hubbard Burdick's children were two sons, John and Amos, born on January 3, 1732-33, and July 6, 1741, respectively. We are particularly interested in John, who later married Sibyl Chesebrough, a great-great-granddaughter of William Chesebrough. This wedding took place in the Congregational Church (Road Church of today) on November 23, 1752. Although brought up in a Seventh Day Baptist family, John did not join the Sabbatarian Church in Westerly until 1769, with his wife following in 1771. He became an elder in the Church and was ordained a Seventh Day Baptist minister in 1774. Without question, he was the most eminent minister of our denomination in his day, being instrumental in the founding of several new Churches and responsible for

the addition of some two hundred Church members in one year's time, an accomplishment which would be outstanding in these more populous days. Rev. John Burdick and family lived much of their lives in Stonington, his married life being spent in the north end of the town, now North Stonington, probably not far from the Hopkinton, R. I., town line.

There is an interesting event in the life of Rev. John Burdick's brother Amos, also of Stonington, which is worthy of mention. He was called before a Sabbatarian Church meeting, September 4, 1777, the records of which report the following: "Brother Amos Burdick appeared at this meeting and being asked the reason why he did not walk with the Church, replied that the Church admits members to their communion on conviction, according to his understanding, and likewise approves taking up of arms and learning of war which was contrary to his opinion. The Church told him he might have the liberty to act his opinion as to bearing arms, but did not think it right for him to labor to hinder others at this difficult and distressing time. Said brother requested a record to be made . . . that he might have liberty to speak and act his liberty in full in said matter, which was refused and nothing more was done respecting the matter at this meeting." Was he the first Seventh Day Baptist conscientious objector to bearing arms?

Later in 1782, he removed to Burlington (Farmington), Conn., where, as a deacon, he preached in the Seventh Day Baptist Church there from 1792, when its regular pastor died, until his own death in 1803.

Descendants of Rev. John Burdick and his wife Sibyl Chesebrough, of which there are many in the Seventh Day Baptist Churches of this area and elsewhere, as well as non-members in the community, of course become direct descendants of William Chesebrough, Walter Palmer, and Thomas Miner, who among others are being remembered as founders of Stonington during this Tercentenary Celebration.

Thomas Stanton, another founder, with his trading post near Pawcatuck Rock was, of course, the proprietor of the first business enterprise in Stonington. However,

he was not a Seventh Day Baptist, since he set up his business in 1649, before the first Seventh Day Baptists had reached this country from England. Many of his descendants, however, have embraced our faith.

It is interesting to note that Thomas Wells and son Joseph, Seventh Day Baptists, were the first shipbuilders in Stonington, or Westerly either, having their yard near Pawcatuck Rock, on land formerly owned by George Denison, son of Captain George Denison on the west side of the Pawcatuck River. The first boat built was some 41 feet long, a large vessel for the day considering the limited coastwise traffic. It was sold to a group of persons including Daniel Stanton, son of Thomas, a Mr. Pygan, and Mr. Samuel Rogers both of New London and associates of Thomas Stanton. Later Joseph moved to the Groton side of the Mystic River, at a place called Porter's Rocks, becoming the first shipbuilder on that stream.

Seventh Day Baptists were frequently chosen for positions of trust in Stonington and again from 1735-37 inclusive, Silas Greenman was elected selectman as was Captain Samuel Hubbard Burdick in 1762, and later from 1765 to 1772 inclusive.

Before 1750, what wealth was owned by Stonington residents was invested in commerce carried on in vessels of light draft built by themselves. Different individuals owned fractional parts of ships that sailed the seas to ports as far away as the West Indies. Seventh Day Baptists participated in this type of investment down through the years even to the present century when Edgar H. Cottrell and others owned the schooner Altana M. Jagger.

The community on both sides of the Pawcatuck was known as Pawcatuck Bridge, and milestones on the top of Hinckley Hill and on the North Stonington road today may be seen inscribed "1 mi. to P.B." It grew slowly, and as late as 1800 there were as few as fifteen residences in both Westerly and Pawcatuck.

The Greenmans, George, Clarke, and Thomas S., who had been prominent as shipbuilders on the Rhode Island side of the Pawcatuck, removed to Mystic and

began building larger ships there in 1827. In 1838, they moved their activities down to Adams Point — now known as Greenmanville. At both yards they built approximately one hundred twenty-five vessels, fifteen of which averaged 1,500 tons apiece burden. In 1849, one hundred years ago, they also built a mill for the manufacture of woolen goods. In 1850, since most of the shipyard workers were Seventh Day Baptists and far removed from the nearest Churches of our faith in Westerly and Waterford, they established their own Greenmanville Church with about forty members. The Greenmans were strong believers in temperance and most influential in advocating that cause. Clarke Greenman was selectman of the town of Stonington in 1854, as was Benjamin F. Langworthy of Greenmanville in 1841 to 1843 inclusive. These two served in the Connecticut legislature as did Thomas S. Greenman at various times. It is interesting to note that the minister of the Greenmanville Church was on the shipyard pay roll drawing his pay, or at least a large portion of it, regularly with the other workers.

