

Wis.; second, Raymond Burdick, Syracuse, N. Y.; third, Miss Bernice Brewer, Riverside, Calif.; recording secretary, Lester G. Osborn, Nortonville, Kan.; assistant, L. Ray Polan, Alfred, N. Y.; corresponding secretary, Hurlay S. Warren, Plainfield; treasurer of Conference, J. H. Coon, Milton, Wis.; treasurer of Denominational Budget, Harold R. Crandall, Westerly, R. I.

The new member elected to the Commission for a term of five years was John H. Austin, of Westerly, R. I. Other members re-named are Harold O. Burdick, of Alfred, N. Y.; Orville B. Bond, Lost Creek, W. Va.; Paul H. Hummel, Boulder, Colo., and Nelson D. Inglis, Milton, Wis.

William L. Burdick, of Ashaway, was re-named representative of the Missionary Society, and Corliss F. Randolph was renamed representative of the Tract Society to serve on the Commission. Carroll L. Hill was elected representative of the Sabbath School Board to serve on the Commission.

—*Bridgeton Evening News.*

THE DEFENSE OF THE GOSPEL

The Christian warfare is both offensive and defensive. The Christian is to carry the gospel into all the world, and proclaim it to every creature: but having done this, he is also set for the defense of the gospel. He must defend it from the assaults of unbelievers and the corruptions of those who would oppose the truth. Hence he must gird on the whole armor and determine by divine assistance to war a good warfare.

But in doing this, the Christian soldier is to keep at his specific work and defend the gospel, and that alone. We must not confound the defense of the gospel with the defense of the creed, the defense of the denomination, the defense of the church, the defense of the priest, the defense of the pope, the defense of Luther, of Calvin, of Wesley, or any other man. There are a thousand things which men defend that are no part of the gospel, and that were never heard of till long after the gospel was preached and proclaimed through the land; and if we are to be effective defenders of the faith, we must keep steadily at work defending the gospel, and allowing other things to defend themselves.

Satan's art is to occupy our time and attention defending something besides the gospel,

while he, having amused us with these feints, puts in his work of wickedness in every direction. While we waste our strength and time on trivialities, he shoots his arrows at every vital part.

What have the Christians of today to do with the errors, blunders, and fooleries of past centuries? Why need they stand up to defend men who have confessed themselves sinners, who have acknowledged their own errors, and who have only said, "Be ye followers of me as I follow Christ." Let Christian men cease to employ their time in such futile and profitless undertakings. Let them look to the line of defense that has been laid down by the great Captain of salvation. Let them draw in their scattered forces which are scattered along sectarian picket lines, and wasting their ammunition in the defense of things which need not and cannot be defended. Let them cast aside the traditions of the elders, the creeds and confessions by which men have divided the flock of God, and let them stand for the defense of the gospel, and the gospel alone, the Bible and the faith that saves, till God shall crown their labors with blessing, and give them the victory through our Lord Jesus Christ.—("Original" from an Old Scrapbook, submitted by Mrs. Pearl Lamson.)

God has appointed no man or set of men to defend his honor or to avenge his injuries.—*Liberty.*

MARRIAGES

HYATT-LOWTHER.—At the Seventh Day Baptist parsonage, Salem, W. Va., September 1, 1937, by Rev. Geo. B. Shaw, Clarence Thomas Hyatt of Morgansville, and Edna C. Lowther of New Milton, both of Doddridge County, W. Va.

OBITUARY

TALBOT.—Frank A. Talbot was born in Johnson County, Neb., June 12, 1890, and died August 5, 1937.

He had lived in Battle Creek eleven years. He is survived by his widow; one son, Bernard; one daughter, Merle, all at home; his mother, Mrs. Bert Sayre, North Loup; one brother, Dr. Harry G. Talbot, Eugene, Ore.; one half-sister, six half-brothers, and two step-sisters.

Funeral services were conducted by Rev. E. M. Holston assisted by Rev. Henry N. Jordan.

E. M. H.

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TEN RULES TO INSURE FRIENDS

Feel a kinship with every one, since God is our Father.

Carefully build a winsome character.

Serve wherever possible, with no thought of returns.

Endeavor to get the other fellow's point of view.

Rejoice heartily in another's success and be genuinely sorry over his failures.

Refuse to criticize, and be patient with others' faults.

Look for good in folks as miners do for pay dirt.

Watch your associates and the thoughts that are welcomed.

Conquer anger at any cost and always.

Develop the power to sympathize, and use it freely; stand by the aspiring one, even if weak.

—*Christian Reisner, in the Zion's Herald.*

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A SEVENTH DAY BAPTIST WEEKLY

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less expressly renewed.

Friday at Conference The business session of Friday morning was opened with prayer by Rev. Paul Burdick, pastor at Leonardsville and West Edmeston, N. Y. Following the reading of the minutes for Thursday the Committee to Consider the Report of the Missionary Board was presented. At this time business was set aside for a few moments for a prayer in behalf of our missionaries in China during this Chinese-Japanese conflict.

The report of the Board of Trustees of General Conference was next presented. Following this report we again turned to a discussion on the proposed new Statement of Belief of Seventh Day Baptists when four more statements were adopted and one other referred back to the committee.

The program of the Education Society was conducted by its president, Rev. E. D. Van Horn, pastor at Alfred Station, N. Y., and professor in the School of Theology at Alfred. The devotions were conducted by Rev. Walter L. Greene, also of the School of Theology, and pastor of Independence and Andover churches. The congregation joined in singing the "Doxology."

The needs of the Seventh Day Baptist colleges were briefly stated by Dean Harley Bond of Salem, President J. W. Crofoot of Milton, and President J. N. Norwood of Alfred. Intercessory prayer was offered by Dr. Boothe C. Davis, president-*emeritus* of Alfred.

Dean A. J. C. Bond of Alfred presented an address on the theme, "Our School of Theology." He reviewed the work and needs at Alfred in the seminary, the name of which has been changed from Department of Theology to School of Theology. Dean Bond also showed the responsibility that rests upon our churches in finding candidates for the ministry, of helping support this educational program, and giving assistance to the students through vacation time preaching services, etc.

Rev. Edgar D. Van Horn next presented an address on the theme, "Christian Education Prepares for Economic Freedom, Brotherhood, and Peace." In this address Doctor Van Horn spoke concerning the contributions which schools have made toward these three areas. He laid stress upon the importance of education that is Christian. The world is in great need of Christianity—not that which is mixed with paganism but that which is pure and simple. Religion is at the controls of our social and economic life.

Miss Virginia Moulten of Battle Creek, Mich., brought the Education Society program to a close with a solo, "My Task."

The program of the Sabbath School Board immediately followed, being in charge of its president, Rev. John F. Randolph, pastor at Milton Junction, Wis. The president presented a review of the report of the board.

Rev. Erlo E. Sutton, director of religious education for the Sabbath School Board and pastor at Denver, Colo., presented an address on the theme, "The Outlook in Christian Religious Education." Director Sutton reminded us that the purpose of religious education in the Christian Church is to bring children and young people to an understanding of Christian religious principles that will lead to a conviction which will bring a decision for surrender to Christ. Protestantism must have a vision of the best way in present social conditions. Passion and consecration must come before we can have money, interest, and cooperation.

