"The man who keeps everlastingly at it does not have to keep at it everlastingly."

—Frank Irving Fletcher

All the money pledged by February 10th. We can do it.

THE DENOMINATIONAL BUILDING
Ethel L. Titworth, Treasurer
203 Park Avenue
Plainfield, N. J.

The Sabbath Recorder

Jesus brought hope to men because he brought God to them. Recall that wonderful life and see how, at every point, he created hope. He took men and women who were down and out, whom society had cast forth as unworthy, and made them new men and women. We today think of them as among the saints. He gave new hope to the sick, to the bereaved, to impatient reformers. His last act on the height of the cross was to give hope to a dying thief. And in all that he was declaring the character of God. It was not in propositions that he revealed God, but in action. He did things. All through the ages he has been doing similar things. Unless we are living in a crazy world in which the finest characters thrive by lying, then we must admit that unnumbered millions of men and women throughout the ages have found in the God and Father of Jesus, and through Jesus, a new life and a new hope based upon the character of God.

—Frederic C. Spurr in "The Baptist."

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The Amount Needed on January 29, 1929, to Complete the Building
$31,545.21
Dear Lord, we look to thee for help because we know that without thy blessing our efforts would be in vain.

We thank thee, O Master, for thy promise to be with thy followers until the end of the world. We ask for the grace of thy Holy Spirit to teach us the thoughts and to accept its gospel messages, and to convert us to sin. Help all thy disciples to live in thy land or in foreign fields, to seek and obtain the holy spirit that thy good cause may prosper, and many souls be won for Christ. Amen.

The Irrepressible

If any one thinks that Conflict the conflict between the Bible and other religious literature is a new thing, he is mistaken. Christian religious beliefs which have stood in its way through the ages.

Many more good friends of the Bible are over alarmed about the inroads modernism is making than ever before, or that the Christian religion now is more serious today than it was in the days of the French Revolution. Yet we must be careful to see that the modernism does not lose its fruits, or that it might be superseded by a new and better gospel service that can transform human life and give a spiritual uplift to society, as the church has always done, and which would stand by it and work for its blessed usefulness in such a world as ours.

Many people of the world's various lines of scholarship will unite and co-operate with one another in the work of giving us a better answer than the Church for combating the kingdom of God—something the fruits of which shall show superiority to the Christian Church— I am sure many of us would like to see its fruits and be ready to accept it. But we must insist that modern gospel and new methods be added as to make the old methods better done. If the modern teachings and methods are to carry the Christian fellowship, brotherly love, goodness, faith, patience, a higher life, a better life more completely than the Church does; if modernism does actually reach out after humanity and finds its centre in the kingdom of God better than the Church has done, then we ought to find no fault with it. Until the modern methods show better fruits we must cling to the good old gospel of Christ and the Bible with its doctrine of the divine Son of God as our Savior.

It is only reasonable to expect that those who have accepted the faith in him as our Savior should respond to the challenge for better fruit-bearing, or else the faith will lose its force.

Some Practical Pertinent Questions

In closing, let me submit a few questions for those who will not recognize its worth a test of the real value of the teachings that
It opposed temperance instruction in the schools, and has founded every law looking toward restraining the grossest evils of the drink shops. It has always been crying for personal liberty to deliauch our young people. It has fought against every form of local option, and when prohibition was adopted in some localities, this rebel business has fairly haunted the border lines between states and nations with floods of unlawful traffic, and constantly defies the Constitutional law of the nation. Why should not our law makers and rulers enforce the Constitution on this the father of every crime. Why do they enforce the Supreme Law of the land in other kinds of criminal acts?

3. Are those who say the Church has its faults, and that its teachings and practices are out of line with modern thought? What must be done? What are the societies are given to the program of Conference? 2. Do the influence and example of such a debasing business. This is the nation for the profit it can get out of police who have always brought in multitudes from the world?

4. What good fruitage are we getting from the denial of a personal God and of his being sovereign and from the doctrine that natural law is all the God’s men have? What must be the final outcome of teachings that undermine faith in Jesus Christ and the work of redemption?

5. Is the cause of religion gaining in spiritual uplift for the Church, and in winning power over the masses, through the extreme arguments and teachings of modernism? These are practical questions for those who would carefully examine the fruits of present day tendencies.

**Always Praying on Personal Liberty**

There is just one thing that will satisfy the nation for the profit it can get out of such a debasing business. This is the real monster we are now facing, and there is no point of compromise between the “weakening the law” school and decency can be even hoped for. The conflict is on between prohibition and the rum fiend. There is the spirit of the Constitution of the United States; the other is a sneaking, disloyal rebel against that Constitution as fixed by the overwhelming majority of the people. The liquor business has always been a foe to any uplifting effort for the principles of sobriety and loyal citizenship.

**SEVENTH DAY BAPTIST ONWARD MOVEMENT**

WILLARD D. BURDICK, General Secretary
14 Kenyon Avenue, Plainfield, N. J.

**SIZE AND COST OF THE YEAR BOOK 1928**

The following recommendation of the Commission was adopted at the last session of the General Conference:

"The Commission recommends to the General Conference that the Year Book be made up at the expense of the New England Missionary Society this year, that the number of copies printed be reduced to actual needs, that it shall be printed and distributed by the New England Missionary Society this year, that the price of the copies which are sold be $1.00 each, and that the recording secretary of the General Conference be directed to prepare the typewritten copy for the printer and authorized to carry out according to his best judgment the purport of this recommendation."

As the Year Books have been distributed, the initial results of this action can be seen, and the New England Missionary Society this year has sold some of these books. Last year the book contained 376 pages; this year 268.

Last year the cost was $1,472; this year $1,096.97.

The reduction in size and cost is due largely to the omission of the main report of the societies and boards.

The part of the Year Book paid for last year was $56.20. The Certificate of Incorporation, Constitution and By-Laws, and the list of Life Members were omitted this year. The cost last year was $161; this year $85.75. The Certificate of Incorporation, Constitution, and the list of Life Members were omitted this year.

There were 36 pages in the report of the Education Society last year; 20 this year. The cost last year was $162.75; this year $85.75. The Certificate of Incorporation, Constitution, and the list of Life Members were omitted this year.

There were 17 pages in the report of the Sabbath School Board last year; 11 this year, costing $50.50 last year, and $22.65 this year. The Certificate of Incorporation, Constitution, and By-Laws were not printed. The report of the Board of Trustees of the Seventh Day Baptist Memorial Fund was 62 pages; this year 32. The Certificate of Incorporation, Constitution, and By-Laws were not printed. The cost last year was $127.50; this year $56.20. The List of Securities and the Certificate of Incorporation, Constitution, and By-Laws, and the list of Life Members were omitted in the Year Book for 1928, and in the Year Book for 1927.

The cost last year was $115.75; this year $56.15. The Constitution, Rules and By-Laws, and the list of Life Members were not printed this year.

