

WHAT SEVENTH DAY BAPTISTS ARE DOING

(DENOMINATIONAL "HOOK-UP")

WATERFORD, CONN. — The Ladies' Aid held its first fall meeting at the home of Mrs. Albert Brooks October 9. The meeting was well attended by the ladies of the church, and we feel that we are off to a good start.

Also we are glad to report a young ladies' society which met at the parsonage for organization.

Eleven members met during the forenoon of November 3 to clean the church auditorium. A grand spirit of co-operation prevailed, and the results were most satisfactory.

Mr. and Mrs. Edgar Jensen of Niantic River Road, Waterford, gave their statement of beliefs and were received as members into the church and partook of their first communion in their new church home, October 12. They have two small daughters, Brenda and Suzette, who are active members of the Sabbath school.

The advisory board met at the parsonage Sunday evening, November 3. It seemed to all present that it was an exceptionally profitable and inspirational evening. Ways and means to serve better our church and community were discussed.

Mary Brooks.

ADAMS CENTER, N. Y. — The fall session of Central Association convened at Adams Center October 12. The morning sermon was given by Rev. Everett T. Harris of Alfred, president of General Conference; his subject was "Saved to Serve." The afternoon session was given over to the young people who conducted an interesting round table discussion as part of their program.

There was a good attendance, about one hundred sixty sitting down to the picnic dinner. There were five ministers in attendance; Rev. E. H. Bottoms, the new pastor at Adams Center, presided. The music was arranged by Miss Sara Bottoms, with Mrs. Chauncey Reed organist, and Mrs. Nathan Whitford soloist.

World Community Day was observed at the church Friday, November 1, two other churches of the community co-operating. Mrs. Gerald Greene ably conducted the program prepared by the United Council of Church Women.

The Ladies' Aid had a supper and sale October 2, which netted around \$140.

There was a supper and social time at the church the evening of November 2 in honor of Mr. and Mrs. F. S. Jones and Mr. and Mrs. Harold Scriven, who left for Daytona, Fla., November 5.

Correspondent.

ALFRED, N. Y. — Thirty-six Seventh Day Baptist students in Alfred University were invited as guests of the First Alfred Church at a supper preceding the October church business meeting. The following students in the School of Theology were also invited: Carl Maxson, Don Hargis, and Theodore Hibbard and family. A new student from Alabama, Allie Jones, was present and also Rev. and Mrs. Wayne Rood.

On Sunday evening, October 20, nineteen young people from Alfred attended the Youth Rally at Nile. Socrates Thompson of Jamaica, who has recently entered the Seminary, was one of the speakers.

NEW AUBURN, WIS. — About twenty-one of our resident and nonresident members attended Conference at Milton. Simply being with a large group of Seventh Day Baptists was an inspiration to many of us. Highlights of the Conference were brought out in the reports given the following Sabbath.

We enjoyed having David Clarke, assistant secretary of the Missionary Society, and Mr. and Mrs. Leland Davis with us for nine days shortly following Conference. Those who attended the night meetings felt repaid for going, and those who didn't go missed a blessing.

We felt honored and pleased to have Mr. and Mrs. H. C. Van Horn visiting in our community for a week in September.

On October 5 we observed World Wide Communion. The communion service seemed especially impressive. Special music for the morning was a duet by Pastor Mills and Helen Roth Pederson. They sang, "I Want to Be More Like Jesus."

The era of Christianity—peace, brotherhood, the Golden Rule as applied to governmental matters—is yet to come, and when it comes, then, and then only, will the future of nations be sure.—Kossuth.

The Sabbath

Recorder

NOVEMBER 25, 1946



The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

K. DUANE HURLEY, Editor
L. H. NORTH, Manager of the Publishing House
Contributing Editors
WILLIAM L. BURDICK, D.D., Missions
FRANCES DAVIS, Woman's Work
HARLEY SUTTON, Christian Education
MIZPAH S. GREENE, Children'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.....\$2.50 Six months.....\$1.25
Student rate.....\$1.00 per college year
Monthly Special Issues10 cents per copy
(The first issue of each month)

Regular Issues 5 cents per copy
Postage to Canada and foreign countries 50 cents per year additional. Subscriptions will be discontinued 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 by the American Sabbath Tract Society and printed by The Recorder Press, publishing 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 publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., NOVEMBER 25, 1946

Vol. 141, No. 22

Whole No. 5,217

IN THIS ISSUE

Editorial: Share Your Thanksgiving	379
Features: Pilgrims—Twentieth Century Style	384
The First Thanksgiving	386
Woman's Work: "Bound in the Bundle of Life"—a Wealth of Worship Material.	
American Leadership in Liberated Areas	381
Worship Program	382
Missions: News from Germany	387
Christian Education: What Can We Do to Hold Our Young People.—Thanks-Giving	389
Children's Page: Our Letter Exchange	390
Conference President Says	380
Second Century Fund	388

WHAT WHERE

TOWARD A MORE CHRISTIAN WORLD

Said a well-known clergyman recently: "No Pilgrim Father stayed home from the Thanksgiving service with which Bradford started America's Thanksgiving Day tradition, December 13 (Old Style), 1621. But only one person in sixty is expected to turn out for this year's Thanksgiving service in the town where Thanksgiving started. At that, Plymouth's turnout will probably be above the national average, for in this century Thanksgiving has been secularized into an occasion for turkey, football games, and department store parades." — W. W. Reid.

In Wichita, Kan., the Youth of the Kansas Conference of the Methodist Church have adopted a project whereby they plan to produce fifty heifers for wartorn Europe by Christmas. — The Processor.

To save the lives of 60,000 children the Russian military government in Germany has turned to the material resources of the Protestant churches. Dr. S. C. Michelfelder, relief executive of the World Council of Churches, reported to the national conference of Church World Service directors recently. Through General Zhukov, the Russians requested aid and agreed that distribution should take place through agencies chosen by the World Council. Stories on the shipment of food which was sent in appeared with headlines in the Russian controlled newspapers.

Introducing a collection of Christmas cards more beautiful than any previous year, United Service to China (formerly United China Relief), is presenting for sale a group of seven different reproductions of classic Chinese paintings. Proceeds from the sale of these cards will be translated by USC into educational, health, and child care programs to help China help herself.

Write for cards, photographs, or further information, to United Service to China, Inc., 1790 Broadway, New York 19, N. Y.

The church usher meets his dilemma anew each Sabbath morning. Usually it is also his "Waterloo," according to E. M. Hosman, of the University of Omaha, who conducts the only school for church ushers in the world.

Mr. Hosman, director of the School of Adult Education, instituted the course for church ushers five years ago after a nation-wide correspondence with head ushers and ministers of leading churches of many denominations. In both the class and correspondence courses, students unflinchingly are presented with the "end seat" church goer as a problem which in many cases disturbs the atmosphere of worship as well as the good nature of the worshipers who come after him.