The "David Crockett," launched at the Greenman Yard, was undoubtedly the most successful ship ever built on the Mystic River. On her first voyage which lasted over three years, she netted her owners more than four times the cost of building and outfitting. Before she was ten years old, she had made a net profit of over ten times her original cost.

Another Seventh Day Baptist shipbuilder in Mystic was William Ellery Maxson who, in partnership with a man by the name of Fish, built many war vessels for use in the Civil War.

The north end of the town seems to have attracted Seventh Day Baptists also, particularly near the Rhode Island line, for again there in 1792 there was born to Captain John Greene, a Revolutionary War officer and his wife Prudence Saunders, a son John, who later became a Seventh Day Baptist minister and an evangelist of wide experience and marked success. It is said of him that during his ministry which ended at his death in 1863, he baptized over 1,300 individuals. A remarkable event in his life was a great re-

vival which he started in Mystic in 1839, with a follow-up in 1842, and in September of this latter year, a union baptism was held at which more than 500 persons were immersed.

But let us get back to the east end of the town again. In 1831, Orsemus M. Stillman, who at one time also was in partnership with Asher M. Babcock in New York State operating a machine shop there, acquired the mill on the Stonington side of the Pawcatuck River. He immediately made great improvements to this property, installing steam power in addition to the water power previously used; enlarging the buildings on both sides of the river; and building with his own funds the bridge now connecting both sides of the river. The whole area became known as Stillmanville. He invented the famous self-adjusting temple whereby power weaving was greatly facilitated and improved. He secured other patents of value in mechanical and manufacturing operations: the plaid weaving loom; hot-air engines; steam engines; superheating steam; and manner of using superheated steam.

C. Maxson and Co., builders and contractors, was established in 1843, locating on the river front on the south side of West Broad Street. The partners were Charles Maxson, Jonathan Maxson, Jr., and Deacon William Maxson. They were all staunch Seventh Day Baptists, and with the successor organization, Maxson and Co. of later years, did much of the building in this community including the Palmer Street School, as well as accepting contracts at distant points. Jonathan lived in a house then located on the site of the Commercial Hotel adjoining the lumberyard and served in the Connecticut Legislature. Deacon William lived for a time in a house up Liberty Street near St. Michael's Church. His contribution to the success of the company was to supervise the unloading of lumber in Stonington at which point that product was transferred to scows and towed up the Pawcatuck. The employees of this concern were largely Seventh Day Baptists and among the number was George R. Greene, son of Elder John, who served his country in the Civil War, his town as tax collector for many years, New London County as

deputy sheriff, and as an early member of the 18th School District Committee.

In 1855, Calvert B. Cottrell and Nathan Babcock entered into a partnership for the purpose of manufacturing water wheel governors, woolen machinery, and printing presses, locating where C. B. Cottrell & Sons Company is today. Nathan Babcock was prominent in educational matters in the town and chairman of the building committee that erected the Palmer Street School in 1875. He lived in the big house on the west side of Mechanic Street, diagonally opposite the company offices today. Mr. Cottrell lived in the large house formerly serving as the Lorraine Mfg. Co.'s community house and located on Mechanic Street where the south parking area of Bostitch, Inc., is today. In 1880 the partnership was dissolved with the retirement of Mr. Babcock at which time Mr. Cottrell associated with him his three oldest sons: Edgar, Charles, and Byron under the name of C. B. Cottrell & Co. at first, but soon called C. B. Cottrell & Sons, and in 1893, C. B. Cottrell & Sons Company, by which name it is known today. Expansion was rapid and the inventive genius of C. B. Cottrell evidenced by the one hundred twenty-five patents covering mechanical movements and devices for printing machinery brought him and his company into international prominence.

Keen rivalry always existed between Jonathan Maxson and C. B. Cottrell, each trying to better the achievements of the other. In this Church, many years ago when Elder J. W. Morton was preaching on Sabbath observance, Jonathan Maxson arose during the sermon as apparently was permitted in those days, and pointed out that "the stranger within thy gates" was also obliged to keep the Sabbath and that Maxson & Co. was very particular to keep their lumberyard gates tightly closed on the Sabbath, which he doubted very much was the case in connection with the New York office of his neighbor, Calvert B. Cottrell down Mechanic Street. C. B. Cottrell, who was sitting behind Jonathan Maxson, grabbed his coattail, gave it a good yank and said, "Sit down, Jonathan," which ended the episode.

