These quiet fields, where play the mocking-birds; These lavish orchards, boon to days of peace; These happy valleys—was it here the words Of weary Lincoln bade the battles cease? And was it here the tides of conflict rolled Through fearful days of devastating death, While countless millions worn with warfare old Endured and prayed and hoped, with bated breath? O Lincoln, master, speak to us again; Lift up our hearts, subdue our stubborn souls; Here, once again, on this embattled plain, Call us to peace, speed us to worthy goals; Bind up the broken spirits, bid war die In every heart, and under every sky!

Thomas Curtis Clark, In "Christian Century."

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Vol. 114 FEBRUARY 25, 1933 No. 7

THE SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Milton, Wis., August 22-27, 1933.
President—Alva J. C. Boyd, Plainfield, N.J.
Vice-President—Harold R. Cranford, W.Va.
Secretary—William M. Stillman, Plainfield, N.J.
Treasurer—Frank F. Randolph, 246 West Front Street, Plainfield, N.J.
COMMISSION OF THE GENERAL CONFERENCE
From expiring in 1934—Louis F. Johanson, 82 Howland Ave., Battle Creek, Mich.
From expiring in 1935—Claude C. Shaw, 3112 Haddow Ave., Battle Creek, Mich.
From expiring in 1936—Mrs. Ruby C. Babcock, Mrs. Bess Boehm, Mrs. W. B. Jones, Miss V. A. Babcock, R. S. Box 164A, Battle Creek, Mich.

AMERICAN SABBATH TRACT SOCIETY
President—Carlton F. Randolph, Maplewood, N. J.
Recording Secretary—Courtland V. Davis, Plainfield, N. J.
Associate Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Corresponding Secretary—Herschel A. G. Burdick, Plainfield, N. J.
Women's Executive Board—A. Lovelace Burdick, Milton, Wis.

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President—President—E. A. K. B. Stillman, Plainfield, N. J.
Recording Secretary—Courtland V. Davis, Plainfield, N. J.
Associate Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Corresponding Secretary—Herbert C. Van Horn, Plainfield, N. J.
Women's Executive Board—A. Lovelace Burdick, Plainfield, N. J.

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President—Edward D. Van Horn, Alfred, Station, N. Y.
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President—Grover C. Babcock, River Side, Calif.
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Treasurer—Mrs. Okey W. Davis, Salem, W. Va.

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Eastern—Mrs. H. J. Gertrude Stillman, Ashaway, R. I.
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Western—Elizabeth Ormsby, Alfred Station, N. Y.
Northeastern—Mrs. L. B. comforting, C. H., N. Y.
Southern—Mrs. H. A., V. H.
Pacific Coast—Mrs. E. R. Moore, Riverside, Calif.
European Field—Mrs. Helene Seaberg, Plainfield, N. J.

VOCATIONAL COMMITTEE
President—Dr. Charles E. Geoffrey, Mill Mount, Leland C. Sh., Milton, Wis.
Secretary—William A. John, Cranford, N. J.
Treasurer—Frank F. Randolph, 246 West Front Street, Plainfield, N. J.

HISTORICAL SOCIETY
Incorporated, 1916

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Frank F. Randolph, 246 West Front Street, Plainfield, N. J.
Assistant Secretary—Corliss F. Randolph, Maplewood, N. J.
Corresponding Secretary—Don Seaberg, Milwaukee, Wis.

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President—Miss Marjorie J. Burdick, 1124 Seymour Ave., Battle Creek, Mich.
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Corresponding Secretary—Miss Marjorie J. Burdick, 1124 Seymour Ave., Battle Creek, Mich.
Treasurer—B. L. Utter, Westerly, R. I.

MEMORIAL FUND
Term expiring in 1932—Bernard W. Crook, Battle Creek, Mich.
Term expiring in 1933—Miss Anna G. Moore, Battle Creek, Mich.
Term expiring in 1934—Mrs. W. B. Adams, Miss Virginia Willis, Washington, D.C.
Term expiring in 1936—Mrs. Ruby C. Babcock, Mrs. Bess Boehm, Mrs. W. B. Jones, Miss V. A. Babcock, R. S. Box 164A, Battle Creek, Mich.

ASSOCIATIONAL SECRETARIES
Eastern—Mrs. Samuel L. Adams, Cranford, N. J.
Central—Mrs. D. H., N. Y.
Western—Elizabeth Ormsby, Alfred Station, N. Y.
Northeastern—Mrs. L. H. comforting, C. H., N. Y.
Southern—Mrs. H. A., V. H.
Sundays—Mrs. D. J. Groves, Cranford, N. J.
Assemblies—Mrs. D. J. Groves, Cranford, N. J.
Pacific Coast—Mrs. E. R. Moore, Riverside, Calif.

NOTICE TO LEADERS OF DENOMINATIONAL "HOOH-UP"

The Seventh Day Baptist Church at Milton, Wis., August 22-27, 1933.

COME THE BAPTIST, EVANGELICAL, AND OTHERS WHO WISH TO COLLABORATE IN THE SOUTHERN MISSIONS.

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THE SEVENTH DAY BAPTIST MEMORIAL FUND
President—William M. Stillman, Plainfield, N. J.
Vice-President—Loyal F. Hurley, Adams Center, N. Y.
Recording Secretary—Paul E. Adams, Adams Center, N. Y.
Assistant Secretary—Courtland V. Davis, Plainfield, N. J.
Corresponding Secretary—Frank F. Randolph, 246 West Front Street, Plainfield, N. J.

AT GETTYSBURG

These quiet fields, where play the mocking-birds; These lavish orchards, boon to days of peace; These happy valleys—was it here the words Of weary Lincoln bade the battles cease? And was it here the tides of conflict rolled Through fearful days of devastating death, While countless millions worn with warfare old Endured and prayed and hoped, with bated breath? O Lincoln, master, speak to us again; Lift up our hearts, subdue our stubborn souls; Here, once again, on this embattled plain, Call us to peace, speed us to worthy goals; Bind up the broken spirits, bid war die In every heart, and under every sky!