Anyone interested may write to Mr. E. M. Hosman, director, School of Adult Education, The University of Omaha, Omaha, Neb.

EDITORIALS

SHARE YOUR THANKSGIVING

Hunger — November, 1946

"Hunger in 1946 is not alone hunger of body. Its deepest bitterness penetrates and enervates the human spirit. Men live by bread, but not by bread alone. The generous fellowship of giving and of loving solicitude will save many a burdened heart from collapse. The ministry through Christian hands brings hope and blossoming of purpose and effort."

Thus begins an impassioned plea from Church World Service for Christians in America to share their Thanksgiving with desperately needy people in other parts of the world. Children particularly are crying for help—the help that can be given most effectively through the interdenominational relief agency. The general call continues:

The unanswered cry of starving children is the bitterest sound in all the world. Weakness, illness, and tuberculosis are active threats to untold numbers whose resistance has been sapped by long continued waiting for nourishing food.

Childhood is the unfulfilled pledge for tomorrow's spiritual achievement. This pledge can only be realized if we save millions of lives this winter. Each of us can build for peace by saving a child's life in Europe or Asia.

In Germany, India, China, Poland, Austria, Italy, Greece, and other countries, the dregs of suffering are for those who survived the terrors and turmoil of the war. The gnawing pangs of progressive hunger steal the mind and cripple the body, threatening to overthrow the last frail defenses of life itself.

Can you not hear their question? Will God not send some messenger of hope armed at the least with food for the children whose pitifully meager bodies have so few bulwarks against the coming winter?

This Share Your Thanksgiving appeal for \$2,000,000 is issued by many denominations acting jointly through Church World Serv-

ice. The money will be used in part to provide supplementary milk, fats, and vitamins for children in the devastated areas, and also for Christian service for physically and spiritually hungry people around the world.

The Seventh Day Baptist Committee on Relief Appeals is expecting our people to co-operate in the united effort by sponsoring the "milk bottle project" in their communities and churches during the holiday season. The project was introduced on the cover of the Recorder, October 14. Milk bottle cards and descriptive posters have recently been mailed to pastors or church clerks. Won't you start filling the milk bottles right away?

Our denominational sharing should be twofold, including not only participating in the great interchurch program of relief but also giving directly to ease the suffering of our own church members in devastated areas. The tremendous need in Germany, for example, has been made apparent by recent correspondence with leaders there, and it has been suggested that sums of money be raised for purchasing food supplies. Money should be sent through regular denominational channels — that is, to Milton Van Horn, budget treasurer. Designate the contribution for German relief and it will quickly be forwarded to the relief committee for proper disposition. Under the guidance of the denominational committee, the German Seventh Day Baptist Church of Irvington, N. J., has volunteered to handle expediently all German relief.

Next to food, clothing and shoes are most urgently needed. Shipments of this type of material aid in the immediate future can be mailed to the pastor of the Irvington Church, John G. Schmid, 27 Otsego Road, Verona, N. J. His church people will pack and for-

PIN POINT EDITORIALS

One of the ancients, upon hearing a verbose young general, said: "Young man, thy words are like the cypress, tall and large, but they bear no fruit." — Selected.

* * *

God's Minorities

During the time Noah was building the ark, he was very much in the minority—but he won.

When Joseph was sold into Egypt by his brothers, he was a decided minority—but he won.

When Gideon and his three hundred followers, with their broken pitchers and lamps, put the Midianites to flight, they were in an insignificant minority—but they won.

When Elijah prayed down fire from heaven and put the prophets of Baal to shame, he was in a notable minority—but he won.

When David, ridiculed by his brothers, went out to meet Goliath, in size he was in a decided minority—but he won.

When Martin Luther nailed his theses on the door of the cathedral, he was a lonesome minority—but he won.

When Jesus Christ was crucified by the Roman soldiers, he was a conspicuous minority—but he WON!

—The Christian Witness.

* * *

"You must dig deep to build high."

ward such goods in the prescribed eleven pound packages. They have already, in their own small group, raised several hundred dollars and sent many packages, which have gone through to Germany in about four weeks. Any shipments sent out soon will arrive in time to help meet the dire need of the winter months.

Within a few days a plan will be worked out whereby churches or groups here, if they so desire, may assume the responsibility for some church or family over there and make direct shipments. Watch the Recorder for further information.

Giving to our own people helps the total relief program, and at the same time makes stronger our ties of denominational interest. Joining forces with other churches in helping to meet the needs of the masses gives us a part in a fine expression of Christian brotherhood. "We can blot out hunger and its enfeebling effects for hundreds of thousands." So reminds Church World Service. "Measure the size of your gift by the awfulness of the need, and the wondrousness of God's love."

CONFERENCE PRESIDENT SAYS:

SECOND THINGS

When we say "first things first" we naturally presume that there are other phases of a complete Christian experience. We do

SAVED
TO
SERVE

not have first things unless we have second and third things. We have been taught that a personal experience of the saving grace of Jesus Christ comes first in any Christian life. Such an experience may be a matter of conversion from an evil life, or it may be an awakening, or quickening experience in the life of a boy or girl brought up in a thoroughly Christian home. In either case it should be followed by other steps in Christian growth—expressing the love of Christ in service to Him.

Such service may be expressed in a multitude of ways and in every profession of life. We need Christian farmers, consecrated lawyers, devoted school teachers, praying mothers.

It has been suggested that when the group of young people came forward at the last General Conference, denoting their willingness to enter full-time service as missionaries or ministers, similar recognition might well have been made of the many young people present, just as consecrated, who will be the Christian editors, farmers, and teachers of tomorrow. The point is well taken. Every profession of life is holy when that life has been dedicated to God. Ministers cannot get far without a host of praying people upholding their hands. We have differing gifts according as God has endowed us: that which matters most to Him is whether we bury our talent, or whether we use it for Him. Men and Missions Sabbath emphasizes once more that missionaries are helpless without a group of consecrated laymen supporting them. God grant us devoted laymen in every profession of life. Truly we are saved to serve.

The noblest life is the life that loves, that gives, that loses itself, that overflows, as it were, irrigates the great fields of human anxiety and toil; the warm, hearty, social, helpful life; the life that cheers and comforts, and sustains by its serenity and patience and gratitude. — Anon.

"BOUND IN THE BUNDLE OF LIFE"—A Wealth of Worship Material

YEARS AGO an usher handed the minister a belated notice, "Please announce that the Women's Society will hold the usual meeting at the usual time." With a proper twinkle the minister added, "And I presume the usual women will come."

The minister's daughter began wondering about the "usual" meeting—need it be lack-luster and unimaginative? And the "usual" women—could they be augmented, not by imploring them to attend as audience, but by the more magical way of inviting them to become such a vital part of the program presentation that they could gain the desired impetus from participation rather than from persuasion?