The American Sabbath Tract Society had 62 pages this year; 40 this year. The cost last year was $161; this year $81.35 this year. The Certificate of Incorporation, the By-Laws, and the list of Life Members were omitted this year.

There were 36 pages in the report of the Education Society last year; 20 this year. The cost last year was $162.75; this year $85.75. The Certificate of Incorporation, Constitution, and the list of Life Members were omitted this year.

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**MINISTERIAL RELIEF FUNDS**

Because of the present interest in this subject, the following figures in the reports given at General Conference relative to funds in hand for ministerial relief, expenditures during the last Conference year, and the action of the General Conference...
in appointing funds to aid in increasing the funds and to investigate cases of ministerial relief among those having the funds in hand for distribution.

On June 30, 1928, the Memorial Board held a meeting at which the Ministerial Relief amounting to $40,610.54 (Year Book, 1928, p. 127), an increase of $2,888.97 during the year ended June 30, 1927, p. 172. At the beginning of last Conference year there was a balance of $4,296.50 from the income on endowment funds. This was increased during the year by $2,461.51, giving a total of $6,758.01 as of June 30, 1928. There was paid out to pensioners during the year $1,226.07, leaving a balance at the end of the year of $5,531.94 (Year Book, 1928, p. 16).

From the Society's report (Year Book, 1928, p. 154, 155), we see that in support of Ministerial Relief, Alice Fisher Relief Fund, and the Hannah C. Woodmansee Relief Fund, there were balances on July 1, 1928, in the income accounts of $528.62, $1,023.35, and $133.48, making a total of $1,685.45. The Missionary Society paid to beneficiaries during the year a total of $6,758.01. There was paid for Systematic Ministerial Relief amounting to $40,610.54 (Year Book, 1928, p. 37).

The committee appointed was Booth C. Davis, Edward S. Ballenger, and William C. Hubbard, and it brought in the following report:


These committees are at work, and it is desired that their requests for information shall be promptly and accurately given.

OTHER FRUITS

REV. AUGUST E. JOHANSEN

VIII

In the last article the attempt was made to list a few of the more important current conceptions of the meaning of the word "sin," which will be seen that the term is variously understood: as the violation of a divine commandment, as an offense against human nature, as disregard for convention, as harm done to one's fellow men, individually and collectively, and as a fall from heaven's ideals. The discussion in the last article was merely introductory, and was not intended to present the writer's own interpretative statement.

Before undertaking that task, one other aspect of the matter should be presented. In Christian thought the use of the word "sin" has never been restricted to an act, but has always 'also referred to a condition or disposition. Not only is man said to "sin"—that is, to commit a specific evil deed, but man is said to be "in sin," that is, to be influenced by certain tendencies and possessed of a certain nature. While sin is not an entity apart from human experience and action, it is something more than the single act of any single individual.

In this attempt to present a conception of sin, which will be one of the "other fruits" of modernism, attention must be given to this generic conception of sin, along with the specific. Now the modernist is not only a lover of freedom, who allows every individual to define his own moral code, but not only denies the reality or seriousness of sin, but who further feeds the pride and self-righteousness of the modernist, by believing the men of the odious term "sinner." And since the critics of modernism suppose that sin is merely a social act, and relieves the sinner of all embarrassment in the matter, the conclusion is quite naturally reached that the only possible fruit of modernism is an easy-going, good-natured, hopelessly ineffective and spiritually impotent society. The critics of modernism would be obviously true if the assumption upon which it was based were true.

Now it is one of those of this group of articles to demonstrate that this conclusion is erroneous just because the assumption upon which it is based is mistaken one. It is proposed to make evident the fact that one who accepts the principles and methods labeled "modernist" can and actually does believe in the reality of sin, both as an act and as a state. It is proposed to make plain both what is meant and what is not meant by the term sin. It is hoped that the affirmative side of the discussion will be sufficiently clear so that those who read it will not see merely what is denied, but will find something positive and constructive as well, that is, a modernist interpretation of the meaning of sin is not love of novelty, the desire to advance something new, or the pursuit of rebellion against established ideals. The discussion in the last article was merely introductory, and was not intended to present the writer's own interpretative statement.
to one’s ideals—are accepted only partially; neither is the inherent conception of sin, though both contain elements which are essential to the definition of sin.

There is an ideal, current on these days on the tendency to defy and overthrow authority. Modernists are listed in the group who glory in this disregard of authority. But there is more than one kind of authority. There is the authority which is external and arbitrary. In so far as God’s dealings with men are presented in this light, in so far as disobedience is defined as sin, the modernist rejects authority.

There is, on the other hand, the authority which is inherent and inescapable. There is God, who in fact demands obedience without question, without reason, unquestioning, who in fact demands obedience purely arbitrary. The conception of a God which is the modernist recognizes and obeys.

A father commands his child not to eat green apples. He decrees that it will be sin if the boy eats them, because in eating them he is disobeying his father’s command. He threatens punishment in the form of a spanking for disobedience. The modernist refuses to accept this conception of God, or of sin, or of punishment. If the father warns against eating green apples, and does it all as arbitrary authority, but rather to reveal an inherent principle so basic to the soul as to make sin of disobedience.

Similarly, while reverence is by no means foreign to the life of the modernist, the conception of sin as primarily an offence against austere majesty or dignity is likewise rejected. The modernist, much as it may be deplored by him for raising the standard of sin to the level of great inescapable facts, there is truth which is true, because of its very nature, and not because even God is true—and this is the authority which the modernist recognizes and obeys.

The modernist is not lawless. But the modernist conception of sin, or of punishment. I f the father threatens punishment in the form of a spanking for disobedience. The modernist refuses to accept this conception of God, or of sin, or of punishment. If the father warns against eating green apples, and does it all as arbitrary authority, but rather to reveal an inherent principle so basic to the soul as to make sin of disobedience.

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The regular meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Wednesday, January 16, 1929.

The members present were: Rev. C. A. Burdick, Rev. W. L. Burdick, S. H. Davis, A. W. Davis, Paul S. Burdick, Frank Hill, Rev. W. D. Burdick, Robert L. Coon, James A. Saunders, Charles E. Gardner, Morton H. Sawyer, Dr. Edwin Whitford, H. P. Hakes, John H. Austin, Dr. Anne L. Waite, Mrs. C. A. Burdick, Elisabeth K. Austin, George B. Utter.

The visitors present were: Rev. J. W. Crofoot, Mrs. Allan C. Whitford, Mrs. LaVerne Langworthy, Miss Abbie Hakes.

The meeting opened at 9:40 a.m. with prayer by Rev. W. D. Burdick.