Later, Arthur M. Cottrell, youngest son

of C. B. Cottrell, became associated in the business. Here again was a Seventh Day Baptist business providing employment for from 400 to 500 individuals year after year with opportunities for Seventh Day Baptists to work and live up to their beliefs. Pawcatuck residents in this group included Andrews, Austins, Babcocks, Barbers, Briggs, Burdicks, Crandalls, Cundalls, Hemphills, Hoxies, Kenyons, Loofboros, Loughheads, Saunders, Stillmans, and others. Charles P. Cottrell was one of the town's most outstanding citizens, serving the Pawcatuck Fire District on its special committee which authorized the installation of hydrants which gave the necessary margin of expected revenue making the Westerly Water Works possible. He was a member of the building committee that erected the West Broad Street School and in his quiet, effective way supported every worth-while community project. He was a strong advocate of temperance and total abstinence, always fighting on the side of no license along with Deacon Edwin Whitford and others. My own father, Albert R. Stillman, was deputy judge and judge of the Stonington Town Court for ten years, was also on the 18th School District Committee for several terms, chairman of the West Broad Street School Building Committee, secretary of the Pawcatuck Fire Station Building Committee for its present building, and member of the first Stonington Consolidated School Committee. In 1886, along with C. B. Cottrell, he was one of the incorporators of the Peoples' Savings Bank in Pawcatuck.

The Pawcatuck National Bank was organized in 1849, with Orsemus M. Stillman as president, although it did not become and was not known as a national bank until 1865. Jonathan Maxson was a director of this bank which was located in the building now occupied by Ann Hickox. Orville Briggs and others employed by the Cottrell Co. served in the Civil War. Howard M. Barber, for over fifty years with the Cottrell Company and its chief engineer for nearly forty years, is an outstanding inventor having to his credit approximately 300 United States and foreign patents covering various printing press improvements. It is these pat-

ents, and others granted C. B. Cottrell, that have made that company the recognized source of printing press developments for patent attorneys. Mr. Barber's genius received national recognition in 1937, when he was honored in Washington, D. C., at the centennial celebration commemorating the establishment of the U. S. Patent Office. His name and that of nine other living inventors appeared on the cover of the program and menu along with those of Eli Whitney and other equally distinguished names. This program and menu were patented as a feature of the celebration, thus recording his accomplishments for all time. Again on February 20, 1940, he was honored by the National Association of Manufacturers and awarded a scroll as a modern pioneer who by his inventions had improved standards of living and increased levels of employment. This award was given in recognition of the 150th anniversary of the founding of the United States Patent System and he was one of twenty-nine in New England and five hundred seventy-two in the country so honored.

C. B. Cottrell & Sons Company is today, and has been for over 25 years, the largest taxpayer in the town of Stonington. The development of the crude hand power, simple, black printing press into the complicated multicolor magazine presses with intricate drying means and electrical controls has made it a great organization with world renown. Seventh Day Baptist leadership brought this about.

Another important industrial plant of earlier days was that of Stillman Bros., established in 1843, and coming under the proprietorship of T. V. and V. C. Stillman in 1877. This was the old "Seventh Day Mill," so-called, located where the Walton Block and the state grassplot at the west end of the Pawcatuck Bridge now are. They were prosperous manufacturers at the time, and for several years thereafter, making paper cutters, woodworking machinery, shafting, pulleys, hangers, etc., which were widely in demand in this and foreign countries.

In later years the Stillman Carriage Co., on Coggswell Street, made all sorts of horse-drawn vehicles, specializing in rub-

ber-tired carriages. George L. Stillman was proprietor and had associated with him his brothers Eugene, John, and Wayland. When the automobile forced the carriage builders out of business, George, promptly, and with the ingenuity of his ancestors, went into the dahlia business, unfortunately not in Pawcatuck however, and developed many rare and exotic blooms, including the "Millionaire," bringing him into international repute.

Another Coggswell Street enterprise, established in 1911, is Saunders Brothers, a partnership of Hobart and Frank E. Saunders doing a woodworking business and fine cabinetwork, including the restoration of fine antiques. It is noteworthy to record the fact that Frank Saunders made the new pulpit for the Road Church when it was redecorated in 1949. It is also worthy of mention that their father, E. Clarke Saunders, when employed by Maxson and Co. as a cabinetmaker, made this pulpit from which I am speaking.

It is interesting to note that the ranking army officers, from not only Pawcatuck but Westerly as well, who served in World War I were all Seventh Day Baptists. They were Lieutenant Colonels Arthur N. Nash and Bourdon A. Babcock, and Major George A. Stillman. Time has not allowed me to check Stonington records to determine whether or not their ranks were highest for the whole town. Colonel Babcock also served Stonington in the Connecticut Legislature at one time, and as chairman of the Stonington Draft Board during World War II.