This minister's daughter was Margaret T. Applegarth, and the above is a part of the author's foreword in her book, "Bound in the Bundle of Life" or "Worship Services for Adult Church Groups." Miss Applegarth has incorporated many of her discoveries into these programs which are designed to be used responsively. By putting into everybody's hands an individual copy of the service, you offer something which is interesting at the moment and which can be taken home to reach a family circle, thus creating a variety of far-reaching values.

The author explains how to get even the most timid to participate in a program without embarrassment. Most of the programs need no rehearsing except for a few solo parts. The constant weaving in of devotional periods emphasizes the necessity of prayer. The use of secular and religious quotations brings the wealth of great minds of all ages and races to bear on our smaller viewpoints. Homely proverbs from everyday folk of other nations establish the sense of brotherhood, as the reader notices how much alike we all are—the soul is bound in the bundle of life.

Some of the seventeen programs are "Blessing the Tools," a dedication service; "A Stitch in Time," to use when garments are collected for relief; programs for special days; a nature program; and missionary and race programs, with a final chapter giving all

"The minister's daughter began wondering about the 'usual' meeting — need it be lacking in luster and unimaginative?"

necessary suggestions to the leader. Every service has a simple drawing which may be used for the cover page when the programs are copied.

You will find in the book a wealth of material to make worship meaningful, challenging, and truly inspiring. It includes poetry, hymns, dramas, liturgies, and devotional literature of all ages, plus original meditations, prayers, responses, and playlets by the author.

If you wish your society to hold unusual meetings with more than the usual women present, be sure to send for a copy of Margaret T. Applegarth's "Bound in the Bundle of Life." It may be obtained for \$1.50 from Harper and Brothers or from religious book stores. To own and use this handbook is to vitalize all worship programs in your charge.

Georgia B. Greene.

AMERICAN LEADERSHIP NEEDED IN LIBERATED AREAS

Y.W. to Launch Fund to Aid Women in Thirty Countries

A survey abroad has shown that women of Europe and Asia, liberated by the war from past centuries of repression, feel keenly the need for American leadership in their efforts to make use of their new freedom and rise to their responsibilities as citizens in the postwar world.

To answer their call for help, the Young Women's Christian Association will launch a Round-the-World Y.W.C.A. Reconstruction Fund Campaign for \$2,100,000 in January and February, 1947. These funds are designed to help women of thirty countries through an emergency three-year postwar program.

In normal times, the Y.W.C.A. in each country is self-supporting. But the devastations of war in many countries, the social

WOMAN'S WORK

Frances Davis, Salem, W. Va.

I GIVE THANKS

I give thanks for love.

I give thanks for the Tolstoyan love of all mankind: a love that needs no object, but just loves. I give thanks for friends; for the understanding comradeship of two minds that think alike, and for the spicy fellowship of two minds that think differently. I give thanks for the love of a man and a woman, and for the love of a parent and a child.

I give thanks for God, the maker of all things, the protector of all things, the center of all love. I give thanks for His mercy to repentant sinners, for His comfort to grief-stricken men. I give thanks for the promise of future happiness in the Resurrection.

Above all else, I give thanks for God.

Gretchen L. Burnham.

and economic dislocations in others have handicapped the valiant women who are trying now to create a better world. The university students struggling back to the former occupied zones of China, the women of Manila holding citizenship forums in a ruined city, the heroines of the Dutch underground and the women of the Resistance in Czechoslovakia are struggling in the face of personal hardship, malnutrition, and lack of everything but courage to achieve the spiritual, vocational, cultural, and social growth for which the Y.W.C.A. stands. They urgently need our help!

Funds raised in the Round-the-World Y.W.C.A. Reconstruction Fund Campaign will be used for the following purposes:

1. To provide American personnel for creative development of leadership in foreign lands.
2. To train new "indigenous" leaders of other countries, both here and in their native lands.
3. To conserve and refresh the fine prewar leaders, many of whom have suffered great hardships, so that they may be prepared for the new tasks ahead.
4. To reconstruct physical facilities.
5. To extend the work and program of the Y.W.C.A. to new areas where it is needed.

A whole generation of leadership in many countries has been wiped out by the war.

This leadership was liquidated systematically and ruthlessly. Destruction of the mainstreams of culture, politics, and religion was the aggressors' avowed method of world conquest.

While several million women suffered the martyrdom of war and massacre, casualties among the men reached the awesome total of twenty-five millions. Thus, the end of the

war finds men outnumbered by women and much of the finest male leadership and thinking exterminated.

Women everywhere look to the American Y.W.C.A. with confidence. They appreciate that this organization of 3,000,000 girls and women reaches out across the world for the sole purpose of giving Christian help. The association is nonimperialistic, non-proselyting. It is frankly a democratic institution, but it is given a sincere welcome by virtually all governments, for it does not meddle.

WORTH WHILE

(A Worship Program)

By Alberta D. Batson

Hymn: Living for Jesus

Scripture reading: First Psalm

For many years my father kept framed in a prominent place on his desk the following

bit of verse by Ella Wheeler Wilcox:

It is easy enough to be pleasant,
When life flows by like a song,
But the man worth while is the man who can smile
When everything goes dead wrong.
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praises of earth,
Is the smile that shines through tears.

Seeing this very often made a deep impression upon me. I can remember how, as a youngster, I did not see the deep significance that lies behind it. It was just a pretty-sounding bit of verse, and I liked to read it over and over. As the years went by and I could more and more appreciate my father, I could see how he certainly was the man who could smile though things went "dead wrong," and as time went on I wanted to be more and more like him. Hence I have been able to see the greater depth of meaning in the words as I have grown older. I have that bit of verse framed in a prominent place in my own home now, and scarcely a day goes by that I do not pause to read it. Some of you have seen it many times too, I'm sure, but I pass it on to you for what good it may bring into your lives.

Prayer: Father in heaven, show us how to be worth while. Help us to put first things first; and, though things go wrong, as so often they do, keep us from falling by the wayside. Help us to smile through our tears

ALL-DAY SERVICE CONDUCTED AT VERONA, N. Y.

Church Groups Have Busy Schedule of Events

An all-day service was held in the Verona, N. Y., church on the Sabbath of November 2. Rev. Leon Maltby gave a thought-provoking sermon from the text, "How shall we escape if we neglect so great salvation." Heb. 2: 3.

Following Sabbath school, a cafeteria luncheon was served in the dining room. Mr. and Mrs. Carroll Burdick of De Ruyter, as well as his uncle, Alfred Burdick, and family from Earlville, were present. Pastor H. L. Polan gave an opportunity for the guests to make remarks. Alfred Burdick expressed great pleasure in having an opportunity to attend the service and meet his many friends. This was his former home.

The Young People's Social Club sponsored a Halloween social in the church parlors on the evening of October 26. Ghosts and goblins were in evidence. Prizes were given for the prettiest, homeliest, and most disguising costumes. The evening was spent in games and Halloween frolic.

A variety shower was given Miss Beverly Stoetzel and Warren Stone in the church parlors on the evening of October 19. They received many useful gifts. Their wedding was solemnized the following week.

