What a man is shown by what he has done, by what he is doing, and by what we may reasonably expect that he will do.

—DR. W. J. SWAFFIELD.

What have YOU done
What are you doing
What are you going to do

For the Denominational Building?
**SEVENTH DAY BAPTIST DIRECTORY**

**THE SEVENTH DAY BAPTIST MEMORIAL FUND**
President—Henry J. Swift, N. J.
Vice-President—William M. Silliman, Plainfield, N. J.
Secretary—Benjamin B. Hays, 203 Park Avenue, Plainfield, N. J.
Treasurer—Anna L. Mackey, 203 Park Avenue, Plainfield, N. J.

**COMMISSION OF THE GENERAL CONFERENCE**


The denominational functions are performed for the benefit of the church, and the one so ordained to the office of Deacon shall be the one who shall distribute the benevolences in accordance with the wishes of the donors.

The Memorial Board is composed of the following:

- President—Henry J. Swift, N. J.
- Vice-Presidents—Benjamin B. Hays, E. Orceesa Boulton, Ellis R. Lewis, W. Ray Wood.
- Secretary—R. L. Mignott.
- Treasurer—Anna L. Mackey.

The following officers are elected by the Board for information as to ways to finance the Mother Board:

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- President—C. Reen Nelson, Flint, Mass.
- Vice-President—William F. Rice, Battle Creek, Mich.
- Secretary—Henry J. Swift, N. J.
- Treasurer—Anna L. Mackey, 203 Park Avenue, Plainfield, N. J.

- Corresponding Secretary—J. H. R. F. Wogood, Burlington, S. C.
- Recording Secretary—E. Orceesa Boulton, Sycamore, Ill.
- Corresponding Secretary—Mrs. H. J. Swift, N. J.
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an auto was waiting to bring its one passen
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viewpoints where the temptation to stop a
picture was strong, for that hospitable hilly
scenery of field and forest, mountain and
lake, all bathed in the glory of a bright June
morning, was too great to be resisted.

A RESTFUL DAY

At nine o'clock on Thurs-
At Rockville

day morning I found my-
self at home with Mr. and Mrs. Byron
Kenyon, near the Rockville train-
house, where everything had been antici-
pated and prepared for the editor's use, even
to the point of putting the ink, pencils and a calendar, where he was
told to make himself at home for either
work or rest as seemed best. Indeed, the
presence of this church was one thing on my table—a bowl full of them—showed
the comfortable home life of the peo-
dle; and the glint of

Island's ancient farm lands; and the glint of
bushes made many a picture which no artist
spoke the comfortable home life of the peo-
dle; and the glint of

Here began a most beautiful and inspir-
ing ride in a comfortable, easy riding bus to

Some of the most beautiful country I know
were scattered children to the mother
church, its homes, mills,
and mothers;

After a restful night on the boat, five-
hour delivery time, from Westerly,
and after an

Hope Valley, and by auto to Rockville.

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way for the coming nation who should bring forth the Christ. Moses, too, was called alone to come to the mountain to lead a people from heathenism to Jehovah. Jehovah was called to undertake the greatest faith adventure of the world. It was indeed a small beginning, but it is still going on. All ages Christ has been calling men to the adventures of faith. And I can not believe his prayer will not be answered and that his work will be a failure or come to naught. He prayed "Thy kingdom come," and I believe it is coming. The world is growing better, and it is God's own time of the goal of all the program will be reached and people will apply the Christ principles to every phase of life.

A hearty welcome by Pastor Paul Burdick was then extended to Rockville's guests, and a brief response was spoken by the editor, and the meeting was ready for the sermon.

**Brother Wing's** Rev. Luther A. Wing of DeRuyter, N. Y., preached an excellent sermon from the words of Paul in Romans 12: 1, 2.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Brother Wing's points were all found in these two verses, by simply emphasizing certain words found in them and carefully expounding their meaning. He is quite an expert at forceful expository preaching, and by the emphasis of such words as "beseech," by"mercies of God," "brother," "present your bodies a living sacrifice," "reasonable service," not "conformed" but "transformed;" "perfect will of God," he brought out his point's meaning in a full and clear way.

To beseech is to get near one's heart. It is a tender, loving appeal. "Brethren" means more than our common word "brotherhood"; it calls for fellowship. And we should use the word "fellowship" more than we do.

Paul dealt with fundamental gospel truths. He was concerned about men's attitude of mind as Christians. He saw that some had a zeal for God but not according to knowledge. Trusting in one's own righteousness does not show proper appreciation of the righteousness of God. The righteousnesses of the law works wonders. It helps a man to glorify God in his heart, presenting the living sacrifice which is our reasonable service. So can we be wholly the Lord's.

The doctrine of holiness stands out clearly in Paul's writings. "Cleanse thou me from secret faults; keep back thy servant from presumptuous sins." Lord, I ask in thy Name. This is our reasonable service. It is our reasonable service to be acceptable to God, not conformed to the world, but transformed by genuine renewing. Thus we become as little children—new creatures. The strong plea of this sermon was for practical faith that makes the sinner a new man in Christ Jesus.

Then followed the song, "Lord, plant my feet on higher ground," and the first good portion of the association was a thing of the past.

**Friday at Rockville**

After an interesting devotional service led by Bro. E. O. Hatto, closing with the song, "The Old Rugged Cross," attention was given to reports from delegates and committees. Bro. E. O. Hatto, delegate to the Central and Western associations of last year; Rev. A. J. C. Bond, delegate to the Southeastern, Western, and Northwestern associations, gave verbal reports of good sessions and commendable interest in all the meetings.

Brother Wing of Verona appeared as delegate from the Central Association, held at Brookfield, N. Y., and the Western at Alfred, N. Y., and Rev. H. L. Cottrell appeared to represent the Northwestern Association, and Rev. William L. Burdick represented the Southwestern Association; these were all welcomed to this session and invited to the meetings in the coming year.

The corresponding secretary said that only two churches responded to her letters asking them to write to the association.

**Association Society**

The meeting of this hour was conducted by Rev. A. J. C. Bond. After a few words regarding the relation of the society to our work, and specially to our school of religion, he called the Society in special session to speak upon the relation to our own young people.

He emphasized the need of the colleges to do what state schools are not allowed to do in the line of religious training.