Seventh Day Baptists have always been interested in education, and in addition to others already named, Mrs. Lizzie Clarke Randolph, later Mrs. Everett Whipple, was on the 18th School District Committee for many years and a member of the West Broad Street School Building Committee. H. M. Barber was on the 18th School District Committee for some time and a member of the building committee of the present Stonington High School. Elbert W. Clarke, the Clarke's Fall miller of fine johnnycake meal today, taught in the old Palmer Street School and was principal of the West Broad Street and Pawcatuck High Schools. A fine disciplinarian

and an outstanding mathematician and accountant, I give him all credit for what I may know about those subjects today.

Along educational lines, yet not an educational institution as such, is the Marine Historical Association established in Mystic in December, 1929. Dr. Charles K. Stillman is recognized as the founder of this project, and his mother, Mrs. Harriet Greenman Stillman, just recently deceased, by her financial support and her courageous fighting spirit carried the organization through its darkest days to its present strong position. Again, Seventh Day Baptists have done something outstanding for Stonington.

This Tercentenary Celebration now in full swing has a wide and varied program requiring long hours of planning and much hard work by the program committee chairman, Stanton C. Saunders, who is also a vice-president of the incorporated organization.

There are doubtless many omissions from this record of Seventh Day Baptist achievements in Stonington, but it seems worth while to record this much and to express the hope and prayer that we as living Seventh Day Baptists may remember the accomplishments of our ancestors, emulating their examples and guiding our acts by the teachings of our Lord and Master Jesus Christ.

Information Requested

A history of the early Seventh Day Baptist colonies of southeastern South Dakota is being prepared for the Historical Society. If anyone has the records or minutes of the Pleasant Grove Seventh Day Baptist Church which was located near Flandreau, Moody County, S. D., he is asked to communicate with B. F. Johanson, 82 Howland St., Battle Creek, Mich.

Quarterly Meeting

The Quarterly Meeting of the Southern Wisconsin and Chicago Churches will be held in the Milton Junction, Wis., Church on April 21-22.

Lillian Campbell,
Secretary.

LEAVES FROM ONE EVANGELIST'S DIARY

This spring's work among Seventh Day Baptist Churches in conducting and planning for evangelistic programs has brought out some highlights for approach to neighbors and for an approach to Christian living. In working through the Middle West in some 12 Churches, many new experiences have occurred which have confirmed our belief in God's love for all men and His willingness to use "very imperfect instruments" in the work of reconciling men to Himself.

This writer has become more convinced that "every Christian is well enough equipped in, (a) Christian experience, and, (b) Bible knowledge to help God bring others into the kingdom way." I have said this on a number of occasions to congregations before actual visitation was begun. I realize the statement has qualifications, but I think it stands with the authority of Christ's spirit and teachings. The statement seems sound because every Christian has some Good News about God (and from Him) which he can share with a neighbor, and we know His Word does not return to Him void. Further, the Christian has some understanding of God's will for mankind and His purpose in creation. He can, by prayer, by giving of money, by personal influence or persuasion, or by exemplary dedication of all talents, help God to draw neighbors "into the kingdom's ways."

We are not able to do this in our own right or power, but every one of us can make God's love active in our lives — if we will. There is no prerogative given to ministers or deacons for winning converts to the Christ-way; God uses human instruments, imperfect tools which are made strong through a willingness of life and heart.

Tidings of Nashville, Tenn., (1908 Grand Ave., Zone 4), publishers for the Methodist Board of Evangelism, have produced a series of four training folders for visitation workers. These are proving effective in Seventh Day Baptist programs and in co-operative programs with other

Protestant Churches. On the back of the training folder for the third visitation night is the following:

"REMEMBER — There are no hopeless cases, because nothing is impossible with God. Every prospect requires a personal and different approach. REMEMBER — There is no legitimate reason or excuse why any person should not accept Christ and be a Christian. (Help the prospect beyond the obstacles to the Master.) REMEMBER — I am not alone. God, through His Holy Spirit, was with these people before I called. He is urging them while I help. He will be with them after I leave. REMEMBER — Alone I cannot handle any spiritual problem. Through me God can meet the issue."

These folders are available from our office for any group desiring to prepare for better evangelistic visitation. I believe the above quotation indicates the tone of these attractive training pieces. They point to the work of helping God bring about the miracles of new birth in Christ, and they make you feel as though God may not accomplish some of His miracles without your help. Laymen have a place in evangelism, and Seventh Day Baptist laymen are finding that out more and more.

