

DIRECTORY OF SEVENTH DAY BAPTIST CHURCHES

Andover, E. Greenwood St., Andover, N. Y. Services: 2:30 p.m. on Sabbath, with Sabbath school following. Pastor, Rev. Walter L. Greene. Phone 366.

Second Alfred, Alfred Station, N. Y. Services: 11 a.m. on Sabbaths, with Sabbath school following. Pastor, Rev. Albert N. Rogers. Phone: Alfred 40-Y-4.

First Alfred, Church Street, Alfred, N. Y. Services: 10 a.m. Sabbath school; 11 a.m. Morning worship service. Pastor, Rev. Everett T. Harris. Phone 80 F 21. Elder, Rev. A. J. C. Bond, Phone 120.

Rochester Sabbath Fellowship, Plymouth Street Presbyterian Chapel (Corner of Spring St.), Rochester, N. Y. Services held third Sabbath of each month at 5:30 p.m. Pastor, Rev. Everett T. Harris, Alfred, N. Y.

Ritchie, Berea, W. Va. Services: Sabbath school 10 a.m. each Sabbath; worship service 11 a.m. Pastor, Rev. John Fitz Randolph. Clerk, Julia Meathrell.

Irvington (German), Augusta Street, Irvington, N. J. Sabbath school at 10 a.m., Church service following. Pastor, John G. Schmid, 27 Otsego Rd., Verona, N. J. Phone: Verona 8-0986.

Salemville (English) one-quarter mile northwest of Salemville in South Woodbury Township, Bedford Co., Pa. Services: Prayer meeting, Friday at 8 p.m.; Sabbath school at 10 Sabbath morning; worship at 11; Youth and Junior fellowship at 2:30. Pastor, Rev. Trevah R. Sutton, R. D., New Enterprise, Pa. Phone: Albert Blough on Loysburg exchange.

Waterford, Great Neck Road, Waterford, Conn. Services: Worship service 11 a.m. each Sabbath; Sabbath school 12. Clerk, Helen Maxson, Phone 6353. Deacon, Albert Brooks, Phone 3042.

New Auburn, New Auburn, Wis. (in the village). Service at 10:30 a.m., each Sabbath. Pastor, Rev. Neal D. Mills. Phone 33-R-3.

Nortonville, West Ave., on U. S. Highway 59, Nortonville, Kan. Sabbath morning service 10:30; Sabbath school 11:30. Pastor, Rev. Verney A. Wilson, Phone 94. Deacon, Royal Crouch, Phone 16.

Independence, midway on Andover-Whitesville Road (hard top road) in the valley of Independence. Service Sabbath morning at 11; Sabbath school at 12. Pastor, Theodore Hibbard, Alfred, N. Y., Phone Alfred 81-Y-21. Clerk, Mrs. R. E. Spicer, R. D. 2, Andover, N. Y., Phone Andover 2-F-71.

Dodge Center, Dodge Center, Minn. Church located on Highway 14, twenty miles west of Rochester, Minn. Services: Friday evening at 8; Sabbath morning worship services at 11. Pastor, Rev. Earl Cruzan, Phone 188-3.

Daytona Beach, 145 First Ave., Daytona Beach, Fla. Sabbath morning service at 10:30. Pastor, Rev. Jay W. Crofoot, 337 Taylor Ave. Information can be secured from Dr. Josie Rogers, 436 North Beach St. West, Daytona Beach. Phone 9-M.

Los Angeles, 264 W. 42nd St., Los Angeles, Calif. Bible school at 10 a.m. each Sabbath; worship service at 11 a.m. Pastor, Rev. Gerald D. Hargis, 5203 Mt. Helena Ave., Los Angeles 41, Calif., Phone: Albany 3715. Mrs. George Hills on Church premises, Phone: Ce 2-7973.

Riverside, Lemon and 14th Sts., Riverside, Calif. Services: Friday evening at 8; Sabbath morning at 10; Bible school following. Pastor, Rev. Leon M. Maltby, 4415 Lemon St., Phone 7191-J.

Gentry, Gentry, Ark. Services: cottage prayer meeting on Friday nights; Sabbath school at 10 Sabbath mornings; worship service at 11. Pastor, Rev. Clifford A. Beebe, Phone 186.

Little Prairie, Nady, Ark. Sabbath school each Sabbath at 2:30 p.m. Preaching, third Sabbath of each month by visiting pastors. No resident pastor, no telephone. Contact Mrs. Madison Mitchell, Church treasurer, who lives near the Nady post office.