Rev. S. Duane Ogden led in a quiet hour service.

**A GOOD SERMON**

After all had joined in singing, "Nearer My God to Thee," Rev. T. J. Van Horn preached from Acts 1: 8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Speaking of "power," Brother Van Horn thought that many have much brain power, if their ability was properly used. The question of "church power" is another matter. A small proportion of the people go to church and still fewer help to pay church expenses. It is a problem as to how to get all into the work.

There is one great and essential need. That is the alibing presence of the Holy Spirit in the church.

It is not my purpose to discuss the theory of the Holy Ghost; but I do wish to speak of the fact of his help, without which we can not do the work of God.

We are too apt to overlook the main thing in Christianity. The world knows all too little about practical help Christ offers if we are to take it. We might have more than mere intellectual experience. How can we preach so men will hear and observe? How can we teach so our young people will feel that they can not leave the Sabbath of the Lord's?

I fear we are in danger of using up our vitality, our power, our strength, our ability to do the work of God.

If we do not think more than we should about a fine church, an excellent choir, a great organ, and many of the other things? Sometimes I fear that we are so full of things of the world we can not see the chariots of God that are round about us. Our eyes need to be opened to all spiritual things. We forget that our God does not slumber or sleep. He rules even in the things of earth. Jesus was able to go from heathenism to Jehovah. Moses, too, was called to be an instrument to lead a nation. So we are to do in our day.

The uninvited guest of the hour was after all had joined in singing, "Nearer My God to Thee," Rev. T. J. Van Horn preached from Acts 1: 8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Speaking of "power," Brother Van Horn thought that many have much brain power, if their ability was properly used. The question of "church power" is another matter. A small proportion of the people go to church and still fewer help to pay church expenses. It is a problem as to how to get all into the work.

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THE SABBATH RECORDER

It takes true strong men to overcome the temptations to go wrong. To allow our feet to get in the undertow is dangerous. We must keep them on firm ground.

Mr. Cottrell's points were all in his text and he brought them out nicely by emphasizing and explaining such words as "unmovable," "steadfast," "abounding in" the word, and by defining them.

Nothing is impressed on the heart of him who has a real purpose and sticks to it. All have been given a place under God, and it is sad that so many allow themselves to be moved away from it. God wants steadfast men who go forward in his work. It is not enough to put in your time; God wants your heart in it.

Be steadfast and true for the sake of others. Be a Daniel! Be a Ruth!

A Good Sabbath

At Rockville, a warm and windy after a severe thunderstorm of the night. Autos and loads from Westerly and Ashaway and Hopkinson City began to arrive early, and by meeting time the house was crowded. The choirs from Westerly and Ashaway joined with the home choir of Rockville, completely filling one end of the platform. Just before time them the whole for an impressive stillness, as if the audience felt the sacredness of the occasion. Pastor Paul S. Burdick took charge, and the silence was broken by the worship introduced by the tabernacles, oh Lord of hosts," followed by the Lord's Prayer in concert, with everybody standing, and at the sound of the organ there was a great chassis which carried everyone with it, "Praise God from whom all blessings flow. As the song ceased, everyone sang the Twenty-third Psalm. Then as moved by one spirit the great committee broke out with the words, "Glory be to the Father, and to the Son, and to the Holy Ghost."
Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.

For evil doers shall be cut off, but those who wait upon the Lord, they shall inherit the earth.

One after another of the four servants came in with bold words for the king. Toward the end a man bowed down with a heavy burden come in, and an angel adds a much heavier burden, and the poor man staggered under his weight that others can give him no help. As they all pass out the song rings out with words of cheer, a part of which is:

Courage, brother, do not stumble.
Though thy path be dark as night,
There's a star to guide the humble—
Trust in God and do the right.
Though the road be rough and dreary,
And its end far out of sight,
For it is all one portionary—
Trust in God and do the right.

The young people did themselves great credit by the way each acted his part. The effect was very good.

The Bible Picture Helps While passing, let me finish the subject of the Bible picture helps for devotional services. Three evening meetings were led by Brother Simpson in the home of the young people. The pictures were thrown on the screen: 1. Jesus in the home of Mary and Martha (by way of review). 2. Jesus and the rich young ruler. 3. Jesus in Gethsemane. On Sunday morning Mr. Simpson used three pictures: 1. The Good Shepherd and his flock. 2. The Sermon on the Mount. 3. Christ with the woman at the well.

The first picture was introduced by the “Savior like a Shepherd lead us,” and the closing words of the Twenty-third Psalm, “The Lord is my shepherd, etc.

While number two was on the screen the audience repeated the Beatitudes, and the character sang the name of the picture: Lord.

As number three appeared on the screen, the Scripture containing words spoken at the well were read and the audience repeated them in a spirit and they that worship him must worship in spirit and in truth.

Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. For evil doers shall be cut off, but those who wait upon the Lord, they shall inherit the earth. One after another of the four servants came in with bold words for the king. Toward the end a man bowed down with a heavy burden come in, and an angel adds a much heavier burden, and the poor man staggered under his weight that others can give him no help. As they all pass out the song rings out with words of cheer, a part of which is:

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flock, for it is your Father's good pleasure to give you the kingdom," was most timely and wonderfully encouraging. Brother Burdick's faith in the successful outcome for the canvass, stated, as an answer to the Master's prayers and promises, is a faith that is much needed in these days. He thinks that the best must come even in China, and that God must bless "the little flock," for it is his good pleasure to give them the kingdom. We should expect God to be victorious in his own good way and time.

Christ saw all the troubles that were coming to his disciples, and yet he said to them, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Things looked more hopeless for the cause of Christ than they do today. The prayer of Christ, "Thy kingdom come," has been answered all through the ages, and is being answered still. God will bring the victory if we all die before it comes. Under God great things come from the littles.

Truth does not die. It is of God and must live. This text, "Fear not little flock," and then read the rest of the chapter for your good cheer.

Wonderful Success For Milton College Just as I was about to start for the Central Association, a communication comes to hand from Milton College president telling of the wonderful progress made in the canvass for their college development fund. It is a pleasure to give Recorder readers the main points in the communication, so further delay may not make stale news of it all.

The immediate community around Milton has pledged $102,320, this being $2,100 more than was asked of them.