The treasurer presented his quarterly report, which was voted received and recorded. It read:

**QUARTERLY REPORT**

October 1, 1928, to January 1, 1929
S. H. Davis,
In account with The Seventh Day Baptist Missionary Society

**Society Cash Received**

On hand October 1, 1928 ................................ $19,032.07
For:  
General Fund ........................................... 3,071.07
Church school .......................................... 428.10
Miss' School ........................................... 891.01
Special for Jamaica ..................................... 641.00
Special for Georgetown ................................. 5.00
 Jamaica ................................................. 25.00
Life Membership ........................................ 25.00
From:  
Income permanent funds ............................... 1,000.00
Temporary loan ....................................... 3,500.00
Miscellaneous ......................................... 151.00
Interest checking account ............................. 68.00

**Total Disbursements** ................................ $28,314.46

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**SPECIAL FUNDS**

1. Boys' School Fund

| Amount on hand January 1, 1929 | $10,561.16 |
| Amount on hand October 1, 1928 | $10,632.53 |

**Savings and checking account**

| Amount on hand January 1, 1929 | $10,640.56 |
| Balance on hand January 1, 1930 | $20,349.35 |

Net indebtedness to special funds

January 1, 1929 ........................................... $515.37
E. & O. E. .............................................. S. H. Davis,
Treasurer.

Voted, that the matter concerning the Johnson property in Cherry County, Neb., be left in the hands of the corresponding secretary and the treasurer with power.

Voted, that the treasurer of the society, Samuel H. Davis, be and hereby is authorized and empowered to borrow for the society such sum or sums of money, from time to time, as may be necessary in his opinion in addition to the society's usual income to pay salaries and other appropriations of the board, and to execute the society's note or notes therefor.

The quarterly report of the corresponding secretary was read, voted received, and recorded. It follows:

As soon as possible, the October meeting of the Board of Managers as was consistent with other duties, made a trip into the Northwestern Association. The trip was by the Chicago, Rock Island and Pacific Ry. No. 0. At Denver, Colo., where I assisted in a Sunday School extension over three days, connected with the dedication of a new church in Boulder. The following week-end was spent in the school work in Elleson, Wis., where I had been asked to come to counsel with the church regarding the sale of the church property and other matters.

Returning home, three days were spent in Detroit, Mich., for the purpose of spending the needs and prospects of our church and work in that city. November 30th, was spent in Berlin, N. Y., where I assisted in the ordination of a deacon and two deaconesses and in other meetings; the church defrayed my traveling expenses. Beginning with this month and extending over a series of lectures on our home missions before the Christian Endeavor Society of Watervliet, N. Y., in addition to the above named items I preached once to our church in the interest of the society, and, carried on the correspondence of the office, endeavored to furnish material for the Magazine Department of the Sabbath Recorder, and performed such other duties as have come to hand.

Respectfully submitted,

WILLIAM L. BURDICK,
Corresponding Secretary.

January 16, 1929.

The following resolution was passed:

Recognizing the many years of valuable, faithful work, freely given, by Brethren Ira B. Crandall and A. O. Hansen, the "Investigating Committee" for the Missionary Board, we place upon record our appreciation of this quarter's work and the century service performed without remuneration.

The chairman of the Missionary-Evan­gelistic Committee reported that no meeting of the committee had been held.

The American Tropics Committee has held one meeting this quarter, but no definite action was taken.

Voted that the treasurer be authorized to furnish $400 for payment of interest on the mortgage on Georgetown chapel, as requested by the American Tropics Committee.

Voted that the report of the committee to lay out the policy for home and foreign work be adopted. It will appear next week in these columns.

Matters concerning our work in China were next taken up. The letter from Rev. Eugene Davis and the recommendation from the Seventh Day Baptist Mission at Shanghai, dated May, 1928, and received in October, 1928, which by action at the October meeting were referred to this session, were read.

After remarks by Rev. J. W. Crofoot, the floor was opened to the members.

The meeting closed with prayer by the president.

The afternoon session opened at one o'clock, conducted by Robert L. Coon.

Work in China was again under discussion.

The following resolution was passed:

Resolved, That in view of changing conditions in China and conflicting views among our people there as to the advisability of building schools at Da Zang at this time, it is the sense of the board that the first of the proposed school buildings be erected in Shanghai; and that the board authorize the treasurer to return to China as early as practical and have prepared a written statement of the conditions, and negotiations, and estimates for a 'Girls' School Building' for the promotion of a plot of Shanghai property, in hopes that such building may be completed during the current year.

Voted that the employment of Mr. Crofoot shall date from the first of the month previous to the month of his sailing from America.

Voted that the matter concerning Mr. Crofoot's car be referred to the corresponding secretary with power.

Voted that the report of Doctor Palm­borg that her furlough begin the summer of 1930 instead of this year, be granted.

Voted that $100 from the Ministers Education Fund be sent to August E. Joh­ansen of Chicago.

Voted that the matter concerning land in southeastern New Hampshire, owned by Rev. J. Franklin Browne, be left with the corresponding secretary.

Voted that the recommendation of the Con­ference Program Committee be left to the discretion of the president.

Secretary Browne reported before the board a letter from Miss Mabel West and the following action was taken:

Realizing the valuable aid that has been given to our work in China by the work of Miss Mabel West, and desiring to express our appreci­ation of her recent service, we move to make her presence there possible, yet the board feels that we should endeavor to give Miss West a well deserved vacation. In view of its indebtedness, and understanding that other employment is open to her, and that the work of the board will require the return of Rev. J. W. Crofoot, and the prob­able building operations in China, be it

Resolved, That we release Miss West from our employ at the close of the year.
be made to Rev. L. J. Branch of White Cloud, Mich.

The following resolution was passed: Since the last meeting of this board there has occurred the death of one of its earlier missionaries, Mrs. Sara G. Davis. This board desires to express its deep sense of loss and its appreciation of the Christian life and ministry which has been a part of her life and ministry for more than forty years. We desire also to again express our appreciation of the faithful service that Mrs. Davis rendered to the cause of foreign missions in China for so many years.

The minutes were read and approved. The meeting adjourned at 4:30 p.m. with prayer by S. H. Davis.

Recording Secretary.

LETTER FROM CHINA

Dr. W. L. Burdick, Ashaway, R. 1.

Dear Doctor Burdick:

We are very glad to hear that the Crofots are returning soon, and we are trusting that there will be the opening of school for the second semester. Are you not going to be able to come with them then? It seems as if it would be a very opportune time for you to come and we would be glad to have your counsel and help in plans for the future here. If, as we so much hope, the board will decide at the January meeting to give permission to build in Shanghai, there will be many questions to decide as to what may be needed for the help. You could advise from the point of view of the home base and, being on the field, could understand the problems involved as it is absolutely impossible to understand them without having been on the field.

About two weeks ago the East China Educational Association called an all-day group meeting of teachers of local Christian schools to consider the problems of religious education in the schools, largely in relation to registration and the present attitude towards Bible study and Christianity. The attendance of about one hundred teachers showed the interest in the subject. These teachers represented private schools, high schools, and colleges, and after a general address on religious education we were divided into three groups to discuss the questions given on the enclosed sheets. I can not give a detailed report of all the discussion, but there were some conclusions of which I think you will be especially interested.