(To be continued)

COMMON KNOWLEDGE

We cannot shut out of view the fact, within the knowledge of all, that the public health, the public morals, and the public safety may be endangered by the general use of intoxicating drinks; nor the fact established by statistics accessible to everyone, that the idleness, disorder, pauperism, and crime existing in the country, are, in some degree at least traceable to this evil. — The Supreme Court of the United States, in the case of Mugler vs. Kansas, 123 U. S. 662.

—Clipsheet.

GENERAL CONFERENCE COMMISSION

The following were elected by the General Conference at Westerly, R. I., Sunday evening, August 24, 1947, to serve as members of the Commission:

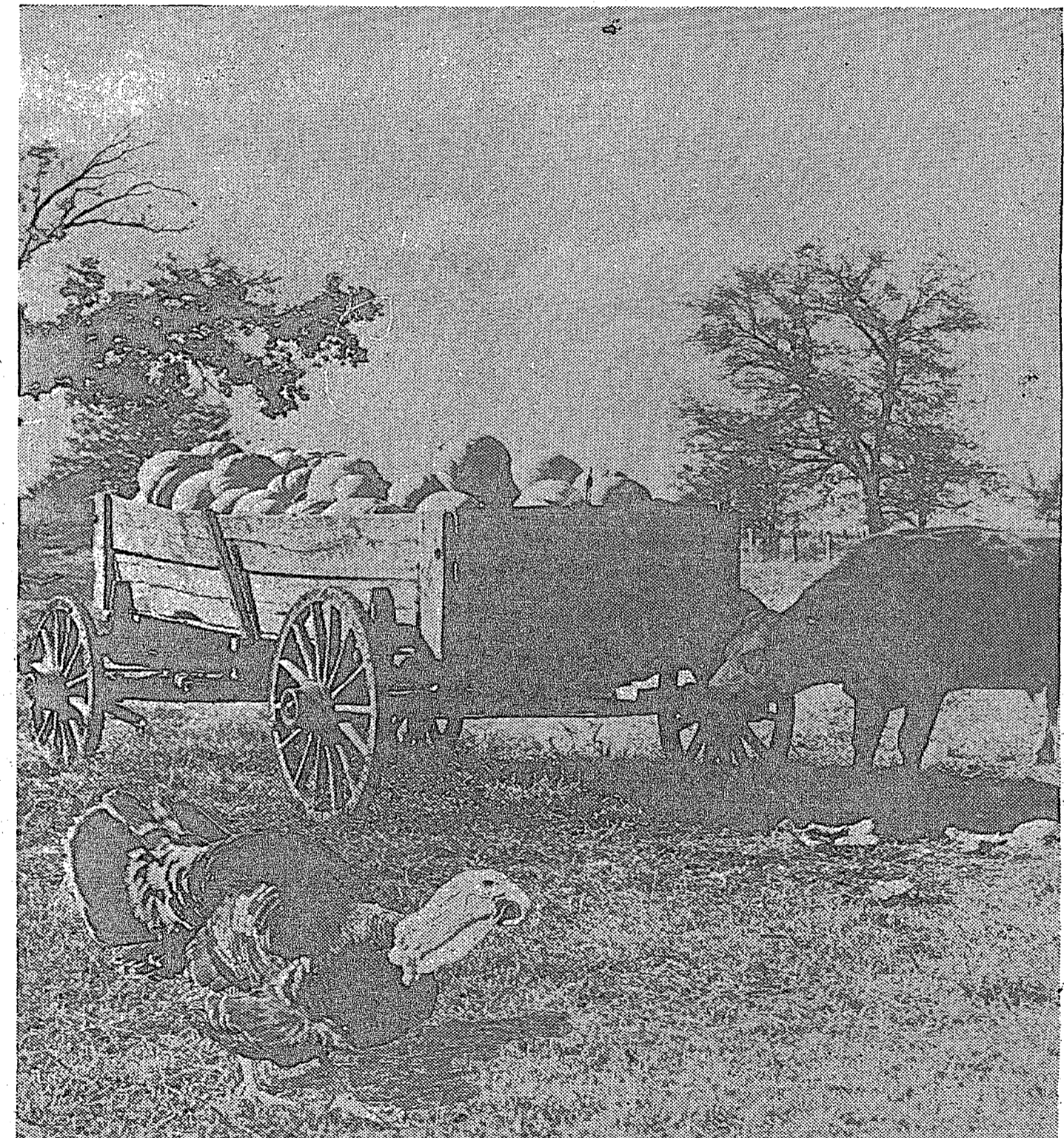
For one year—Albert N. Rogers, Alfred Station, N. Y.; Keith Davis, Silverton, Colo.;

For two years—Alton L. Wheeler, Battle Creek, Mich.; Everett T. Harris, Alfred, N. Y.;

For three years—Karl G. Stillman, Westerly, R. I.; Kenneth A. Babcock, Milton, Wis.