The next goal they hope to reach by commencement day—the day of this writing—is to be able to announce a total of $150,000. We hope they do it.

They announce that an appeal is to be made for $400,000 from outside friends to complete the full development program.

Letters have been sent to many old students to help them make up the hoped for $150,000. It is hoped that the best must come even in China, and that God must bless "the little flock," for it is his good pleasure to give them the kingdom.
WEEK DAY RELIGIOUS EDUCATION
WHERE OUR MINISTERS SHOULD BE EDUCATED

REV. S. DUANE OGDEN

I am asked to discuss the merits, from our denominational point of view, of the week day religious education which I myself have had: two years of graduate work in Alfred Theological Seminary and two years in a larger, interdenominational divinity school—in a course of study which circumstances and friends have made possible. It seems to me that I could not have been better prepared than I was by the two years of graduate work at Alfred Theological Seminary. To me this is the ideal sort of preparation for the Seventh Day Baptist ministry, and I think so in spite of the painful fact that in my case it has not produced even a distant approach to an ideal minister.

Now the merits of having two years in such a division or school as Yale, impress me as being still more important, but that is not what I have been asked to discuss. I am to speak of the value of the two years of professional preparation in our own school, as viewed from the standpoint of the denomination.

It is not mine to speak of whether or not the maintenance of our own school is practicable. That, I am not competent to pass upon. As to whether we are to have in the future a regular professional school for the training of our ministers—a theological seminary—or instead of this a department of religious education within Alfred University, I am not essaying to discuss. Others will doubtless settle this if it has not already been taken care of. However, for the treatment of the theme assigned to me, it is important that the question be raised as to what is the nature and grade of the training which is to be given in our own school of religion, whether this is to be a separate department of the university. The value to the denomination of our ministerial students receiving part of their training in our own school depends to a large extent upon the nature and quality of the work that they are to have offered to them there. What I have reference to is this: Are the courses, which are to be given as professional training for the ministry and to be ranked as graduate work, going to be prepared and presented so as to appeal to the undergraduate to whom the school will be open, and designed with the college students in mind primarily? Or are they to be chiefly ministerial students and prepared for them in mind?

Now, the answer to this is not an easy one to decide, I am well aware. In the event that these courses in religion are made popular with the college students, or are presented with the needs of the undergraduate in mind mainly, many of them will be of reduced value as theological training. And, which is more serious, some courses, important and often semi-religious, will be omitted altogether at all because they will have little or no value for college students.

On the other hand a department of religious education or a school of religion, such as Seventh Day Baptists can maintain, must draw most of its students from the college, or at least, from the hand of the denomination of theological students which from time to time attend. Furthermore, there have been times in the past when there were no Seventh Day Baptist ministerial students in our seminary, and it is conceivable that the handful of students ordinarily studying in our school should at future times be reduced to nothingness again. This means that in the point of numbers, the school of religion must necessarily serve vastly more undergraduates than graduate students. Has not this larger portion a right to have the courses made appropriate to its needs? What can the professor do, when his class is not made up of students-men of like or similar minds, and sometimes wholly composed of them, but present his work accordingly?

The answer is, I think, to remember that the value to the denomination of the young men studying for the ministry receiving part of their training in our own school is in a measure dependent upon the nature and grade of the work offered to them there.

But assuming that the courses will be, on the whole, of the highest quality and as suitable as they have been generally in our seminary in the past, what are the values to the denomination of having our ministers receive part of their training in our own school?
student generation. Not only do they teach, but they mold character and set standards. What inseparable influences for good Dean Main and the late esteemed Professor Whitford have been to the many Seventh Day Baptist ministers who have studied with them! I mention these two because they are the professors whom I knew in Alfred, and they continue to breathe life for all, as long as I live. The young men preparing for the Seventh Day Baptist ministry need to have such acquaintance with professors in our own school of religion, and the denomination can ill afford not to afford the opportunity for these contacts.

Scarcely less important is the comradship among the students themselves. Classmates anywhere are always apt to be knit together, but men working together in preparation for the Church, all the more especially when the group is small, are welded into a brotherhood that is peculiarly close. After associating for two or three years (more or less) in their special preparation for their high commission, they go out into their several fields of labor to continue to stand shoulder to shoulder—widely separated from one another, they are drawn together by ties of friendship and understanding in addition to their union in Christ. This makes for denominational union, cooperation, and sympathy. Will we not do well to continue to make these fellowships possible?

A third advantage is perhaps most obvious of all. The men, especially trained in our own school in such a way as to be in sympathy with the denominational point of view, and to understand the Seventh Day Baptist position sanely and clearly. It is often supposed that this training is apt to have a narrowing influence. It might if they were taught by and surrounded with sectarianism. As it is, it has been the case in our seminary, and I trust will never be the case in a Seventh Day Baptist school.

Instead of narrowing, the right sort of teaching in the denominational school has quite the opposite effect. It is the convert to the Seventh Day for denominational, or the man who has not been converted in the Seventh Day Baptist atmosphere and who has lacked the fellowship of others of like faith, who is the fanatic or the narrow sectarian, as a rule. Training in our own school has a steadying influence. The men get the right sympathies and viewpoint without being extraneous. For the sake of giving our ministers a sane view of our denominational position we need to have them in our own school.

The other value to the denomination in having the young for the Church ministry receive part of their training in our own school is that they are thereby afforded opportunities to thrust out together with their professors and each other old questions and new problems and to discover the weaknesses and limitations as well as the strength of our common position.

For each succeeding generation the faith needs to be restated. This is just as true of our Sabbath position as of any belief. Religion does not change, but man's thought and understanding of it is ever changing. The truth of the Sabbath does not change, but its appeal to the growing generation of Sabbath keepers is on a different basis from that of our fathers. Earlier generations emphasized the demands of the Sabbath on the family. This appeal may still prevail. But man's need of the Sabbath and its benefit to men as a religious blessing and a physical boon strike a ready response.

This is but one illustration of the readjustments in our thinking that are bound to occur. Together the rising generation of ministers can examine assumptions and solve their problems better than apart (from one another). Therefore, it seems important for this reason, also, to have our ministers given part of their training in our own school.