An address, "West District Cumberland Council of Christian Education," was given by Rev. Graeme Smith, pastor of the Presby-

terian Church at Deerfield, N. J., who explained the set-up and program in Shiloh's local district. This was followed by one stanza of the hymn, "Stand Up for Jesus."

Another short address was given by Mrs. Luther S. Davis, member of the Marlboro Church, on the theme, "The Book in the School." She explained the religious survey taken in West District, and the development of the week day religious instruction in the Hopewell School near Shiloh. The program was closed with a benediction by Rev. Paul Burdick.

The first part of Friday afternoon was the time for the program of the Historical Society, conducted by the vice-president, Esle F. Randolph of the New York City Church, in absence of the president, Corliss F. Randolph. Victor Skaggs, also of the New York City Church, led the congregation in singing two hymns, "I Think When I Read That Sweet Story of Old" and "Blessed Assurance." The devotions were conducted by Rev. Claude L. Hill, pastor at North Loup, Neb. He read a Scripture lesson from 1 Timothy 6 and led us in prayer.

The annual statement and president's address of Corliss F. Randolph was read by his brother, Esle F. Randolph. This was followed by an address by Dr. J. Nelson Norwood, president of Alfred University, who spoke to us on the theme, "Let Us Remember." This address was repeated, by request, from last year's Conference at Boulder. An excellent description of this address can be found in the SABBATH RECORDER for September 14, 1936, beginning at the bottom of second column on page 166. It is worth looking up.

After one stanza of the hymn, "Faith of Our Fathers," was sung by the congregation, Dr. Boothe C. Davis brought a message on the theme, "The Spiritual Value of Our History." Information awakens, and we are thus able to make comparisons. Through history we find encouragements and warnings. At the close of this address the Shiloh Ladies' Chorus sang two selections.

The second part of the afternoon's program consisted of two brief addresses. The first of these was by Rev. Harold R. Crandall, pastor at Westerly, R. I., who spoke on the theme, "The State of Religion Among Seventh Day Baptists." He stated that there is nothing wrong with the religion of Seventh Day Baptists, but if there is anything wrong it is with the people. Lack of religion in the home and

lack of confidence are two conditions which we should try to remedy.

Rev. Theodore J. Van Horn, Daytona Beach, Fla., although now retired, still manifested youthful vigor in his plea to Conference on the theme, "Our Need for a Full Time Missionary Evangelist." The home field is of equal importance to other fields, thus this plea should strike deep in our hearts. Every church should be a radiating center from which the gospel is spread, and it is important that we keep these centers going.

At the business meeting which followed, the Committee to Consider the Report of the Commission brought the balance of their report which was adopted by Conference. The Petitions Committee then presented their report which also was adopted. This action admitted one new church into the Conference, the recognition of two ministers, and the acceptance of the invitation for 1938 Conference to meet with the Plainfield and New Market churches.

The Friday evening service is always one of the high points of inspiration. The vespers were conducted, at each evening, by Dean Alfred E. Whitford, of Alfred, N. Y. The service opened by the congregation singing two hymns—the Conference theme hymn, "Day Is Dying in the West," and "Sun of My Soul." The devotions which interspersed the music were conducted by Rev. E. M. Holston, pastor at Battle Creek, Mich., which included Scripture reading, remarks on "God Is Love," and prayer. At two other times the congregation had a chance to sing hymns—"O Love That Wilt Not Let Me Go" and "For the Beauty of the Earth." What joy there is to join in singing hymns in such a large group of fellow Christians! We were also inspired by the rendering of two anthems by the Conference choir of over forty voices which sang "The Silent Sea" and "As Torrents in Summer."

An evangelistic sermon, "The Father of the Prodigal Son," by Rev. Everett T. Harris, pastor at Ashaway, R. I., was also heart searching as he spoke of God's love and forgiveness. At the close of his message Rev. Herbert L. Polan, pastor at Brookfield, N. Y., conducted a testimony meeting. For well over an hour and a quarter in rapid order came testimonies with more than a hundred people participating. The ministers took part but it was chiefly laymen who spoke, and among them a large number of young people. (Who

said that young people could not testify for Christ?) With a larger number of our youth participating in Conference, the hope for the future of our denomination is brighter.

Thus it was with some difficulty that Pastor Polan brought this Conference testimony meeting to a close with a prayer. Thus this evening's service beginning at about the time of the setting sun led us in about two and three quarter hours of inspiration—a fitting entrance into another Sabbath.

Another six day's work is done,
Another Sabbath is begun;
Return, my soul! Enjoy thy rest,
Improve the day thy God hath blest.

—Joseph Stennett.

T. R. S.

ADDRESS ON SEVENTH DAY BAPTIST HISTORY

(Broadcast by the Commission from Bridgeton, N. J., Tuesday night of Conference. Prepared by Secretary William L. Burdick and broadcast by Professor D. Nelson Inglis.)

SEVENTH DAY BAPTISTS IN EUROPE

Since the days of John the Baptist there have always been Seventh Day Baptists, and the denomination now known by that name dates back to the Reformation. The oldest church extant is the Mill Yard Church in London, England, organized in 1617.

Seventh Day Baptists stood with the other reformers, especially with the Baptists, in the struggle for religious and civil liberty and godly living. They did more. They suffered imprisonment, yes, even martyrdom. Rev. John James, pastor of the Mill Yard Church, was arrested, taken from his pulpit, dragged through the streets of London, beheaded, and quartered for the sake of the truths which Seventh Day Baptists still hold dear. This is only one illustration of the persecution endured by Seventh Day Baptists in England during the Reformation.

Some of the foremost men of the Reformation were Seventh Day Baptists. Among them were Francis Bampfield, Thomas Bampfield, at one time speaker of Parliament; Dr. Peter Chamberlen, physician to three sovereigns; and the four generations of famous preachers by the name of Stennett. Rev. Joseph Stennett, D.D., and Rev. Samuel Stennett, D.D., II., famous as hymn writers, were Seventh Day Baptists and some of their hymns have survived the passing of two centuries.

Among their hymns which are still in use are "Another six days' work is done," by Dr. Joseph Stennett; and "Majestic sweetness sits enthroned upon the Saviour's brow" and "On Jordan's stormy banks I stand," by Dr. Samuel Stennett.

SEVENTH DAY BAPTISTS IN AMERICA

The first Seventh Day Baptist church in America was organized in Newport, R. I., in 1672. At first it was composed of groups of like faith and practice in various parts of the colony and in Massachusetts and Connecticut, but the larger companies were in Newport and southern Rhode Island. In due time some of these companies became churches, the largest and most prosperous of which was the one in what is now Ashaway, R. I. This church increased steadily until one hundred fifty years later it had nine hundred fifty members. It sent out thirty-four ministers and from its members fifteen churches were organized.

Seventh Day Baptists in Rhode Island were co-laborers with Roger Williams and Dr. John Clark in establishing the colony on the principles of civil and religious liberty. In doing this they suffered imprisonment and other forms of persecution. They also joined with the Baptists in founding Brown University. Governor Samuel Ward, a Seventh Day Baptist, led the colony in the struggle with the mother country and would have been a signer of the Declaration of Independence had he not died three months before.

