

DENOMINATIONAL BUDGET
Statement of Treasurer, October 31, 1949

Receipts	
	October
Balance on hand Sept. 30	\$ 29.47
Albion	30.00
Associations and groups	122.76
Battle Creek	142.90
Brookfield, First	15.00
Brookfield, Second	18.25
Chicago	30.00
Daytona Beach	19.50
Denver	19.55
De Ruyter	69.73
Edinburg	7.87
Farina	15.00
Friendship	10.00
Hebron, First	7.77
Independence	27.00
Little Genesee	72.25
Middle Island	11.43
Milton	283.51
Milton Junction	96.38
Nortonville	10.00
Piscataway	23.50
Plainfield	198.65
Rochester	15.00
Rockville	5.70
Salem	84.36
Salemville	5.00
Shiloh	424.47
Walworth	10.00

Waterford	28.65	
White Cloud	33.95	
Total receipts (including balance)	\$1,867.65	
Disbursements		
	Budget	Specials
Missionary Society	\$ 425.99	\$ 64.25
Tract Society	307.98	20.00
Board of		
Christian Education	236.02	5.00
Women's Society	7.89	30.00
Historical Society	36.65	
Ministerial Retirement	119.94	162.40
S. D. B. Building	43.36	
General Conference	181.04	
World Fellowship and Service	11.18	
Committee on Relief Appeals		66.54
Debt repayment:		
Missionary Society	44.74	
Tract Society	52.29	
Board of		
Christian Education	13.91	
S. D. B. Building	9.00	
Totals	\$1,489.99	\$ 348.19
Balance on hand Oct. 31	\$ 29.47	
	D. N. Inglis,	Acting Treasurer.
	Milton, Wis.	

Day Baptist Church, and Mrs. Bond, at a reception tendered them Thursday evening, October 20, in the Church vestry.

In the receiving line with Mr. and Mrs. Bond were Karl G. Stillman, president of the Church corporation, and Mrs. Stillman, and Rev. Harold R. Crandall, pastor emeritus, and Mrs. Crandall.

Members of the Westerly Pastors' Association were present to honor their newest member, as well as representatives from other Churches including the Seventh Day Baptist Churches in Waterford, Rockville, Ashaway, and Hopkinton.

Deacons of the Church, J. Perry Clarke, Dr. Edwin Whitford, John W. Gavitt, Hiram W. Barber, Jr., and Elwin A. Kenyon, were ushers. Their wives poured coffee and tea, prepared by the reception committee.

Arrangements for the reception were in charge of Mrs. Anton Obermann, who was assisted by Mrs. Jessie Ferguson. Mrs. Eli Loofboro, Mrs. Edgar P. Maxson, Miss Rachael Barber, Mr. and Mrs. Elston H. Van Horn, Mrs. Gene Van Horn, Mrs. Elwin A. Kenyon, Sr., Mrs. Sylvia Loughhead, and Mrs. Charles H. Witter.

Music was arranged by Gene Van Horn.
—The Westerly Sun.

MILTON, WIS. — The education committee and board of trustees of the Milton Seventh Day Baptist Church have announced the appointment of Kenneth E. Smith as a part-time member of the Church staff, beginning September 15.

Mr. Smith's work with the Church will include directorship of the junior high and high school youth programs; editor of the Church news bulletin; and minister of the junior Church.

Mr. Smith, who is preparing for the Christian ministry, comes from Westerly, R. I., where he is a member of the Pawcatuck Seventh Day Baptist Church. Previous to coming to Milton, he completed two years of college work at Salem College, Salem, W. Va. During his second year at Salem, Mr. Smith served as student pastor of the Lost Creek Seventh Day Baptist Church, Lost Creek, W. Va. He was the director of Camp Joy, a Seventh Day Baptist Youth camp, this past summer.

Mr. Smith was married on September 4 to Miss Dorothy Heinig, daughter of Mr. and Mrs. William Heinig, of Milton Junction. He expects to continue his college course at Milton College, beginning the second semester. — Contributed.

NOVEMBER 28, 1949

The Sabbath Recorder

Featuring - - -

Seventh Day Baptist Year Book

1949

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor
L. H. NORTH, Manager of the Publishing House

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DAVID S. CLARKEMissions
WILLIAM L. BURDICK, D.D., Emeritus
(MRS.) FRANCES DAVISWoman's Work
HARLEY SUTTONChristian Education
(MRS.) MIZPAH S. GREENEChildren's Page

Our Policy

The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist polity and beliefs write the American Sabbath Tract Society, Plainfield, New Jersey.

Terms of Subscription

Per Year\$3.00 Six months\$1.50
Student rate\$1.00 per college year
Retired Seventh Day Baptist ministers
and their widows\$1.00 per year
Monthly Special Issues15 cents per copy
(The first issue of each month)
Regular Issues10 cents per copy
Postage to Canada and foreign countries 50 cents
per year additional. Subscriptions will be discon-
tinued at date of expiration when so requested. All
subscriptions will be discontinued one year after date
to which payment is made unless expressly renewed.

Published weekly (except August when it is pub-
lished biweekly) by the American Sabbath Tract
Society and printed by the Recorder Press, publish-
ing house for Seventh Day Baptists, Plainfield, N. J.
Entered at the post office in Plainfield, N. J., as
second class matter.

All communications, whether on business or for pub-
lication, should be addressed to the Sabbath
Recorder, Plainfield, N. J.

PLAINFIELD, N. J., NOVEMBER 28, 1949
Vol. 147, No. 20 Whole No. 5,368

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DEAN BOND ON BOARD OF THE PROTESTANT WORLD

Another indication of the respect that Protestant leaders hold for the Dean of the School of Theology at Alfred University, is indicated in the announcement made recently by the publishers of The Protestant World, a new religious journal to be first issued early in 1950. Dr. Robert E. Searle, secretary of the executive committee of the Protestant Council, has revealed that Dr. A. J. C. Bond will be included on the corporation board of three hundred members for the new Protestant publication. The purpose of the new paper, according to Dr. Searle, will be "to create a sense of community among Protestants throughout the world and to furnish a medium of exchange for ideas and information among Churches of all denominations."

For many years Dean Bond has represented Seventh Day Baptists in important interchurch organizations. Through his personal attendance at the world assemblies of the Faith and Order Movement and the Continuation Committee of the World Council of Churches, he has made the influence of the denomination felt among the outstanding leaders of Protestantism. In his classes at the School of Theology he has given to his students an intimate glimpse into the ecumenical movement and a concern for the place of Seventh Day Baptists in the larger family of denominations. — Contributed.