NOVEMBER 24, 1947

The Sabbath Recorder



THANKSGIVING

*"O give thanks unto the Lord, for he is good:
for his mercy endureth for ever."*

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, 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.

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WHAT WHERE TOWARD A MORE CHRISTIAN WORLD

THE GREAT MOMENT FOR PEACE ACTION

If world powers will repudiate intolerant methods, there need be no war between the Soviet Union and the nations of the West, says the Federal Council of the Churches of Christ in America, in a message marking the second anniversary of the United Nations — "World Order Day," October 26. The present time is the great moment for peace action, says the Council, adding: "Fear is perhaps the greatest peril to peace. In every area of international life governments and peoples are taking counsel primarily of their fears. The growing threats to national and social security, heightened by the permanent military insecurity of this atomic age, lead more and more to a panic psychology. The impulse to bold and generous action is paralyzed, the nerve for patient good will is cut, and the causes of fear are intensified. Fear among the victors delays the peace settlements and makes them more difficult. Soviet fears have deadlocked the crucial atomic negotiations and Western fears are in turn speeding up the new race in arms. Economic fears hamper effective reconstruction in Europe, and fear of depression in America is enlarging the factors of depression. The nations are caught in a vicious spiral of their reciprocal fears. . . . The deadly consequences of fear and cynicism will not be averted by timid half-way measures, any more than by the desperate excesses of panic. The peoples and their governments, and in the first instance the people and government of the most powerful nation, must be willing to take far-sighted and sacrificial risks for peace, as they have been willing to take calculated risks in time of war. They must be willing to act as citizens of one world without the assurance of such a world. They must be willing to live by faith—faith in man's potentialities under God to create brotherhood on earth. God still rules. Only in this faith is there hope of overcoming the present crisis. . . . The United States has an opportunity to exercise bold and generous leadership along the lines required, in responding to the present need of war-torn countries in Europe and Asia for material and

(Concluded on page 367)

EDITORIALS

Thanksgiving and Praise

The one hundredth is an international psalm. It is a psalm of praise and thanksgiving. According to some scholars, this is the only psalm which is entitled a "Psalm of Praise or Thanksgiving," which conveys an international idea and ideal.

The Abingdon Bible Commentary states that this psalm was intended from the beginning for use in public worship. Also, in the second Temple it was employed when the thank offering was presented. "Old Hundred" is based on this psalm.

Hark! The trumpet blast has sounded. "The gates of the Temple have been thrown open to the Gentiles. The invitation is sent far and wide." Listen! "Make a joyful noise unto the Lord, all ye lands." Think of it! The change, how marvelous! "Worship in the House of the Lord is no longer exclusively for Israel."

"The mission of the chosen people has burst upon their understanding at last." How glorious! Through whom would the knowledge of God be imparted to the nations, if not through the Hebrews? By whom would men be brought to the "Light of the World" save through the children of Israel? From generation to generation, for centuries, the Lord had been leading this people to higher conceptions of their place in His great plan.

The psalmist leaps with joy after the trumpet call, and cries out: "Serve the Lord with gladness: come before his presence with singing." We are won by this beautiful instruction of the poet. "The people are to do the bidding of the Lord with a glad heart; they are to keep His commandments with willingness; they are to observe the laws of God without murmuring. And when they come into His presence on the Sabbath,

they are to come with singing." How could they keep from singing? From glad service to their God would spring forth spontaneously that feeling which must find expression in song.

"Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture."

The greatest discovery that man has ever made is "that the Lord he is God: it is he that hath made us, and not we ourselves." What a thrilling discovery this is! In the beginning, God! In the continuing, God! In the end, God!

God in front of us. God in back of us. God around us and within. Everywhere, God.

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Psalm 107: 8, 15, 21, 31.

The greatest acknowledgment that man has ever made is that "we are his people, and the sheep of his pasture." The figure of "sheep of his pasture" was "dear to the heart of an Easterner."