Thomas Curtis Clark, In "Christian Century."
This your editor read in one of the papers the first thing last Sunday morning as he took his morning coffee—only one and a half times. As a matter of fact, since, almost always spoke of the Sabbath as "Saturday." The writer believes a mistake is made in doing this. In the latter case referred to, it was no doubt thoughtlessly done, but inexcusable. In the former, though the usage is common, it is nevertheless to be deplored. It is urged that this usage is natural and logical. However, in our ordinary relationships and contacts with life much may be gained for truth and the cause we represent by a loyalty to a Sabbath terminology. It may be granted that sometimes it may appear a bit awkward. In the writer's own experience he has found that his fellow conversationalists understand him perfectly when he says "Sabbath." There have been occasions when "Saturday", as you call it, has had to be parenthetically thrown in to make unmistakable the intended meaning. Even that has not been often necessary.

"Water will not rise above its own source. If we ourselves do not hold the Sabbath high in our esteem and respect, others will not. Not infrequently others in our presence will speak of it as "Sabbath." In a wide experience in union work with other denominations, fellow workers have shown this respect for those who conscientiously hold to a truth not generally accepted. Years ago in a County Bible School Executive Committee of the first day of the seven-day week as the "Sabbath." But for the most part, we believe, people think of the seventh day of the week when Sabbath is mentioned.

Our family usually designated the days of the week as "First Day," "Second Day," "Sixth Day," and "Seventh Day." It seems strange to the present generation to hear them so designated. We use the calendar names, Sunday, Monday, Tuesday, etc. Perhaps it is only logical that we should say "Saturday" when we come to the seventh day.

However, it seems to the writer that Seventh Day Baptists cheapen the Sabbath and degrade it to second place when they speak of it as "Saturday." In a recent exchange reporting an item of activity of one of our prominent churches, "Saturday" is twice used in referring to a Sabbath morning worship. However, in the same paper another reference to the same day gave it "Sabbath." One of our most consecrated pastors, in the course of an address, it seems, almost always spoke of the Sabbath as "Saturday." The writer believes a mistake is made in doing this. In the latter case referred to, it was no doubt thoughtlessly done, but inexcusable. In the former, though the usage is common, it is nevertheless to be deplored. It is urged that this usage is natural and logical. However, in our ordinary relationships and contacts with life much may be gained for truth and the cause we represent by a loyalty to a Sabbath terminology. It may be granted that sometimes it may appear a bit awkward. In the writer's own experience he has found that his fellow conversationalists understand him perfectly when he says "Sabbath." There have been occasions when "Saturday", as you call it, has had to be parenthetically thrown in to make unmistakable the intended meaning. Even that has not been often necessary.

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must have a stamp affixed by the user every time it passes through his hands. The price of its publication is not determined by the organization issuing them. Usually the value is two, three, or four cents. When a dollar's worth of the stamps is affixed, the scrip is redeemable at its face value.

Scrip stimulates buying and selling, especially when stamps are attached to it, it becomes an automatic sales tax.

While adequate data are not available to show the full extent of this experiment, estimates on the number of people involved vary from five hundred thousand to over a million. The Recorders of most of the rural communities developed their scrip systems in order to balance production and consumption.

Thirty-eight leading economists from various parts of the nation have signed a statement urging the national and federal governments to aid the barter system in order to provide jobs, lift the burden on private and public relief agencies, and facilitate the interchange of goods and services.

FROM THE CONFERENCE PRESIDENT

Doublets many readers of the Sabbath Recorder have wondered just why certain things that have appeared in these pages during the last several months have been included in a temporary department headed, "From the Conference President?" Well, that seems to give some special attention to the various interests which the one who happens to be president of Conference represents and seeks to promote. At this time, for instance, I am speaking as the chairman of the Committee to Promote Religious Life, but it seems unnecessary to change the heading.

For some years the Commission on Evangelism of the Federal Council of the Churches of Christ in America has issued a "Fellowship of Prayer," which includes a daily section of brief devotional thought, a daily brief of devotional paragraph, and a prayer, for each day during the Lenten season. A copy of this booklet has been mailed to the pastors of the denomination by Secretary William L. Burdick, who is a member of the Commission on Evangelism and who also is a member of our Committee on Religious Life.

This is written in order to call attention to this very helpful booklet, and to express the hope that many of our people will make use of it. So far as possible, we attach it to our weekly prayer meeting service. Families have used it in their daily devotional service. And others have made use of it in their private devotions.

For any and all of these uses it is admirably suited, and is found to be helpful in maintaining a daily devotional period for the family, "the quiet hour," or other similar Christian. This booklet may be secured from the Commission on Evangelism and Devotional Life, Room 913, 287 Fourth Avenue, New York, N. Y. The price is three cents per copy. Twenty-five or more, two cents per copy. These readings will be made available to Sabbath Recorder readers through the columns of this issue. Editor Van Horn is a member of the Religious Life Committee, and he believes that the Recorder is justified in giving space to these helpful readings.

I have looked hastily over the pages of this booklet and am persuaded that it offers both food for thought and inspiration and guidance in worship. The two-fold object of the other section of this book, a literary section, is to make a study of the study of some of the helpful passages of Scripture, and to help each one to fit these teachings of the Word into the soul's need under the difficult conditions with which he is faced and in his day. These daily readings begin Wednesday, March 1, and continue till Easter, which year is April 17. The first installment will appear in the Recorder in time to permit their use, beginning the first day of March.

AIVA J. C. BOND.

ARTHUR ELWIN MAIN, D. D.

Dean Main, as he was familiarly and affectionately known in Alfred, was privileged to live a full and useful life of ripe old age. At the time of his death, January 29, 1933, he was approximately eighty-six and one-half years of age. Arthur Elwin Main was born August 23, 1846, near Adams Center, N. Y. Endowed with a studious mind and industrious habits, he completed a college preparatory course and a college course. He was graduated from Rochester University in 1869, at twenty-three years of age, and from Rochester Theological Seminary in 1872. His high scholarship won for him Phi Beta Kappa rank.