Westerly Christians were fortunate in having Dr. E. Stanley Jones in their city, Monday, March 13. Dr. Jones spoke to about 125 men at a luncheon, to the ministers at an informal hour afterward, and to a group of about 350 people in a late afternoon service. He challenged those people to go out in the spirit of Christ as when He talked with the woman at the Samaritan well. Jesus, the Messiah, started His conversation at the point of the Samaritan woman's dominant interest. He kept raising the issues of their talk to higher levels — drinking water, living water, and then wells of water springing up to eternal life. He kept helping the woman to face herself. Instead of **winning His point**, as He might have done on issue after issue (the place for true worship, her badness, etc.), Christ held to the point of **winning the person**, because God willed her fellowship with Him.

Dr. Jones pointed out, further, that Christ kept His interest in the woman

although He had no less than six good reasons for dropping the interview, for not sharing the Good News with her. And, the Master had food to eat (spiritual strengthening) while He was doing this work of evangelism. (Study John 4 to review this interview and its results.) The famous missionary concluded the challenge with: "Christians will never 'get in' new converts until they 'get them out' in evangelism."

This brings me to another point which has developed out of our evangelistic work: What motivation are we presenting to neighbors for their commitment to Christ or the reconsecration of life? Are we helping to turn them inward to a selfish seeking for salvation, or are we helping them to find a place in God's kingdom by which their energies and ambitions are used of Him to reconcile all men unto Himself? In other words, are we giving them a call to God's service as well as to wholeness of personal life through faith in Christ? Are we helping them to become a part of God's kingdom which yet faces new frontiers in the world today? Are we "getting them out" in sharing their new good faith and hopes as well as bringing them into the bosom of Christ's companionship?

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the pastors will be invited to share viewpoints and experiences.

The devotional part of the program is a combination of study and practice: Rev. Loyal F. Hurley will conduct afternoon workshops on "The Practice of Private Devotions," and forty-five minutes will be devoted each morning to a period of retreat for individual prayer. Workshops slanted towards the pastor's pulpit duties and formal worship periods round out the day's program, with ample time reserved for informal fellowship and no bedtime hours prescribed to cut short the evening shop-talk. The fellowship and devotional aspects of the program are drawn together in the final service of the retreat, an observance Thursday noon of the most significant act of fellowship practiced by the Christian Church, the sacrament of Communion. — Wayne R. Rood, for the Ministers' Conference Program Committee.

WITH REV. WARDNER RANDOLPH IN BRITISH GUIANA

Rev. Wardner Fitz Randolph has secured rooms in Georgetown where he will conduct his work while in British Guiana for a month or more this spring. He has begun making contacts with the Churches and leaders, not yet having made the trip to Wakenaam and the Pomeroun area. He spoke at the Sabbath services in the little hall in Georgetown. Forty-five people attended, sitting on benches made from the crate in which the organ from Alfred was sent. Sunday night a reception was held in a near-by Church which was filled and overflowing into the streets. Five other ministers assisted in the service. "There were many speeches of welcome by the clergy and then by laymen," Mr. Randolph reports. One layman in making his welcome expressed the thought that there might be too many denominations in the colony, saying that he did not know the difference between Seventh Day Adventists and our Church, but would like to know. "Many criticized him for his speech afterward," our missionary says. "I told them that I did not like to speak of differences in a meeting like this but since I was asked, I would point out three differences between Adventists and Baptists. (1) Baptists would co-operate (on equal plane); (2) Baptists were congregational in form of government; (3) Baptists believed Hebrews 1: 1, 2, therefore they had no prophet in these days to speak to them or for them. They taught Christ and Christ only, and had the Bible and the Bible only for a guide." The layman was apologetic and was grateful for clarification.

Our American tropics supervising missionary visited some of the Church-sponsored schools in the Georgetown area and is making plans for further evangelistic work among the Churches. D. S. C.

SEVENTH DAY BAPTIST MINISTERS' CONFERENCE

Milton, Wis.

May 15-18, 1950

WOMEN'S BOARD MEETING

The Board of Directors of the Women's Society of the Seventh Day Baptist General Conference met in the Trainer Sabbath School Room on March 12, 1950, with the following members present: Mrs. J. L. Skaggs, Mrs. Ottis Swiger, Mrs. A. G. T. Brissey, Mrs. G. H. Trainer, Mrs. Orla Davis, Mrs. Rex Zwiebel, Mrs. Harold Stillman, Mrs. Loyal Hurley, Mrs. Okey Davis, Miss Alta Van Horn, Miss Lotta Bond, and Miss Greta F. Randolph.

Mrs. Swiger led the devotions, using the meditation from the March "Church Woman," based on Psalm 23.