The primary group approved of most of the standards as given on the sheets enclosed, though they did not approve of visiting the homes in the schools, as that is not according to good Chinese custom unless there is a special invitation. They did urge special occasions on which the home people should visit and they approved of a close touch with the home people. The most important contribution of the group seemed to me, however, to be in the recommendation that a request be sent to the National government asking for permission to require Bible study. Bible study must be a part of the curriculum and that chapel attendance must also be compulsory.

The section that I attended was made up of both high school and college teachers. The larger part of the time was spent in reports on the progress being made in schools and outside, towards Christianity. I think a majority of the schools represented had made Bible study and chapel attendance voluntary. In these schools there was a much better spirit than last year, due partly to the decrease in Communistic activities. One school in particular reported a great increase in attendance at chapel and Bible classes and all seemed to find more interest in and take advantage of all available help. You could advise from the point of view of the home base and, being on the field, could understand the problems involved as it is absolutely impossible to understand them without having been on the field.

Mr. Zia, who is an editor for the Christian Literature Society, reported that he had been asked by non-Christian papers and magazines for articles on Christian subjects. He said he had recently seen in a non-Christian paper a long article on the life of David (or Daniel, I am not sure which, as he did not speak very distinctly). He did not know who did it or if it was by a Christian or not but it was quite accurate. This demand for articles on Christian subjects shows somewhat an interest from the public towards such reading. He also told about a young student who wished to have the Bible to read for background for further reading. He went on to say that well known non-Christian editors and the first and only book that the latter advised was the Bible. Mr. Zia feels that at the present time there is a very general desire for information about Christianity and the Bible. It does not necessarily mean a desire to become Christians but it does mean an open mind toward such reading. He also told that a very great change took place a few months ago. It ought also to mean something of what we may expect to find in the way of opposition.

It was emphasized that the schools should declare themselves openly and clearly as Christian schools and not in any way cover up their Christian purpose.

A discussion of whether quantity or quality of Christian students should be emphasized did not get very far, of course. When the question was asked as to what schools limited the number of non-Christian pupils required to register before chapel was held, there seemed to me almost none that took that into consideration, though they did recognize the importance of a strong Christian nucleus. If the schools are to be evangelizing agencies they must receive non-Christian students.

Another emphasis was on making the Bible work as attractive as possible; and using the best trained teachers for that purpose.

It was not much discussion of whether schools would be closed if they did not register before January according to the last ruling. The secretary of the association reported that a strong Christian educator who was formerly president of Yenching College had accepted the position of vice minister and that looked very encouraging for Christian education. The other day I heard through one of the professors of the less official College that someone in the Educational Bureau said that the Christian schools did not need to work according to this rule, implying that it would not be necessary now. One hears much both pro and con. Eling said the one way that within the next two or three years it was bound to come for all schools. Personally I think that the Chinese education authorities do not know what to do if any change is made, and hope to cut off the Christian schools, for they are not and will not soon be in a financial position to accommodate the educational work that is being carried by the Christian institutions. We do, however, want to cooperate with the government in every possible way.

Mr. Davis has undoubtedly reported the meeting of our own group of teachers and others interested in our schools, that was held last Sunday to discuss the future of the schools here. There was a unanimous desire to start building next summer. They were also agreed that it was not wise to start work in Dazang now. They expressed the feeling that we should yield so far as possible to the requests of the government, but if the Christian character of the school must be maintained.

Tonight's mail brings the topics for the Week of Prayer. Thank you for sending them to us all.

With best wishes to you and all the members of the board for the work of the new year, I am Yours sincerely,

ANNA M. WEST.

Grace School for Girls, St. Catherine's Bridge, Shanghai, China,

December 14, 1928.

ANNUAL REPORT OF GENERAL MISSIONARY ON THE SOUTHWEST FIELD

SUMMARIZED ANNUAL REPORT OF YEAR ENDING DECEMBER 31, 1928.

To the Seventh Day Baptist Missionary Society:

As your servant here, and for your information the following is humbly submitted:

Churches and groups regularly visited:


Conversions, renewals, and Sabbath converts—84.

Miles traveled (about) 18,000.

Sermons, etc., 206.

Many miles have been traveled, much time and money spent in visiting lost Sabeins of the different groups. Many calls have been made for visits that it was impossible to make. Some requests for meetings it seemed best to refuse, due to various hindering reasons.

You will readily see that but little has been listed, I suspect that even that little but poorly. The constant miracle is that God is able and willing to use such poor service at all. To him above all be the glory; but much is due the earnest prayers,
the heartly co-operation of local leaders, the most valuable assistance of the Milton College Evangelistic Quartet, the sympathy and full support of the Board of Directors of the Missionary Society; and in special sense much is due our missionary secretary, William L. Burdick. I desire to acknowledge my debt to the sound and profound sense of obligation to all so mentioned, and to the unknown brethren everywhere who in any way have felt a vital interest in the work.

May he whose work it is and whose servants we are, in his own way direct and strengthen it to us. Sincerely yours,

Gentry, Ark.,
E. R. Lewis,
January 21, 1929.

REPORT OF WATERFORD PASTOR

We are at the beginning of a new year and half way through the Conference year. Since your pastor and his family have been with you only four months, this report can not cover the work of the whole year.

My records show that I have preached, in the above named churches, sixteen of which have been to our people in our church, and five at the Flanders Baptist church. One Sabbath morning service was given over to a report of the Pastors' and Laymen's Conference held at Ashaway.

I have conducted sixteen prayer meetings, having missed one while attending the conference mentioned above. This meeting was held in the Booth by the ladies of Riverside.

Our average attendance at Sabbath morning worship has been thirty, while attendance at these meetings has been a little less than half that number.

We have been saddened by the loss of one member, Mrs. Clarke Rogers, by death. I rejoice that one who has been permitted to have one baptism, and hope and pray that soon there will be others who will wish to go to theHopkinton; one executive committee meetings, at Westerly and Niantic; one meeting of the Missionary Society at New London; conducted one Christian Endeavor society at the Niantic Baptist church; attended joint meetings of our Christian Endeavor society with the Jordan and Niantic respectively.

I wish to acknowledge my indebtedness and to express my thanks to those who have made it possible for us to have a car. With it many of these things would have been impossible. And for the privilege of having the Christian Endeavor society for furnishing five gallons of gasoline each month for the car.

These things done the above mentioned at the last quarterly business meeting the question of continuing the Waterford Review was discussed. At that time I thought that perhaps it would be possible to go on with it, if I go ahead with it. However, the combination of pastoral work, home duties, and school work makes it seem necessary to put on Christ in this manner.