In 1871, he was ordained to the gospel ministry, and the same year he became pastor of the Seventh Day Baptist Church of Hopkinton at Ashaway, R. I. To this pastorate he gave a youthful and enthusiastic ministry for nine years. During the last years of his pastorate he was chosen corresponding secretary of the Seventh Day Baptist Missionary Society. In the year 1880, he re...
needs contributed greatly toward his power as a teacher and co-worker in national activities looking toward the federation and unifying of all the forces of righteousness.

Of Dean Main it may truly be said that he was a great human interest in him was strong, and his students found stimulating intellectual and spiritual fellowship in working with him.

Outside of the classroom Dean Main had many interests and activities. He was twice president of the Seventh Day Baptist General Conference.

Besides his constant interest and participation in denominational activities, his services extended to every part of the kingdom of God where co-operative effort was possible. He became a member of the Federal Council of Churches when it was first organized, and has served continuously since then on its executive committee, and on various commissions of the Federal Council, and as Seventh Day Baptist commissioner on the World Faith and Order Movement.

In our local community he has been active in promoting inter-church co-operation. For more than thirty years he has been an active and enthusiastic member of the Ministers' Association of Hornell and vicinity. He was officially connected with the county and state Bible schools and on the farms should feel compelled to refrain from evangelizing.

Deacon E. B. Ehret, who for so many years has been a strong and useful servant of our Lord and Master, is probably the oldest living alumnus. Graduating in 1866, he has, in the sixty-one years since that time, constantly brought honor to the institution both of Florida and of Alpena. That is the task of a missionary, to work in the kingdom of God, knowing fully that it was not possible for him to come. The words of Doctor Main were satisfactory to me. Nevertheless he declared that the spirit of the command is that a Christian missionary ought to be able to explain the spirit of the command to him. And this he cannot do unless he has made a study of economics than most missionaries have done. The average missionary is not sufficiently prepared with his data in advance of time in preparation.

Since the war the attitude of the East has changed very much. It is very much aroused to economic questions. On this point Doctor Hocking thought that, indeed, Christianity is primarily an economic doctrine, but it has economic implications. It is a condition of the human element, as well as of the religious, which is necessary. Doctor Hocking quoted Mr. C. F. Andrews, who, in Chicago, was among those invited and he took the time from a very busy life not only to attend but also to write the secretary two letters regarding the meeting.

Doctor Lewis is well fitted to appraise the report of the commissioners. He is a layman. He is not only well acquainted with the spirit and aspirations of the churches in America in their missionary activities, but he also is well versed in the history, literature, and religions of the Orient, and what he says in his letters gives the spirit, aims, and contents of the report with sympathy and intelligence. Whatever may be thought and said about the commissioners' report, it has profoundly stirred the missionary world and all who have to do with missions must reckon with it. Missionary methods, like everything else, are bound to change. Doctor Lewis' letters should do much to help us understand the report and what the laymen are thinking about the changes necessary.

Doctor Lewis' letters were not written for publication but he has given permission that they should appear in the Missions Department and they are given below.

171 N. Scoville Ave., Oak Park, III., January 28, Sabbath, 1933.

In response to your request about January 1, Mr. Albert Scott sent me an invitation, and the following letter from Doctor Hocking concerns the Laymen's Report.

The memorial service for Dean Main occurred at the Seventh Day Baptist church, February second, conducted by Pastor Ehret, and attended by President Davis, Rev. Edgar Van Horn, Rev. Walter L. Greene, Dean Frank H. Wright of Houghton College, Dr. W. W. Ehret, Rev. John F. Call, Doctor Main, M. D., and Professor E. F. Hildebrand. Interment at the Alfred Rural Cemetery.

President Boothe C. Davis.

Dean William L. Burdick, Ashaway, R. I., Contributing Editor.
"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name"; and Tertullian's "men naturales Christiani" is part of the language with which the Scriptures quoted, was the least acceptable to some present. They would reason that if Christian teachings are true, then every land and every religion, why send missionaries? As Doctor Hocking wrote, Tagore first came to Chicago, in 1912, and I told our dean of women at Lewis Institute something about him, she declared that if he had any Christian qualities he got them from the Bible or from the missionaries. This deluded notion an illustration that he used. He spoke of a certain Chinese named Yen. This "Jimmy" Yen, or perhaps Jimm Yen, is not a Christian, but he is a perfect genius of an educator. He has worked out a group of only thirteen hundred characters, which a man can learn in three or four months, which give a real education, at least so far as the meaning of citizenship is concerned. Five or six million Chinese have learned these thirteen hundred characters at a cost of twelve cents (four volumes of Yen's Yen Yen). We have not yet perfectly satisfied with his selection of characters. He is using a scale which has been given a whole county (Ting-Sien, if I caught the name correctly), a dry, arid region of China at its worst. He has been of the need of more practical studies there. Of course, he hesitated to interrupt a sermon to conduct a mission clinic. But Mr. Betts spoke of the missions in India and China, and of the expensiveness of them in China, and of the need of more practical studies there.

In the absence, caused by illness, of Doctor Taylor, Mr. Harper Sibley spoke of the need of missions and mission work in India, China, and even Japan. This address did not trouble him, for he is so distracted by a million petty details of management that he has no time to make friends or to keep up with his subject, especially as he hesitated to answer a question (that the mission of medicine is the most fundamental; that Christ was best known as a physician, and that he never hesitated to interrupt a sermon to conduct a hospital of thirty or thirty-five beds. Doctor Emerson said, in an American hospital of thirty or thirty-five beds. Doctor Emerson said, in an American medical missions, by Doctor Emerson, I never heard a better. It was rapid, terse, scientific, deeply his mind is "naturales Christiani." Reverting to Doctor Hocking's notion that we are simply working to build up a church, a few really energetic converts, I forgot to mention that the best speech of the morning was on medical missions, by Doctor Emerson. I never heard a better. It was rapid, terse, scientific, deeply the best speech of the morning was on medi­

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DEAR DR. BURDICK:

I got down here at ten forty-five, and one of my friends had just immediately presented the right to understand rural life in India, China, and Japan. He especially commended a certain "John Butterfield for doing this.