Conference Presidents Corner

Watch this space for important announcements from the Committee on Budget Promotion.

David Sung Was Here

Last Sabbath afternoon about fifty people listened with interest to one of our native Chinese Seventh Day Baptist businessmen from Hong Kong, Dr. Palmberg's adopted daughter's husband. He spoke highly of Sarah Becker's work, of the continuing school program in Shanghai, and of his faith that missionaries could soon go back to a non-Communist China. — Riverside, Calif., Church Bulletin.

CONGRATULATIONS, EVERYBODY!

The 1949 Year Book is off the press! The first copies became available on Friday, November 11. This truly is a record, for some years at least.

It all dates back to Riverside. As we entered the Riverside Junior College on Monday morning, August 22, there sat Rev. Loyal F. Hurley, Dr. Paul C. Saunders, and Miss Lois Wells at the recording secretary's desk putting the finishing touches to the General Conference minutes.

Immediately, then, as we understand, the minutes were sent to Plainfield to be typed, read, and turned over to Miss Hazel V. Gamble. And, we further understand, that this stepped up procedure was made possible by the readiness with which Manager L. H. North of the Seventh Day Baptist Publishing House accepted the Conference minutes from Recording Secretary Paul C. Saunders.

Upon completion of her laborious task, Year Book Editor Hazel V. Gamble returned the minutes to the publishing house for printing. After being carefully set in type by the linotype operators, galley proofs were submitted to the proofroom for accurate reading and correction, and to Miss Gamble and Dr. Saunders for revision and correction.

Finally after detailed, last-minute corrections in the proofroom, the proof was handed to the printer.

We might continue the story step by step from the make up to the finished copy, for the step-by-step process still required many hours of labor. However, the most important part is that the Year Book for 1949 is in our hands.

When a mountain of work and an ocean of energy produce an item such as the Year Book, it deserves more than a dust-gathering, carelessly-consigned-corner existence. It is up to us to make the best possible use of it.

So, congratulations, everybody!

Seventh Day Baptist General Conference
SALEM, W. VA., AUGUST 22-27, 1950

IT'S DARK IN THERE

We were making our way from the Liberty Street ferry to an uptown subway in New York City in the company of a friend recently. As we approached the alleyway of the Second Precinct Police Station, which runs from street to street, we mentioned the short cut to the next street.

This friend proposed, "Let us stay out here. It's dark in there."

It was much pleasanter to take the sidewalk and to stay out in the sunlight and fresher air. And as far as saving time and steps are concerned, very little time and very few steps are saved.

"Let's stay out here. It is dark in there."

This comment of our friend set us to thinking.

Every experience has at least two possibilities before it becomes experience. If we choose one possibility, we may be moving toward and walking through the dark. The other choice may lead toward and into the light. Of course many experiences are a result of the influence of both dark and light.

In God's Sunshine

How well do we remember when we lived for a time on a farm about four miles from New Auburn, Wis.! During the spring that we were there, as soon as the sun appeared through the mists of the morning our younger sister would appeal: "Hunshine, mummy, me go out in the hunshine."

This old world needs to go out into God's sunshine. We, as a part of this world, need to get out into the sunshine of His love and forgiveness and power. We need to stay there, and live and move and have our being there. Otherwise, we live in the dark. "It is dark in there."

If "the powers that be" in this world should suddenly decide that they and all whom they serve will go out in the sunshine of God's love and forgiveness and power and stay there, peace on earth and good will among men will have dawned. Yet, it is not as simple as that. To get out into God's sunshine and to stay there requires a change of mind and heart. So many of us want peace and good will, in principle at least, without accepting the

Author of that peace and good will. But when it comes to working out the details of peace and good will, we have to be practical we say. And so we do. But being practical should not lead to war.

If men are deeply spiritual, if they have the love of God in their hearts, if they commit themselves unreservedly to Christ and His work — they are bound to be practical, they cannot be anything else but practical.

Jesus Christ was the most practical man who ever lived. He was sent into the world by His Father to reveal the Father's will for His children. God's will leads to a practical economy of life. He and the Son created all things. All things are theirs. We are created in the image of God. Consequently, His will and way are most practical for us.

Therefore, let us seek to be at peace with God and to live at peace with our fellow men. It is dark in the alley of dis-sension. Let us live in the light of God's peace.

FROM THE EDITOR'S MAILBOX

Sabbath Recorder:

I read in the Recorder of November 7th, an article, "What Is the Soul?" written by Harold C. Stillman, professor of Industrial Arts, Salem College, Salem, W. Va. He described the soul as a "pathway to God."

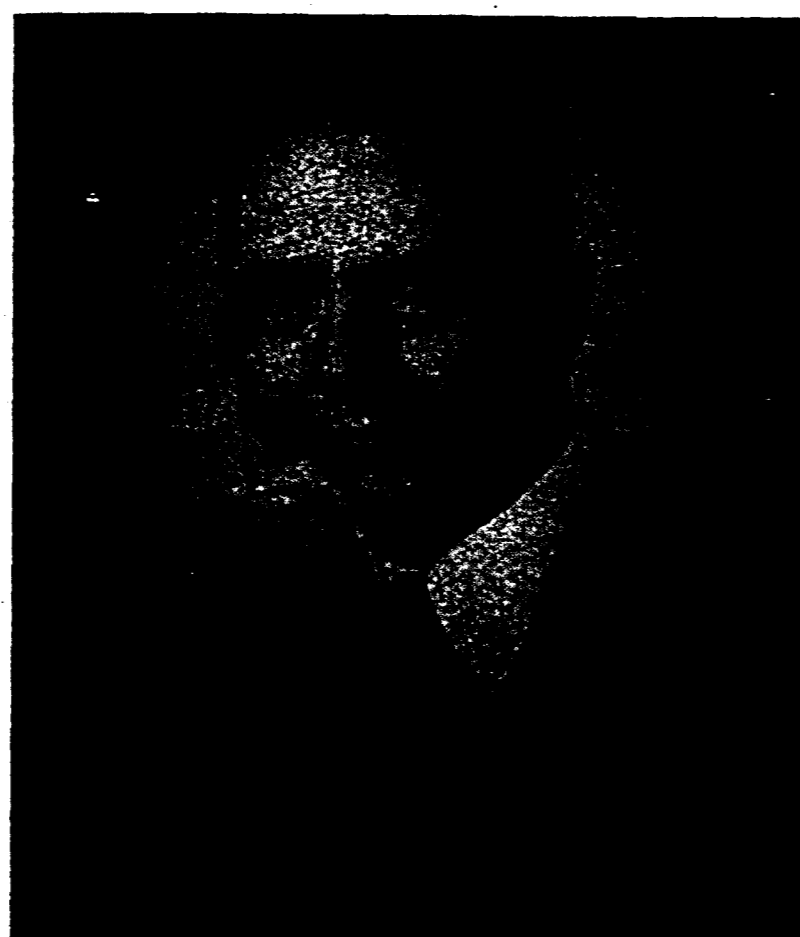
This is my sentiment of the soul: It is a sacred shrine God places in all mankind; a place for His spirit and our spirits to meet and commune together. Christ stands at the door and when we ask Him to come in and "sup with us and we sup with Him" His spirit enters and communes with our spirits, and while in communion our spirits partake of His spirit until our souls thrill and swell with God's love divine, and our spirits become light as wings. The soul is too sacred and precious to be just a pathway to God. A pathway has a beginning and an end but the soul has neither. When we need it no more God takes it to Himself; it's a part of God. . . .