Twenty-five years after the founding of the Seventh Day Baptist church in Rhode Island, churches of like faith began to be organized in the vicinity of Philadelphia.

Following this, churches were organized in New Jersey. The first was in New Market, N. J., organized in 1705. The Shiloh Church, the one which is entertaining the General Conference, was organized in 1737, two hundred years ago.

As the years have passed by, the founding of Seventh Day Baptist churches has followed the tide of emigration, and in the General Conference now in session there are delegates from the Atlantic to the Pacific, from the North and from the South.

Besides Seventh Day Baptist churches in England and the United States, there are churches of like faith in the West Indies, South America, Holland, Germany, India, and China.

BELIEFS AND POLITY

In regard to beliefs and church polity, Seventh Day Baptists are in harmony with the regular Baptists except as to the Sabbath. They stand with the Baptists for salvation through personal faith in Christ, believer's baptism on confession of faith, soul liberty, civil liberty, independence of local church with Christ as its sole head, the Bible in the hands of all men, and the right of everyone to interpret its teachings for himself; and they go a step further, they believe that Christians should observe the Sabbath of Christ and the apostles as well as to practice the baptism of Christ and the apostles.

People have often failed to distinguish between Seventh Day Baptists and Seventh Day Adventists, but there are distinct differences as to belief and church polity. As stated above, Seventh Day Baptists had their origin in the Reformation. Seventh Day Adventists grew out of the Millerite Movement in the middle of the last century. The church polity of the two denominations is as far apart as can be; also they differ as to the interpretation of the Scriptures, the inspiration of Mrs. White, the atonement, and other items regarding belief and practice.

MISSIONS

While Seventh Day Baptists have never proselyted, they have been a missionary people. The General Conference was organized in 1802 with the view of promoting missions. A Missionary Board was organized in 1818. In the next twenty-five years four mission boards were organized, and out of these was evolved the present Missionary Society, in 1843. The churches through this society are now promoting mission work on four continents.

PUBLICATIONS

The printed page was early used by Seventh Day Baptists, and the first publication regularly sent out was the *Missionary Magazine*, started in 1821. Other periodicals followed this. The *SABBATH RECORDER* has been the leading denominational paper since 1845, and for many years has been published by the American Sabbath Tract Society. This society has also published many tracts, books, and other literature. The publishing house is located in the Seventh Day Baptist Building in Plainfield, N. J., and this building is the headquarters of the denomination.

WORK AMONG YOUNG PEOPLE

Young people's work is promoted principally by the Sabbath School Board and the Young People's Board. The former is located in Milton, Wis., and the latter in Alfred, N. Y. Both of these boards have been up-to-date in methods and have done efficient work for many years.

EDUCATION

The Seventh Day Baptists throughout their history have been among the foremost in matters of education, as will be seen from the fact that during the last century more than a score of academies were established by them. One of the most efficient of these was Union Academy, located in Shiloh, N. J. This was established in 1848 and continued until 1882. Its teachers were able, scholarly, and devout educators. Its influence was great in this part of the state, but it did not stop here. It has gone across our fair land and to lands over seas. Seventh Day Baptists established another academy in this state, namely, Union Seminary, located in New Market. At present there are three denominational schools. These are Alfred University, Alfred, N. Y., whose president is Dr. J. Nelson Norwood; Milton College, Milton, Wis., whose president is Dr. Jay W. Crofoot; and Salem College, Salem, W. Va., whose president is Dr. S. Orestes Bond. In connection with Alfred University, there is a school of Theology and Religious Education, with Dr. Ahva J. C. Bond as the dean.

CO-OPERATE WITH OTHER CHRISTIANS

Seventh Day Baptists have consistently joined with other denominations in the promotion of world-wide Christianity and are members of, and have representation in, such organizations as The Federal Council of Churches, Foreign Missions Conference, International Council of Religious Education, World Council on Faith and Order, maintaining steadily that true religion will express itself in united effort towards the application of Christ's message to the needs of society.

Matilda, won't you sing something for our guests?

Oh, but dear, it's so late; and besides they are beginning to go.

Yes, but not quickly enough.

—*Berliner Illustrirte Zeitung.*

MISSIONS

RELIEF FOR OUR CHINA MISSIONARIES

All are familiar with the misfortune which has come to our China missions in the last five weeks. As was indicated in the last issue of the SABBATH RECORDER, this disaster has placed our missionaries in a critical position, to say the least. It has not only closed the missions, but it has driven out the missionaries, inflicted heavy personal losses, rendered them homeless in foreign countries, and necessitated their return. All this requires large expenditures, for which there is no provision in the United Budget.

The denomination cannot desert the missionaries in this hour of need, and the Missionary Board must find immediately some way by which to provide homeward passage and to meet their needs till adjustment of plans is made.

At a special meeting of the Missionary Board, held September 15, the subject was discussed at length, and it was unanimously agreed that the situation demands an appeal for special contributions from churches and individuals. This is a thing the Missionary Board has not asked since the adoption of the United Budget, eighteen years past, but the emergency demands it, and it is believed the denomination wants it. The action of the board is as follows:

Voted that the Board of Managers of the Missionary Society instruct the corresponding secretary to make an appeal to the denomination for \$2,500 to defray the unusual and unexpected expenses attendant upon the evacuation of our China Mission.

It should be understood that this appeal is for a special offering over and above the United Budget and that it should not be allowed to interfere with the regular contributions. In fact, there is dire need on the part of every interest that the payments to the United Budget should be largely increased.

It is suggested that pastors bring this matter to the attention of their congregations and to special individuals. Funds may be forwarded to the treasurer of the Missionary Board, Mr. Karl G. Stillman, P. O. Drawer 515, Westerly, R. I.

THE PREACHING MISSION

The summer vacation is past and pastors and churches are planning for the year's work. Last year many of our churches, as well as a large number of churches belonging to other communions, held an Eight Day Preaching Mission. These were considered helpful and in a questionnaire quite a large percentage of our pastors expressed a desire to put on a similar program this year. The time is at hand when churches are planning for the coming year and the Missionary Society stands ready to promote a united effort, as it did last year, or to aid individual churches in arranging special services.

In addition to the expression of opinion through the questionnaire last winter, the subject was discussed with the pastors at three associations this summer and much interest was manifest. It was hoped that the pastors could be called together at Conference to consider the matter, but there was no time when it could be done. The committee that considered the Missionary Board's report at Conference recommended that the churches be encouraged to hold Eight Day Preaching Missions or something similar, and this recommendation was adopted.

What will be advisable in one church may not be in another and the entire problem is one which must be settled by every church and its pastor. One pastor has suggested that the special services be held at the time of the Week of Prayer for the Churches (the first week in January). Another pastor proposed that the special services be named Witnessing Mission instead of Preaching Mission. While all these items are in the hands of each pastor, it is helpful to know what other pastors are doing and what means they are using to accomplish the high and holy purposes of the church.