At the last quarterly business meeting the question of continuing the Waterford Review was discussed. At that time I thought that perhaps it would be possible to go on with it. However, the combination of pastoral work, home duties, and school work makes it seem necessary to put on Christ in this manner.

Before we arrived at Waterford, the parsonage had been newly papered and electric lights installed. It was furnished also. A new room has been added to the porch, a furnace installed, and the house and garage have been painted. The Ladies' Aid has furnished us with a ton of meal, and Deacon Gardner a load of wood. The church people, at a pound party, filled the pantry.

A meeting held at the home of Mr. and Mrs. E. R. Lewis was conducted by the pastor, attended by Mr. and Mrs. David Berkalew and Mrs. Berka.lew. Mrs. Berkalew, the largest roses I ever saw, while I looked on, in her garden, and the result is most delightful, as chairwoman of the meeting. She has been painting, and after a snow covered world, and where the mercury is having great fun dancing around and in front of the zero mark, it is very pleasant to think of the opportunities to pick flowers and fruit that were offered to us last summer in River­side. For that matter it was a pleasant experience at that time.

If any visitor came away from Riverside without picking an orange, I am sure that it was the visitor's own fault, because every one had an orange tree hanging full of the most luscious fruit at the Mr.' and Mrs. Francis Gentry home, where as we availed ourselves of the invitation to help myself. This visit was made after Conference had closed, and the garden was still a thing of beauty, even though Mrs. Babcock, the chair­woman of the decorations, must have drawn cour­tesy on it extensively for the decorations so much admired by the Conference guests. And the more you spend in blessing the tree, my agitation seemed to hear the invitation to help myself.

There were fig trees, almonds, and English walnuts in the yard of our hosts, and the yard did not stop with one—it did not seem necessary, so why should we? Nor was the Stone garden the only one we vis­ited where we availed ourselves of the invitation to "Help yourselves." There were the peach trees hanging full of the most luscious fruit at the Mr. and Mrs. Francis Hurley home, where as "in laws" we joined the Home Family reunion; the many va­rieties of fruit and nuts in the garden of Mr. and Mrs. Ray Rood, where "Aunt Metta Babcock" insisted on my sampling all kinds of fruit from the beautiful tall redwood trees; the orange grove and the beautiful large fig tree whose branches formed a sheltering sleeping apart­ment in the back yard for Mr. and Mrs. P. B. Hurley; the walnut grove and more delectable peaches at Mrs. Lettie Palmer's; the beautiful young bungalow at the new home of Dr. and Mrs. Pierce, where a reunion of former Milton College students was held.

Another beautiful garden where we found many plants unknown to us was that of Mrs. Kittie Berkalew, where another group of old friends was en­tertained at dinner one day. We visited the flower garden of Mrs. Edith Irish Babcock, and the paradise of Milton's Adrienne, who seemed to hear the invitation to help myself. This visit was made after Conference had closed, and the garden was still a thing of beauty, even though Mrs. Babcock, the chair­woman of the decorations, must have drawn cour­tesy on it extensively for the decorations so much admired by the Conference guests. And the more you spend in blessing the tree, my agitation seemed to hear the invitation to help myself.

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more could one want—peaches from Mrs. Palmeter, nuts from the Stones, and flowers from Mrs. Kelly and her daughter, all to be enjoyed on our journey?

MINUTES OF THE WOMAN'S BOARD

The Woman's Executive Board met with Mrs. Emma Landphere on Monday, January 7, 1929.

Members present were: Mrs. A. B. West, Mrs. A. E. Whitford, Mrs. Edwin Shaw, Mrs. J. F. Randolph, Mrs. Emma Landphere, Mrs. J. E. Whitford, Mrs. G. E. Crosley, Mrs. L. M. Babcock.

Visitors were: Mrs. H. L. Hulett, Boli­

The president called the meeting to order and conducted the devotional period from the board, and offered prayer.

On motion Mrs. L. M. Babcock was ap­

The treasurer gave the monthly reports and conducted the business portion of the meeting. The annual dinner and church business meeting were held at the parsonage.

The president called the meeting to order, and offered prayer.

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Marlboro, N. J.—A little over a year ago, we welcomed to our midst, Rev. Herbert L. Cottrell and family. Many of our people knew Herbert when he was one of the parishioners of Shiloh, and everyone one knew him well. We knew then, and we know now, that he is a good man, a good preacher, and a good pastor. Other people have found this out, for he is asked quite often to fill other pulpits, and has been made president of the West District Council of Religious Education, which comprises three other churches besides Shiloh and Marlboro.

Mrs. Cottrell is our efficient Junior superintendent, and also teaches a class in the Sabbath school. Miss Harriet, as well as her mother and father, is a real help in our music.

The attendance at our annual meeting was much smaller than usual, owing to the prevailing epidemic of influenza. Our senior deacon, Henry L. Davis, and wife, our oldest member, Mrs. E. B. Fisher, the entire families of David Davis and Robert Jones, as well as members of many other families, were missed. Mr. C. V. Frazer, another of our oldest members, has been seriously ill, but is improving.

The death of Miss Lelia Ware, who became a member of the church during the pastorate of Rev. Leon D. Burdick, occurred recently. Rev. Burdick called on and assisted Pastor Cottrell in the farewell services. Only a few of the many people who would like to have greeted him were able to do so, owing to his brief stay.

The officers were re-elected for another year. William Lawrence was chosen treasurer, and E. V. Bovins, as clerk. The next meeting of the church was held on the sixteenth and nineteenth of January, for the yearly business meeting. The following officers were elected for the coming year:

President, Mrs. Grace Spicer; first vice-president, Mrs. Ethel Clarke; second vice-president, Mrs. Mildred Nye; third vice-president, Mrs. Helen Mingus; treasurer, Miss Anna Laura Crandall; secretary, Mrs. Irene Illig; solicitor, Mrs. Euphemia Cran­dall; press committee, Mrs. Mizpah S. Greene.

The society has held eight suppers and two dinners during the year, which have netted $154.47. This amount, together with a balance of $160.57 from the previous year, brings the total of the church supper, and support for the Onward Movement funds, including a special repair fund of $210.07, has placed in the treasury, $726.06.

The year's expenditures have been as follows: $205.61 from the repair fund for the new parsonage, and church house, and from the regular fund—$75 for the On­ward Movement, $20 for gas, $24.75 for flowers, $125 for a new stove for the parson­house kitchen, $72.08 for assistance expenses, and $80.50 for other necessary expenses, making a total expenditure of $603.14, and leaving a balance of $122.92 in the treasury.

We feel that the society has spent a successful year and that the church and community life has been deep and abiding.

The society has given flowers to the sick, and presented a Christmas box of groceries and other acceptable gifts to an aged woman.