Mr. Betts spoke of schools in India and China, and of the production of sincere and energetic Mr. Sibley repeated the same point. Ever truly yours, E. H. LEWIS.

THE FIRST SEVENTH DAY BAPTIST CHURCH IN HAMBURG

BY L. R. CONRADI

There is but one remedy for all kinds of sin and for all departure from divine truth, and that is the everlasting gospel preached in its purity and in the power of the Spirit. The administra­tion of the New Testament is the administration of the Spirit, who changes the heart, cleanses it from all sin, and makes it a fit dwelling place where the Word of God alone rules and Father and Son dwell through the everlasting gospel and the Spirit.

Thus my efforts in Hamburg from the very beginning were centered in the one thing, to set forth in all my lectures on Sabbath and Sunday, that the pure preaching of the everlasting gospel is the remedy which God has given in his love, to create a New Church, of which it might be said, indeed, "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." Ere long a company of believers were gathered together, felt constrained to put the question, "where can we freely follow the convictions of our own hearts and where is the church which allows us to go to God the only standard of faith?—A church that does not make the faith in the visions and writings of Mrs. White a fundamental law for its members, that does not enter the Most Holy until 1844, or that not until the time setting of W. Miller and the book of Daniel, and, in the words of this section 14: 6-12 had been sounded, one that does not deprive the local church of its Scrip­

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These three pages are perhaps a fair summary of the lectures, of the need of more practical studies there.

In India the British government now supports five hospitals to every missionary hospital, and in Burma and in China, fifteen to every hospital. This address did not trouble him, for he is so distracted by a million petty details of management that he has no time to make friends or to keep up with his subject, especially as he hesitated to answer a question (that the mission of medicine is the most fundamental; that Christ was best known as a physician, and that he never hesitated to interrupt a sermon to conduct a hospital of thirty or thirty-five beds. Doctor Emerson said, in an American medical missions, by Doctor Emerson, I never heard a better. It was rapid, terse, scientific, deeply the best speech of the morning was on medi­

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devote more of his time to the extensive correspondence, which is fast increasing, and in fact is world-wide. There are so many calls from different parts of the world and so many of the brethren who do not know which one to meet first and how to finance these visits. May the good Lord grant the necessary wisdom, that soon the number of those who can be met will be much increased and a strong German association be organized to look after the many scattered believers, who desire to unite with the Seventh Day Brethren.

Hamburg, January 18, 1933.

TRACT SOCIETY—MEETING OF BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society met in regular session at the Seventh Day Baptist College, New York, N. Y., on Thursday, January 31, 1933, at 3 p.m., President Corliss F. Randolph presiding.

The following named members were present:


Visitors: President J. W. Crofoot of Milton College, Miss Dorothy P. Hubbard, Mrs. Irving A. Hunting.

The meeting was called to order by President Corliss F. Randolph. In the absence of the recording secretary, the assistant recording secretary, Asa F. Randolph, acted as secretary of the meeting.

All standing, we were led in prayer by President J. W. Crofoot.

Minutes of the meeting held December 11, 1932, were read.

The recording secretary reported as follows:

Your corresponding secretary is glad to present this report in person and to enjoy the fellowship and inspiration of the members in this meeting. His last report was prepared en route to Fort Myers, Florida, where he attended the annual meeting of the work, and returned to Melbourne, Fla.

The long journey through the South and Southwest was one of planning, with a few busy days at Daytona Beach, where seven public meetings were addressed and conferences held. The interest everywhere was good. At Daytona Beach, plans for building a church on a beauti­ful lot are being completed, and a very hopeful spirit was manifested. Many contacts with the community, of the Society and its work, of its program of field activity, and that the corresponding secretary had included this church in his southern itinerary.

After nine and a half weeks' absence from the office电路, and visiting many churches, having visited nine active Seventh Day Baptist churches, and eleven other communities where Seventh Day Baptists had been shown appreciation of these visits. In three of these churches, a total of about 37 cents per mile. The encouraging correspondence has been received from a number of sources with inquiries about our beliefs, churches, and literature. This has included letters from Germany, Africa, and New Zealand. Answers to these interesting communications have been made, and tracts and books have been sent as requested. These inquiries seem to indicate an unusual interest in people's minds and a desire to gain information concerning the particular tracts which were concerning Reconstructionist matters, though closely related to the work of the society. One public address in the way of an informal report has been presented before the Plainfield Church on a recent Sabbath evening.

The 1933 Calendar and Directory is well received. Much credit is due Miss Evaline John for her帮助企业. The corresponding secretary submits the following report as leader.

1932, were read.

Corresponding Secretary Herbert C. Van Horn presented and read his report as follows:

The following report was received.

After reading his report, the corresponding secretary spoke informally of many interesting experiences on his recent trip to the Southwest, Florida, and intermediate points, referring also to the cordial welcome extended him at the various points visited, as well as to the interest shown in our activities there. Alva J. Bond informally made verbal report as leader in Sabbath Promotion, briefly referring to summer camps and other interesting incidents. The report sent from Mr. Velthusyen commending the work being done by Doctor Conradi in Germany. He also read a long letter received from Doctor Conradi concerning the distribution of the need of funds.

Mrs. Ethel T. Stillman presented her quarterly report as treasurer, which had been duly audited.

The treasurer's report was adopted. The treasurer reported having received from the executor under the will of Emma J. Wells, last Will and Testament of the deceased, a bequest under her will amounting to $1,758.71, to become part of the Permanent Funds of the society. This fund, it is hoped, will soon become therefrom to be used for the purposes of the society.