The chief object of such programs as the Preaching Mission or Witnessing Mission is to enrich the religious life of the church and its members. This is very vital and meetings for public worship, preaching, and witnessing in other ways are sure to accomplish this end. Attention is called to the subject this early to urge that, in accordance with the action of Conference, the subject be given consideration. Suggestions are solicited and further discussion may be expected.

THE GERMAN SEVENTH DAY BAPTIST CONFERENCE

(A condensation of the minutes of the sessions.)

We are indebted to Elder L. Richard Conradi for a copy of the minutes of the German Seventh Day Baptist Conference held in July. Every paragraph in the minutes is interesting and it would be helpful to publish them without abbreviation, but this is impossible on account of limitation of space. Therefore, they are given in a condensed form.

The session was held in Berlin, July 16-18, 1937. "After a number of preceding meetings, full of blessing, Conference met Sabbath Afternoon." Elder Conradi presided and the opening prayer was offered by Brother Bojarski. The motto of the conference was, "For the love of Christ Constraineth Us," 2 Corinthians 5: 14.

Delegates were present from Berlin, Hamburg, Brunswick, Hannover, Kiel, Gelsenkirchen, Chemnitz, Auerbach, Halle, Rostock, Belgard-Neustettin, Dresden, Bluefield, Celle, Messeritz, and Soltau. "As guests there were present from Czechoslovakia Elder Richter and wife, who were heartily welcomed and, in the course of the session, Elder Richter was given opportunity to report from his field."

Three new churches were admitted: (1) The church at Frankfurt, which was organized by Elder Conradi in February, was admitted upon request of its pastor, Elder Gutermuth, and its pastor was received as delegate. (2) "A letter was read, written in the behalf of the church at Stuttgart by Elder Furst, who has been over forty years a well tried Sabbath keeper and has occupied various positions of trust. This church of nineteen members had been organized by Elder Conradi on March 6, and greatly desired to unite with the conference, but could not send a delegate. Their request was granted and they were welcomed by letter." (3) Brother and Sister Fischer were present from Cassel and requested admission of their church of nine members, and the request was granted. This church had decided to ask for admission during a visit of Elder Conradi in March. With these additional delegates the total number was forty-one. These new churches were asked to remember the motto of the conference and to remain true to that spirit.

When the question of appointing committees was considered, instead of a nominating committee the delegates by common consent

agreed to re-elect the old officers, "supplying the vacant places of our beloved Brethren Ernst and Hofmann, resigned, with Elder Schulz of Berlin and Elder Schuster of Kiel." Brethren Aurich, Losch, Miltz, G. Wippermann, Schmidt, Schmitz, and Bohme were elected a committee on resolutions. This committee reported at the last session of the conference. The resolutions presented and adopted are significant in that they outline the work of German Seventh Day Baptist churches and their devotion to the Master and his truth.

Brother H. Bruhn presented his report as treasurer of the conference, properly audited. The report "showed that only a fair balance remained because there was a lack of sufficient help." In the discussion regarding finances it was brought out that Brother W. Losch was to enter the work and it would be necessary to increase the contributions.

The minutes show that religious services formed a large part of the conference and that they were impressive and inspiring. Brother Sholz as elder of the Berlin Church and Brother H. Bruhn in the name of the conference welcomed those from abroad. The services Sabbath morning began with Sabbath school at nine-thirty and this was followed by sermons by Elders Schmitz and Conradi. "Christ's presence was indeed felt as the whole congregation partook of the Lord's Supper in remembrance of his death but also rejoicing in his resurrection. In the afternoon Brother W. Losch read part of the article written by Dr. Colin Ross about the early Seventh Day Baptists in Pennsylvania. In the evening Brother J. Miltz spoke of Christ as the great physician and the needs of guarding the health of the body as the temple of God's spirit. Afterward all the delegates uttered freely their wishes for evangelistic help during 1937-1938, a general meeting for Eastern Prussia and for Western Germany being demanded and planned. Sunday morning Brother O. Kohler spoke on the spirit of Christ giving evidence in true sacrifice as the culmination of the new song." Doctor Conradi led the closing meeting in an impressive service.

RESOLUTIONS ADOPTED BY THE GERMAN SEVENTH DAY BAPTIST CONFERENCE

The resolutions adopted by the German Seventh Day Baptist Conference, held in Berlin July 16-18, 1937, are seven in number and

are significant. Stated in condensed form they are as follows:

1. The German Seventh Day Baptist Conference, in annual session, in Berlin, sends brotherly greetings to the Seventh Day Baptist General Conference in America. It is our desire that the bond of fellowship in Christ may knit our hearts more closely together and constrain us to pray that the Lord may build his Zion and glorify his name throughout the wide world.

We are of good cheer and thank the Lord for the increase of the number of churches and a steady opening of new doors.

2. The German Conference of Seventh Day Baptists sends the Seventh Day Baptist Conference in Holland brotherly greetings. We know that you in years past have had many difficulties to overcome and have experienced great sorrow, but we are confident that the Lord will prove a strong helper.

3. We are thankful to God for the experiences of these days which we have enjoyed together in all quietness; for the power and working of his Holy Spirit; for all the blessings and paternal care during the last year; and for his wonderful leadings in our churches. We will also remember the leading men of our government before the Throne of Grace.

4. To the lone brothers and sisters we send heartfelt greetings. We will not cease to remember especially those who at present suffer persecution for the Word of God and testimony of Jesus.

5. We recommend that the literature thus far published as well as the monthly, "Truth, Light, Life," be placed in the hands of others with the prayer that God may let the honest in heart find the truth.

6. In order to extend the work committed to our hands we do need the assistance of new reapers. But this is only possible if the necessary means are available. We recommend, therefore, that the gifts to the conference be, in the spirit of true sacrifice, increased as far as possible.

7. We would remember our dear Brother W. Ernst, who during the past year has fallen asleep, thanking God for the services which by divine grace he has rendered. We consider it our duty in the spirit of our brother to spare no pains or sacrifice to continue the work of the Lord.

EQUALITY AND SECURITY

BY H. N. WHEELER

Equality and security seem to be the two main objectives of a great number of people in these days. William Allen White says when equality is secured, liberty is lost. From the earliest times people have worked and fought for liberty. Now is all that struggle to be sacrificed for mythical equality!

The move to take property from the rich and distribute to those who have not is a move

in that direction. Were all the wealth of state or individual divided among the people, the economic level of the people would be raised so little as to be almost imperceptible. Were equality reached that way, in a short time a few would again own the bulk of all wealth. Russia wanted equality for her people. But today we have the spectacle of a great nation of millions of people governed in a most autocratic manner by a small handful of overlords. Those governed have very little of this world's goods and approach economic equality.

But is there such a thing as equality? No! There never has been equality, economically or socially. Even in heaven there are angels and lesser angels. It was the desire for equality with God that threw Beelzebub out of heaven and cast him into hell.

There is no equality in the animal kingdom. There are leaders of the herd and drove. There is no equality in plant growth. There are dominant trees and lesser trees. So nowhere in nature is there equality.

In this country we have contended for equality of opportunity and have come nearer attaining it than any other people. It is well to keep working toward that goal—to see that everyone has a chance. But he must do his part and work for that chance. Too many are unwilling to submit to the grind to earn for themselves that opportunity. They hope to fall heir to a fortune or to win on a horse race or some other gambling device, in order to win for themselves a place ahead of their fellows. If one is unfortunate enough to win, his ruin is assured, and quickly.