The highest act that man has ever performed is to "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."

"After reminding the people of their rightful and responsible place, the psalmist continues his instructions to the worshipers." They are to enter the gates with a thank-offering, as some translations put it. They are to join in the praise service. They are to be thankful unto the Lord and bless His name.

The highest incentive toward worship, as the psalmist prescribes, that man has ever known is "For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

"OLD HUNDREDTH"

All people that on earth do dwell,
Sing to the Lord with cheerful voice;
Him serve with fear, His praise forth tell;
Come ye before Him and rejoice.

The Lord, ye know, is God indeed;
Without our aid He did us make;
We are His flock, He doth us feed,
And for His sheep He doth us take.

O enter then His gates with praise,
Approach with joy His courts unto:
Praise, laud, and bless His name always,
For it is seemly so to do.

For why? the Lord our God is good,
His mercy is forever sure;
His truth at all times firmly stood,
And shall from age to age endure. Amen.

—William Kethe.

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2. The Treasury of David. Spurgeon, Vol. IV, pp. 397-403.
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4. The New Century Bible. Psalms, Vol. II, p. 159ff.
5. Cambridge Bible. Psalms, Bks. IV & V, pp. 587-589.
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CHURCH NEWS

"NEWS FLASH!" Indianapolis. — Sabbath day, November 8, it was voted to run a small ad, alternating each weekend in four of the local Indianapolis papers.

Sabbath day, November 8, the First Seventh Day Baptist Church of Indianapolis extended a call to Mr. Leland E. Davis to be their pastor until September 1, 1948.

L. E. D.

WHY I GO TO CHURCH

By Miss Clara Loofboro
New Auburn, Wis.

I go to Church because I enjoy the chance to worship and fellowship with people who belong to the same Church as I do. Ours is a small but friendly Church. I miss those who fail to attend the weekly service.

I go to Church because as a Church member I feel it my duty and responsibility. I cannot decide to simply stay home because I feel inclined to do so. My presence at Church may encourage someone to come again. My absence may encourage someone to stay away. My Church needs me, but no more than I need my Church.

I go to Church because it is partly through the channels of the Church that I have slowly developed and strengthened my Christian convictions. I joined the Church in my early teens, but living a Christian life is truly a life's job that is never completed.

I go to Church because it is a definite way to observe God's Sabbath for two hours at least, and these two hours make the rest of the day happier, and I feel more deserving of the good things about me. What better way can I demonstrate the fact that I believe in God, in Jesus Christ as my Saviour, and in the true Sabbath, than in the simple and regular act of Church attendance?

I go to Church because it helps to keep me closer to God during the week. Thus I am happy at my everyday tasks. Sometimes a song keeps going through my mind that was sung at the Church service; sometimes it is the Scripture, the pastor's prayer, or the sermon that impresses me. If I get very little from the Church service I figure that there is a fifty-fifty chance that it's my fault. Perhaps I went to Church giving very little myself, and thus I received little.

I go to Church because the Church holds out the brightest ray of hope I see for a suffering and disillusioned world. The Church's one foundation is Jesus Christ. In spite of my Church's failures, it still has at its foundation what the world needs; and I am interested in bringing to a desperate, sick world the love and redeeming power of Jesus Christ.

Letters From Miss Sarah Becker

Mr. Karl G. Stillman
Westerly, R. I.

Dear Mr. Stillman:

Thank you ever so much for your letter of well-wishes that was delivered to me on board ship. I wasn't able to read it until the second day out because the choppy seas and the rolling boat kept me rather dizzy at first. Your message did help boost my spirits. I too am thankful to our Heavenly Father that He has seen fit to call me for His service and that He has made it possible through you for me to sail to our needy field of China. May His guidance be ever before me.

The Marine Adder is a partly reconverted troop transport but what it lacks in facilities is well compensated for by part of its cargo. There are about thirty-five other missionaries on board. Most of them are headed for Shanghai, China, too. They are fine, earnest Christians and our fellowship has become something very precious. One of the families is returning for the second time and when they heard that I was a Seventh Day Baptist they wanted to know if I knew Dr. George Thorngate who had saved their lives during the Japanese invasion of China. Now we are both looking forward to meeting them (the Thorngates) at Shanghai.

So far the weather has been very warm and fine for sailing except for two mild storms. So far we have been able to keep out of the path of the typhoons and are making good time. We left San Francisco about 5 p.m. on October 3 and arrived in Honolulu, Hawaii, on October 8. We are to be in Manila on October 21, so I am trying to catch up on my correspondence by the twenty-first.