The report of the treasurer was presented by Mrs. Swiger. Her report showing the following balances was accepted and placed on file: General Fund, \$374.20; Evangelistic Fund, \$613.38.

Mrs. Okey Davis gave a verbal report as editor of the Woman's Page in the Recorder.

Miss Alta Van Horn gave the report for the Christian Culture Committee. This report was accepted item by item.

The committee approves the suggestion that the news item, "Physicist Asks Harmony Between Science and Religion," be submitted to the Sabbath Recorder for publication. This news item, which is listed below, was released in the Religious News Service of January 19.

Pittsburgh, Pa. — An atomic energy physicist told University of Pittsburgh students that people with deep religious convictions can best stand the stresses of modern life.

Speaking at the university's Religion in Life Conference, Dr. James Beckerley said there should be no conflict between science and religion.

"Science and religion have a lot in common," he said. "One looks at the universe; the other at man's place in the universe. Science relies on the senses, religion on an inner conviction. Religion tells you how to use the fruits of science."

"Both science and religion are concerned with fundamental laws," Dr. Beckerley said. "Science often explains what religion intimates," he added, "and religion can turn the knowledge of science to channels in which it should be used."

The committee would recommend that thought be given at the next meeting to preparing blotters with a suitable quotation, such blotters to be distributed from the Woman's Board table at Conference.

The committee would also recommend that the bulletin from International Good News Publicity be held pending further information concerning the movement.

The committee would further recommend that the president send in the names and ad-

resses of our missionaries in Jamaica and British Guiana for sample copies of the World Christian Education magazine.

We would recommend that the summary prepared by Mrs. Trainer of the mission study books be included in the March News Letter.

The committee recommends that the Riverside Dorcas Missionary Program, "Missionary Work in Japan," be acknowledged in the News Letter, and that Mrs. Nettie Stone be commended for responding so promptly.

Alta L. Van Horn,
Secretary.

Mrs. Skaggs was instructed to send the names of our missionaries to the World Christian Education magazine for free copies of this magazine.

Mrs. Brissey gave the report of the Committee on Peace and World Order. This report was accepted as follows:

Let your Congressmen know that Christian people are deeply concerned about the delayed D.P. Bill - H.R. 4567, which has been brought out of committee for consideration.

A Project for Japan — The plan to set up an international, non-sectarian, Christian university in the outskirts of Tokyo is soundly conceived and deserves enthusiastic support in this country. This is a constructive approach to a difficult postwar problem that is taking shape under the leadership of men who know much about the need for such an institution and its potential value.

I. C. U. Week — April 16-23 — The International Christian University at Mitaka, Japan, is a non-sectarian institution which will provide training under Christian leadership. It will welcome the qualified youth of Japan and other nations.

Did you know that 27,000 students from overseas are attending our American schools and colleges? Of these 50.3 per cent are Christians. How many are in our denominational schools, and how are we serving them?

Mrs. A. G. T. Brissey.

The report of the Ways and Means Committee was read by Miss Greta F. Randolph. This report was accepted.

The Ways and Means Committee met at the home of Mrs. J. L. Skaggs on March 6, and would submit this report.

The Ecumenical Register letter was approved and ordered mimeographed. The name and address of each local chairman, along with the estimated number of women in your Church, should be sent to Mrs. J. L. Skaggs, 110 Randolph Street, Salem, W. Va., by April 15.

A letter was studied from the National Council of Women's Organizations of the Presbyterian Churches in the U. S. A., asking for a fraternal delegate to attend their quadrennial meeting in Ocean Grove, N. J., June 13-19, 1950. We recommend that Mrs. Skaggs select a delegate from Plainfield to represent us.

(Continued on back cover)

CHRISTIAN EDUCATION NEWS NOTES

By Rev. Albert N. Rogers

President, Seventh Day Baptist
Board of Christian Education

◆ But a little more than a month until the Ministers' Conference at Milton! Has your Church taken steps to encourage the pastor to attend? It will not be just a vacation trip; we promise you everyone who goes will be intellectually and spiritually fed. Your pastor should be there.

◆ Dr. John C. Trever who had an important part in the discovery of a 2000-year-old manuscript of Isaiah in February, 1948, is now on salary from the International Council of Religious Education lecturing and giving popular addresses on recent Bible history.

◆ Several Churches are sending us their weekly bulletins. We think a committee, meeting after every Sabbath to address bulletins to those unable to attend services because of illness or bad roads, would render a specific service. Many pastors do this but they have other responsibilities too. An adult class might take this and the postage cost as its group stewardship project.

◆ Youth groups are hard at work in many places earning money to help send chosen representatives to the Pre-Conference Retreat at Camp Caesar August 17-20. Write to Rev. Rex E. Zwiebel, Lost Creek, W. Va., for details.