Closely associated with the desire for equality is the desire for security. We have all hoped to acquire sufficient property to care for us in old age. Such a desire is laudable and we should continue to lay aside, in a reasonable way, enough to make sure of that old age care. Now, the wish to be made secure is held by young people. To assure everyone of security is to destroy the desire to work and earn and save—to destroy self-reliance. If a person is sure he will always have enough to eat and wear without effort on his part, he will soon cease to exert himself.

The most of those who profess to want equality and security, really want special privilege. They want those things for themselves or their group, regardless of the effect upon those who belong to some other group. They have no recognition of property rights.

WOMAN'S WORK

A CONFERENCE TEA

I think the tea was as nice as last year's, though wholly different. Friday afternoon we drove out to Marlboro on a lovely country road, through some woods, and suddenly came upon a little lake, and above it a short distance, the attractive home of the de Wildes. Mr. de Wilde is a nurseryman, and his place is quite surrounded with lovely shrubs and laid out in a most attractive way. When the spring flowers, rhododendrons, etc., were in bloom, it was a sight to see.

Lawn and folding chairs were placed on the sloping lawn; Mrs. de Wilde greeted the guests at the gate. I think there were about one hundred women present. It was impossible to begin as soon as we had hoped, and then a storm began to gather, so we had to hurry through the more formal part. Miss Marguerite Carpenter of Asheville, N. Y., was introduced, and she told us briefly of the Chautauqua which she and her mother attended, by request of the board. She spoke chiefly of the impression she received which aroused her interest in the Moslem world. She is an attractive young college woman, and we appreciated her willingness to come before a group of older women to speak.

Mrs. Frank J. Hubbard told us of the outstanding mission study books. She took but a few moments because the books had been on display throughout Conference, and because of the approaching storm.

Miss Anna West was there, attractive in a white silk Chinese dress. She brought some interesting Chinese articles, which later we had an opportunity to look over. We suggested to Miss West that she talk of the things that she might not care to speak of from the platform, and she told us of a few of her Chinese friends of whom she is so fond. In the midst of her speech, we had to seek shelter from the rain. We crowded closely into the large living room, on the stairs, and on the porch, and even then some had to remain outside under a large evergreen. It was a light rain and I think no one got really wet. Miss West continued her talk, standing in the doorway. She closed by telling something of the Moslem temples she and her mother saw on their trip home.

We were then invited into the dining room for tea. Mrs. Milton Davis, of Milton, and

If I cut a cord of wood, surely I'm entitled to the pay for it. Now if a panhandler, who has spent his day in idleness, comes along and begs a dime of me, he asks me to divide my earning—to work for him while he played or idled. A man said his idea of dividing is, if he had nothing and his friend had money, the friend should divide his property. The man who had nothing spends his portion that night. When asked what should be done next morning, the spender says then we divide again.

We should work against graft and special privilege, dishonesty, thievery, against ruthless individualism, and encourage rugged individualism, self-reliance, saving, and thrift—but with it all rendering service to others. In our desire for security we must be helpful to others.

The search for equality, either socially or economically, is entirely wrong. There never has been any such thing and there never will be. But as to security we can help others to work for that, not by dividing up our earnings or the wealth of the world, but by encouraging everyone to work and earn his own security. Of course, there are the crippled, sick, and aged; we must care for them in a better way each year, setting aside some of our earnings and part of the taxes as pay to see that those unfortunates not only do not suffer, but have modern comforts as well.

When we stop working for the mythological equality and get down to work for the right kind of security, then happiness will return to us individually, peace will come to our country, and we shall become mentally, socially, and religiously prosperous. Material wealth properly earned and used with proper regard to our fellows can bless us, but to work for material prosperity alone will give peace to no one and will prove but a curse. The present so-called humanitarian moves are only toward economic humanity. The true humanitarian is ready to render personal service to make people happier, not just to see that they get part of the money that someone else has earned.

"How fast is your car, Jimpson?" asked Harkaway.

"Well," said Jimpson, "it keeps about six months ahead of my income generally."

—Selected.

Mrs. Courtland Davis, of Plainfield, presided at the tea table. Several young ladies assisted in serving. Mrs. de Wilde was assisted by Mrs. Clarkson Bonham of the Shiloh society.

I was assured by the Shiloh ladies that they were pleased to do this thing for the women of Conference, and I am fully persuaded that it is a worth while feature. Of course it must always be kept very informal and not too great an effort for the entertaining ladies.

MARY S. LOOFBORO.

REPORT OF THE WOMAN'S BOARD TO THE GENERAL CONFERENCE

The work of the Woman's Board as defined in the Constitution and By-Laws is "to encourage the work of the women's societies of the denomination, to suggest to them plans and methods, to stimulate the raising of money for our various enterprises, and to enlist the women of the denomination in these enterprises in such ways and by such means as may seem practical and best; and to report its proceedings to the General Conference."

The board sometimes feels that its work is difficult because it is not so specific as that of the other boards. Queries arise:

1. Should the Woman's Board exist as a unit, or could the work be done more effectively through representatives on other boards?
2. Would the women rally to the support of a definite project?
3. If funds were available, would the employment of a field worker be justified?

The board has continued to urge mission study in all women's societies. Africa was the field studied this year. Interest in this course has been stimulated by the essay contest, the title of which was "How Can America Help Africa to Know Jesus?" Three associations participated in the contest. The winners are as follows: Miss Lura Fitz Randolph, Fouke, Ark.; Mrs. Mary Saunders Waterbury of the New York City Auxiliary; and Jean Woodcock of Verona, N. Y. The societies represented by these winning contestants will receive five dollars each.

In presenting the subject for this year's mission study—the Moslem World—the board wants to urge that first and foremost in our interest and support should be our own mission fields at home and abroad. Whatever course of study we follow year by year should quicken our interest in, and lead to a better appreciation of, our own missionary problems,

and thereby to a fuller support of our denominational missionary program.

Worship service programs have appeared in the SABBATH RECORDER each month for the use of women's societies.

Mrs. Frank J. Hubbard has continued to represent the Woman's Board at the meetings of the Women's Committee of the Foreign Missions Conference of North America, and is of valuable assistance to the board through such contacts. Miss Anna West represented the board at the Annual Meeting of the Conference on the Cause and Cure of War. Excellent reports were sent to the board by these representatives.

The work of associational correspondents has been commendable. Their reports show that the women throughout the denomination are actively engaged in the work of the kingdom.

[The statistical report shows forty-two societies represented whose total membership numbers 1,259. Amount raised for Denominational Budget \$1,962.50; for local work, \$5,752.10; total \$7,714.60.]

Looking to the future, the board makes the following recommendations for the consideration of the women of the denomination:

1. The whole-hearted support of denominational and local budgets.
2. Studying with the women of North America, "The Moslem World."
3. The observance of the World Day of Prayer.
4. Promotion of Peace.

In behalf of the Woman's Board,

MARY S. LOOFBORO,
President,

LOTTA M. BOND,
Corresponding Secretary.