Mrs. James Woodcock entertained her Sabbath school class, "The Pearl Seekers," at her home in Rome, October 20. A committee was appointed to solicit clothing to send to the sufferers overseas.

The Ladies' Benevolent Society met at the home of Mr. and Mrs. John Williams near Oneida for their monthly meeting. Mrs. H. L. Polan conducted the worship program. Mrs. George Stone read a very interesting paper about our China mission. A quilt was tied and other sewing done. Some house plant slips, plants, and other articles were sold at auction.

for in so doing we know we make life pleasanter for those around us, and our next step forward will be a little easier. Keep us ever in Thy love and care and guide us always. We ask it in Thy dear name and for our sakes. Amen.

Hymn: Faith of Our Fathers

A farewell party was given Rev. and Mrs. Leon Maltby and family and William Arthur Tuesday evening, November 5. Rev. Mr. Maltby and family are soon to leave for their new home in Riverside, Calif., where he has accepted the pastorate of the church. William Arthur will leave for Wisconsin where he has accepted a position near Milton. Pastor Polan, on behalf of their many friends, presented a gift to Rev. and Mrs. Maltby from the church and society and one to Mr. Arthur.

Mrs. Maltby received a gift from the class of which she was teacher. The other members of the family and Mr. Arthur received gifts from the classes of which they were members. They all expressed their thanks and appreciation for the gifts.

An interesting program of music, humorous numbers, a quiz, games, and stunts was enjoyed. Light refreshments were served.

Mrs. Maltby and the children have been with us for the past two years while Mr. Maltby was in the service as chaplain, and she has been president of our Ladies' Society for more than a year. Mr. Arthur has been with us more than five years. We will greatly miss these fine, helpful people, but our best wishes go with them to their new fields of labor. — Correspondent.

PAWCATUCK AID SOCIETY SEWS FOR CHRISTMAS SALE

WESTERLY, R. I. — The Women's Aid Society of the Pawcatuck Seventh Day Baptist Church met in the church parlors for an all-day meeting October 29. There were twenty members and guests present.

Sewing was done for the annual Christmas Sale which will be held the first Tuesday in December. Committees were appointed and plans made for the sale.

The Harvest Supper was served on election night, November 5, as has been the custom for over fifty years. This year a roast turkey dinner was served. — Westerly Sun.

SABBATH SCHOOL LESSON FOR DECEMBER 7, 1946

Paul Admonishes the Churches

(A Temperance Lesson)

Basic Scripture—1 Corinthians 6: 9a, 10; 11: 17-27; Romans 13: 13, 14; Ephesians 5: 18-21

Memory Selection—Romans 13: 13

o "Like the original pilgrims, these people were in search of a new life of hope and religious freedom."

Pilgrims - Twentieth Century Style

First Refugees from Displaced Persons Camps Arrive in United States

By Helen Herbert

A SHIPLOAD of pilgrims came to our shores recently. Instead of the sober gray garments of those first pilgrims who sailed the Mayflower long ago, these wore ordinary, twentieth century clothes, many of which had been contained in relief packages sent to Europe from well-wishers in this country. But like the original pilgrims, these people were in search of a new life of hope and religious freedom in America. They were refugees from German displaced persons camps and there were 867 of them—Protestants, Orthodox, Catholics, and Jews. This was the first immigrant group to be admitted to the United States under President Truman's directive of last December.

As their ship, the "Marine Flasher," an ex-troop carrier, swung slowly into the pier from the North River, they lined up along the rail and waved to friends and relatives waiting on shore. Many eyes were wet. For those who were waiting to meet them, it was almost as though the dead had come back to life, because most of these pilgrims had spent several years in German concentration camps.

To the refugees who watched the shoreline come closer, the experience must have had a deep and profound significance. It seemed to be the answer to their prayers. For in the name of Christ, gentle hands had reached across the ocean to bring them to a new land where they would have an opportunity to live and work together in a spiritual fellowship which was forbidden under the despotism of the Nazis.

Church agencies will help these twentieth century pilgrims to resettle. Lending its support to this undertaking is the Church World Service, the interdenominational organization which coordinates the efforts of the churches of the country in the field of overseas relief and reconstruction. The service agency responsible for their adjustment and integration is the American Christian Committee for Refu-

gees, which must make an individual report to the government every six months.

Uldis Saumanis, ten months old, and his cousin, Dace, six months old, were each born in a German concentration camp. Bright-eyed, happy babies, they cooed and posed for photographers as though they realized that a happy new life was just beginning for them. The two sets of parents made a complete family group—a pretty picture, especially when one stopped to realize how few such complete families are left in Europe. They will go to the home of a brother on Long Island, who will help them to fit into the life of a new country. The Saumanis family are Latvians.

A young Estonian girl, Alexandra Jaakson, is on her way to meet her fiance in Baton Rouge, La. Both her parents were lost in 1941, and she went to work for the American Military Government in Germany. There she met an American G.I., and when the Army sent him back to the States last October, she promised to follow on the first ship she could. Alexandra speaks perfect English, learned from her mother who was an English teacher in an Estonian High School. She is a Lutheran.

Full of eagerness at the first sight of their native land in seven years were Edna Speck,

22, and her cousin, Ludwig Sohn, 19. They went to Germany in 1939 to visit relatives, and were caught there at the beginning of the war. Edna wasn't allowed to go to high school, but was put to work in a factory by the German labor department.

"You have no idea how much I appreciate my country now," she said. "It's so wonderful to be back . . . but I'm afraid someone will wake me up."

The two young travelers will go to Ludwig's father in Chicago. They carried a letter from the Belden Avenue Baptist Church in Chicago, which has been communicating with them.

In the Protestant and Orthodox group were Latvians, Yugoslavs, Russians, Estonians, Lithuanians, Poles, and Czechs. Some were family groups, including children of all ages, and others were single young men or women. Most were young or in early middle age.

From the pier, they were taken to the International Y.W.C.A. Center on East Seventeenth Street, where a hearty welcome awaited them in the form of tables set for dinner and stocked with food provided by women's church groups from the neighborhood.

At the "Y," all immediate needs of the travelers were attended to. They were given soap, washcloths, toothbrushes, so that they could freshen up. Babies were fed and diapers changed. The refugees were interviewed concerning plans for their future placement.

Church agencies, working with the Travelers' Aid, made arrangements for some to leave immediately to join friends or relatives in various parts of the United States. Within twenty-four hours, thirty-three of the group were on their way to Michigan, California, Pennsylvania, Louisiana, New York State, and Connecticut.

Those who have no friends and relatives in this country will be resettled by church organizations throughout the country. They will go to communities where their individual talents and backgrounds will be put to best use. In the group are farmers, artisans, merchants, teachers, students, dentists, artists.