Clara Gribble Bee.

Berea, W. Va.,
November 15, 1949.

MEET OUR CONFERENCE PRESIDENT

Some folks would like to know more about our Conference president. To say that he is the son of Rev. Lely D. Seager, of blessed memory, and Bianca Maxson



Dr. Lloyd D. Seager

Seager, will register immediately with older folks throughout the denomination.

Dr. Lloyd D. Seager, Conference president, was born at Farina, Ill., July 26, 1902. He attended Randolph Grade School at New Milton, W. Va., four years, and completed his elementary school as well as two years of his high school education at Farina, Ill. He was graduated from Hopewell Township High School, Shiloh, N. J., in 1921.

President Seager attended Milton College, Milton, Wis., 1921-25, being graduated with the A.B. degree. He served as principal of the Farina, Ill., High School, 1925-26. He entered the University of Illinois in 1927 and was graduated with the M.S. degree in 1929. During this latter period he was assistant instructor in Physiology. He became assistant instructor in Physiology at St. Louis Medical School in 1929 and was graduated from that institution with the M.D. degree in

1934. He continued at the medical school in St. Louis as instructor in Pharmacology, 1934-39.

Dr. Seager served as assistant professor of Pharmacology at the University of Tennessee Medical School at Memphis, 1940-44, and as professor of Pharmacology and Toxicology at Woman's Medical College of Pennsylvania, 1944-49. In June of this year he became professor and head of the Departments of Physiology and Pharmacology at the University of Arkansas School of Medicine at Little Rock.

At the age of twelve, Lloyd was baptized by Rev. Leslie O. Greene at Farina, Ill., and united with the Seventh Day Baptist Church of Farina on April 10, 1915, of which Church he is yet a member.

Lloyd Donald Seager and Oma Joan Pierce were united in marriage by Rev. Lely D. Seager, the bridegroom's father, at the home of the bride's parents, Mr. and Mrs. J. N. Pierce, Fouke, Ark., August 24, 1927.

Dr. and Mrs. Seager have a family of one son and two daughters: Irving, 20, a junior in Salem College, Salem, W. Va., Miriam, 16, a junior in Little Rock, Ark., High School; and Loretta, 13, in the ninth grade.

The younger folks of our denomination are becoming better acquainted with the Seager family as they visit Seventh Day Baptist Churches and lone Sabbathkeepers from time to time. Especially have a larger number of people met Dr. Seager as he has been giving his impressions of the Amsterdam Assembly that he attended in August, 1948, as the official Seventh Day Baptist delegate, and of his visit to Seventh Day Baptist Churches in the Netherlands and England.

The one accomplishment of the Seager family that stands out in our mind, above all others, is the witness that this Christian Seventh Day Baptist family is making for Christ and the Sabbath wherever it is. Such witness is possible by any family anywhere.

A further privilege awaits many of us at Salem, W. Va., next August 22-27. Let us attend the Salem Conference and meet the Seagers there.

GERMAN CONFERENCE HELD IN HAMBURG

(Report of the Confederacy-Conference of the Seventh Day Baptist Churches of Germany, held October 7-9, 1949, in Hamburg, Germany.)

The Conference was opened on the Church premises of the "Herrnhuter Brüdergemeine" (fraternity of the Moravians), 46 Beneckestrasse, on Friday evening, October 7, with a service of devotion for the beginning of the Sabbath by Brother Johannes Bahlke.

The guiding word of the Bible for this conference was: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3: 18.

The leading thought of all the meetings for these three days was from this apostolic word.

On Sabbath morning the short watch and prayer was held by Brother Schlutig, followed by the Sabbath school which was held by Brother Bahlke, with the lesson and discussion about the age of the patriarchs. After this the elder of our Churches, Brother Heinrich Bruhn greeted all who were present. He especially thought of all our members living in the unhappy Soviet-Russian Zone. Only one of them had come by the official permit, while two others passed the iron curtain without any. It was Sister Else Dobberke from Berlin who brought into memory the well-known, sad pictures of the East Zone.

Telegrams of some parts of Germany gave witness of the great interest of those who could not manage to be present. The greetings and wishes of our American brethren and sisters which were personally brought over by Brother Bruhn caused great joy. By taking this opportunity, all conference visitors wish to say many thanks to them. We also received greetings from Sister Hennies at Visalia, Calif., in memory of her home Church. A sermon was then delivered by Brother Bahlke on the Scripture text, John 20: 31.

After, we had dinner together in the house of the "Christlicher Verein junger Manner" (Y.M.C.A.), Hamburg, 40 An der Alster, the place where the further meetings continued. For all partakers in the conference, the dinner and coffee and cake were served free, on both days, and to a great part the needed materials were

given for this purpose by our American brothers and sisters.

In the afternoon Brother Bruhn gave a report about his journey to the General Conference in Riverside, Calif. On a map he showed the long trip he made through the United States and also showed a great placard that was given to him from the Church World Service, that invites, "Give through your Church for Overseas Relief and Reconstruction" to lighten the misery of the world.

Brother Bruhn spoke about his impressions in the U.S.A. and appreciated with gratefulness all the help and sacrificing of the Americans, as well as all the extreme kindness and cordiality he received everywhere, not only from our brothers and sisters of equal faith, but also from business and other people he met and could speak to. Is not this a token to all men how necessary it is to take up personal contacts between the so-called, or former enemies? Through signs, which really show how much more and dearer to stretch a hand of peace than to stick to thoughts of hate in self consumption? Is not it plainly one of our tasks, as Christians and Churches, to act with enlightenment and brotherhood? How much easier could we master all the misery in this world to glorify God!