I was asked by the ship's company to hire the services of a customs broker to take care of my official papers for the things I had to send by freight. I did that and do feel more secure. I do hope that the strike will be over soon and that everything goes well with that shipment. No one seemed to be able to tell me much about Chinese customs so we will have to wait and see.

Sincerely yours,

S.S. Marine Adder,
October 15, 1947.

Sarah Becker.

Rev. William L. Burdick
Ashaway, R. I.

Dear Mr. Burdick:

How wonderful the Lord has been to me! I reached Shanghai about 1:30 p.m. October 27 safe and well. The trip was quite nice although the ship was built for Army transport and had but little reconditioning. We were somewhat crowded but then it did help to condition me for the future. We had warm weather until the last day before we made port. Fortunately both of the typhoons on the China coast had traveled far enough north so that we missed them.

How thrilled I was to see my new family! The two Mrs. Thorngates and Mrs. West met me at the customs shed and took me to their home. I was greeted in real Chinese custom—with lots of firecrackers and plenty of onlookers. The school children want to welcome me formally next Tuesday evening. I have enjoyed them so much already, for the moment I step out of the house they crowd about saying "good morning" or "yes," "O. K." or just to look at me. It is hard to visualize 1,400 children in one place especially in such a small place as this school yard! They are wonderful children to get along so nicely in such close quarters.

Sabbath morning Mrs. Thorngate took me to Church and we especially enjoyed the choir because they sang in English. The lower grades are beginning to practice their Christmas songs right next door so we all feel quite at home. We drove out to Liuho in Briar's jeep Sabbath afternoon and saw the newly built Grace Hospital. The building is simple but is substantial and a good beginning. I plan to go out the first of next week to help plan and supervise the shelving and setting up for the opening toward the last of the month. Dr. Pan is quite busy with the clinic and country calls. One of our former nurses is helping Dr. Pan at present. Both speak English which will help me a good deal until I can learn the Chinese. I am afraid this week will seem pretty long, even though we will be busy, for I am getting anxious to get out and started.

Sincerely yours,

Shanghai, China,
November 2, 1947.

Sarah Becker.

THE CHRISTIAN SABBATH

By Rev. Ralph H. Coon

Pastor, Seventh Day Baptist Churches,
Nile and Richburg, N. Y.

If, in trying to determine which day of the week is the Christian Sabbath, we should find that Jesus kept a certain day, that He expected His disciples to keep that day after He went away, and that He instructed them to teach others to keep that day, surely there would be no question but that the Christian of today should keep that day.

Our Lord did conform to the Sabbath law as found in the fourth commandment which says, "The seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work." Exodus 20: 10. He regularly attended the synagogue on the Sabbath. "He entered, as his custom was, into the synagogue on the sabbath day." Luke 4: 16. Though the Jews continually sought to find some charge against Him with respect to the law, there is no record of their accusing Him of breaking the Sabbath except in connection with some deed of mercy as He showed them that they themselves would consider right to perform on the Sabbath even for a dumb animal. Read Matthew 12: 9-14. That they would consider it so was shown by the fact that they had no answer. This is shown from the fact that they immediately "went out, and held a council against him, how they might destroy him."

Jesus expected His followers to keep the Sabbath after He went away. This is made clear from Matthew 24: 20. In speaking of the predicted flight of Christians from Jerusalem He said, "Pray ye that your flight be not in the winter, neither on the sabbath day." Just such a flight of Christians from Jerusalem took place A. D. 70, some forty years after the ascension and the beginning of the Apostolic Church.

Jesus expected His followers to teach others to keep the Sabbath. This is evident from His words in Matthew 5: 19, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." He was speaking to Jews, so it is evident that He meant the law they

were so familiar with, and of course would include the Ten Commandments which they considered to be the most important part of the law. The seventh day Sabbath commandment holds a central place among the ten. The reason that the fourth commandment was not specifically mentioned by the Master in this connection was probably that it was the one above all others about which there would be no controversy in that day. It was considered as very important by all of the various factions of the Jews.

We have no record of any change in the day to be observed, in the time of the apostles. If such a drastic change had been made, surely we would have an account of it in the New Testament. The Jews in Jerusalem would have used a charge concerning the Sabbath against Paul if there had been any hint that he advocated a change. As it was, however, the only charge they could trump up against him was that he had taken a gentile into the temple, which he had not done at all. See Acts 21: 27-29.