Twenty-one Yugoslavs, most of them young, single men, may go together to a community in Libertyville, Ill., which is eager to welcome them. They were all prisoners of war in Germany, where they were

taken in 1941. None of them have any relatives in the United States, but they are sturdy farmers who can make a social and religious contribution to an American community.

Arrangements are being made with denominational groups in the country to help these and future immigrants to resettle here. It is felt by church leaders that this is an opportunity for Christianity to demonstrate its vitality and growing function in modern life. In the maelstrom of Europe are many thousands of persons who have suffered greatly from religious persecution.

As important as feeding the starving and clothing the naked is the need to supply spiritual direction to these shattered lives. The responsibility for giving this spiritual direction, as well as material assistance, lies most strongly with America, the country which has suffered least from the war and has preserved most intact its traditional heritage of democracy and religious freedom.

—Church World Service.

THANKSGIVING

"What will we have for Thanksgiving dinner? Let's really have a spread. We'll want to have plenty of —" Halt a minute before you begin enumerating all the delicacies that usually go along with Thanksgiving dinner. Have you considered that this is the year 1946? "And what has that to do with the menu?" you ask. Just this:

During this year we have had enough and many of us even more than we required. True, we have had some curtailments and inconveniences, but we have never had to go hungry. We have not known what it is to wait, to hope, to pray, for food—any kind of food, and then satisfy ourselves with grass roots.

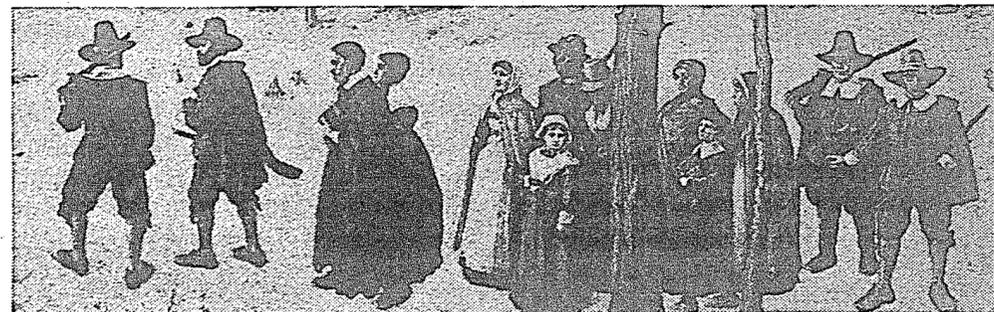
Very few of us, during 1946, have had to sit and watch the ugly fingers of starvation slowly clutch the life from our babes, and then give their crippled and shapeless forms into the arms of death.

We were not called to be spectators of the gaunt, relentless mark of pestilence as it rides roughshod over the ill-fed and deformed bodies of what were once human beings.

Look! Can you not see the forms of little children begging with outstretched hands for food that is not there? Listen! Do you not hear the voice of the fatherless: "Give us this day our daily bread"? Look! Can you not see tables—tables that are bare—upon which there will be no dinner on Thanksgiving Day? . . .

What are we going to have for Thanksgiving dinner? Let us stop and think a moment before we sit ourselves down to overlaid tables. It is the time for thanks-livin', the time for giving, the time for sharing. Simplicity of board could show at no other time how sincerely we appreciate the blessings that Heaven has poured out upon us.

—Life and Health.



THE FIRST THANKSGIVING — Reflected Old Testament Life

By Dr. Maeanna Cheserton-Mangle

The first American Thanksgiving, like so many other Puritan customs, reflected Old Testament life. Our Pilgrim Fathers saw a close parallel between their own experiences and those of the ancient Hebrews. They, too, had wandered in search of refuge from religious persecution. They, too, escaping from their oppressors, had found a new land where they could worship according to their conscience.

The Pilgrims were familiar with the harvest festival of Succoth, the Feast of Tabernacles or the Feast of Ingathering. This Biblical Thanksgiving is still celebrated by Jews today in accordance with the Old Testament, which commands a seven-day observance to thank the Lord for the harvest. The Hebrews in ancient Palestine went on pilgrimages to Jerusalem to make Thanksgiving offerings of their first fruits. In accordance with Scripture's ritual, they lived in especially constructed huts, or Succahs, during Succoth week, to commemorate the time when their ancestors wandered in the desert, after their redemption from slavery in Egypt.

When Governor William Bradford of Plymouth Colony proclaimed the first American Thanksgiving in the autumn of 1621, he was strongly influenced by the Old Testament description of the Succoth harvest celebration. In his "History of the Plymouth Plantation," with its historic account of the Puritan Thanksgiving, Governor Bradford quotes significantly from the Biblical passages that refer to the Jewish festival. The peak of such evidence is perhaps found in the Pilgrim Thanksgiving prayer: "Let them therefore praise the Lord, because he is good, and his mercies endure forever. Yea, let them which have been redeemed of the Lord, show how he hath delivered them from the hand of the oppressor. When they wandered in the deserte wilderness out of the way, and found no citie to dwell in, both hungrie, and thirstie, their soule was overwhelmed in them. Let them confess before the Lord his loving kindnes, and his wonderful works before the sons of men."

These words were directly inspired by Psalm 107, the classic Biblical song of Thanksgiving. Like the Jews, the Pilgrims saw in

this Psalm an account of their own wanderings and deliverance from bondage.

Today the world is full of those who wander in search of freedom, in search of peace, in search of "home." Above all is the protecting care of Him of whom the Psalmist of old sang, "This God is our God for ever and ever. He will be our guide even unto death." So today, as did the Children of Israel and the Pilgrims of Colonial America, we continue to set apart a time to "offer unto God the sacrifice of thanksgiving; and pay our vows unto the Most High." — National Council of Christians and Jews.

FIRST THINGS FIRST

More Spirit of the Pilgrims

[Reprinted by special request from the Conference president's column, "First Things First," which originally appeared in the issue of December 3, 1945.]

It was my recent privilege to attend a Sunday night community church service in Desert Hot Springs, near Palm Springs, Calif. The pastor urged us to return to the spirit of the Pilgrims, and I wish to pass on to you some of the ideas which he presented.

He cited that on landing, the first thing the pilgrims did was to hold a prayer meeting. He pointed out that we have too few such meetings today with too little of real prayer and thanksgiving. After this meeting the pilgrims went next to home building. Before the homes were really completed, they built the church, and as they went to church, they always carried the Bible, even if they carried a gun, too.

After the church came the school, and finally the town hall. These institutions were closely linked together and of equal importance. As time passed there came to be little connection one with the other, and the school took first place, home second, church third. Then came the day when the town hall had first place, school second, church third, and home fourth.

Today the town hall has grown into big political institutions, overshadowing all the others. Politics even enters the school and church, and home has almost no place in the picture. This pastor urged that for our self-preservation we again give the home first place with the Bible and prayer first in the home.

P. B. Hurley.

News from Seventh Day Baptists in Germany

Hamburg, Germany
September, 1946

Dr. Corliss F. Randolph
Maplewood, N. J.