To sum up, it seems to me that the values to the denomination of having the ministers receive part of their training in our own school are: 1. The cultivation of the proper esprit de corps which we so greatly need. The advantage of association together with professors and fellow students. 3. The gaining of a sane appreciation of the denominational point of view. 4. The opportunity to solve together common problems and make readjustments in thought and emphasis.

WORD Was received last week that Doctor Grace I. Crandall of Lihoo, China, has arrived at Shanghai. Doctor Crandall's furlough has long been due, but she deemed it wise to wait till last month before sailing for the homeland. All are glad to welcome her to her new land, and note her furlough length, and to know that she is safe and well. She comes directly from the field of turmoil and battle and it is hoped that many may have the opportunity of seeing and hearing her in due time. For a few days her address will be North Loup, Neb., and later Milton, Wis.

LETTER FROM SHANGHAI, CHINA

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

DEAR SECRETARY BURDICK:

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Many others have been to the many Seventh Day Baptists among the students themselves. Classmates anywhere are always apt to be knit together, but men working together in preparation for the Church, all the more especially when the group is small, are welded into a brotherhood that is peculiarly close. After associating for two or three years (more or less) in their special preparation for their high commission, they go out into their several fields of labor to continue to stand shoulder to shoulder—widely separated from one another, they are drawn together by ties of friendship and understanding in addition to their union in Christ. This makes for denominational union, cooperation, and sympathy. Will we not do well to continue to make these fellowships possible?

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DOCTOR GRACE I. CRANDALL HOME ON FURLough

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LETTER FROM SHANGHAI, CHINA

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

DEAR SECRETARY BURDICK:

You doubtless have wondered why there has not been more news from your missionaries on the field, and I regret that more
rather than be dictated to by an organization which is dominated by a group of hot heads who show no reason why they should be the better to close the school. In fact I think the Chinese leaders of our group are agreed that in the fall we better close the high school department and have only a primary school. The smaller school can handle much better, while one bad boy in the high school can destroy the whole usefulness of the school.

I might say in passing that after my two days' struggle referred to above I went to bed for five days. I certainly was glad that Thursday night was here and could keep things going. I fear that science again this spring, more severe than ever before. I have had teeth X-rayed again and another pulled out. At present I am better with less energy.

Of course no one knows when or where it will all end. This has been going on for months, and there are people feel that it can not be settled within two years or longer.

I have wished many times that Mr. Crofoot who presides were not present to make some important change in their board of education. I think they should be more cautious in the way they plan to close the school. Personally I think the school can destroy the whole usefulness of the town.

I have wished many times that Mr. Crofoot would not try to close the school. In fact I think the school can destroy the whole usefulness of the town.

Sincerely yours,

H. Eugene Davis.

**LETTER FROM JAMAICA**

Rev. William L. Burdock,
Corresponding Secretary,
Ashaway, R. I.

**DEAR BROTHER BURDOCK:**

Last Friday, May 26, Brother Mignott went with Mrs. Coon and me in our car to Mille Gully to visit a few Sabbath keepers in that community. Mile Gully is on the north side of the island about a dozen miles west of our church at Albion Mountain. Mrs. Coon and I put up our tent and camped in the yard of Mr. Charles Henry Ellis. He attended college for three years, and was a public school teacher for several years. Because he followed that profession everybody knows him by the nickname they have given him, "Teacher." Not only does he own a little farm of six acres on which he lives, very many kinds of fruit grow on this little place. Next to the car stood a carambola, and most lovely, different colored lemons. Close to the house is a good sized tree with boughs filled with nuts. But I must not pause to tell you of all the tropical things growing there. Green grass covers their lawn and yard. A good spring near supplies the household with excellent water. Mr. Ellis is a Baptist. His wife, Mrs. Ellis, and their daughter are very kind to us, helping to make our camp life there as pleasant as possible.

They have eleven children; three of these are in New York at the Lee College in Nortonville. About a couple of years ago a few people of this neighborhood formed themselves into a Seventh Day Baptist company. Since then they have been going to private homes in each Sabbath for Bible study and worship. Their Sabbath school uses our Helping Hands. They have purchased a plot of land across the road on the homestead of Mr. Ellis for church purposes. On this ground they have recently built a Booth with a thatched roof. Last Friday night I preached in that booth at the first service held there. On Sunday afternoon ninety people were seated in the booth while many stood outside during the service for dedicating the booth to the Lord's work and worship. Of course the booth is a homely and cheap affair, but it is substantially built, and will shield people from sun and storm till they are able to put up a better meetinghouse. This simple building shows their faith in their future.

Sabbath morning they had a good Sabbath school. In the review questions and answers they gave evidence that their knowledge of the Bible exceeds that of many of our adult Sabbath school classes in the States. Following the Sabbath school I preached again. In the afternoon Brother Mignott acted as moderator while eight of these people organized themselves into a regular Seventh Day Baptist Church. They adopted articles of faith and a church covenant, and elected a complete set of church officers to conduct this organization but that they are straight out and out Seventh Day Baptists. They also voted their request for membership in our Jamaica Annual Conference and to the General Conference. They expect others to unite with them in the near future.

I conducted the vespers service at the close of the Sabbath school. I preached the dedicatory sermon on Sunday afternoon, and I preached to a good audience again Sunday evening. There are agricultural meetings going on in the near future.

We have the privilege of hearing Dr. Grace Crandall tell of her work as missionary and physician in China.

We held our Teen-Age Conference at Nortonville. After the anthem the choir found seats in the audience and seventeen of the eighteen young people with the five sponsors took the choir seats.

The reports were as follows: Trip Gong and Stay at Humboldt, Gertrude Hendricken; Ruby Roads, Emma Williams; Nortonville People, David Davis; Our Special Times, Erlo Cox; Leave Taking, Margaret Rood; Trip Returning, Vernon Williams; What I Got Out of the Conference, Nedra Davis; My Impressions of Pastor Bond, Ralph Sayre; My Impressions of Pastor Randolph, Adell Van Horn; My Impressions of Pastor Libby, Ruby Hamer; The Teen-Age Conference in 1928, Ruby Babcock; Services Friday Night, Arvada Van Horn; Services Sabbath Morning, Marjory Greene; Intermediate in the Afternoon, Esther Bee; The Teen-Age Conference Beginning Sabbath Night, "What Shall We Do With Our Father's Things?" -"I am an American Holiday," "Helping Hand Keeping, Doris Davis; The Luncheon and Toasts Sunday Night, Marcia Rood; The Sabbath on the Plus Side, Elno Davis; The Past is Yours, the Future is You.
Orville Babcock; Closing Service, Mrs. Hemphill.