◆ We submit through this Recorder a brief report of the work of the Southwestern Gospel Team last summer. Similar groups will be working this summer under the joint direction of the Missionary, Tract, and Christian Education Boards.

◆ The Board of Christian Education will hold its quarterly meeting Sunday, April 16, in the Gothic, Alfred, N. Y., under the chairmanship of Rev. Everett T. Harris, vice-president. The president will represent the board at a joint meeting called by the Conference president in Plainfield. Pray for these meetings.

SOUTHWESTERN GOSPEL TEAM

By David Beebe

A group of young people under the direction of Miss Elizabeth F. Randolph, promoter of evangelism for the Women's Board, worked as a gospel team in the Southwestern Association during June and July of 1949.

This team actually began at the 1948 Southwestern Association where a group of young people decided to start such a group. During the following winter, correspondence went back and forth, and by spring the team appeared to be possible.

At last they started at Little Prairie, Ark. The group consisted of Miss Elizabeth Randolph, David Beebe of Gentry, James Mitchell of Texarkana, and Inez Hughes of Little Prairie, Ark. Later, Nelda and Nadine Tyre of Palatka, Fla., joined them.

Bible school was conducted on weekday mornings, and for a time, evangelistic services were held at the Church. A great deal of personal visitation was done. During the last week a class on the meaning of Christianity was conducted for older students, and some of its members were baptized.

Rev. Clifford A. Beebe and son, Paul, came down one Sabbath from Gentry. Paul remained the following week and assisted in the Bible school.

The team moved to Columbus, Miss., conducting two vacation Bible schools there, and holding evening services. James Mitchell was unable to remain with the group but Mr. and Mrs. J. H. McKay aided in the team's work.

While in Columbus the group was divided, some staying at Mrs. Cecile Wharton's and some in the Women's Board trailer, just outside of town. When the group left, Mr. and Mrs. McKay remained to continue the work begun and were there for some time.

MAILING ADDRESS

Rev. Kenneth A. Stickney requests that mail for the Second Hopkinton Church be addressed to Box 64, Hopkinton, R. I., and mail for the Rockville Church or for Mr. Stickney to Box 8, Rockville, R. I.

Our Children's Letter Exchange

Dear Mrs. Greene:

I am a little boy four years old and like to have my mother read the letters from the Children's Page to me.

Today, being the first day of spring, I talked my Dad into buying me a bow and arrow.

I want other little boys and girls to know that I have two little baby chicks that I am raising in the house, to see if I can beat Dad's chicks out in the brooder house. Also I have two puppies: Lassie, a collie, and Scuffy, a cocker.

Your new friend,
Rollin Charles Williams.

—R. 2, Edgerton, Wis.

Dear Rollin:

I am ever so glad to win a nice new friend and from my own own birth state of Wisconsin. Please thank Mother for helping you with this nice letter.

This is a beautiful, sunny, spring morning and a happy robin is chirping not far from my back door. Another sign of spring is the boys and girls beginning to go by on roller skates. I wonder if you can skate yet; I did when I was just about your age and had many a tumble.

A little three-year-old boy came in crying at the top of his lungs one day and his mother said, "Whatever is the matter?" Between his sobs he said, "The ground came right up and hit me and made a hole in itself." Wasn't he a funny little boy?

Here's hoping your chicks do beat Daddy's chicks. They should, in a nice warm house, don't you think?

Hoping I'll hear from you often, I am

Your true friend,
Mizpah S. Greene.

Dear Mrs. Greene and the Children:

The past winter, while I was busy in Alfred, N. Y., I was reading your column each week. You, Mrs. Greene, were very faithful and regular, but I, with others, was missing the children's letters.

Maybe the children find it hard to think of something to write about. I used to

feel that way. Once when I was quite small, and did not know what to do with myself, my mother said, "Take a walk over to that big tree; then come back, and sit down and write with pencil and paper what you saw." Oddly enough, when I came back from that walk I couldn't think of anything to write, and my mother asked me, "Didn't you see anything?"

I answered, "Only grass and trees and sky and I don't know what to write about them." I think I had scales over my eyes, childhood scales, but they fell off after a while, like those of blind Saul, whom Jesus sent Ananias to cure. Acts 9. So the great wonderful world of grass, trees, and sky which seemed to me then like one big "it," I saw afterwards was made up of a lot of little things which our heavenly Father was very powerful and thoughtful in providing.

You children, when you write, most always tell about your pets; so to show I appreciate your letters, I had better tell you what I have for pets. I guess you will be surprised, and maybe laugh at me.