Dear Dr. Randolph:

Brother Conradi's house in the Hoheluft-chaussee is entirely destructed, the same as my house in Gesundbrunnen. However, we have here in the Alsterdorferstrasse a small, agreeable house. We will trust that it will not be confiscated by the Englishmen as so many houses here.

My son was during the whole of war with the navy. We thank God that he needed not participate in any battle and had not to fire any shot. After his dismissal out of captivity, he would study. However, as a former active officer, he was not allowed to do so. Now he has entered an apprenticeship in the commercial profession. Maybe the determinations will still be loosened; then he will again go to the university.

Sorry to say, I have still to make you a sad communication. Our young preacher, Brother Walter Losch has fallen in Russia already in 1942. A grenade exploded immediately beside him. That was a very hard stroke for the whole of our community in Germany. We had put all our trust in him. He was extremely talented and highly popular in Holland. His father too died on the flight from East Prussia to here. He lived there with brothers and sisters. Thus the war has made many a gap in our community too.

Nobody can imagine the expansion of the Hamburg catastrophe of 1943 who did not live through these terrible days. It was as if the Apocalypse having become realized had struck us. Surely we were already accustomed to somewhat and told of destructions in other towns, but what are descriptions and stories in comparison with the real life to see? Which human eye did ever see before such a fire? Whoever had a presentiment that the whole of suburbs and town quarters with more than hundred thousands of inhabitants could leave in flames and burn out fully?

Paragraphs selected from letters.

Hamburg 39,
Alsterdorferstrasse 345
October 23, 1946

Mr. William L. Burdick
Seventh Day Baptist Missionary Society
Ashaway, Rhode Island, U. S. A.

Dear Brother Burdick:

Your kind letter of October 1 came to hand October 19, and I assure you I was glad to receive it. Brother Randolph wrote me that you had been ill. We are sorry, but we hope that you will be well in the meantime.

We all were most glad to hear that Brother Randolph shall come to visit us. But we can understand that he has decided not to come in the fall or winter. As glad as we would be to have him here, we cannot recommend this journey before summer. To live in Germany is still too hard and dangerous for his health. The railway carriages may not be heated and are mostly without glass in the windows. To this is added the difficulty of feeding and lodging. Also our apartments and meeting rooms are cold. It is now the third winter that we have no coal. We shall be content if it is possible to cook our food. But we hope the conditions will be better next summer.

I remain with heartiest regards to you

Most cordially and faithfully yours,

H. Bruhn.

Up to now, there are still roadways lying absolutely untouched in cemetery silence. Today it is three years ago that the fourth, and last, heavy attack took place.

Most sincerely yours,

H. Bruhn.

Hamburg 13, Germany
October 10, 1946

To the Seventh Day Baptist
Missionary Society
Asst. Sec. Mr. David Clarke

Dear Brother in Christ:

I am writing to you because Br. H. Bruhn, Hamburg 39, Alsterdorferstrasse 345, has handed to me the copy of the circular, The

MISSIONS

Rev. William L. Burdick, Ashaway, R. I.
Karl G. Stillman, Treasurer, Westerly, R. I.

WHAT CAN WE DO TO HOLD OUR YOUNG PEOPLE?

The North Loup Ladies Missionary Circle recently conducted a symposium on "What can we do to hold our young people of the Sabbath school?" Mrs. A. Clyde Ehret was leader of the meeting and read letters from Rev. Harley Sutton, Mr. and Mrs. George Main of Pomona, Fla., and Mr. and Mrs. Emile Babcock, also of Pomona, Fla.

A summary of some of the ideas expressed in the letters follows. George Main wrote:

Since neither Christ's exaltation of the law of God, nor his own Sabbath observance, nor loyalty to our denomination is likely to be sufficient to hold our young people to the Sabbath, what can we do? In a program aimed to hold our young people to the Sabbath, some of the aims should be: (1) a thorough study of the Sabbath itself—giving motives for obedience and purposes of the Sabbath; (2) a thorough study of the laws of God—the laws of Moses as well as the Rabbinical laws; (3) a knowledge of Christ's position concerning teaching of obedience to the Fourth Commandment; and (4) a knowledge of our duty and privilege to keep it and observe it. In short the solution to the problem seems to lie in the regular, systematic, continual, and frequent lessons on every phase of the Bible Sabbath.

Mrs. George Main suggested:

Parents should continually assist their children by both teaching and example in loving the Sabbath, just as they teach them to love obedience to the other nine commandments. Let them associate in the home with as many Sabbath-keeping pastors and leaders as parents can entertain.

Rev. Harley Sutton stressed four factors:

1. Fellowship. I feel that parents, pastors, and churches must spend much time with young people. Many types of fellowship should be planned, preventing cliques. During the year there should be fellowship with youth groups in other Seventh Day Baptist churches, and with interdenominational groups.

2. Assignments that challenge. Call them out to be ministers, missionaries, Sabbath school teachers, Christian Seventh Day Baptist farmers, teachers, housewives, etc. They can make needed improvements in the church building and grounds, thus making it more **their church**. Give those who are capable, places on the church and Sabbath school program. Organize a speaking choir; assign the reading of Scripture or the leading of responsive reading; give plays. Plan original projects for them. Give them a place on the executive committee of the church.

3. Courses of Leadership Training. Any worthwhile profession demands that a person be well trained, and until we work at this matter of be-

coming good "churchmen" in the same way, young people will feel that the church doesn't mean as much as other phases of community life. Our youth who will be the Sabbath school teachers, need this training, which includes courses in Bible, the Sabbath, denominational history, and local church history.

4. A program that teaches for a verdict. We should stress the acceptance of Christ and the Sabbath for oneself.

TO THE WAYFARER

By David Lewis Beebe, Gentry, Ark.,
son of Rev. Clifford Beebe
If I've a house and thou hast none,
Then enter into mine,
To eat and sup and rest and sleep,
To rest and sleep and dine,
To rest and sleep and dine.

If I've a coat and thou hast none,
Then I'll give mine to thee.
Hast thou no bread? I'll give thee mine
And hold thee not in fee,
And hold thee not in fee.

THANKS-GIVING

How can I enjoy my food and shelter when millions have none? There is no way that I can express thanks to God this year at Thanksgiving time unless I send money, food, and clothing to the starving, freezing people of many lands!

Sabbath schools can use this emergency as a Christian education experience. When the children in classes work on packages for overseas, they should be told that the job can be done in the name of Jesus who went about helping all in need. This also teaches the world-wide service the Church renders.

Seventh Day Baptists in Germany are in desperate need, and the ties of denominational fellowship can be bound tighter by the help we can give them. This is teaching true denominational spirit.

Therefore, this Thanksgiving gives parents and Sabbath school teachers a wonderful opportunity to teach the real spirit of thankfulness through giving. H. S.

CHRISTIAN EDUCATION

Rev. Harley Sutton, Alfred Station, N. Y.