Before Sabbath closing, Brother Witte (Oeynhausen) led an hour of blessed experiences, in which all members had the opportunity to express their special experiences.

In the forenoon on Sunday, Brother Kohler (Braunschweig) first had a short service, and in continuation Brother Hennig spoke about "Christ as the Head of the Church." Ephesians 1: 9-23.

In the afternoon Brother Bock (Gelsenkirchen) spoke about prophecies for the end of this world.

After we had our refreshments of coffee and cake, Brother Hennig gave a sermon about baptism, based on 1 Peter 3: 18-21.

The delegates confirmed in view of all conference partakers the Committee of Confederacy for the following year, 1950.

At all the meetings there were assembled about 90 to 100 partakers. With the

closing prayer and benediction, the conference was finished.

The sermons will be published separately.

With most heartfelt greetings,
for the Confederacy Board,
H. Bruhn.

MRS. MARY H. BOEHLER WRITES TO "BACK TO THE BIBLE BROADCAST"

Dear Christian Friend:

There is only one objection I have to make to your teachings and that is your unbiblical Sundaykeeping. There is absolutely no Bible authority for changing the Sabbath from the seventh to the first day of the week. In fact, it was many years after Christ's death before Christians began resting on the "Venerable Day of the Sun."

You infer that to keep God's laws one could do absolutely nothing on the Sabbath. You, yourself, said that Christ kept the Sabbath law. It was a custom for God's people to care for their livestock on the Sabbath. Christ healed the sick and approved of his disciples' picking and eating corn on the Sabbath. "Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Peter 2: 21b.

All Sabbathkeepers will agree with you that we are saved by grace through faith — but, "Even so faith, if it hath not works, is dead, being alone." James 2: 17. In the 19th verse of the same chapter we read that "the devils also believe, and tremble." Other verses that cannot be lightly passed over are 1 John 2: 3, 15-17; 3: 18, 23, 24; 5: 2, 3.

You say we cannot mix law and grace. Galatians 3: 24 says, "the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." We are no longer under law but under grace as long as we love God and do His will, or keep His commandments. The minute we break a law we are back under the law in need of Christ's saving grace.

"Do we then make void the law through faith? God forbid: yea, we establish the

law." Romans 3: 31. "The law is holy, and the commandment holy, and just, and good." Romans 7: 12.

The texts, Ephesians 2: 11-13 and Romans 9: 3, 4, do not refer to the Ten Commandments or moral law, but to the ceremonial laws. The same is true with the other references used for Sunday observance. If you will study all such references prayerfully, I am certain you will come to the same conclusion I have.

Notice Christ's words, "In vain do they worship me, teaching for doctrines the commandments of men."

Yours in Christian fellowship,
Mary H. Boehler.

NORTH CENTRAL ASSOCIATION AT ALBION, WIS.

The North Central Association of the Seventh Day Baptist denomination convened on Thursday night, October 6, at 7:30 p.m., with the Albion Seventh Day Baptist Church, Albion, Wis. The meetings continued through Sabbath night, October 8.

A total of over 400 delegates was present from Churches of Stonefort, Ill., Farina, Ill., Dodge Center, Minn., New Auburn, Wis., Milton Junction, Wis., Milton, Wis., and lone Sabbathkeepers from Iowa. The theme for the meetings was: "If any man be in Christ, he is a new creature." The Thursday evening message was brought by means of a motion picture entitled, "A Voice Crying in the Wilderness."

The Friday morning message was brought by Rev. Kenneth Van Horn, host pastor, from Colossians 3: 1-17; Friday afternoon was reserved for a business session. Friday night, Rev. Claude Hill of Farina, Ill., brought an inspiring message concerning "The New Creature in Christ." Sabbath morning saw two sessions: A Communion service in charge of Pastors Leon Lawton and Robert Lippincott of Chicago, followed by the regular worship service with Rev. Earl Cruzan of Dodge Center, Minn., bringing a message, "Walking in the Light." Sabbath afternoon, the session was in charge of Kenneth Smith, ministerial student of Milton College. His meditation was, "Ye Are My Witnesses."

The Sabbath evening service was in charge of Rev. Elmo Randolph of Milton, Wis. He showed the motion pictures of the young people's camps which were held in the past three years under the auspices of the Seventh Day Baptist Quarterly Meeting, and then a series of slide films giving highlights of the Seventh Day Baptist General Conference held in Riverside, Calif., in August. The meetings were all of high evangelistic inspiration.

The host Church would like to take this opportunity in this public way to express its gratitude and appreciation to all who so freely gave of their time, talent, and substance to make the entertainment of the North Central Association a success; with especial thanks to our Heavenly Father for the delightful weather which He saw fit to send our way in these past days.

The tentative place for the meeting of the North Central Association for the year 1950, is Stonefort, Ill. — (Written by Rev. Kenneth B. Van Horn for the Albion, Wis., newspaper.) Pearl C. Sheldon, Correspondent.

In Your Garden of Prayer

By Maude Ethelyn Rose

The day was o'ershadowed in darkness,
My life and soul seemed lost in the night
When I heard the voice of a friend in prayer;
'Twas for me—"who wants to do right."

It surged into my soul the comfort of faith,
And came dazzling, like a ray of light,
Pleading with our Father in heaven
For the one "who wants to do right,"

Asking in love and compassion
That through His power and might
Would be guided and welcomed in heaven,
The one "who wants to do right."

Oh! Christians so busy and thoughtless,
Pause! think what burdens others bear;
Take time and remember your neighbors
As you kneel—in your Garden of Prayer.

Milton Junction, Wis.

THE SABBATH OF CHRIST AND OF THE CHRISTIAN APOSTOLIC CHURCH

By Deacon Mark Wiley
Seventh Day Baptist Church, Chicago, Ill.

This Holy Sabbath is, in truth, the same which God chose to bless and hallow above the first six working days of creation; this is the sublime, divinely appointed seventh day. Let us note some facts concerning the Sabbath of God.