—No one can doubt the time and effort were well spent who heard the testimonies at the prayer meeting Friday night and the reports as given Sabbath morning. The meeting of the intermediates Sabbath afternoon was a change from the usual plan. Most of the time was taken up in discussing plans for the coming year. Those who attended the Teen-Age Conference had such a good time at the Sunday noon luncheon there, that they wanted to show the stay-at-homes something of the way the Nortonville folks entertained. They planned a social for Sabbath night somewhat after the Nortonville model as given at home and at the Teen-Age Conference had such a good time that they wanted to show the stay-at-home something of the way the Nortonville folks entertained. They planned a social for Sabbath night somewhat after the Nortonville model.

at homes they had learned at the luncheon. After the tables were cleared away they played games. The social closed as is customary with The Christian Endeavor by joining hands to sing the Seventh Day Baptist Rally song and repeating the Mizpah benediction.

The Christian Endeavor held its regular monthly business meeting last Sunday night. The new president, Alta Van Horn, was in charge. The other officers for the summer are: secretary, Mary Davis; treasurer, Alice Johnson; chorister, Ruth Lane; and pianist, Nema Cruzan.

The Woman's Missionary society held an extra all day meeting in the church basement last Thursday. The basement is a good place for quilting in the summer for it is so cool and roomy. This society will hold only afternoon meetings while the Vacation Bible School is in session. Next Tuesday is the time for the regular meeting.

The Junior Christian Endeavor society held their business meeting in the rest room at the church last Sunday afternoon. After the business meeting they enjoyed a social with ice cream and cookies for refreshments.

The second annual guest day will be observed next Wednesday, June 15, when the Young Women's missionary society will entertain the women of the church. A musical program has been arranged and

Dr. Grace Crandall has consented to give a talk. All women and girls are invited to meet with the Young Woman's society next Wednesday afternoon.—The Organizer.

ASHWAY, R. I.—Baptistical services have been held twice this spring. The first time it was a union service, with Rev. Paul S. Burdick, bringing a number of candidates from his churches at Rockville and Second Hopkinton (Hopkinton City). Two young men of the Society of Christian Endeavor, Waldo Merritt and Elisha Peckham, were baptized by the pastor of the First Hopkinton Church at Ashaway, and were later received into church membership with the right hand of fellowship. In April, Pastors Burdick and Simpson held jointly a church membership for juniors. Following that course three Junior girls were baptized and may receive the right hand of fellowship at the communion service in June. These girls are Alexine Perrin, Elsie Arnold, and Dorothy Arnold.

We plan to hold our Vacation Religious Day School on the first Sunday of each month and possibly with Rockville and Hopkinton City. The dates is June 22. The Christian Endeavor society has just purchased a stereopticon of the Victor Anamathograph Company of Davenport, Iowa. They had it on examination and trial at the sessions of the Eastern Association at Rockville. The pictures show many of great masterpieces of art, which he purchased of the Perry Pictures Company of Malden, Mass., and sends to the Buffalo Slide Company, 121 Franklin Street, Buffalo, N. Y., to have them made up at twenty-five cents a slide. We plan to use these with the church services, appropriate hymns, poems, etc., in our Vacation Bible School as of the Friday evening prayer meetings. Pastor Loyal F. Hurley of Adams Center taught us how to do this.

The evenings of April 19 and 20 an Enlistment Conference was held at Ashaway with Dorcas Austin, Hazel Kenyon, Nilla Sweet, Munson Gavit, Rev. W. D. Burdick, Rev. Jay W. Crofoot, Dr. B. F. Johnson, Miss Anna West, and Rev. William L. Burdick as speakers. The session the second evening closed with a pageant, "The (Continued on page 794)
THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent
Sabbath Day, July 9, 1927

DAILY READINGS

Sunday—A little child shall lead them (Lk. 2:1-11)
Monday—A little mistake—its consequences (Gen. 3:1-18)
Tuesday—Little kindnesses (Matt. 25:31-40)
Wednesday—Little studies (2 Tim. 3:14-17)
Thursday—Little help (John 4:1-13)
Friday—A chance meeting (John 4:1-30)

JUNIOR WORK

ELISABETH KENYON
Junior Christian Endeavor Superintendent

SUGGESTIONS FOR JULY 9, 1927

Have someone find and read the twelfth verse of the fourth chapter of Ecclesiastes, "A threefold cord is not quickly broken." Purchase a spool of number ten thread for this object talk. Ask the strongest boy to come to the front of the room. Tell the juniors that you are going to call the spool of thread "habbit." Now wind it once or twice around the boy's neck or arms to his sides. Ask him to break the thread, which of course he easily does. A habit just started is easily broken.

But if a habit is allowed to grow and grow (now wind practically the whole spool round his body as you talk) it becomes harder and harder to break away from it, until finally it has us in its grasp. Here ask the boy to break the thread again. Many times he cannot, even if you have wrapped enough around him; if however he should happen to break it, do not let your talk be spoiled, just call attention to the difficulty with which he broke it.

Now explain why you had the above verse read because it tells us in the Bible that a threefold cord is not easily broken as a single thread. So if we wish bad habits to creep into our lives, once, twice, twenty times, fifty times, we soon have such a strong cord of habit that it is very hard to break.

Some of the wrong kinds of habit may never be cured, and it is pretty hard to do and how easy it is for boys and girls to become addicted to, but it is very hard to break if they do not keep a careful watch out.

R. F. D. No. 1, Western, R. I.

LETTUS ALL ATTEND CONFERENCE!

DEAR ENDEAVORERS:

As July draws near we begin to review the work the we have done during this Conference year and we think also about our new year's work. The plans from the Young People's Board will be ready for presentation at Conference and we hope that it will be so that a large number of you can attend. But if a habit is allowed to grow and grow (now wind practically the whole spool round his body as you talk) it becomes harder and harder to break away from it, until finally it has us in its grasp. Here ask the boy to break the thread again. Many times he cannot, even if you have wrapped enough around him; if however he should happen to break it, do not let your talk be spoiled, just call attention to the difficulty with which he broke it.