Second Century Fund, which you forwarded to him.

We thank you for this kindness and are very pleased by this way to get an idea of the work of the Seventh Day Baptist Missionary Society. We note that in the above copy the intention was mentioned to send representatives to our country for investigating the status of Seventh Day Baptist work. We have been kept during all the terrible war troubles as well as possible, and we thank God for His mercy and grace we could enjoy all the time.

We are about to learn the great lesson better than ever: That the Holy Spirit will make use of all of us to become more sacred and earnest witnesses for Him, our Redeemer and the Glorious King of Truth and Peace! His redeeming and creating love renews our hearts and makes us happy and humble and willing to follow in obedience his guiding spirit. Our dear brothers and sisters from the eastern parts of Germany have nearly all moved to the western parts and are dispersed in the American, British, Russian, and French Zones.

Churches had no real growth during the war years; so there is nothing to report regarding extension. Till 1941 we still had printed our Bible studies and communications, quarterly. When this printing was stopped, we made our communications by typewriting and still do to this very date.

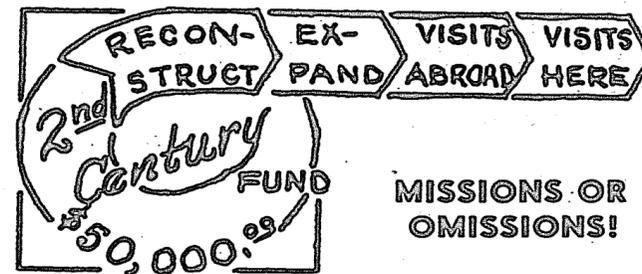
After Bro. L. R. Conradi's death, and while Br. Walter Losch was engaged in military service (he lost his life on the Russian war-field) I was ordered by our Confederacy Committee to look after the work for the future. I have been working since, with God's help, to the best of our churches as conditions allowed. I hope to further glorify our Lord Jesus Christ, and for this sake I should be very pleased to get in lively touch with the Missionary Board of Seventh Day Baptists in America. Sometimes we hear from Br. McGeachy in London and the Mill Yard Church.

I would be very pleased if you would constantly supply me with copies of your publications of literature useful in the work here.

We join with our prayers that God's will and his Holy Spirit may abide in the work of the Seventh Day Baptist Second Century missionary endeavor.

Johannes Bahlke.

P. S. I constantly make the acquaintance of British soldiers. Some of them are deeply interested in Christianity. I do help them with Bible talks, but it would be nice to have some tracts or something of that nature. Have you suitable ones and could you send some to my address? I would be very much pleased to have them and thank you beforehand. J. B.



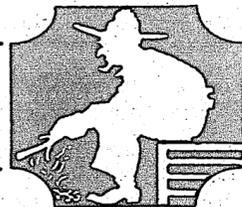
Many households are bound up with installment buying extending over periods from a few months to many years. Americans especially are impatient to see results and are willing to tie themselves to rewarding projects for long periods.

In 1944 at the Alfred Conference, it was said on the Budget Committee's program that: "A pledge to the church is taken much more grudgingly than is a pledge to a washing machine for 15 months."

Seventh Day Baptists are afforded an extra investment in the future peace and security of the world on an "installment" basis—the Second Century Fund pledge. This investment is to be bought (on terms convenient to you) before the end of 1947. Its returns are so valuable that the "maturity value" of our \$50,000 is known only to God!

Are you buying a washing machine, a stove, a suite of furniture? Is your family investing in a new world, one world in Christ? Has each of your family members decided on a Second Century Fund pledge? Talk it over tonight!

OLD-TIMER
S E Z . . .



"Sum folks take the right of way even when they ain't drivin' a car on the road."



OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am eleven years old and in the sixth grade. I am writing this letter at Miss Marion Carpenter's home. Three of us are here having a party, and we thought it would be fun to write to you.

My mother is just back from a trip. First she went to see my grandmother at a hospital in Poughkeepsie, N. Y. Then she went on to Plainfield, N. J., to see my uncle who was a captain in the Army. I am sure that you have heard of him. His name is Hurley Warren.

I shall be waiting to see your answer soon in the Sabbath Recorder. Yours truly,
Eleanor Armstrong.

Alfred, N. Y.

Dear Eleanor:

Of course I know your uncle, Hurley Warren, and think of him and his good wife as among my good friends, as I do your mother.

I went to one Halloween party when the old Home Bureau members entertained the new ones. We had fun even if we were all grownups. I'll tell you about one game we played. We chose sides, the old members on one side and the new ones on the other. In front of the leader on each side was a chair on which were an umbrella and a covered milk pail with a whistle inside. Each one in turn had to carry the chair to the front of the room, sit down in the chair, raise the umbrella, open the pail, blow the whistle, put it back in the pail, cover the pail, put down the umbrella, get up and carry all back to the next in line. The new members beat because—well, because!

I'm so glad you decided to write to me at your party and hope you will write often.
Mizpah S. Greene.

Dear Mrs. Greene:

You will know who I am when I write you that I am Rev. Hurley Warren's niece. I am nine years old and in the fourth grade.

I have a dog named Pal and two kittens named Tuffy and Fluffy. One day Pal protected Tuffy, Fluffy, and Bobbin (Miss Carpenter's cat) from another dog.

We are going to have a Halloween party this Thursday at school. I am going to be a farmer and wear a mustache.

I will be looking for your answer in the Sabbath Recorder soon. Love,
Roberta Armstrong.

Alfred, N. Y.

Dear Roberta:

I think your dog Pal is quite a remarkable dog to be a cat protector, for most dogs like to chase cats. When we lived in Alfred, one of our neighbors had a big dog who just loved to chase cats; that is, if he could make them run from him. But if a cat refused to run, Mr. Dog would turn tail and run the other way.

Little Queenie, the black and white rat terrier dog next door, is very much of a pet. She likes to have perfume sprayed on her, especially around her nose. But another little dog doesn't care for perfume; and when it is put on his nose, he will get down on the floor and rub his nose on the carpet.

I hope now that you have begun that you will write often.

Your Christian friend,
Mizpah S. Greene.

Dear Mrs. Greene:

You met me at Andover this summer when I was up at your house with my grandparents, Rev. and Mrs. J. W. Crofoot. I am ten years old and in the fifth grade. I am writing this letter to you at a Halloween party at Miss Marion Carpenter's home.

My father is in Japan. He was going to China, but if he went he would have to stay six months. He planned to come home in February; so he is not going to China.

Our cat and dog do not fight. I will look for my letter in the Sabbath Recorder. Your good friend,
Camille Crofoot.

Alfred, N. Y.

Dear Camille:

I remember you very well and was hoping I would soon be receiving letters from you.

You know the old saying, "Dogs and cats do quarrel and fight; it is their nature to,"

CHILDREN'S PAGE

Mizpah S. Greene, Andover, N. Y.

but you have proved that all dogs and cats do not quarrel and fight, and Queenie and Cleo, the dog and cat next door, are the best of friends. Cleo is just a mischievous kitten and thinks it's fun to tease Queenie, but she takes it all good naturedly.