Jesse G. Burdick, chairman, presented and read the report of the Committee on the Distribution of Literature as follows:

REPORT OF COMMITTEE ON DISTRIBUTION OF LITERATURE FOR 1933

A careful inventory of tracts on hand taken December 31, 1932, shows the total of 13,740 Sabbath tracts as follows:

<table>
<thead>
<tr>
<th>Title</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sabbath Catechism</td>
<td>80</td>
</tr>
<tr>
<td>A Share of How Can We Have It</td>
<td></td>
</tr>
<tr>
<td>Expose of Faith and Practice</td>
<td>1,070</td>
</tr>
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<td>Familiar Quotations From the Bible</td>
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<td>First Day of the Week in the New Testament</td>
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<td>How Shall We Observe the Sabbath</td>
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<tr>
<td>Pro and Con—the Sabbath Question in a Nutshell</td>
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<tr>
<td>Seventh Day Baptist Fundamentals</td>
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<td>Seventh Day Baptists as Distinguished</td>
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<tr>
<td>From Seventh Day Adventists</td>
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<tr>
<td>Spiritual Sabbathism</td>
<td>660</td>
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<td>Jehovah's Witnesses</td>
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<td>The Sabbath in a Changing World</td>
<td>220</td>
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<td>The Day of Rest</td>
<td>600</td>
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<td>Why Sunday Is Observed as a Sabbath</td>
<td>600</td>
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<tr>
<td>Sabbath Post Cards</td>
<td>961</td>
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</tbody>
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Number of tracts sent out during the month 514
Number of 1932 Calendars sent out 3
Number of Book, 1931, sent out 1
Number of Year Book, 1931, sent out 1

Respectfully submitted,

Jesse G. Burdick, Chairman.
The foregoing report was received.

Mr. L. Harrison North, chairman of the special committee appointed to enlarge the Sabbath Recorder subscriptions, presented the following recommendation of that committee:

Your committee would recommend that it be authorized to engage college students or others as agents for the Sabbath Recorder on a commission basis, engaged by the committee, and with such subscription premiums from the stock of publications of the society as the committee may direct.

A. W. J. Bond, Courtland V. Davis, James L. Snagge, Jesse G. Burdick, Calvin A. Rogers, L. Harrison North, Chairman.

The foregoing recommendation was adopted.

Responding to an invitation extended by President Randolph, President J. W. Crofoot of Milton College spoke briefly mentioning Mr. Velthuysen's commendation of Doctor Conradt's work, also of the needs of Milton College and the present and continued opportunities to help it further its work.

A motion that the transfer of the title to Denominational Building to the Board of Trustees of the Seventh Day Baptist Memorial Fund be consummated, was after careful consideration tabled.

It was voted that unless otherwise ordered, the president or vice-president and the treasurer be designated as the proper officers of this corporation to execute in the name and on behalf of this corporation promissory notes for all funds borrowed by it.

Minutes were approved.

The meeting adjourned.

CORLISS F. RANDOLPH, President.

ASA F. RANDOLPH, Assistant Secretary.

**A DAILY PRAYER**

Dear Lord! For all the peace and rest, With which my life this day is blest, I give thee thanks.

For my great need of thee I ask That I find grace for every task The supreme need—As well as strength—that I may be the child of thee, as planned by thee. Thy will, not mine!

MARY C. FAIRCHILD.

**Youth People's Work**

**CHICAGO MEETINGS**

(Attended by the president of the Young People's Commission)

THE YOUNG PEOPLE'S COMMISSION

This meeting was in session from November 30 to December 2, in the Knickerbocker Hotel, Chicago. I was unable to arrive until late in the afternoon of December first; consequently I missed much of the splendid discussion which took place. However, I have recently received a sixty-page report of the commission meeting and find it very helpful and interesting.

The Young People's Commission is composed of the leaders of youth who are interested in the society type of organization. These are young people's workers in many denominations and workers in the Christian Endeavor societies, Baptist Young People's Union, Epworth League, and other groups. At this meeting were young people's leaders from at least fourteen denominations and groups; from some groups there were several sent to represent them.

The first meeting which I attended was a supper meeting at which Dr. Charles W. Gilkey, dean of the Chapel of the University of Chicago, was the guest speaker. He spoke about the young people's leaders of today, as we look at the colleges of our land. Such facts as the following provoked our thoughts: If we look at the college youth we are getting a cross section of our American people; many consider them non-religious, but we must consider the fact that many of them were brought up in homes where there were no speakers and a religious vacuum. They have nothing in pre-college days which would make them feel that it is necessary to have daily chapel. They have been brought up in post-war days, when there has been a tremendous change in social and moral life, and the favorite sport of many parents has been the repudiation of authority.

Yet we find that the "hard boiled" era is going out rapidly and in place of this, each freshman class brings in youth who are eager to know—a wholesome youth who are more prone to try to do things for themselves.

While there is very little feeling of responsibility for others, it is beginning to come back and the era ahead promises to be more creative and fruitful.

The personalities upon whom the student workers depend are the church trained youth, the ones whom the home church has helped to mold, who have had the experience and training in the society groups.

Herein there is need for training the youth for their college experiences.

In conclusion Doctor Gilkey said that the young people's work in the church must:

1. Lay a new emphasis on religious intelligence—know Bible, Church, Heritage, and experience.

2. We must not too far protect our young people. Anti-religious forces are powerful; we must train youth to meet life.

3. We must help youth to find itself and get on. It does not wish elders to dictate nor to abdicate.

The meetings on Friday were very helpful, with discussion on such subjects as topic meetings, the topic approach to problems, the study of the economic situation by young people's societies. Many times emphasis was laid on the young people's society as a valuable agency in the training of Christian youth.

To be with these leaders of youth for discussion of mutual problems and for informal conversation at meal time and during the brief informal sessions, was a most worth while experience.