**TREASURER'S ANNUAL REPORT
July 26, 1936, to July 11, 1937**

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

	<i>Debit</i>
Balance, July 26, 1936	\$198.56
Denominational Budget	74.64
Gifts:	
Verona Ladies' Aid society	\$20.00
Richburg Ladies' Aid society	5.00
Verona	20.00
Albion Home Benefit society	33.00
	78.00
First National Bank, Salem98
Error, a former report02

Refunds:

Mrs. E. F. Loofboro, Conference Expenses	15.00
Miss Anna West, expenses, Conference on Cause and Cure of War	17.81
Mrs. P. B. Hurley, associational correspondent	5.00
	\$390.01

Credit

Essay prize contest, 1936	\$ 25.00
Amount advanced to the seven associational correspondents	35.00
Mrs. Edgar Van Horn, additional expenses as associational correspondent	2.50
Mrs. E. F. Loofboro, expenses, Conference, Boulder	85.00
Mrs. Frank J. Hubbard expenses as delegate to Foreign Missions Conference ..	17.10
Registration fee for delegate	2.00
Federation fee	10.00
Miss Anna West, expenses as delegate to Conference on Cause and Cure of War	30.00
Registration fee	5.00
Recorder Press, books	8.49
Printing of Conference report, 1936	6.85
Postage and supplies for office of the board	5.00
	\$231.94

Balance, July 11, 1937

\$158.07

Examined, compared with books and vouchers and found correct.

HALLIE V. MAY.

August 10, 1937.

THE TWO HUNDREDTH ANNIVERSARY OF THE SEVENTH DAY BAPTIST CHURCH AT SHILOH

BY JOHN H. BONHAM

(Broadcast over Station WSNJ, Bridgeton, N. J., August 24, 1937.)

For a clear understanding of who and what the Seventh Day Baptist Church is it should be stated that all through their long history in America the church has been definitely Baptist in all its tenets and doctrines, differing only from the regular Baptists in the observance of the Seventh day, or Saturday, instead of Sunday as the Sabbath, as laid down by the fourth commandment. The church is not related to that known as Seventh Day Adventist.

Throughout the early part of the history of the Shiloh Church which follows, the listener will note the close fellowship of the two branches of the Baptist Church. An authoritative statement of the tenets of the Seventh Day Baptist denomination will be heard later on this program.

When, in 1649, Rev. John Myles sailed with a group of immigrants from Swansea in Wales, intending to settle a forest covered country in the midst of Indians, he was praying for a land allowing religious freedom. When, years afterward, these Baptist settlers and their children suffered a murderous attack of the Indians at the outbreak of the King Philip's War, and still later endured persecution from their Puritan neighbors in Massachusetts, a new generation prayed for a place to go where they might live in peace, not having to suffer for their religious beliefs and practices.

In 1664, a young Englishman named Robert Ayars came to America. He settled in Roger Williams' colony, among the Baptists of Rhode Island, the original Baptist colony in America. He early identified himself with the Seventh Day Baptists of Newport, R. I., whose church was founded in 1671. Esther Bowen of Swansea was his wife, and part of his family grew up in Rhode Island, where he seems to have prospered. He is said to have come to the Cohansey country, West New Jersey, in what is now Cumberland County, in 1684 or 1685. So far as we can tell, this interesting family was the first of this faith to locate here.

Robert Ayars was quite a land owner, or planter. He purchased two hundred acres south of the Cohansey River, across from Greenwich, in 1698, and here he had his home. In 1703, he purchased six hundred acres adjoining this tract, the deed for which called him "Robert Ayars, Gentleman, of Rhode Island." On November 21, 1705, he purchased the 2,200 acres upon which Shiloh is built.

The leader of these pilgrims who came from Swansea to live in Cohansey was Rev. Timothy Brooks. His father, Captain Timothy Brooks, received his commission from the Massachusetts Colony where he had fought in the Indian wars. The first band migrated here in 1687. A historian of the Brooks family states that Rev. Mr. Brooks and his followers were Seventh Day Baptists.

This group, sometimes called the Bowen Company, journeyed here as a religious body under the leadership of their pastor, and early built a log meeting house in their midst. We cannot know from recorded history how many of these and later comers from Swansea observed the seventh day as the Sabbath. The

presumption is that the church was made up of both shades of belief, a thing in practice in other churches of those times. Even so, if they fellowshiped together it still remained the origin of the Seventh Day Baptist Church in Cohansey or Shiloh. After 1710, the remaining church body was altogether Seventh Day Baptist. Early historians state that at this time our church had a regular organization. Pastor Brooks died in 1716.

During the early years of the church at Bowentown, a noted Seventh Day Baptist living near Trenton often visited and preached to this people. He was Rev. Jonathan S. Davis, an ordained minister and an influential and scholarly man. Though not a resident minister he was called the pastor of this church, due probably to the fact that he was the only ordained minister of this denomination in New Jersey, and alone could administer the church ordinances. He died in 1746.

The noted historian, Morgan Edwards, who visited the Shiloh Church in 1789, states that Rev. Samuel Bowen of the Bowen Company was for many years a colleague of the first Rev. Jonathan Davis. This man preached regularly to this people when Mr. Davis, their recognized pastor, could not be with them. His son, Dr. Elijah Bowen, a noted physician, was one of the signers of the church covenant. Pastor Bowen died in 1729, making his ministry approximately from 1710 to 1729. Mr. Harry Bowen is a direct descendant of this early minister.

On March 27, 1737, at their regular monthly business meeting, eighteen persons signed a paper termed "Articles and Agreements." A study of the church records indicates that this was less than half of the church body at the time.

On April 4, 1739, Caleb Ayars, Sr., youngest son of Robert Ayars, deeded one acre to the Cohansey Seventh Day Baptist Church at Bowentown. This acre is the old part of our present cemetery and a frame meeting house was built on the knoll on the north side, by the road, the same year.

In 1737, the Cohansey Seventh Day Baptist Church had reached its first milestone. Behind it was fifty years of church experience and history. Fine Welsh stock were these Bowens, Barretts, Davises, and Jarmans. The Swinneys were Irish, John Swinney having early settled here, being engaged as a schoolmaster. It is interesting to note this ancient

tombstone inscription, "In memory of Deborah Swinney who departed this life the 4th day of April, 1760, in the 77th year of her age. She was the first white female child born in Cohansey, daughter of John Smith and wife of John Swinney."

The new church was a frame building twenty by twenty-six feet, but quite high. It had a center fireplace, something that many churches of that time could not boast of. Here the congregation met during all of that part of the ministry of Rev. Jonathan E. Davis between 1739 and 1768. The records show sixty additions by baptism during his ministry. At his death he left a large family which has always been represented in this church. Deacon Auley C. Davis is one of the direct descendants of this man.

A third Jonathan Davis became the pastor of the Cohansey Seventh Day Baptist Church in 1768. He had been a regular Baptist. The loyalty of his wife to her Sabbath convictions so impressed him that he gave the matter careful consideration, which decided him to accept the seventh day Sabbath.