From these passages and the total lack of any record of a change of the day or the use of such a change by the Jews against Jesus or His disciples, it is evident that the fourth commandment enjoining the observance of the seventh day Sabbath is as binding today as any of the others, as, for example, the one which says, "Thou shalt not take the name of the Lord thy God in vain." Do you who read this love your crucified Lord enough to do what His will is when you see it? "If any man willeth to do his will, he shall know." John 7: 17.

Bless the Lord, O my soul: and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

—Psalm 103: 1-5.

WORSHIP PROGRAM

By Alberta D. Batson

IF WE ONLY UNDERSTOOD

Scripture reading: Leviticus 19: 13-18.

The Thanksgiving season has just passed, and as always we are left with that feeling of our need for a little closer understanding of those around us and a little more of the importance of others to us. That feeling of thankfulness to God and to man calls for definite unity. It helps to bring about unity—it helps us to see the very great importance of unity. Surely if all men, all nations, had that feeling of closeness one to another, peace truly would be inevitable.

In the poem, "If We Only Understood," we learn the importance of not judging each other too harshly, for in so many, many cases we do not understand. The poet says:

"Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we would find it better,
Purer than we judge we would;
We would love each other better,
If we only understood.

"If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain,
Would the grim external roughness
Seem, I wonder, just the same?
Would we help where now we hinder?
Would we pity where now we blame?"

"Ah! we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source;
Seeing not amid the evil,
All the golden grains of good:
Oh, we'd love each other better
If we only understood."

Hymn: Dear Lord and Father of Mankind.

Prayer: "Dear Lord and Father of mankind, forgive our foolish ways." As we hurry through this busy world, we are so prone to misjudge those about us. Help us to see the importance of thinking of our friends and neighbors with more understanding and love. We thank Thee for Thy great love for us and for the magnificent example of understanding given us by Thy Son, Jesus Christ. Make us sincere and open-minded in our dealings with others. We ask it in Jesus' name and for our sakes. Amen.

SHARE GOD'S GIFTS

"The earth is the Lord's
and the fulness thereof."

By Miss Marie Becker
Salem College, Salem, W. Va.

What does this mean to you? What does this mean to me? This is the question each of us should ask himself at this season of the year. Many of God's children are suffering because they have less than their share, while we have more than ours. How will we excuse ourselves before the Almighty God in the day of judgment when He tells us of the thousands that fell by the way this winter as a result of famine and of the clothing shortage?

Can we sit down at our Thanksgiving table with perfect peace of mind, even if our families are safe, with our tables spread to overflowing with the best imaginable food, and forget about our Christian brethren overseas who have felt that cruel gnawing continuously for many months? Shall we not help these people? "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble." Psalm 41: 1.

In addition to the grave food and clothing needs, many persons are homeless, motherless, and fatherless, walking the streets and sleeping out in the open or among the wreckage. They have been shipped by rail in cattle cars back and forth over Europe by the occupying armies as slave labor, and now find themselves without family, friends, and the bare necessities of life. . . .

I know that many of you have contributed continuously through the year, and that by sending through various Church organizations, you have been happy to learn that the packages have arrived at their destinations with a minimum loss of one half of one per cent, and that was adequately covered by insurance. As a result, many needs have been met and lives saved, but the need is still great. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." We must continue to give and give and give. Could we not at this Thanksgiving season give at least the equivalent of what we spread on our tables, and thank the Lord that He has seen fit to bless us with an abundance of physical and spiritual blessings that we can share? To

CHURCH NEWS

BATTLE CREEK, MICH. — The Semianual Meeting of the Michigan and Ohio Churches was held October 17, 18, 1947, in Battle Creek. The theme was "Our Missionary Enterprise," and the Sabbath morning message was given by T. M. Chang, principal of Seventh Day Baptist mission schools in Shanghai, China, who spoke on the subject, "Missions and World Peace." He also gave an interesting lecture in the evening featuring China slides, which was followed by a question period.

The afternoon service was conducted by the young people and included an original play on "The Sabbath," written by Mrs. Edna Wilkinson.

Our Church is deeply interested in the Indianapolis field. A men's quartet has gone to Indianapolis on two occasions to assist with the services. A Battle Creek delegation of nine persons was present on the weekend of November 1, when the new Church was organized, and assisted with music and in other ways.

The Church has voted \$50 a month for November and December toward Leland Davis' salary, and will give further financial aid when it is determined just what the need is.