God's Sabbath is the foundation for the Sabbath of Christ and of the Christian apostolic Church according to Old Testament writings. At creation God did purposely specify but one day in the week as His Holy Sabbath day. Genesis 2: 2, 3 reads thus: "And on the seventh day God ended his work which he had made; . . . And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Therefore this seventh-day Sabbath was thus ordained the Sabbath of God the Almighty Creator, for all time — for all ages without end, as changeless as the character of Almighty God Himself. The infallible Word, in Exodus 31: 13-18, reveals that the great Creator made it a perpetual memorial of His creation, an everlasting sign between God and man, "that ye may know that I am the Lord that doth sanctify you."

This first Sabbath became the perpetual memorial of creation. All things in heaven and in the earth were evidence to mortal eyes of the existence of Almighty God, an all-wise and beneficent God who was well pleased with His works of creation and who delighted in the perfect character of Adam and Eve made in His own image. In this blissful state Adam and Eve enjoyed the celebration of that first Holy Sabbath, for sin had not yet entered to mar the holy day or the happiness of man. Until sin entered, man was in perfect harmony with the commandments of God. When that great enemy, Satan, deceived our first parents, and they believed Satan's lie, he led them into the sin of disobedience and the transgression of God's law of life. They lost their perfect character and brought sin, misery,

discord, hate, woe, and death into the world, and these things remain in the world to this present time because of the transgression of God's holy commandments. Obedience to God's holy commandments brings in harmony and beauty of character, love to God and neighbor.

Thus God revealed for all time that the seventh day of the week was to be observed as His Holy Sabbath day, and though men may substitute another day, they are not keeping the Sabbath of God, of Christ, and of the apostolic Church, as we shall see.

In the "wilderness of Sin," when manna was given, God said He would prove whether or not His people would keep His law. Exodus 16: 1-4. This test was made before the giving of the law at Mount Sinai. The account relates how God brought the Israelites out of slavery in Egypt with a mighty hand, led them and their leader into the wilderness, and in a miraculous manner revealed to them again which day was His Holy Sabbath day. This He did by sending bread from heaven on the first six days of the week, and on the seventh day causing none to fall. This miracle of God was repeated every week for forty years. Some disobeyed God's command to refrain from going out to gather on the seventh day, and God said, "How long refuse ye to keep my commandments and my laws?" Some obeyed God's laws and faithfully kept God's Holy Sabbath day, entered the promised land, and took the memory of the Sabbath with them. Israel kept it until the coming of Christ. At Mount Sinai, the Ten Commandments were given as a perpetual and everlasting covenant and sign. Deuteronomy 9: 10; Exodus 31: 13-18.

This Holy Sabbath law of God. Exodus 20: 8-11 reads: "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in

them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

Thus the seventh day was declared to be God's sacred Sabbath day by God, the Creator, the Father of Christ, the Son of God, as we have seen in the Genesis account, and by God the Son as we shall note later. This truth is as eternal as the Word of God.

According to New Testament writings. Christ knew which day was the Sabbath, for He made it. In John 1: 1-3 we read, "In the beginning was the Word, and the Word was with God. . . . All things were made by him; and without him was not any thing made that was made." Therefore, Christ in conjunction with the Father made all things, including the Sabbath day. Read Mark 2: 27, 28, and also His claim in John 15: 10, ". . . I have kept my Father's commandments, and abide in his love." ". . . as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." Luke 4: 16. "And (he) taught them on the sabbath days. And they were astonished at his doctrine: for his word was with power." Therefore, by the teaching and example of Christ the seventh day became the Christian Sabbath.

The Christian apostolic Church followed the example of Christ. It was Paul's custom to preach on the Sabbath days. Acts 18: 4, 11. "And he continued there a year and six months," and persuaded the Jews and the Greeks, "teaching the word of God among them." John, the beloved disciple, exclaims in 1 John 5: 2, "By this we know that we love the children of God, when we love God, and keep his commandments." James 2: 10 teaches that all ten of the commandments are to be kept — that he who offends in one point is as guilty as though he broke them all. The Sabbath commandment is included in the ten; therefore it is to be kept. There was but one Sabbath known to all believers and that was the seventh-day Sabbath according to the fourth commandment of the Decalogue.

Sunday was a day of the sun worshipers, observed only by the pagan worshipers of the sun in the apostolic times. Con-

verts to the Christian faith forsook pagan worship of the sun and kept the Christian Sabbath in common with all apostolic Christians. Therefore, by the example and teaching of the apostolic Church, the seventh day, commonly known as Saturday, is the one and only Sabbath of the Christian apostolic Church.

Sunday, the first day of the week, is a pagan substitute. Sunday is a pagan substitute for the true Christian seventh-day Sabbath according to the commandments of God. It was a common working day without any divine command to keep it as a holy day or in substitution for the Christian Sabbath.

You may read the Bible from Genesis to Revelation and you will not find the least authority for the observance of the first day of the week as the Sabbath or for the transference of the Sabbath to Sunday. On the other hand, you will find the authority of God, of Christ and His apostles, and of the apostolic Church for the observance of the seventh day of the week as the Sabbath of God. Therefore, no matter how holy Sunday may be kept, it is not the Sabbath day, nor do you keep the Sabbath by observing Sunday as the Sabbath.

Origin of Sunday in the Churches of Christendom according to non-Biblical records. We read in "Morer's Dialogues on the Lord's Day," page 189, "that the primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And 'tis not to be doubted but they derived this practice from the Apostles themselves."

The historian Coleman tells us that down to the fifth century the observance of the seventh-day Sabbath was continued in the Christian Church.

Sunday a man-made commandment designed to set aside the Sabbath commandment of God, of Christ, and the apostolic Church. As we have seen, there is no divine command to transfer the seventh-day Sabbath to Sunday, the first day of the week. The first Sunday law was made by a sun worshiper, Constantine, the emperor of the Roman Empire in the fourth century. He venerated the sun god and in his edict commanding the people to refrain from work on that day, he called

it the "venerable day of the sun." None of the Churches observed Sunday in the place of the Sabbath until certain Churches represented at the Council of Laodicea decided to attempt to transfer the observance of the seventh-day Christian Sabbath to Sunday, the first day of the week. This council instructed the Churches under its influence to discontinue the observance of the Sabbath and to keep Sunday in place of the Sabbath. (See Prynne's Dissertation on the Lord's Sabbath, page 163, A.D. 1653.) Many of the Churches refused to comply with the command of the Laodicean Council and remained faithful to God's command in regard to the Sabbath.

Throughout the centuries there have been Christian Churches who remained faithful to the ancient Sabbath of God and of the Christian apostolic Church. We call upon all men to follow the faithful example of the Christian apostolic Church and to obey God rather than men.