My pets I share with others in the family, just as many of you do. They are common house plants, like petunias, begonias, and geraniums. Then there are rarer ones — oxalis, amaranth, cactus, and cyclamen. But I like to call them pets because they, like animal pets, will starve if not cared for; and I believe they even like to be petted and caressed. The most cheering thing about them is that, whatever care we give them, God meets that care more than half way. We may water them every day and shelter them from cold and hot sun; but a sure and gentle power beyond our own makes the leaves, buds, and blossoms grow. Most cheering and beautiful of all is that secret process by which green buds turn to lovely pink and other colors.

Soon we will be petting lettuce, tomatoes, and other baby vegetables in hopes of a garden. Will some of you be having these same kinds of pets? If you do, and will write what kind of good luck and bad luck you have this summer, so will I.

I'll give you a few lines from a long poem I found yesterday, with no author's

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name given. I'd like to pass it on to you with my springtime greetings.

Lois Fay Powell.

Dear Mrs. Powell:

Thank you so much for your good letter and beautiful poem which I'll have to save for next week as there does not seem to be room for it this week. I deeply appreciate your helpful letters from time to time.

Yours sincerely,
Mizpah S. Greene.

(Continued from page 261)

A letter from the Foreign Missions Conference was presented. Mrs. Skaggs was instructed to answer it.

We recommend that the registration fee to the World Christian Education Conference for Miss Van Horn be forwarded.

The trailer house is now blocked up in 1714 President Street, Palatka, Fla. Rev. Elizabeth Randolph uses the trailer as headquarters for her work in Putnam County.

Mrs. Swiger,
Mrs. Skaggs,
Mrs. Orla Davis,
Greta F. Randolph,
Committee.

Mrs. Hurley spoke of the News Letter material which had come in. If you are not hearing the News Letter read at your meetings, ask your key worker for it. If she is not receiving the letter, notify Mrs. Loyal Hurley, Salem, W. Va.

Voted to pay \$3.33 expense for the February News Letter.

Voted to pay the bill \$5.05 for mimeographing the Ecumenical Register letter.

Mrs. Swiger was instructed to arrange the receipt card she would like to use.

The minutes were read and approved. Adjourned to meet April 16, 1950, at 2 p.m.

Mrs. J. L. Skaggs,
President,
Greta F. Randolph,
Secretary.

Salem, W. Va.

Obituaries

Clement. — Neal Gilbert, oldest son of Carl Colfax and Hattie Robbins Clement, was born in North Loup, Neb., January 4, 1897, and died in Peoria, Ill., March 2, 1950.

Just past his 21st birthday he enlisted in the air forces of World War I at Aurora, Ill., remaining in service in different southern camps until the close of the war.

He was twice married and has two sons living in Geneva, Ill., these by his first wife. March 11, 1933, he was married to Mae Wicks in Quincy, Ill., and they have lived in Peoria most of the time since.

Besides his devoted wife, Mae, and two sons, Carl and Earl, of Geneva, Ill., he leaves his mother in North Loup, Neb., one sister, Mrs. A. D. Moulton (Celia) of Battle Creek, Mich., two brothers, Frank Robbins Clement of Huntington, W. Va., and Paul Platts of Geneva, Ill., their families, uncles, aunts, many cousins, and many fine friends.
H. C.

CHURCH NEWS

NEW MARKET, N. J. — Rev Kenneth A. Stickney, who has resigned as pastor of the Seventh Day Baptist Church of Piscataway, and his wife and daughter, Carol Marie, were feted at a farewell



—Photo by Lou Gauch.
Group at farewell for
Rev. Kenneth A. Stickney.

reception by members of the Church on the evening after the Sabbath, March 11, in the Church social rooms.

Dr. L. C. Bassett, president of the Church's board of trustees, presented a gift of money to the pastor and his family. Rev. Mr. Stickney thanked the group and gave a farewell greeting to the parish.

Following group singing, Miss Ethel Rogers gave a brief resume of her recent trip to California and New Mexico. A social hour was in charge of the women of the Church.

Rev. Mr. Stickney has gone to take up his duties as pastor of the Rockville and Second Hopkinton, R. I., Seventh Day Baptist Churches. He first served the local Church in 1946 as a student supply and later became the pastor. He was ordained by the local Church in June, 1949.

— Courier-News, Plainfield, N. J., adapted.

A Hymn for Communion

O Jesus Christ, who liftest up
In love each wayward one,
Bless now the bread and bless the cup,
Thou God's beloved Son.

Jesus, Redeemer!

Make clean these hands that touch thee here—
These lips that take the wine—
To thy great Heart hold thou me near—
O make me truly thine!
Jesus, Redeemer!

O Jesus Christ, who liftest up
By grace each fallen one,
Come sit beside me as I sup,
Thou God's beloved Son.
Jesus, my Redeemer!

Don Vincent Gray.