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R. F. D. No. 1, Western, R. I.

With all these activities for the young people, you can not afford to miss Conference, can you? Oh, yes, the president of the Young People's Board is also president of Conference this year.

Let us all meet at Westerly, R. I., August 22-28.

Do not forget the International Convention of Christian Endeavor (Ohio, July 2-7. Many renowned speakers are to be heard at this convention. Some of the convention is to be broadcasted over the radio. If you can not go, tune in and hear as much as possible.

Yours for better Christian Endeavor,

FRANCES FERRILL BABCOCK.

Battle Creek, Mich., R. R. 5.

APRIL LETTER FROM THE L. S. K. SUPERINTENDENT

The following letter has been sent to the corresponding secretaries of our Christian Endeavor societies, but many lone Sabbath-keeping young people are not connected with any society. If any one reading this knows of such people, please send their names and addresses to O. Lyle Crandall, Sanitarium H. P. 22, Battle Creek, Mich. Lone Sabbath-keeping young people, please write direct to him—R. c. b.

DEAR CHRISTIAN ENDEAVORERS:

As I wish to compile a new list of names and addresses of Sabbath-keeping young people, I am writing to ask if you can give me such a list of former members of your society who are living in communities where you can not worship with our people. This will help me in my work, and your favor will be appreciated very much by me.

Sincerely,

O. Lyle Crandall,
L. S. K. Superintendent.
Sanitarium, Battle Creek, Mich.,
June 7, 1927.

Semi-Annual Meeting

The semi-annual meeting at Exeland, Wis., will be held on June 24-26, and all who can go are invited to attend and help to make the meetings the best possible.

J. W. B.
AN APPEAL FOR HELP

According to official reports five hundred thousand refugees, white and black, are huddled in temporary camps dependent entirely upon the efforts of local people who have been Foods and upon the splendid work of the Red Cross. Five hundred thousand people have seen their homes to very large extent washed away; their livestock and furniture have been washed away; their furniture and homes have been washed away; and everything which they owned has been washed away. It is impossible to estimate the aggregate losses which have been sustained. Some estimates place the aggregate losses between $50,000,000 and $100,000,000, but probably this is too high. That it will run, however, into the hundreds of millions, I think. I ask that in the meantime these five hundred thousand homeless people are wholly dependent upon the work of the Red Cross and the people in the regions of these states which have not been overflowed, and who are with wonderful liberality and wonderful self-sacrifice meet of their time and their money to care for these people.

Here is an opportunity for the fullest expression of the charity of the people of the whole country. This is a national problem. The waters which have engulfed the regions that are overflowed have been drained from more than one third of the total area of continental United States. The earth has been tossed restlessly; and in fact that “unto whom much has been given of him will much be required.” — Richard H. Edmunds.

Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting. — Psalm 139: 23, 24.

If we should all honestly make this prayer every day, there would be a good deal of change in our lives. — D. L. Moody.

Many of the smaller towns in the South have gone far beyond their quota, some have given two to three times what was asked of them by the Red Cross.

In this situation, an appeal was made to every American to give to the Red Cross. A tremendous need to continue to appeal to their Red Cross in order that a fund equal to the tremendous needs may continue to pour into the Red Cross treasury.
Dear Girls and Boys:

Some of our readers have expressed the desire for more stories about Winky, the little field mouse, so this week I will tell you about his second great adventure; but, do you know, I had rather read something you had written about my own stories. Let me whisper in your ear, I think you are letting me write more than my share. What do you think about it?

WINKY’S TAIL

It was very quiet down in the corner of the stubby field where Winky, the little field mouse, lived, and very warm too. Winky was tired of playing games with his brothers and sisters, Squeaky, Blink, Brighteyes, and Puff, and dear me! he wanted to find a cool place, if there was one to be found. The other little mice had rather cuddle down in the burrow next for a nice long nap, so Winky wandered off by himself to the big oak tree, close to the nice green woods.

He was quite cross with Frisky, so the little squirrel, in disgust, started to frisk back into the oak tree, and just right at the foot he spied a beautiful brown and white tail, which little Betty Lou had lost from her fur boa, the last time she played out there that spring.

"Hi! Hi!" said he. "Here is a tail for you. Winky. I’ll help you put it on, and then what fun we can have!"

With the pretty tail fastened on top of his own, and his heart beating fast with joy and fright, Winky tried to follow the lively little squirrel up into the tree. After much effort and many failures he succeeded in reaching the very lowest limb. His borrowed tail was so heavy that he could scarcely lift it, and he was a very tired little mouse.

"Now away we go!" said Frisky merrily, and in a jiffy he had only to jump to the next tree. Winky tried to follow, but only succeeded in landing on the ground with a hard thump.

He had caught his beautiful tail on a broken twig and there Betty Lou found it many days after. He had hardly taken a long nap, so Winky wandered off by himself to the big oak tree, close to the nice green woods.

"Come up here and play with me, Winky," said Master Frisky. "It’s great fun to jump from tree to tree."

"That’s no fun," said Frisky, "but I will in just a minute."

Down he came in a twinkling, and what fun they had playing "I Spy," until Frisky grew tired of it. "It is so tame," said he. "It is lots more fun to frisk the tree."

"But, I tell you, I can’t!" said Winky crossly.

"That is because your tail is good for nothing," chuckled Frisky. "Now if you have a fine, bushy tail like mine, you could jump and frisk just as I do."

Then Winky began to wish that he had a bushy tail, and made himself very unhappy about it. "How unlucky I am that I am only a mouse!" said he. "Frisky can have so much more fun than I. Oh dear! If I only had a nice, bushy tail!"

He was quite cross with Frisky, so the little squirrel, in disgust, started to frisk back into the oak tree, and just right at the foot he spied a beautiful brown and white tail, which little Betty Lou had lost from her fur boa, the last time she played out there that spring.

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"That is because your tail is good for nothing," chuckled Frisky. "Now if you have a fine, bushy tail like mine, you could jump and frisk just as I do."

And early Earth Worm said, "It’s so nice to grow. I’m sure you will be very happy and gay. Yes dear little Pea Vine, Ho, ho, and ho!"