The world is torn by strife, hate, war, famine, crime, misery, and woe. There is only one remedy — the return to the commandments of God and to the example of Jesus in observing the true Sabbath of God. We believe the Scriptures themselves are a sufficient guide, that the traditions of the Church fathers and the commandments of men should be disregarded and forsaken by all honest men and women whenever they are contrary to the commandments of God and the command and example of Christ and His apostolic Church as revealed in the Holy Scriptures.

Christ condemned the rulers of the Jews for setting aside a commandment of God in order that their own tradition could take its place, saying it was vain worship of God. The majority of Christendom is as guilty, inasmuch as they too have attempted to set aside the fourth commandment of God and have substituted in its place their own command to keep Sunday, the first day of the week. Christ would condemn such practice even as He did in His own generation.

Our one supreme Example and Teacher should be Christ. He made the Sabbath. See John 1: 1-3. He kept the Sabbath. John 15: 10; Luke 4: 16.

BOARD OF MANAGERS MEET

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held on October 23, 1949, at the Pawcatuck Seventh Day Baptist Church, Westerly, R. I.

President Harold R. Crandall led the 19 members and 2 visitors in the opening prayer. Rev. Charles Bond was welcomed as a new member. Five other ordained men were present as members.

Three recommendations from the secretary's report were adopted as follows:

Your secretary would recommend that the board:

1. Commend the Tract Society's plan for using pastors and offer the assistance of our missionary pastors and of the secretary wherever convenient and possible.

2. Receive the suggestions of the Conference Committee on Missionary Interests but clarify again through the Reporter and the Recorder the suggestions on Germany, New Zealand, Africa, and England; and maintain the emphasis on adequate support of the already existing missions in China and elsewhere, with the fuller knowledge given through the Foreign Missions Conference on work in Japan.

3. Send no representative to the Home Missions Council Congress on Home Missions to be held at Columbus, Ohio, January 24-27, 1950, because of our denominational work on the home field in conjunction with the work of the Federal Council's Department of Evangelism.

The third recommendation was referred to us by the Commission.

The treasurer's monthly and quarterly reports were received, approved, and recorded. These, with the statement of con-

He taught His disciples also to keep the commandments. Matthew 5: 17-19.

Can we do any better than to follow the supreme Head of the Church? Colossians 1: 12-18. We call upon all men to follow the example of Christ and His apostolic Church.

The Sabbath of the Lord must be restored to the hearts and lives of God's people in all the World.

dition as of September 30 will be printed in the Missionary Reporter. Also, the financial report of the Second Century Fund Committee will be published similarly. A financial summary will appear in a later Recorder. Ministerial Relief payments remain as before to Rev. H. E. Davis and Dr. Rosa W. Palmberg. Investments during the quarter found a net increase of \$568.

The board "voted approval of a budget of \$34,316.62 for 1950, subject to revision as necessary and subject to final approval" at the January meeting. Vital to the furtherance of our work, the board considered budgetary plans thoroughly and voted these matters related to the budget and Second Century Fund, as follows:

That the secretary be instructed to inform the Commission that the society stands ready to sponsor work in New Zealand and Australia to the extent of supplying funds in the amount of \$4,300, and that Rev. and Mrs. G. D. Hargis are ready to go, if General Conference will provide the balance of funds necessary to make up the total requirements for approximately \$8,300 for a three-year tour of duty.

That the secretary be authorized to write a letter, as outlined by him, to the Commission to emphasize the needs of the society for a larger share in the Denominational Budget.

The field committees gave reports of progress which will be indicated by news on the American Tropics, China, Germany, New Zealand, and American fields. Latest information from China appeared last week in the Sabbath Recorder.

The board's committees were appointed by the president upon motion from the floor. The Advisory Committee, as a new committee, was appointed by naming heads of field committees, board officers, and members-at-large, Mrs. Alexander Austin and Rev. C. Harmon Dickinson. The board voted to meet on the fourth Sunday of January, April, July, and October instead of the third.

It was voted to authorize the treasurer to seek the board's qualification as a corporation in New York State to receive

WORSHIP PROGRAM FOR DECEMBER

By Phebe H. Polan
Alfred, N. Y.

During the past Conference year, we have been challenged by the theme "Workmen Approved of God." To what degree can we feel we are approved? The Bible is full of teachings for our guidance. Let us consider one quality which is emphasized repeatedly in the New Testament.

"And above all these things put on charity, which is the bond of perfectness," Colossians 3: 14. If we want God's approval we must strive for perfection — thus charity is an important part.

Charity is commanded by God, 1 John 4: 21.

Charity is commanded by Christ, John 13: 34.

Christ's example of charity, Ephesians 5: 1, 2.

Charity is an active principle, 1 Thessalonians 1: 2-4.

We are charged to show charity toward good people, our families, ministers, fellow countrymen, strangers, enemies, and all men. If we follow this instruction, there is no place to be uncharitable. Have we been entirely charitable? That is a question each must answer for herself.

Sing or read: "Dear Lord and Father of Mankind."

We merit God's approval when we are charitable with our substance, our help, our criticism, and our love. If we adopt these procedures, surely we will grow more "fervent in spirit" — our slogan for this Conference year.

Song: "More Love to Thee, O Christ."
(Continued on next page.)

proceeds of the sale value of any Seventh Day Baptist Churches which may go out of existence there. The board is incorporated in New York State and the New York City Seventh Day Baptist Church helped secure a general law on such funds going to qualified missionary societies.

Westerly's new pastor, Rev. Charles H. Bond, gave the benediction.

D. S. C.

Prayer: Heavenly Father, giver of all good, we praise Thee for Thy abundance showered upon us. We thank Thee for Thy spirit of love that warms our hearts. Forgive our mistakes and grant that we may have a closer walk with Thee through every day. Bring healing, if it be Thy will, to those who are afflicted in body or spirit. May each one of us show a greater measure of charity at this Christmas season, be blessed with a fervent Christlike spirit, and become an instrument of Peace in Jesus' name. Amen.

REPORT FROM DE RUYTER

(Annual report of the Ladies' Benevolent Society of the De Ruyter Seventh Day Baptist Church, July 1, 1948, to June 30, 1949.)

The Ladies' "Aid" of the De Ruyter Church has spent another busy year doing the Lord's work at home and abroad, and though the group is small, the members have served faithfully. One member, Nora Burdick, has attended all of the meetings, while four others, Mina Nichols, Cora Coon, Jennie Burdick, and Nina Coon, have missed only one meeting. The total attendance for the year was 92 and 4 visitors, and since there were only eleven meetings this year, this brought the average to 8.5. This was a net gain of one member at each meeting more than last year, and a gain of four for the eleven meetings of the entire year.