CHRISTIAN ENDEAVOR FIELD SECRETARIES' UNION

Friday evening was opened with a banquet meeting. After the friendly convention around the table in a private dining room, we heard messages from denominational and interdenominational leaders. I am going to give the names of the speakers and their subjects, that you may see what a profitable evening we had together.

"Our ideal of the Young People's Society and the progress of the Epworth League"—by Dr. Percy J. Huntington, national general secretary of the Epworth League, Methodist Episcopal Church, North. Following this was an inspirational talk by Dr. F. R. Hesy, director of young people's work of the International Council of Religious Education. He helped us to see how the forces of evil are united in America to drive youth from the church, and we should work to help youth to choose wisely— to have acts actually controlled by the spirit of Christ.


On Sabbath morning we heard the denominational programs for young people as presented by leaders from the various denominations represented: Methodist Protestant, Presbyterian, United Brethren, United Presbyterian, Episcopal, Lutheran, and Seventh Day Baptist. A few of the leaders who were in attendance at the previous meeting were unable to remain for this conference; I believe that I have mentioned those represented.

In the afternoon we listened to other helpful talks; two of these were given by workers from the Allied Forces, Mr. Roy Begg and Mr. Harold Singer. They are the directors of Allied Youth. They presented plans for a new educational program on "Alcohol and My Generation."

At following sessions talks were given by Rev. Albert J. Anthony, dean of Auburn School of Religious Education, and Professor Norman E. Richardson of Chicago Theological Seminary. We had the privilege of convergences with many of the staff of the International Society of Christian Endeavor.
I was happy to meet the Christian Endeavor field secretaries from most of the states where we have societies and to talk to them about our plans and problems, which are common to many denominations in these days. They are very willing to do what they can for our work and have asked for the names of our field secretaries and societies. It seems to me that we grow and broaden our lives as we make contact with Christian peoples of other denominations. Therefore Christian Endeavor is invaluable.

ORDINATION ADDRESSES

[The three splendid addresses being published this week were delivered at the ordination service of Rev. Everett T. Harris, Waterford, Conn., some weeks ago. Because of limited space and accumulated material have not been able to present them to our readers until now. But they are still fresh and inspiring.—ED.]

CHARGE TO THE CANDIDATE

BY REV. WILLARD L. BURDICK

These words of Paul to Timothy are appropriate in this connection: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

I charge thee therefore before God, and the Lord Jesus Christ, whom I hope to see again, that thou observe these things; straining forward, that thou mayest be perfect unto thereign of God. But thou, O man of God, flee these things; and follow love, faith, charity, peace. But worldly men shun these things. For men shall be lifted up in pride, having delight in pleasure more than in knowledge. But the wonderful works of God are manifest in all the creation; and the children of God who keep his commandments are manifest.

CHRIST IS THE CENTER OF ALL HUMAN LIFE

The questions and problems of the times and the needs of our churches, societies, and the church at large impel us to say: "Christian Endeavor is invaluable." Christian Endeavor contributes to the growth and development of the church and its work. It helps to carry the message to the unchurched and to the world. It helps to build up the church and to strengthen its work. It helps to keep the church young and vital. It helps to keep the church united and working together for the advancement of the kingdom of God.

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Ethel persuaded an obliging clerk to fill it with cool, refreshing water. Then he carried it to the fingers. "Whosoever is sick in bed, we will all have to lend a hand in preparing the vegetables for the meal," retorted the angry cook. "Tell Byrnina I am looking for another letter from her, and of course I want to hear from you again, too, and from your brothers as well. I know next to nothing about you. You are very skillful with your typewriter. Sincerely your friend.

Mizpah S. Greene.

DEAR MRS. GREENE:

How are you? I am very well. What did you get for Christmas? I got a pair of skis, a typewriter, a telephone, an erecter set, a couple of books, a flashlight, and a pet pig called Simon. You will see how good I am at keeping promises.

I have a new cousin. His name is LeRoy. He was born January seventh. He has blue eyes and brown hair. We took a snow day to a sick lady last night. She was very thankful for the things. Everybody brought in presents for her. It was a big bargain, keeping all of us up. Elder Burdick, Robert, Stanley, and I are going on a hike. Your friend,

Milton Maxson.

Leonardville, N. Y.

DEAR MILTON:

I think your Christmas presents were very nice, and useful as well. That is the kind we had, useful presents especially this year; mine were a pair of skis, in which Mr. Greene made himself, a dozen tumblers, a fruit dish, cake tins, stew pans, handkerchiefs, silk stockings, and—well, that is all I can think of now, but I can assure you that I have used every one. I can tell without being told that you have used your typewriter. Don't you enjoy writing with it?

It was a splendid thing to take the sunshine box to the sick lady and I feel sure that you and the other people who took it enjoyed it almost as much as she did.

I hope you and the Burdicks had a very enjoyable hike. It is so cold here today that I'd rather toast my feet by the stove than to do any hiking. We have a little snow along with the cold but not enough for sleighing. Fred and I played marbles today.

Hoping to hear from you again, I am

Your sincere friend,

Mizpah S. Greene.
Our Pulpit

Synopsis of Hebrews 3 and 4

[Some time ago Rev. Ralph H. Coon sent the editor a brief synopsis of an interpretation of Hebrews 3 and 4 which he had prepared on request of a lone Sabbath keeper in Colorado. While it was not meant for publication, Mr. Coon probably did not object to its appearing in print. It may be of help to many of our readers.—Editor.]

Chapter 3.
1. Christ is greater than Moses, since he is the Creator himself. (Verses 1-6, chapter 3.)
2. The writer warns the Hebrew Christians as Moses warned the Israelites in the wilderness and as David warned the people in his day (Psalm 95: 7-11), using the wilderness experience as an example, against departing from God's will in unbelief, that is trusting only in themselves for the working out of their Christian lives. (Verses 7-12.)
3. We must encourage each other to live by faith while we have the opportunity. "While it is called today." (Verses 13-15.)
4. The Israelites who did not believe the promised rest could be possible were not allowed to enter into it. Rest meant an end of wanderings and worrying about themselves. (Verses 16-19.)