But little Sweet Pea Vine just pouted away. The bright, sunny hours, so unhappy she was, because she grew taller and taller each day. Now wasn’t it she should. Oh dear! dear me! she was cross at the sun, shining up in the sky, because he shone down on the earth at her feet. And made her climb higher as moments sped by. The raindrops with only a few inches did she greet. But still she kept growing so thrifty and fine. Until one bright morn she awoke with a start. For high at the top of this little green vine a little green bud much delighted her heart.

"Oh! what does this mean?" she now said in surprise. Forgetting at last on her trouble to dwell. "Oh! what can it be?" and the Earth Worm so joy Said, "Just wait and see! Time will tell! Time will tell."

Then larger and sweater the little bud grew. Until little vine almost happily became. To see a wee bit of soft pink peeping through. And little Earth Worm now not one to explain.

"I said you’d be happy as happy can be." And surely she was, for one day, in delight. A little bloom at last she could see On the top of her stem, blooming winsome and bright.

And dear little May began gaily to shout. "Oh, mother dear, come here as quick as you can! A sweet pea is out! Oh, a sweet pea is out! The first one! Oh, how happy I am!"

And little Pea Vine was most grateful, I know. To give her thanks to the rain and the sun. That they had so faithfully helped her to grow. And proudly she said, "I’m the very first one!"

THE LATE BLOOMER

A sleepy brown seed in her soft downy bed. Down under the earth, so cozy, Hug! hoo! the seed lay, Dreaming of the sunshine that was to come. But it was so far away that even in the sunniest day she could not feel it. "Oh! Squeaky, I am glad I am a little mouse, after all, I will try to be the best little mouse I know how."

So he was—until the next time.

THE LAZY BROWN SEED

A sleepy brown seed in her soft downy bed. Down under the earth, so cozy, Hug! hoo! the seed lay, Dreaming of the sunshine that was to come. But it was so far away that even in the sunniest day she could not feel it. "Oh! Squeaky, I am glad I am a little mouse, after all, I will try to be the best little mouse I know how."

So he was—until the next time.

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NOW YOU ASK ONE

H. G. V.

GAME 4

1. Who wrote Romans, First and Second Corinthians, Galatians, and Ephesians? Paul.

2. What was the occupation of Barabbas? Bandit or criminal.

3. From what book of the Bible is this? "And the child Samuel ministered unto the Lord before Eli."

4. What was the occupation of Barabbas? Bandit or criminal.

5. From what book of the Bible is this? "And the child Samuel ministered unto the Lord before Eli."

6. To what city did Jesus and his father and mother go to celebrate the Passover? Jerusalem.

7. Why did Jacob trick his brother Esau? For a bowl of stew.


9. Name Laban’s two daughters. Reuel and Jill.

10. Who were the three shortest men in the Bible? The three shortest men in the Bible are Jethro’s daughters: Zipporah, Dinah, and Ruth.

THE SABBATH RECORDER

AT THE END OF THE RAINBOW

REV. AHVA J. C. BOND

(Bernon to the rice and oil. Pianosville, N. Y. June 1, 1922.)

Text: "Sor'th thou a man skillful in his business, that he shall stand before kings: He shall not stand before mean men.

Did anyone ever tell you that there is a pot of gold at the end of the rainbow? I was a very young boy when I was first told that if I should go to the end of the rainbow I should find there a pot of gold. If I ever believed it I learned better before I was very young. A small boy who read a story which proved to me that there is not really a pot of gold at the end of the rainbow.

In this story there was a little boy who had told by his big brother that if he should find the end of the rainbow he would find there a pot of gold. The little fellow thought he would like to have the gold, so when he saw a rainbow he started out to find the end of the rainbow and to get the gold. He went on and on, but he could never find it. When he finally had to give it up and
getting ready to fly across the Atlantic exactly. But he was getting ready to do something worth while all this time. He is just twenty-five years old, and all his years have been important years of preparation.

I haven’t time to name the many things that went into this preparation, all this one thing I want to pass on to you this morning. He never smoked a cigarette or tobacco in any form. I have no doubt that is one very important reason why he has such good nerve.

I just want to take this occasion to remind you that Gene Tunney, the champion prize fighter, never smokes cigarettes. We do not think much of the fighter, but we like a strong body. And, then, do you remember how the first time a man’s body by swimming the Catalina Channel on the Pacific coast? Many had tried it, but George Young hurried across the country and beat them all to it, and he does not smoke cigarettes. What does all this mean? I take it to mean that the lad who would do his best and be his best should have nothing to do with the cigarette.

I hope none of you will ever be a prize fighter. You may not be long-distance fighters, and another thing that course he took was marked on a map it looked like a rainbow. So why see he made his own rainbow. It was a long rainbow. But think what he found at the end of that rainbow! He found a pot of gold, or a chance to make more gold than anyone ever imagined at the end of the rainbow; and he found the praise and honor and plaudits of the world. He has stood before kings, and millions of people are praising him for succeeding in doing what no one else has ever done. And when he comes back America will give him the greatest welcome ever given to anyone. President Coolidge will be there to welcome him ashore. And the President and Mrs. Coolidge will have him and his mother as guests at the White House.

Our text says, “Seest thou a diligent in his business? he shall stand before kings.” Sometimes we read it “skillful,” and sometimes “diligent.” Gene Tunney was both skillful and diligent. He didn’t just happen to hop across the Atlantic.

For twenty-five years he had been getting ready. Of course he wasn’t just

**HOME NEWS**

*Challenge of the Cross,* given by the Ashaway intermediates. May 27 a similar concert was held with Hazel Kenyon and Rev. William L. Burdick as speakers, followed by the pageant. The following evening a similar program was given at Waterford. The addition of a short address by Morton R. Swinney of Waterford.

We are delighted that the Lewis Summer Camp for Seventh Day Baptist young people is placed so near our church (about two miles), and the pastor of this church extended cordial welcome to attend any or all regular services of the church while they are in camp.