We very successfully completed our major project for this year, which was a Lord's Acre bazaar and food sale held in October. From this sale we realized \$204 which was turned in to the Lord's Acre fund. The food sale proved so popular that we voted to make it a bi-monthly affair, holding it the first Thursday of the month in one of the grocery stores. This has netted us \$124.01 of which the \$30 made at the December sale was sent to the Silver Jubilee Fund in Jamaica.

One of our girls, Eloise Parker, was married in August and, as is the custom, was presented with a quilt from the ladies of the Church, for which she was very grateful.

We have lost two of our honorary members this year: Nina Lidell having

been called home to be with her dear husband, and Elizabeth Yapp moving to Syracuse to be near her niece. Upon her departure, she gave a sewing machine, quilt top, quilt pieces for at least two quilts, and a goodly amount of clothing to be sent overseas, for which she was duly thanked.

Another project of major importance, especially to the recipients, was the packing and shipping of clothing overseas. An estimated 200 pounds has been packaged and sent from our Church alone.

In accordance with the request from the Women's Board, our monthly dues for the Helper's Fund has been increased to 25 cents per member, and we voted to increase our quarterly contribution to the Women's Board through the Denominational Budget from \$8 to \$10, which brings it from \$32 to \$40 per year.

An extra effort was put forth by the Church to raise the rest of the money to finish paying for the Church organ, so upon vote, the ladies gave \$15 toward it, making their contribution \$25 for the Hammond organ.

When solicited, we gave \$5 to the Cancer Fund drive and also sent \$5 to help defray expenses at the Madison County Health Camp. Besides this last five dollars, the ladies collected a goodly supply of home canned goods which was called for by the camp director.

Four quilts have been tied this year, one of which was sold at the bazaar last fall, and the others in preparation for the bazaar next month, which is taking the spare moments of all the members.

The final project of the year was made possible by a motion to send two girls to the Seventh Day Baptist camp to be sponsored by the Central Association, near Rome, N. Y. So with their expenses paid by the "Aid," June Merchant and Lois Jane Morey are planning to attend. It is our earnest prayer that this may prove beneficial to all concerned.

And thus working for the Master's kingdom, may we be "Workmen Approved of God."

Virginia M. Burdick,
Secretary.

INCREASING ATTENDANCE IN OUR SABBATH SCHOOLS

(Reading from leaflet, "Even One Is Worth It.")

W. C. Whitford held a revival meeting on the Rock River near Milton, Wis., many years ago. There was only one convert and that was a small boy. That boy was John L. Huffman. When he became a man he did a great work for God in our denomination. Even one is worth it.

This is a challenge to all of the Sabbath schools which is presented by the Sabbath School Enrollment Campaign, sponsored by the Board of Christian Education.

This Enrollment Campaign is closely related to the program of the Missionary Board in which they challenge the Churches to improve their program of evangelism and to strive for a five per cent increase in Church membership. It is also related to the One Hundred Sabbaths of Service program of the Tract Society in which we all are challenged to do a better job of tract distribution and Sabbath promotion. If we all work together, much can be done. As God's workmen we must "go work today" realizing that we are "saved to serve" and remembering how Jesus urged us to put "first things first."

There are some definite things recommended by the Board of Christian Education through the Sabbath School Enrollment Campaign. Each Sabbath school is urged to strive for a ten per cent increase in Sabbath school enrollment. If all the Sabbath schools are to reach these goals it means that everyone will have to pray, plan, and work together.

There are five essentials for increasing Sabbath school enrollment and attendance which I would like you to remember. In order to remember these I would like you to look at your right hand. Imagine that on your thumb are written the words, "Want Them." Every member of the Sabbath school should have some of the divine compassion for men which was found in Jesus Christ, our Lord and Master, who wept over Jerusalem. Those who are interested should arouse interest in others. Even children can become interested in bringing in other children.

On your first finger we will write the

words, "Get Them." If we are to get them, first of all we must find them. It is worth while to make a survey of your community, check the membership rolls of the Church, the rolls of the Sabbath school, the Vacation Bible School, and the weekday school, secure the names of newcomers to the community, organize Sabbath school classes to discover persons, and develop a responsibility list, since members of classes, youth fellowships, and other groups will meet neighbors and friends who might be interested in the Church.

The next thing is to bring them in. There is no better way to do this than by visitation. Sabbath school workers may invite people to come to Sabbath school and Church where the gospel is presented to them with the hope that they will be won to Christ and His Church.

All the new people who are brought in must be made to feel welcome in your Sabbath school and Church. It might be well to have families sponsor new families, or individuals look after individuals.

On your second finger write the words, "Keep Them." It is important to bring those enlisted into the life of the Church. There must be definite plans made to do this. The program of your Sabbath school must be rich and varied. It must meet the needs of all its members for the deeper things of the spiritual life.

Many who have had experience in Sabbath school work agree that one of the most important things in holding Sabbath school pupils is to do something quite definite about those who do not attend regularly. Personal calls by teacher, superintendent, and pastor are most effective.

It is very important to have well-kept records which are used a great deal by teachers and superintendents. Sabbath school teachers should feel that visiting in the homes of their children is a definite part of their work.

On your third finger we will write the words, "Teach Them." If they are to be taught in a better manner than before, it is necessary for the Sabbath school to conduct Leadership Education classes for teachers. If the Sabbath school program is to be improved there should be monthly

meetings of all the workers in the Sabbath school. A better Sabbath school will see that there is an increased use of the Bible, first, by encouraging all teachers and pupils to recognize the basic importance of the Bible in the life of a Christian; second, by aiding teachers in utilizing the Biblical material incorporated in the regular lesson material; third, by promoting its use in the Sabbath school classes to increase familiarity with it; fourth, by generating an atmosphere of loyalty for and dependence upon the Bible throughout the Sabbath school both by the example which teachers and leaders set and by the attention given it in the program; and fifth, by co-operating in special classes of Bible study. The pastor can help "teach them" in a class for those who are to become members of the Church.

On your last finger will be the words, "Win Them." Teachers are urged to think of themselves as their own evangelists. In other words, they are teaching for a verdict. The Sabbath school is endeavoring to develop true Christian disciples. By far the largest number of people brought into the Church come from the Sabbath school.