The Sabbath Recorder
edge that for the Conference year 1927-28, they had paid, aside from the $963 to the Onward movement, to their local church expenses that feel the $120 per capita, and that for the first half of the present Conference year, besides the $500 to the Onward movement, the sum of $40 per capita. From these encouragements we are trying, in committee form, to work into an aggressive evangelistic campaign. The "flu" epidemic has not retarded this effort, but we are still hoping.

The topic, "The relation of the church to the Sabbath school," was discussed by the superintendent, P. B. Harley, and was of such moment that it also, was requested in committee form, to work into an aggressive campaign. From these encouragements we are trying, and efficient worker in this society's activities, and her help is greatly missed.

Randolph. Again to mourn the loss of a valued member, in the membership.

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DisRECORDER 151 has put in a good deal of time in the tract room.

Inquiries have come to the office concerning work that might be done in the tract room in the field of Sabbath Promotion. Miss Brewer has written five of the suggestions in answer to this inquiry, which has been published in the Baptist Recorder. The Board of Literature has been held and these suggestions are to be printed in a future number of the Sabbath Record.

The Board of Trustees of the American Sabbath Society of New Jersey, met in regular session in the Seventh-Day Baptist church, Plainfield, N.J., on Sunday, January 13, 1929, at 2 o'clock P.M., President Cornillas F. Randolph in the chair.


Prayer was offered by Rev. Alva J. C. Bond, D. D. Minutes of last meeting were read.

REPORT OF THE CORRESPONDING SECRETARY

The Tract Room

During the past month the assistant secretary has put in a good deal of time in the Tract room. All books in stock, 6,723 volumes, have been wrapped and placed on the shelves, thus removing all boxes from the floor. A rearrangement of some of the Tract will complete the work.

Calendar

Thirty-three churches ordered calendars, and many single copies have been mailed. A fuller report with a financial statement will be made next month.

Suggestions for Young People

The Board of Literature has received a number of suggestions from the group conferences held during the autumn by the general secretary. It would seem to your secretary that these might be done on the subject of the Sabbath. The Board of Literature has been asked to prepare a special order for these suggestions.

The response should have been better, but I learn indirectly that more letters have been received from members of the society. Mr. Randolph, Ethel Titsworth, Business Secretary, has prepared a list of eight practical suggestions for the field of Sabbath Promotion. Miss Brewer has written five of the suggestions in answer to this inquiry, which has been published in the Baptist Recorder.

We are also in receipt of a further communica-

cation from the Commission in the form of twenty-nine suggestions from the group confere-
ces held during the autumn by the general secretary. It would seem to your secretary that these might be done on the subject of the Sabbath. The Board of Literature has been asked to prepare a special order for these suggestions.

Supplementing the report, Secretary Bond read a communication from the Com-
munity Union, in which the word was referred to the Advisory Committee. He also spoke more fully of the Congressional hearing on calen-
der revision recently held in Washington. He said the bill for the new calendar, passed by the Senate a year ago, was presented at Congress the next session, or to accept an invitation to such a meeting. Proponents of this bill were heard Monday and opponents Tuesday. It was an interesting presentation, and he felt glad to make a verbal report on this radical proposal and the nature of the arguments, pro and con, presented at the recent hearing.

Respectfully submitted,
A. J. C. Bond,
Acting Corresponding Secretary.

WARS DIE DOWN; THE RED CROSS LIVES ON

Wars die down. The Red Cross lives on.

Because man is a frail creature needing charity and help, both in time of peace and in time of war. Because it is more blessed to give than to receive, and the love which is in the heart of man is a part of the divine love.

Because life itself is a conflict, and when the strange madness which makes men kill one another is checked for a time, or re-

strained by wise laws, the strife with fire and flood, with famine and disease, with pestilence and war, remains, and the servants of mankind wearing the symbol of sacrificial love, are ready with their Master's call and find their opportunity.

The Red Cross, born to meet the cruel emergencies of war among the nations, does not yet know what its Grand has passed, but remains alive and carries on, helping the sick and wounded amid all the vast calamities which befell mankind.

—Henry van Dyke.
The opposing force is divine, pure, perfect, holy. It builds up the worthy. It never tears down. It destroys. It gives strength, growth, and stability to human selfhood and character.

It flows out, in great streams of power, from the deep, inexhaustible fountains of divine energy, upon which are born the greatest expressions of power humanity ever knew, which is love."God is love." As this love-laden stream of divine energy flows into a faith-filled heart, it brings into the life, salvation and all its blessedness. The life is saved, and is safe; it is made the dwelling place of peace and satisfaction.

It is far more popular to follow the great satanic leader, as most people do. But he who does so, seals his own doom. He defies his own better self, and chooses bondage, in place of freedom; death, instead of life. He forfeits all his highest and fullest possibilities. Why do eternity-bound people follow such a deadly course, we may ask. It is because Satan has such a way of appealing to human selfishness, that he deceives, beguiles, and misleads them. He draws and holds their attention away from the real, and the worthy, and the eternal things that are placed within the reach, and holds them by giving them pleasures and the gratification of their selfishness. He many times adds selfish gains, world honors, and the flatteries of men. He thus holds their attention and their affections, and binds the eye of their soul and understanding, until they lose sight of "the mark for the prize of the high calling of Christ Jesus," and the divine promises regarding the blessedness that awaits the faithful ones, in the eternal "beyond" of the divine "tomorrow."

But it is far different to identify one's self with the little, unpopular minority, under the leadership of the Lord Jesus, and to travel life's span in companionship with him, along the Calvary road of self-denial, selfish denial, and burden-bearing. To do this requires implicit faith in our leader and in the promises of God. Jesus tells us of the popular, and the unpopular ways in life; and the great throngs that pass along the one, and the few that travel on the other; and he advises: "Enter ye in by the narrow gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it." (Matthew 7: 13, 14.)

How can one come under the leadership of Jesus, and pass along with him on the way of life—the "narrow way"? He tells us: "The fearful takes the first, necessary, vital step which will place the faith-filled soul in that "straitened" way with him, that leads through the "narrow" gate, on and on, into the land of the "Perfect Day." Here he is, his word, his help, his comfort, his healing, his love, his bliss, his joy unspeakable and full of glory. This is the vital question. These forces are both stronger than human powers. One or the other of them will rule each individual, to govern it in its thoughts and activities.

It is very necessary and vital that he emphasized his statement by saying, "Except one be born again, he cannot see the kingdom of God." (John 3: 3-8.)

Jesus leads his followers in a life of prayer. He taught them to pray, "Thy will be done." (Matthew 6: 10.) They ask God to have his way, and to perform his will in all places, and in all things, "as in heaven, so on earth."

That includes the life and will of the one who offers the prayer. By it, he really promises to remove his own will out of the way of the way of the activities of the divine will. When that is done, the Lord will have the full right of way in that heart and life.