**WILLIAM M. SIMPSON.**

The Sabbath Recorder
One morning in April, Eighteen eight-point-
Came news from Fort Sumter—
"Our flag's fired upon!"
Then all through the country
The news of blood
From Abraham Lincoln
For men, be true.
Men and boys quickly answered
From near and from far—
And Daniel marched away to the war.
We served there together
For freedom and right,
In camp and on picket.
The march and the fight.
My comrade was gen'rous,
Big-hearted and true.
He'd share his last hard-tack
And coffee with me.
We shared our home letters;
My comrade was gen'rous,
In camp and on picket,
We scooped him a grave there
At home far away,
"If any man写字 the sum and substance of the
There is nothing vague
in the indictment,
no mere generalities.
The "charges" in substance are as follows:
THE FEDERAL COUNCIL
1. Expressed sympathy for and created
public opinion in favor of the Washington
Court's decision on limitation of Armaments.
2. Just after the war, succeeded to
the firm of
promoter of international
schemes
of the Federal Council is in underhanded
ways.
3. Was responsible for the action of
the constituent churches favorable to the World
Court.
4. Stimulated and influenced public
opinion in favor of methods of arbitration
with Mexico which influenced senatorial
action to the point of unanimity.
5. Has recently taken favorable action
in favor of a second conference on limitation
of armaments, thus repeating a wrong a second
time.
6. Has taken action on social questions,
including, especially, immigration. (The
Administrative Committee declared for the
"human treatment of aliens."
7. Spent $5,700 (secured from the
radical Church Peace Union) for the observance
of Peace Sunday.
8. Got lessons on international peace
into Sunday school quarters.
9. During the war, waged a campaign for
wage reduction.
10. Spent $5,000 to celebrate one hundred
years of peace with Canada.
11. In 1914 (before the war started) held
a peace conference at
In this connection, the writers say
"there is no documentary evidence that
the leaders of the Federal Council (Bishop
Hendrix and his associates, none of whom
was within hundreds of miles of the Kaiser)
promised the Kaiser that the United States
would go into the war, but they go on
in an attempt to intimate that the Federal Council
did so on the quiet and "may have made rash
promises to the war lord which he may have
taken too seriously."
Several other reprehensible things are
suspected as being planned to be projected
at an opportune moment, including an
assault on the "Kaiser.
All this is added to prove that the
Federal Council is seeking a State Church,
and that of a new government. While the
Federal Council has no lobby at Washing-
ton, it is alleged that it has something
more nefarious, namely, a method of influ-
encing public opinion which in turn influ-
ences the government. All this is being
done by Dr. Cadman and his associates
who are termed as being "high-priced
lawyers," referring to Hon. George
W. Wickes, a Protestant Episcopal
county, for the Federal Council.
Certain men said to be allegedly links
between the Federal Council and Moscow are
marked men and are definitely named,
including Bishop F. O'Ryan of the Metho-
dist Episcopal Church, South, Shailer
Matthews, Sidney Gulick, and Bishop F. J.
McCoy. These few laymen are involved,
among them Harold A. Hatch of the
firm of Deering, Milliken and Company.
The huge sums of money said to be in-
volved in this "destructive propaganda"
would startle Chairman Orrin R. Judd
and Treasurer Frank H. Mann of the Federal
Council. They are told to know some-
thing of the relative position of the
council. The Federal Council is suspected to have
spent a million dollars a year on these mat-
ters. (This is about six or seven times as
THE SABBATH RECORDER

much as the combined budgets of the departments concerned (more than three times the budget for the entire cooperative work in evangelism, Christian education, and similar work.)

The Federal Council's Christian integrity compels us to acknowledge,

Concern for the Federal Council's Christian integrity compels us to acknowledge,

with pride, that most of the above-named charges of the gentlemen are unendiably true. It is in the light of these charges that one finds the evidence that Christian faith can not exist without Christian work and activities. The California congressman re

not this sort of activity is included in the duties of an army officer, especially of one now attached to the general staff in Washing

Concern for the Federal Council's Christian integrity compels us to acknowledge,

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Confronted with the above-named charges, the Army must take this into consideration. It is in the light of these charges that one finds the evidence that Christian faith can not exist without Christian work and activities. The California congressman re-

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In so far as these charges misrepresent either the spirit or the effect of the practical activities of the Federal Council, these charges are absolutely false, and a few more general charges are likewise absolutely untrue. Such charges as those of lack of patriot-

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The President of the United States, who is the honorary moderator of the National Council of Congregational Churches, which is a con-

have been intimated that one of the constituent parts of the Federal Council has established illicit relations with Moscow, it would prob-

MARRIAGES

OATS-Arnold.—At the home of the bride's mother, Mrs. Hannah Arnold of Ashaway, R. I., May 21, 1927, Mr. Martin Oats and Miss Beulah Arnold, Pastor Wm. M. Simpson officiating.

DEATHS

BRIGGS.—Ella M. Wells, daughter of Denison and Texton Wells, was born in Ashaway, R. I., July 28, 1835, and died at her home in the same village May 23, 1927.

She was virtually a life-long resident of Ashaway. May 18, 1874, she was married to Dr. Al-

Mrs. Briggs was a member of the First Hopkinton Seventh Day Baptist Church and the Phebe Green Ward Chapter, D. A. R. In her day the community loses one of its oldest, best known, and best loved residents.

They leave, besides her husband, three sons and one daughter. They are Walter A. Briggs of Ashaway, Howard D. Briggs of Newark, N. J., Mrs. Henry G. Jackson of Phoenix, R. I., and Ada S. Briggs of Providence, R. I.

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SPECIAL NOTICES

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Theodore L. Gardiner, D. D., Editor

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Christ being raised from the dead dieth no more: death hath no more dominion over him. —Romans 6:9.

He is the only one that ever rose in an immortal body. Therefore hear the benediction of Scripture, "Blessed and holy is he that hath part in the first resurrection: for the second death hath no power!" —A. J. Gordon.

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LATTERS TO THE EDITOR. By Uncle Oliver.

The Detroit Seventh Day Baptist Church, 4131 Field Avenue, melrose 4141, a cordial welcome to all.

The Detroit Seventh Day Baptist Church of Battle Creek, Michigan, announces the opening of its Sabbath School services on September 10, at 10 a.m. and 6:30 p.m. Tickets are now sold for the annual concert on Friday evening, October 28. It will be a grand event. The following artists will be among the feature acts: The Alfills, H. H. K. Smith, N. J. B. Smith, D. H. Smith, M. B. McCardle, and others.

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