Now can you remember the five essentials? On your thumb, "Want Them"; first finger, "Get Them"; second finger, "Keep Them"; third finger, "Teach Them"; and the last finger, "Win Them."

The third essential "Teach Them," is very important. Every Sabbath school can have a Leadership Education class. The International Council of Religious Education suggests special classes in Bible study, teaching methods, understanding children, family life, and many others. It is important to use organizations or groups which have regular meetings in conducting study classes. For example, at the prayer meeting a special Bible study for a period from five to ten weeks could be planned and those who attend and do outside study would receive a credit card from our board. Plans for such a study should be submitted by the leader to me for my records. Youth groups, or the Ladies' Aid could plan similar studies for their meetings. A part of the time of the

(Continued on page 347)

Children's Page

Elsie's Happy Day

One afternoon twelve-year-old Elsie Burton was feeling rather sorry for herself. Her mother had told her she must take care of her three little sisters while she went to sit with a poor, sick, old lady while her nurse had to be away. Elsie didn't want to take care of her sisters one single bit, for she had planned to spend most of the afternoon reading her new birthday book.

She was just going to say, "Oh, I don't want to," when she remembered how her mother had kissed her and said, "You know we all have to do things we don't like some times, dear."

Then she said to herself, "I'm sure Mother would rather have stayed at home than sit with a cross, sick, old lady. I'll try to do the things I don't like just like Mother does."

So she said to her little sisters, "What shall we play first?"

The little girls all spoke at once. Said three-year-old Fern, "Play ball"; "Tell a story," was Grace's request; while industrious Bess said, "Please finish my doll's dress."

"We can do all three things," laughed Elsie. "First we'll play ball and we'll have lots of fun." So they all sat on the floor and rolled the ball from one to the other and had a wonderful time. Elsie really enjoyed it as much as her little sisters did. They rolled the ball until they were tired. Then Elsie said, "Now we'll rest a while and do Grace and Bessie's things at once. I'll finish Grace's doll's dress and tell you a nice story at the same time." Then she told them an interesting story while Fern sat in her lap; Grace sat on a stool with her dolly; and Bess sat on the floor with hers, close beside her big sister.

When Mother came home they all ran up to her, saying, "We have had such fun." Little Fern said, "I likes to play ball and hear story." Elsie cried with a happy smile, "I'm so glad, Mother dear,

that you trusted me to take care of my little sisters. Why, I have had the best time of them all."

Mizpah S. Greene.

SOMETIMES

Sometimes I am a soldier boy
Upon a distant shore,
Where I can see w-o-n-d-e-r-f-u-l sights
I've heard of o'er and o'er.

Sometimes I am a sailor lad
Out on the deep blue sea,
Where never any dust can get
Into my eyes to bother me.

Sometimes I am a pilot brave
Away up in the sky,
Where I can look down on the earth
And watch the trees go by.

Sometimes I am a big cowboy,
I ride the hills and plain,
And when the dogies wander off
I bring them back again.

But when night comes and I'm in bed,
And Mom puts out the light,
I'm glad I'm just a little boy
All tucked in for the night.

Fern Barber Maxson.

North Loup, Neb.

Dear Mrs. Maxson:

Thank you so much for the charming little poem. I am sure the children will enjoy it, especially the little boys.

Sincerely yours,

Mizpah S. Greene.

Accessions

Washington, D. C.

Baptism:

Robert Sutton and
Edward Sutton.

Letter:

Mrs. Guy Sutton.

W. A. B., Pastor.

Marriages

Davis - Davis. — Lewis E. Davis, son of Mr. and Mrs. L. T. Davis of Middle Island, W. Va., and Marilyn Davis, daughter of Mr. and Mrs. Roy Davis of Boulder, Colo., were united in marriage in the Seventh Day Baptist Church of Riverside, Calif., on the evening of May 27, 1949. Pastor Leon M. Maltby officiated. They are living at 4858 Howard, Riverside, Calif.

Obituaries

Hurley. — Nettie Lenore, youngest daughter of Orville A. and Mary Schrader Hurley, was born April 5, 1908, at Welton, Iowa, and passed away at Elkhorn, Wis., on October 14, 1949.

Her home was in Welton until she went with her family to Wisconsin in 1929.

She is survived by her father of Milton Junction, Wis., a sister, Illa, Mrs. Fritz Wenzel of Janesville, Wis., and a brother, Lester, of Dewitt, Iowa. She is preceded in death by her mother, and by a sister, Esther, Mrs. Wesley Loofboro.

Services were conducted at the cemetery in Welton, Iowa, Sunday, October 16, 1949, by Rev. Carroll L. Hill of Milton, Wis. C. L. H.

(Continued from page 346)

monthly meeting of Sabbath school teachers and workers could be spent in special study. I will be glad to give further advice and help to your school in making plans for a special Leadership Education class. You will find such a study very interesting and helpful. I sincerely hope that your school will have not only one but several classes during the year.

The four-year Sabbath School Enrollment Campaign makes an appeal which is more difficult to answer than the appeals which are made for money. The Sabbath School Campaign is one which asks every one of you to go out and do all you possibly can to win the one next to you. The Son of Man came to seek and to save that which was lost. As His followers it is our task to seek out those who are unreached in our community and bring them unto Him who is able to save. Remember that all of the effort, all of the prayer, and all of the consecration that we put into the work of Christ are worth it even if only one is won to Christ. May the Lord bless you as you go forth in His name to work for Him.

Harley Sutton.



THE PIONEER SPIRIT

CHURCH NEWS

LITTLE GENESEE, N. Y. — The Little Genesee Church is still working, if it has not been heard from recently.

With regret we accepted the resignation of our pastor, Rev. Charles Bond. The Bonds moved to Westerly, R. I., the first of October. A farewell reception was held at which time a beautiful set of silver was presented.

We welcome our new pastor, Rev. Victor W. Skaggs, and family. A "get-acquainted" reception and program were held October 18.

We observed Communion and annual Church roll-call October 8. Baptism was

administered at the Easter season to several young people who joined the Church.

The Church sponsored a well-attended Daily Vacation Bible School this summer.

Two-year pins for perfect Sabbath school attendance were given to the following young people: Dale Bently, Adelbert Wardner, and Roxanna Wardner.

The ladies of the Sunshine Society have earned more than \$900 this year in various ways.

A part of this money has gone to the community building project.

Our annual birthday party was held October 26, netting \$62.27.

Miss Anna Clark,
Correspondent.

The Sabbath Recorder