The Sabbath school teachers were given recognition during the morning worship service on October 25 and the entire staff was granted a vacation for two Sabbaths, November 8 and 15. Their places were filled by substitute teachers.

An Interchurch Leadership Training School sponsored by the Ministerial Association opened Monday night, November 10, to continue for five Monday nights. Six courses are being offered. Pastor Wheeler who is president of the Ministerial Association is serving as dean of the school.

—Correspondent.

this the Lord will say on that great day, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Matthew 25: 34-36.

DENOMINATIONAL BUDGET Statement of Treasurer, October 31, 1947

Receipts		October
Battle Creek		\$ 417.05
Boulder		78.28
Chicago		96.40
Daytona Beach		13.25
Denver		35.08
De Ruyter		5.00
Dodge Center		26.00
Edinburg		2.75
Farina		15.00
Hopkinton, Second		16.75
Independence		9.00
Little Genesee		35.50
Marlboro		100.00
Middle Island		4.99
Milton		168.95
Milton Junction		81.77
North Loup		112.44
Nortonville		21.00
Pawcatuck		306.33
Piscataway		26.00
Plainfield		81.56
Rockville		4.09
Syracuse		12.00

Disbursements		
	Budget	Specials
Missionary Society	\$ 453.96	\$ 106.34
Tract Society	247.65	
Board of Christian Education	247.65	
Women's Society	8.32	50.00
Historical Society	18.59	
Ministerial Retirement	140.92	83.83
S. D. B. Building	26.78	
General Conference	138.97	
World Fellowship and Service	17.16	
Committee on Relief Appeals		60.55

Comparative Figures		
	1947	1946
Budget receipts for October	\$1,368.47	\$1,209.86
Special receipts for October	300.72	1,376.91

L. M. Van Horn,
Treasurer.
Milton, Wis.

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AMERICAN BIBLE SOCIETY
450 Park Avenue New York 22, N. Y.

Report of the Conference of the German Seventh Day Baptists HELD AT BRAUNSCHWEIG, GERMANY

SEPTEMBER 26 to 28, 1947

By Rev. Heinrich Bruhn
Hamburg, Germany

Greetings! "Blessed be the Lord God of Israel; for he hath visited and redeemed his people." Luke 1: 68.

Friday, September 26, 1947, Brother Otto Kohler of Braunschweig opened our conference, we being assembled with our guests.

With thankful hearts we remembered our Heavenly Father, that even through such great difficulties it was made possible for us to meet from far and near, and to His honor and glory to become fortified with new courage to strengthen us to do this work.

Brother Heinrich Bruhn thanked our members of the Braunschweig Church for their work and great efforts, which is so very trying, in order to have things run smoothly. With great love and thanksgiving we thought of our dear brethren in America who made our conference possible.

Brother Johannes Bahlke then took charge and we had a very solemn hour of prayer. Even though Braunschweig is in ruins and rubble we were fortunate to get the building where the men meet, and for the greater number of guests we were able to get what is known as a "living bunk," so all were taken care of in that way.

September 27

Sabbath morning we had the great pleasure to have Sister Sieling from Chemnitz and Sister Cremer with her two daughters from Halle, of the Russian Zone.

After Sabbath school, of which Brother Bahlke had charge, Brother Kohler preached the Sabbath sermon from Isaiah 43: 1. "I have called thee by thy name; thou art mine." It was most impressive.

At about 1 p.m. we all gathered in the dining hall and enjoyed the American noodles so very much. After our meal Brother Bruhn read the message from Brother Schmid of Irvington, as follows:

To the Seventh Day Baptist Conference in Germany.

We wish you God's richest blessings and comfort, and may the peace and Holy Ghost of God be with you all, and may all your undertakings be blessed as God wills. We hope that many will

be able to attend, and when you return to your homes, that you will have lasting peace and hope.
Your Brother in Christ,
John Schmid.

Telegrams were read from Brother Miltz from Berlin, Brother Ernst from Erfurt, and Sister Erlich from Berlin. As these people are in the Russian Zone, they were unable to attend, as was the same with our brethren from Holland. They could not get passes.

September 28

We met Sunday morning. Brother Bahlke opened our service with Psalm 147. After a short recess Brother Lutz of Hamburg selected 1 Peter 4: 7 and 1 John 4: 9, 18, 19, much to the spiritual benefit of all who attended.