It was he who saw the need of a new church here, so that in 1771 a new brick edifice was erected on the location in the old church yard just west of the old frame church. This was just twenty-one years before the old Broad Street Church was built in Bridgeton. The old frame church was now moved to the Cohansey Corners where Rev. Mr. Davis had his home, and was set upon his lot at the corner. The minister was so impressed by what they had been doing that he was reminded of how the Israelites had moved the Ark of the Covenant and set it up at Shiloh, in Bible history. He is said to have remarked, "The Ark of the Covenant resteth at Shiloh." This was the beginning of the use of that name, and Cohansey became Shiloh.

Rev. Jonathan D. Davis was cut down in his prime in 1785. He was greatly loved by this people. He received more than one hundred into the church during his pastorate by baptism alone. He left many descendants who remained faithful to this church. Miss Mary H. Davis is a direct descendant of this man.

This one hundred year period of our church is one of marked change and continuous growth. Beginning with a small band of worshipers two hundred fifty years ago, who settled in a wilderness country, the church and

the families which they then planted here have prospered together, and still remain to bless their memories. All honor to those five men of God who served our early church, Rev. Timothy Brooks, Rev. Samuel Bowen, and those three wonderful men who went by the name of Jonathan Davis.

The last one hundred years reaching down to this bi-centennial celebration has been marked by a steadfast adherence to a faith and practice founded upon the Bible and the Bible alone, as laid down in the "Articles of Agreement," dated March 27, 1737, signed by eighteen of the members of the Cohansey Church of that date.

Through a world of changing religious standards and growing complex trade relations, only men and women of sturdy character could survive and be different. The influence of that sturdiness of character, emanating from a relatively small minority of the community, has made itself felt down through the decades.

The Shiloh Church, in addition to the godly men who have served as its pastors, has sent four great missionaries to service in distant lands, namely, Rev. D. H. Davis, Rev. Solomon Carpenter, and Dr. Ellen Swinney to China; and Rev. Wm. M. Jones to Palestine.

The Shiloh Church itself has grown to be one of the largest and strongest of its denomination in America.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

It has been some time since I wrote you, and as you are not having many letters I thought I would write.

We are expecting Emma and Esther Burdick here for a visit, so we will have a nice time as there will be five of us. They are staying at their summer cottage in Waterford.

I have had a very pleasant vacation and am anxious to get back to school. I am in the junior high at Hope Valley—ninth grade, this year. I am taking the commercial course as I want to be a stenographer so I can help my daddy in his office.

You may have more letters this week so I will not make my letter too long.

Your friend,

Lillian J. Spencer.

Rockville, R. I.,
August 26, 1937.

Dear Lillian:

Yes, this week I have plenty of letters, but yours came first so of course I am putting it in first and very glad was I to receive it. I am always pleased to have a good many letters, but of course I cannot get them all into the RECORDER at once, so take them in the order of their coming.

I saw Pastor Paul Burdick and some of the children Sabbath afternoon of the Brookfield centennial, Emma among the number, but was sorry not to see Esther, too.

I think you are wise to plan your school work with a definite idea in mind of the use you can make of your education. So many boys and girls (I'm not thinking about RECORDER boys and girls now) go to school without really knowing why they go. One boy told me, "I just go to school because I have to." Poor boy!

Your loving friend,

Mizpah S. Greene.

Dear Mrs. Greene:

We had a good time in our Conference Junior meetings. We had lots of stories. I am going to write one of them.

MILKWEED PODS

John and Mary were walking down the street. Mary told John that Lucy said Helen had done something bad. It happened that their mother was in the window up above them sewing and she heard what they were saying, so she called them in the house and told them that she would have to punish them. She told John to go out into the yard and get her two milkweed pods with the seeds in them. When John gave them to his mother she gave one to Mary and one to John. She told John to go up the street and scatter the seeds everywhere. She told Mary to do the same with hers. So John went up the street and Mary went down the street and they scattered the seeds everywhere. When they came back their mother told them to go and pick every one of the seeds up, but they couldn't pick all of them up.

"It is just like our words," said their mother. "We can't make our words come back to us."

Your new Junior friend,

Paul Osborn.

Shiloh, N. J.,

August 27, 1937

Home Address, Nortonville, Kan.

Dear Paul:

Mrs. Keith surely did help you boys and girls to have a very happy time at Conference. I enjoyed being one of you the last afternoon and was sorry I could not have been with you every day. And how pleased I was that she took the time to have so many of you write letters to me for the SABBATH RECORDER.

Your story is a very true one. We should be careful not to use cross and unkind words, for we can never get them back again.

Lovingly your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

How are you? Mrs. Keith has a Junior at Conference for us. We had a total one day of thirty-five children. We sing songs and play games and work on note books. She also tells us stories.

Miss Anna West came Thursday and showed us movie pictures and she also told us about the Chinese boys and girls. We decided to make note books for these Chinese friends of ours. We will have about twenty booklets. The Berea Daily Vacation School gave her their wall frieze about Jesus living in our lives today.

Your new friend,
Eleanor Dickinson.

Bridgeton, N. J., R. D. 1,
August 27, 1937.

Dear Eleanor:

I am glad you juniors had such an enjoyable, helpful time in your very own Conference meetings. I liked to hear you sing your songs, for you sang them as if you enjoyed singing them and meant every word of them. Mrs. Keith told you some wonderful stories, I know, and I found your note books very attractive. I am sure the Chinese boys and girls will enjoy them very, very much. Of course they like to see the things you do in America, just as we are interested in seeing things that come from China. It was nice that Miss Anna West, by her pictures and her descriptions of Chinese boys and girls could make these interesting children of a far away country seem like real friends to you. I'm sorry I could not have heard her, too.

Affectionately yours,
Mizpah S. Greene.

OUR PULPIT

FAR VIEW

BY WILLIAM H. LEACH

I will lift up mine eyes unto the hills, from whence cometh my help. Psalm 121: 1.

The climb up the mountain had been physically invigorating. But it had not helped my bitterness. I had just reached the top of the pasture where the open space is met by the thick woods when I nearly stumbled over him. He was sitting on a rock with his face peering out over the valley.

"I am sorry, my friend," I said. "I was busy with so many things that I did not see you."

"It is quite all right," he said without looking up. "Sit down if you care to."

I was glad to accept the invitation.

My decision to climb the mountain had come on the spur of the moment. The R.F.D. man had left the mail at nine-thirty. My letter from Shorney had not come. That meant another twenty-four hours of agony. It is no fun waiting to learn whether one still has a business or whether it has been wiped out. Life at the farmhouse was unspeakably dull. Even mountain climbing might help that. So I climbed.

Now I glanced at my companion. He evidently was an old hand at it.

"Do you know this place well?" I asked him.

"Oh, yes," he said. "I used to run over these hills when a boy and I never miss an opportunity to come back. You know there is something about getting home to the site of your dreams. You can really get a kick in dreaming them all over again."

"Dreams are all right for youngsters," I said, "but when men get to our ages we have to face the practical things of life."

He heard me but did not make a direct reply. Instead he went on.

"Then it is not alone a reliving of the dream. But the hill helps one to stabilize his own life. Think of it! It was just yesterday I was worrying about the payment on a new car. Today I sit here on this hill and overlook a hundred square miles. A car doesn't seem very important. One gets a sense of proportion. I get what my mother used to call a 'far view.' She used to remove her reading glasses and look over the hills to get that vision.