Chapter 4.
(Should be no break.)

1. Christ is the successor of the coming short of the promised life of rest (the victorious life in Christ) because of lack of belief that it is possible. (Verses 1, 2.)
2. The writer encourages us to prepare for life in the world (Genesis 2: 2) and David spoke of another rest so long a time after the Sinful nature was cleansed from the land of rest, there must be another rest for us of which these are typical. If Joshua had given them that other rest God would not have afterward in the Psalm spoken of another rest in another day. (Joshua and Jesus are the same in the Greek. Notice how in Verse 45 there is no question but that Jesus means Joshua.)

Correspondence

Rev. Herbert Von Horn, Plainfield, N. J.

My Dear Brother in Christ:

Many thanks for your letters of December 20 and January 7. I am assured that you are receiving so many inquiries about Seventh Day Baptists, and since they hail from Seventh Day Adventists, I only wish you could have some tract, similar to the one I have published in German, in order to really win them by not stressing too much points of difference, besides the one I have published in English. I have received a request to publish one in Spanish, in which I am not so strong. I have ordered forty for his home in Buenos Aires, Argentina.

Sincerely yours,
L. R. Conrad,
Hamburg, Germany.

Dear Friend and Brother:

I also wish to have a new reviled edition of W. C. Whithford's "First Day of the Week in the New Testament." Doctor Whithford sent me his original manuscript before printing it. I returned it with comments, and sent him doctors G. D. Watson's "The First Day Sabbath," and Gilbert Wilson's "Christian Chronology and Science of the Sabbath." I have met all four men, personally, and read their books which Professor Whithford mentions. I changed my quaker way of thinking, and offered them $100 for a "thus saith the Lord" in the Bible for Sunday keeping. They both took me up in public but were unable to produce the Scriptures for it. Doctor Watson ordered me out of his meetings for talking Sabbath; but before going I left a bunch of Sabbath tracts on the table. Later, Doctor Watson told my step-daughter that I was "possessed with a Sabbath demon," and she believed it; while my step-son, also a Moravian told me that I was baptized with the Holy Spirit, in a Christian Alliance meeting. I rather believe the latter. The last three, with Professor Whithford, have gone to their reward. McCrossan and I are still in the field. Pray for me.

Your brother in Christ,
Thophilus Gill.

Los Angeles, Calif.

The Sabbath Recorder

Religious Education

Rev. Erlo E. Sutton
Director of Religious Education
Contributing Editor

The GospeIs in Religious Education

"The aim of religious education from the viewpoint of the evangelical denominations is complete Christian living, which includes belief in God as revealed in Jesus Christ and vital fellowship with him, personal acceptance of Christ as Savior and the way of life, and membership in a Christian church, the Christian motive in the making of all life choices; and wholehearted participation in and constructive cooperation in the progressive realization of a social order controlled by Christian principles."

The above paragraph is a statement of the aims of religious education as seen by the International Council of Religious Education, representing some forty-five evangelical denominations of the United States and Canada. The writer of the following article seems to be opposed to the term "Religious Education." If there are still those among Seventh Day Baptists who oppose the movement represented by the term, they will find by a careful study of the "aim of religious education," that it is the very foundation of our Christian religion.

The educational task is by no means a new one in the Christian Church. What is new at present are chiefly the methods used, and, as a result of new methods, a more scientific choice of material. All through the long ages of the past, however, the Church has seen in religious education for another undertaken to provide its children with religious nurture. The history of religious education in the Christian Church is a fascinating study. Indeed, many chapters in the history of secular education could not be written without reference to the Church.

But there is something more surprising and of everlasting importance. One of the results of present-day study of the gospels, and especially of their development out of the primitive sources, is a clearer picture of the way in which the New Testament books were written, and especially the gospels. In
a modern, careful study of the New Testament it is seen to be a product of the Church's religious educational activities, chiefly in the first two generations of its long history. There were new converts to be taught the principles of the sayings of Jesus, written before and un

day; and there were no doubt boys and girls as well who were eager to learn all that they could about the Master. It seems perfectly certain that the earliest collections of the sayings of Jesus, written before and under-

derlying the gospels, were made for the purpose of guiding Christians in the "way." There was no higher authority for the solution of difficult problems, for guidance in everyday conduct, than the words of the Lord. Paul clearly distinguishes between his own counsels and those which he had received from Christ. The New Testament, accordingly, takes on new interest for the teacher under the drive of modern religious education. The teaching of the gospels is not something that must be forced upon the gospels: it is there from the start, but modern methods of religious education help to teach it better. It supplies greater sources of information and the most reasonable interpretations of the contents of the gospels. If the teacher can himself get a clearer point of view it will not only give them; but it will make his teaching of them more effective.

The New England Seventh Day Baptist Christian Endeavor Union held its quarterly rally at Rockville on the night of January 28. Large numbers of young people came from Waterford, Westerly, and Ashaway, making this the best attended rally that has been held at Rockville. It is not my privilege to report about the program, the social hour, and the refreshments, I wish to say that the historical study was a profitable task and that we are looking forward to three more good rallies this year.

WESTERLY, R. I.

The regular meeting of the S. D. B. Society of the Pawcatuck Seventh Day Baptist Church was held last evening at the home of Mrs. H. P. Clark, 33 Grove Avenue, with about twenty present.

During the meeting Miss Ruth Van Vleck reviewed the book of "Mr. Wu," and Miss Elizabeth Hiscox read a number of letters from missionaries in China and Jamaica. Refreshments were served.