I'm hoping to receive many nice letters from you in the future.

Yours in Christian love,
Mizpah S. Greene.

Marriages

Bellefleur - Crandall. — On August 24, 1946, at the home of the bride's parents, Mr. and Mrs. D. Alva Crandall at Hope Valley, R. I., occurred the marriage of Madeline Crandall to Arthur C. Bellefleur of New London, Conn. Pastor Rev. Paul S. Burdick performed the ceremony. The new home will be in Hope Valley.

Driftmier - Crandall. — Frederick Field Driftmier, chaplain, U.S.N.R., son of Mr. and Mrs. Henry Driftmier of Shenandoah, Iowa, and Elizabeth Jane Crandall, daughter of Mr. and Mrs. Julian Titsworth Crandall of Ashaway, R. I., were united in marriage June 11, 1946, at the Naval Chapel, Washington, D. C., by Chaplain Clifford M. Drury. Chaplain and Mrs. Driftmier are residing at The Crossways, Summerset Bridge, Bermuda, B. W. I.

Jones - Smith. — George H. Jones and Georgia Mae Smith were united in marriage August 19, 1946, by Rev. Mrs. Eva Slater, all of Edinburg, Tex. The bride is a member of the Seventh Day Baptist Church; the groom is a Methodist. E. A.

Obituaries

Bond. — Bessie Clarke, daughter of Newlin and Sarah Curtis Clarke, was born May 2, 1871, in Nile, N. Y., and died October 8, 1946, at the St. Mary's Hospital in Clarksburg, W. Va.

Her husband, Thomas Marston Bond, died in 1930. She leaves a son, Paul V. Bond, and a daughter, Lotta M. Bond, both of Lost Creek, W. Va.; a sister, Mrs. W. B. Turner of Bolivar, N. Y., and three grandchildren.

Funeral services were conducted at the home and at the Lost Creek Seventh Day Baptist church on October 11, by her pastor, Rev. Marion C. Van Horn. Burial was in the Seventh Day Baptist cemetery. M. C. V. H.

Place. — Grace A., daughter of Albert and Alvira Greene Clarke, was born near Owego, N. Y., January 26, 1865, and died in Bethesda Hospital, Hornell, N. Y., October 25, 1946.

As a child she moved with the family to the vicinity of Milton where she lived most of the remainder of her life. On June 22, 1898, she was married to George W. Coon of Milton Junction and to them were born three children, Marion (Mrs. Merle Deardorff), LaGrange, Ill., Charles Clarence Coon, and Lawrence Loraine Coon who reside in the East. Mr. Coon died in 1938. Later she was married to Philip Place of Alfred, N. Y., where she resided until her death. Besides Mr. Place she is survived by four stepchildren, Ross C. Coon, Milton; Dr. Wallace W. Coon, Walworth; Lillian (Mrs. Albert Webster), LaGrange, Ill.; and Carroll Coon of Madison.

Mrs. Place became a member of the Milton Seventh Day Baptist Church early in life and upon her marriage to Mr. Coon transferred her membership to the Milton Junction Church, where she was an active, loyal member during the years of her residence here.

Funeral services were conducted from the Milton Junction church, October 29, 1946, with Dr. Edwin Ben Shaw and Rev. Willard D. Burdick officiating. Burial was in the Milton Junction cemetery. O. W. B.

Woodward. — Avis Jordan, daughter of James and Amanda Burdick Jordan, was born February 23, 1878, at Nile, N. Y., and died October 8, 1946, at her home in Pleasant Valley near Richburg, N. Y.

She was baptized and joined the Nile Seventh Day Baptist Church in 1892 and remained a member of that church until the time of her death. On September 12, 1905, she was united in marriage to Roy L. Woodward, an oil driller. Most of her life was lived at their farm home in Pleasant Valley. She was a faithful member of her church, being for many years a member of the choir and often singing solos and taking her part in duets and quartets.

She is survived by a son, Martin J. Woodward of Buffalo; two daughters, Dorothy of Buffalo, and Florence of Pleasant Valley; two grandchildren, Martin, Jr., and Beverly Sue, of Buffalo; a brother, Rev. Henry N. Jordan, chaplain of the Battle Creek Sanitarium; and several nieces and nephews.

Farewell services were conducted in the Nile church by her pastor, Rev. Ralph H. Coon, and interment was in Mt. Hope Cemetery at Friendship, N. Y. R. H. C.

MEMORIAL TO GRACE COON PLACE

Our Women's Society has been saddened once again by the death of one of our older members, Mrs. Grace Coon Place. She was an earnest and faithful worker in the church and the society while residing among us, having served as president for a number of years.

When she left to make her home in Alfred, N. Y., she still maintained her membership and interests here. We extend our sincere sympathy to her bereaved husband and to her children in their loss.

Miss Mercy E. Garthwaite,
Mrs. Jennie C. Greene.

A CHAIN OF BIBLE READERS AROUND THE WORLD

ON NOVEMBER 28, Thanksgiving Day, a chain of Bible readers around the world, will inaugurate the third Worldwide Bible Reading program, which is sponsored annually by the American Bible Society. The program covers a 28-day period of suggested daily readings from the Scriptures, continuing from Thanksgiving to Christmas and has as its central day Universal Bible Sabbath, observed by Seventh Day Baptists on December 7.



The blind may now hear the entire Bible on 169 Talking Book Records.

I trust that the interest of all Americans in the Bible will be quickened as a result of the observance of Universal Bible Day and that our people generally will read and ponder the sacred Scriptures particularly between Thanksgiving and Christmas.

DENOMINATIONAL "HOOK-UP"

RIVERSIDE, CALIF. — Plans have been made for an interesting series of Bible studies on Sabbath afternoons at 2 o'clock. The general subject is "The Holy Spirit and His Work," and the topic on November 2 was "The Fruit and Gifts of the Spirit." Alta Grieshaber is conducting the course.

—Church Bulletin.

LOST CREEK, W. VA. — The Building Committee of the church has recommended that the parsonage and adjoining lot in Lost Creek be put up for sale. The home of Lotta Bond has been offered for use by the pastor's family until plans are completed and a new parsonage is erected on the church property.

SALEMVILLE, PA. — Gospel meetings were held in the Salemville church from October 25 to November 3. A service was held each evening, except October 26, beginning at 8 o'clock. The evangelist was Rev. James L. Skaggs, pastor of the church at Salem, W. Va.

"JOYOUS GIVING," an effective film strip describing the work of Church World Service, has been prepared, together with a script to be read while the pictures are being shown on the screen. The Committee on Relief Appeals has several of the films on hand and will gladly loan them, without cost, to churches or individuals upon request. Address the committee at 510 Watchung Avenue, Plainfield, N. J.

The Sabbath

Recorder