This prayer of full surrender leads the petitioner into companionship with God. But this is a strange surrender. Instead of losing everything by it, he gains immensely, for this way is for eternity. He gains more than the unaired human mind can estimate. The gains are within his life, and for time and for eternity. He gains the highest and fullest possibilities and powers, that will never cease, nor fail.

With these divinely imparted powers, he can withstand all Satan's attacks and allurements, and also overcome his own selfish self, and the evils that environ his life in the world.

These influences and experiences are a preparatory course, through which he is divinely led and taught, for the culture and development of his selfhood and character. But there is immensely more for such a surrendered life. There is still another step by which he is brought to the full climax of his victory. This is a step on God's part, of which Paul tells us, in these words, "It is God that worketh in you, both to will and to work, for his good pleasure." (Philippians 2: 13.)

Such a surrendered life becomes a divine workshop, in which God establishes himself "to will and to work, for his good pleasure." He will use that living workshop as a tremendous step which will place the faithful soul in that "straitened" way with him, that leads through the gate, on and on, into the land of the "Perfect Day." Here he is, his word, his help, his comfort, his healing, his love, his bliss, his joy unspeakable and full of glory. This is the vital question. These forces are both stronger than human powers. One or the other of them will rule each individual, to govern it in its thoughts and activities.

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other lives and hearts and wills, to win them and lead them out into the broad fields of blessed self-sacrifice; to save lives, and fill them with "joy and peace in the Holy Spirit."

Such surrendered and divinely inflamed lives, where God dwells and works, "for his good pleasure," receive a joy that the world can not give, nor take away—a joy that is "unspeaking and full of glory." (1 Peter 1: 8) The divine One, the source of all true joy, abiding in the surrendered heart, completes the farthest reach of human possibility in this life. It is the climax.

What a wonderful, blessed privilege it is to be a true Christian!

A PARABLE OF THE MIRROR

One day a certain old, rich man, of a miserly disposition, visited a rabbi, who took the rich man by the hand and led him to a window.

"Look out here," he said.

The rich man looked into the street.

"What do you see?" asked the rabbi.

"I see men, and women, and little children!" answered the rich man.

Again the rabbi took him by the hand, and this time led him to a mirror.

"What do you see now?"

"Now I see myself," replied the rich man.

Then the rabbi said: "Behold, in the window there is glass, and in the mirror there is glass. But the glass of the mirror is covered with a little silver, and no sooner is the silver added than you cease to see others, but you see only yourself."—Moody Monthly.

SOJOURNER TRUTH

During the anti-slavery campaign Fred Douglass, in a public address, spoke glibly of the Negro. An aged Negro, Sojourner Truth, arose and said, "Frederick is God dead?" Douglass, confused at the rebuke, soon left the platform, and the Negro woman arose and in a few simple words expressed a faith in the right that has made her name immortal.—C. Summer, Sociology, Ind.

**TIME PASSES—MAN GOES ON**

"Time flies!" Ah, yes. The old year's gone; the new stands waiting in the morning. But man abides. His brain and brawn accomplishes the change of the calendar—"We're going on! We're going on!"

Time rusts and rots. But iron of old Transmuted is to precious gold;
The chimes in town are tolled Ring out new hopes in accents bold—
"We're going on! We're going on!"


"We're going on! We're going on!"

Time ends, at last, for slaves and kings. From "dust to dust" again man springs, Creeps from his mother's Adam's wings, And, mounting heavenward, still he sings—
"We're going on! We're going on!"

—Jas. E. Clarke, in "Presbyterian Advance."

**IMMORTAL HOPE**

Death is not the end; it is only a new beginning. Death is not the master of the house; he is only the porter at the King's lodge, appointed to open the gate and let in the King's guests, and keep out the world of eternal day.—John Henry Jowett.

Doctor Cadman, an Englishman by birth, worked as a boy in the coal mines of England, and was later educated in this country as well as in the British Islands. For thirty-seven years Doctor Cadman has been a minister in New York City, and has been a member of the Council of the Churches of Christ in America, the federation of twenty-eight denominations. For thirty-seven years Doctor Cadman has been a minister in New York City.

After spending six years at the Metropolitan temple, Doctor Cadman became minister of the Central Congregational Church in Brooklyn, where he now preaches. He has achieved national fame for his radio addresses as the author of many notable books, including "Charles Darwin and Other English Thinkers," "The Three Religious Leaders of Oxford," "Ambassadors of God," "Christianity and the State," and "Imagination and Religion."—The Book Club.

**Fundamentalists' Page**

**REV. ALVA L. DAVIS, LITTLE GENESEE, N. Y. Contributing Editor**

**BY WAY OF CONTRAST**

3. THE CREATION OF MAN

*The Fundamentalists' Position.*

Man is the product of a direct creative act of God. God formed man's body and "breathed into his nostrils the breath of life" (Genesis 2: 7), not that he arose out of some lower form of life. Man was created "in the image of God" (Genesis 1: 27), as the climax of God's plan, greater than any other created thing, but "a little lower than the angels" (Hebrews 2: 6-8). He was also a perfect being (until sin entered), not an ape-like brute.

"We are not progeny of the brute; we have not been forced upward by a blind pushing power; neither have we tumbled upward by chance" (Bryan).

The essential idea of creation, as taught in the Bible, is that matter, and life, and the various distinct kinds of life, all ancestral types, must have been brought into existence through a process wholly different, both in degree and kind, from power exerted, from any process now going on about us today which is called natural process, or evolution. The only rational theory of growth is the divine pattern of the origin of life is that God created it.

*The Modernists' Position.*

Life, on earth, was formed but once, and out of one single cell (probably) all the various human beings, from the humblest to the mightiest, have arisen, that includes both animal and plant life, the past as well as the present. This life came not into being as a direct creative act of God, as recorded in Genesis, but through natural processes, or evolution.

"The process of biological evolution from the not-living—perhaps from some colloidal carboxenous slime activated by ferments (Adam)—to the first living organism, a single cell, to the complex life of the present, is an example of the gradual unfolding of the earth's evolution in the broad fields of nature." (See, The Direction of Human Evolution.)

**4. SIN**

*The Fundamentalists' Position.*

According to the Bible, sin is not a quality, or condition, revealed only in exceptional cases, such as the criminal, or profligate, or vicious person; but that it affects the whole race of man from Adam to the present day. "There is no man that sinneth not" (1 Kings 8: 46). "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1: 8).

The Bible teaches that the first man created was perfect, and that he was brought about from without, from the seductive influences of Satan (Genesis 3; John 8: 44; 2 Corinthians 11: 3; Ephesians 2: 1-2); and that as a result of the fall, Adam's sin has been transmitted to all men.