Rev. Clayton A. Burdick, D. D., pastor emeritus of the Pawcatuck Seventh Day Baptist Church, was the guest at his seventy-fifth birth-
day at his home, 33 Elm Street, yesterday. A number of relatives and friends called during the day, and birthday cards and flowers in remembrance of the occasion. A turkey dinner was enjoyed by a number of relatives and friends, the turkey which graced the table being a present from Doctor Burdick's daughter, Mrs. Grace Burdick Bergin of New Mexico. It was an eighteen-pound bird raised on the Bergin ranch.

Among those present were Mrs. Charles Dilks of N. H., F. E. Hurd, Miss Frances Dilks, daughters of Doctor Burdick and Mr. Dilks—Sun.

SECOND HOPKINTON, R. I.

The Second Hopkinton Church held its annual meeting in the parish house, which proved a pleasant occasion. The ladies served a bountiful supper which a large number of members enjoyed. Pastor Burdick was engaged for another year and most of last year's officers were re-elected. Mrs. Walter D. Kendall was elected to the office of president of the church for the one hundred anniversary of the church which will occur in two years. President Kendall recently gave us an inspirational sermon, visitors attending from Westerly and Ashaway. We hopefully enter the services of 1933.

VERONA, N. Y.

Dr. Alva L. Davis preached for the Sabbath keepers in Syracuse Sabbath afternoon of January 29, several from this church accompanying him. The Ladies' Benevolent Society met at the parsonage, Sunday morn-

RIVERSIDE, CALIF.

The church-night supper and program are held in the social hall once a month, in charge of committees appointed for the purpose. On January 9 it was planned by Mr. and Mrs. Glen Osborn. Persons representing the several departments of the church responded and it is hoped that a new class will be organized for the young married people.

PHILADELPHIA, N. J.

Tentative plans were made at a meeting in City Hall Wednesday to hold a seminar of Catholics, Jews, and Protestants in Philadelphia under auspices of a committee of outstanding citizens of the city.

The smaller committee which has had the matter in hand for two years has finally decided to hold a seminar of the church. Several months after Pastor Hargis left, the deacons had charge of the regular services, with other members leading for us occasionally. Rev. E. F. Ballenger is now acting as pastor until the church secures a permanent one. The church folks are enjoying the friends from the East who are visiting them; nine have come from Wisconsin and two from Iowa.

ALBION, WIS.

Rev. Warren Jones, state temperance worker, gave a very interesting discourse on "The Woman's Role in Peace Work." Mr. George Thorngate of Ray Brook, N. Y., has been visiting his parents, Pastor and Mrs. Charles Thorngate. Mr. Morris Sayre is directing the Milton College Glee Club in the absence of Professor Lehman Stringer. The new officers of the Sabbath school held a workers meeting at the parsonage, last Sunday evening. New plans were discussed and it is hoped that a new class will be organized for the young married people.

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CORRESPONDENT.
MARRIAGES

Daly-Davis.—At the home of the bride's parents, Mr. and Mrs. Roland M. Davis, Plainfield, N. J., February 3, 1933, by the bride's pastor, Rev. Alva J. C. Bond, Mrs. Aubrey C. Daly and Miss Margaret Louise Davis of the Stonefort Church.

OBITUARY

Obituary Notice of 20 lines will be published in this column without charge. Additional lines at 50 cents per line. (Average 2 words to the line.)

CHAMPLIN.—Harriet Adelia Champlin was born February 25, 1832, and died in her home at Alfred Station, January 19, 1933. She was the eldest child of James Allen and Susannah Saunders Champlin, and was born in the town of Ward, Allegany County. In early life she became a member of the First Alfred Church. She attended Alfred University and for seven years taught school in and around Allegany County. She was married to Leroy D. Champlin, and to them were born seven children: Mrs. Melva M. Johnson of Alfred Station; Lewis James, of Seattle, Wash.; George W. and Elmer N. in Alaska; and Reed and Ross of Alfred Station. She has spent the greater part of her life in Alfred and Alfred Station. She loved the home in which she lived—a home to her for more than thirty years. Besides her children she is survived by nine grandchildren and seven great-grandchildren.

Funeral services were held at the First Alfred church, conducted by the pastor and she was laid to rest in the Alfred Rural Cemetery.

COGILL.—Hannah Bracewell, daughter of Matthew and Irene Bracewell, was born January 1, 1862, and died July 29, 1923, at Hartsville.

She was born and lived practically all her life in the vicinity of Stonefort Church. She was converted to the Christian faith at the age of twelve years and has since lived a beautiful and consistent Christian life. She was a faithful member of the Seventh Day Baptist Church in Hartsville, and her life was one of faith, trust and hope and love and charity, and sympathy and kindness. She was kind to all, and to the last her life was one of bright and sunny cheer. At her bedside were present: Rev. A. E. Medary, Rev. F. A. Roblter, Bro. J. W. Ledyard, Rev. John W. Dewar, and Rev. A. W. Brown. She was buried in the Hartsville Cemetery.

WITFORD.—Anna Pettibone was born August 31, 1837, and died January 5, 1933. She was the daughter of Jonathan and Harriet Miller Pettibone, and is buried in Hartsville.

At the age of fourteen she united with the Hartsville Church and there she remained a member for seventy years. On June 19, 1855, she was married to Langford Whitford of Hartsville, and reared their family and was a fine and faithful Christian woman. She was buried in the Hartsville Cemetery.

Letters to the Editor

To The Editor:

We wish to express our appreciation of the help we have received from you in the past. We are always interested in receiving letters on any subject that would be of interest to our readers.

Yours truly,

[Signature]

THE SABBATH RECORDER

MARRIAGES

Daly-Davis.—At the home of the bride's parents, Mr. and Mrs. Roland M. Davis, Plainfield, N. J., February 3, 1933, by the bride's pastor, Rev. Alva J. C. Bond, Mrs. Aubrey C. Daly and Miss Margaret Louise Davis of the Stonefort Church.

OBITUARY

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Try to whistle, 'stead of whining,
Try rejoicing, not repining,
Look—you'll find the sun still shining—
Ain't it true?

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Riverside, Calif.

The Sabbath Recorder
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No. 8

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