"It is a magnificent sight across the valley, isn't it? I used to have a cave in the river bank just beyond the turn. It is where that cream-colored garage stands now.

"I think of that when I sit here. I say those days are gone, the cave is gone, the fences have changed, but I am still here; the hill is still here; life must be staple despite all the changes."

I had had experience with this type of man before. But now I had a chance to speak my mind.

"Look here, partner," I said. "I don't know you from Adam, but I have heard lots of speeches like yours during the past three years. I have heard smooth-voiced preachers drawing good salaries speak like this; I have heard women who never earned a dollar in their lives talk this way.

"But I tell you that facts of life are facts. Whenever anyone tries to tell me that looking down from the hill makes one better prepared for life I know that he is a person who has had little of the bitter in life.

"Take my case, for instance. Here I am a man of forty-five. I have worked hard to establish a little business. I have been honest, thrifty, and industrious. I want to protect my wife and three children. I have worked early and late. Then things all go to smash.

"First comes the depression with decreased sales. Then come bank failures which take all of my money. Then come creditors by droves insisting that they have their pay right away. Most of these things are beyond my power. I am just an innocent victim in the pathway of a giant destroyer which is going to take everything I have from me.

"The mail man passed me by this morning; perhaps tomorrow will bring me the word that everything has gone. Up against the real thing like that, one must deal with real solutions. Dreams, visions, the 'far view' these can mean nothing."

It was a pretty good argument. I wondered if he would try to answer it. For a few minutes he was silent. Then:

"Why did you climb the hill?"

"I needed the physical exercise."

"I am sorry that I annoyed you," he said.

"As you say, my experience has probably been different from yours. But I really have found that it is a wonderful thing to get away from the confusion of town and come up here where one can see more clearly. It does help me."

His humility made me somewhat ashamed of myself.

"I hope," I told him, "that you will never have a loss so severe as to make you forget your dreams."

His cane slipped from his knees and he reached for it. The searching fingers were those of a man who has no eyes. For the first time I had a look in the sightless orbs which had been covered with his cap.

I picked up his cane and placed it in his hand. But I could not speak. It was he who carried on the conversation.

"Yes, sightless," he said, "since 1917."

Then he looked out across his valley of dreams.

—Watchman-Examiner.

DENOMINATIONAL "HOOK-UP"

VERONA, N. Y.

After the devotional service by Pastor Davis September 4, several interesting reports were given of the sessions of Conference by the people who attended.

In the evening the monthly church night program was held in the church parlors under the direction of the young people. Following the supper Allison Smith acted as toastmaster. A panel discussion on the Cause and Prevention of Crime was led by Alfred Davis assisted by the Misses Ada and Alta Dillman and Agnes Smith. Also several in the audience took part in the discussion. Miss Eula Lennon led the chorus singing and Pastor Davis closed the program by a brief talk.

Pastor Davis' training class for all young people and children preparing for church membership will begin next Sabbath.

The pastor's sermon next week will present an analysis of our new "Confession of Faith."

The ladies' society was entertained by Mrs. Arthur and Mrs. Irving Williams August 31. Mrs. A. L. Davis gave a report of the Woman's Board program at Conference.

CORRESPONDENT.

SHILOH, N. J.

One of the pleasant incidents connected with the annual Conference at Shiloh, N. J., was an informal gathering of members of the Saunders-Bonham families. It was held in the home of Mrs. Winfield S. Bonham, Tuesday evening, August 24.

Among those in attendance were daughters of Mrs. Bonham: Mrs. Henry H. Ewing, with

her husband; Mrs. Paul P. Lyon, with her husband; and Mrs. Charles H. Banks; as well as two sons, John H. and Clarkson S. Bonham, with the latter's wife; also nieces, Miss Ethelwyn Saunders and Mrs. Waldo A. Titsworth, and a nephew, Chester S. Bonham with his wife and four children. Another of Mrs. Bonham's daughters, Mrs. Harold B. Milward and her husband and son arrived at the Conference later.

[Several grandchildren, great-grandchildren, a grandnephew, and great-grandnieces and great-grandnephews were also present.]

Thus the Conference drew together all of the six remaining children of Mrs. Eva S. Bonham, now aged eighty-three, daughter of Dr. Henry P. Saunders, well-known Alfred physician, and wife of Winfield S. Bonham, deceased.

A very interesting historical book comprising over one hundred mimeographed pages, was issued by the Shiloh Seventh Day Baptist Church in connection with the celebration this year, of its two hundredth anniversary. Its authorship is by Pastor Leon M. Maltby, John H. Bonham, and Mrs. Annabel Bowden. Part of Mr. Bonham's material on "Early History" was broadcast at Bridgeton by Paul P. Lyon on the evening of the reunion. It is packed full of local, personal, and community interest, evidently the result of much research.

—Alfred Sun.

DODGE CENTER, MINN.

A special service to welcome Pastor and Mrs. Thorngate and daughter Mary was given here at Dodge Center last Sabbath, September 4.

During the summer several of the members have led the services, also planned and supervised programs on Mother's Day, Children's Day, and Father's Day. At all occasions the church has been beautifully decorated and services well attended. An especially large amount and variety of flowers were brought last Sabbath, and were beautifully arranged. Besides being very attractive, flowers create a sense of quiet and peacefulness, comfort and cheerfulness, and also express love and appreciation.

Although some may forget the words of welcome spoken during the service, many will remember the beauty of the flowers and the greeting they give.

CORRESPONDENT.

ALBION, WIS.

Rev. L. O. Greene of North Loup, Neb., will be installed as new pastor at the Seventh Day Baptist church in Albion Sabbath morning, September 11. The morning service will be followed by a picnic dinner and reception. Many local people will be in attendance at these services. No services will be held in the Milton and Milton Junction Seventh Day Baptist churches, on that date.

—Milton Jct. Telephone.

MILTON, WIS.

Rev. and Mrs. Herbert C. Van Horn, Plainfield, N. J., accompanied by their son, Professor Milton Van Horn and wife arrived in Milton last Friday and all were guests of the first lady's brother and family, Mr. and Mrs. L. A. Babcock, over the week-end. Professor and Mrs. Milton Van Horn are located in the F. D. Jackson apartment. Mr. Van Horn will be head of the biology department this year in Milton College.

—Milton Jct. Telephone.

'Arry: Heard of the latest in poisons?

Plane: No. What is it?

'Arry: Airplane poisoning. One drop is usually sufficient.

—Selected.

The hand that is intrusted with a "big stick" is always tempted to wield it oppressively.—Liberty.

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THERE ARE HOMES

By Grace Noel Crowell

So long as there are homes to which men turn
At the close of day;
So long as there are homes where children are,
Where women stay,
If love and loyalty and faith be found
Across those sills,
A stricken nation can recover from
Its gravest ills.

So long as there are homes where fires burn,
And there is bread;
So long as there are homes where lamps are lit,
And prayers said;
Although a people falter through the dark,
And nations grope,
With God himself back of these little homes,
We have sure hope.

—Watchman-Examiner.

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