Fundamentalists believe that the doctrine of sin (through the fall of man) can not be challenged without denying the authority of the Bible. As man is conceived of, he is a direct descendant of Adam, with the same mentality as his forefathers. Every new thing is formed by new combinations of things already present. All variations in energy, all changes are the results of new combinations of existing factors or causes. Man is no exception to other things in nature. And he identifies man as "closely related to the animal kingdom" in the same "morality." (See, The Direction of Human Evolution.)
one trespass the judgment came unto all men to condemnation... for through the one man's disobedience many were made sinners" (Verses 12-18, 19).

The Modernists' Position. It is hardly necessary to say that modernism has offered no original sin idea as predicted upon the fall of man. Modern evolutionists emphasize the upward tendency of all things, and so sin is regarded by them as a kind of the upward progress of the race; that is, "sin is good in the making." Or, sin is "a necessity determined by heredity and environment; a stage in the upward development of a finite being; a necessary resultant in man's effort to throw off brute inheritance in his evolution toward manhood."

Modernists admit that there is evil in the world; that the Christian conception of sin appears to him simply "the will of man which man requires," says President A. C. McGiffert of Union Theological Seminary, "is not regeneration in the old sense, or changes of nature, but simply an awaking to what he really is.

5. THE ATONEMENT

The Fundamentalists' Position. We know that pain and suffering is a common experience. We know that these are wrapped up in the divine scheme of things and that life is often profoundly enriched by them; or by the death of some friend or loved one. But these do not constitute an atonement.

Historical Christianity has always believed that the atonement was provided for the sins of the whole world (John 2: 2). "God sent his Son to be a propitiation for our sins" (1 John 4: 10). Therefore, if sins which it behoved him to be made light unto him, it behoved him to be a picture of weakness, but it is the suffering of strength. The will of God has been strong enough to bear the sins of the world and brought life up from amoa to men. —Horatius, "What It Means to Be a Christian."

DEATHS

BENTLEY—Emma Whitford, daughter of David and Orrilla Whitford, was born at Stephens­town, New York, June 26, 1848, and departed this life at the age of sixty-five years, seven months and twenty days, on Wednesday, February 15, 1913. She was a member of the Emmaus class, of which she was a faithful member till called hence.

Evangelist, E. W. B."
October 12, 1872, in the church at Dunn’s Corners, by Rev. H. Davis, assisted by Rev. Mr. Gould of Calvary Baptist Church of Wescott. She was married to Isabella R. Syne, who survives him.

Except for a few years early in 1900, when the family moved to a farm near Wrensville, the farming had not been possible because of the condition of her husband, and ever since then, she has been afflicted with paralysis, and with whatever strength she possessed, to the end of her days, she maintained a quiet and Christian home, and was a beloved member of the church of her adoption.

Miss Steer was a charter member of the Missionary Baptist Church of Wrensville, and continued to be a member until the time of her death. She was a faithful worker in the church, and was a consistent and faithful member of the church at Dunn’s Corner, where she remained until the time of her death.

When she was a small girl, she moved to Church in March, 1877. It has not been possible to steer the passing of the years, she became increasingly good, and more and more, she was a joy to her family. I have heard her give testimony to the wonderfulness of the Word of God, and to the love of her Lord. She was my best friend, and I will miss her greatly.

I have heard her give testimony to the wonderfulness of the Word of God, and to the love of her Lord. She was my best friend, and I will miss her greatly.

The funeral service was held from the Seventh Day Baptist Church at Dunn’s Corner on Thursday, January 22, 1875, and was conducted by Pastor James L. Steer, Rev. Edwin W. Sayre, and Miss H. Sayre singing. Burial was made in the Milton cemetery.

J. L. B.

WHEELER—Sophia Frizia Truman Wheeler was born on the farm, in Raymond, N. H., on November 23, 1855. Her early life was very religious, and she was always a devoted member of the church. She was a charter member of the church at Dunn’s Corner, and remained a member until the time of her death.

She was the third of a family of six children, and was the only surviving member of the family. She was the only one of her ancestors who was a tanner and shoemaker in the community. Howard had not made his way into the hearts of his friends by rush or noise but by a quiet way of every day life and Christian service. He was a consistent and faithful member of the church, and was a beloved member of the church at Dunn’s Corner, where he remained until the time of his death.

She was the wife of a faithful helpmeet for thirty years or more, our brother leaves a loved son, Clifford A. Langworthy, who was a companion and helper in the church. She was also the mother of four children, who survive her. To this union three children were born: Bertha White, Benton C. White, and Roy L. Wheeler.

Sister White moved to Syracuse, N. Y., and became one of the charter members of the First Seventh Day Baptist Church of Syracuse, to which she remained faithful to the end of her life.

As her pastor, it was my privilege to talk with her often and frequently. She never seemed to be in doubt as to her acceptance in the family of God’s beloved servants, that was possible to keep the sunshine of love and gladness, you will find loveliness a thousand times more wonderful.

“Then we come into affectionate remembrance; and to the last was heard to offer fervent prayers toward the last, were much of heaven, and the condition of that far country. It must ever be a comfort to the hearts of her posterity, that she walked so strictly the path of the Master. May God keep her name, till the final gathering of all the people of God.

Her last days were spent with her daughter, Clarissa Rasmussen, 602 University Ave., of the city, where loving hands and patient care did all that was possible to prolong her life and to keep her alive in her soul till the end. In our parting services of the house of the Lord.

In 1892, Miss Wheeler moved to Syracuse, N. Y., and became one of the charter members of the First Seventh Day Baptist Church of Syracuse, to which she remained faithful to the end of her life.

As her pastor, it was my privilege to talk with her often and frequently. She never seemed to be in doubt as to her acceptance in the family of God’s beloved servants, that was possible to keep the sunshine of love and gladness, you will find loveliness a thousand times more wonderful.

We pray for light:

But when it shines, and makes our duty clear,

Then, faltcr not in fear,

Nor hear the sight.

For love we pray,

Believing it—own it—keep it:

Yet when it brings us pain and suffering.

Our Savior’s grace—never fail

We offer prayer

For opportunity: yet when it knocks

Upon our door, he-folder turn the locks.

All unwear.

Father in heaven,

Teach us to understand for what we pray,

That we may turn thine answers not away

When they come.

—Mary Lowie Strachan.

When you get to heaven and look back you will have an INDIAN PAPER EDITION

of those, who have been deprived of heaven —

— W.C.

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“While you get to heaven and look back you will have an INDIAN PAPER EDITION of those, who have been deprived of heaven —

— W.C.

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A home song

I turned an ancient poet's book,
And found upon the page:
"Stone walls do not a prison make,
Nor iron bars a cage."

Yes, that is true; and something more:
You'll find, where you roam,
That marble floors and gilded walls
Can never make a home.

But every house where Love abides,
And Friendship is a guest,
Is surely home, and sweet home;
For there the heart can rest.

—Henry van Dyke.

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The best cure for a religious bigot who wants to force his religious notions upon everybody, is to give him some of his own medicine.

—Henry van Dyke.

A home song
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To the optimist every difficulty is an opportunity."

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