Before closing, Brother Bruhn gave the financial report of the great help the Seventh Day Baptists of America had given them, noted in the Sabbath Recorder.

Assistance	\$2,576.55
From other churches and personal gifts	2,174.68
From Irvington Church	1,553.04
	<u>\$6,304.27</u>

Expenses for food	\$3,797.05
Postage on 1,521 packages	2,507.22
	<u>\$6,304.27</u>

The following note of thanks and gratitude was written to our most generous American Seventh Day Baptists.

"We thank our God and our Creator in our Lord Jesus Christ, that through the Spirit of our brethren you have been so generous because of our unity in faith and belief, to help us so much in this, our so very difficult and trying times. And we pray for our Lord to bless us all."

We prayed especially for help for the great need of our brethren in the Russian Zone. It was decided to send them assistance, and a very generous collection was taken for them, namely, 1327.50 marks, which was immediately forwarded.

The conference ended with eighty in attendance and everyone was so pleased and thankful to be able to enjoy the spiritual food, which we all needed so much.

LET THE REDEEMED OF THE LORD SAY SO

Four times in Psalm 107 we find these words: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

"Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy," is good advice for us at Thanksgiving time.

Have you written that letter to your Sabbath school teacher of childhood days, to tell her how much help you received? Have you spoken words of appreciation to the many people who have done so much for you?

There is a worship service planned for Sabbath schools which is called a "Recognition Service." The idea is to say so to those people in your Church who give so much time, so much of self, and who are so anxious for your children to learn how to live the Christian life. Why wouldn't it be a good part of the service at Thanksgiving Sabbath to include something of a recognition of Sabbath school teachers?

In these days of inflation it would be a good type of recognition of the great service rendered by our pastors to see that they have a raise in salary. Their salary has always been lower than most professional people receive, and now with high prices for all living needs, it must be desperately hard for many of our ministers to keep from going in debt. We are not giving all we can to the kingdom task. We can all do more if we see how giving most truly blesses; it blesses him who gives and the Master, who said if we do it in His name we are doing it unto Him.

H. S.

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it. — Isaiah 58: 13, 14.

ONE MONTH

It has been about a month since a real start was made in the campaign to see an increase of 10 per cent in the Sabbath school enrollment of the denomination.

I wonder how many Sabbath schools have made a thorough check up of present enrollment so they know just how many are actually enrolled.

I wonder how many Seventh Day Baptists are deeply concerned about the number of people who attend Church and not Sabbath school.

I wonder how many of us believe in prayer enough to ask God to show us how to do this job of getting another 10 per cent into our Sabbath schools.

It is necessary for all of us to be asking questions about "The Increased Enrollment Campaign" and to be doing a lot about it if we expect to receive not only new members but a rich spiritual blessing.

This is not a job for pastors and Sabbath school superintendents and teachers. It is our job and we must be at it. All you need to do in getting started is to go out after those people you know who are not in Sabbath school. Of course it is very important to do a lot to improve the Sabbath school program so they will want to attend regularly.

It is important that the Sabbath schools send in brief reports of progress. Let's make a real application of the theme suggested by the Conference president, "Go Work Today."

H. S.

THE TONGUE

"The boneless tongue, so small and weak, Can crush and kill," declared the Greek. "The tongue destroys a greater horde." The Turk asserts, "than does the sword."

The Persian proverb wisely saith, "A lengthy tongue—an early death." Or sometimes takes this form instead, "Don't let your tongue cut off your head."

"The tongue's great storehouse is the heart." Say the Chinese, "outstrips the steed." While Arabs' sagas this impart, "The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung, "Though feet should slip, ne'er let the tongue." The sacred writer crowns the whole, "Who keeps his tongue doth keep his soul."

—Maritime Baptist.

—From The Gospel Call to Youth.

NEWS FROM RIVERSIDE

A copy of "The Church Chimes," a mimeographed paper put out by the Riverside Seventh Day Baptist Church, just came this morning, and I pass on the following items.

"The real work of the Sabbath school is Bible study, and we have a consecrated group of teachers. Our aim is to serve every unchurched child and adult possible.

"The average weekly collections, from July, 1946, to June, 1947, of \$12.82, has made possible denominational and interdenominational contributions such as 'released time weekday school' to which we gave \$64.50 last year and \$92.50 this fall. Birthday offerings are now collected once a month. During the year the gifts have amounted to \$67.83 for the Retired Ministers' Fund. The average attendance is 85."

Ethelyn Copeland leads the Philathea group, which recently combined with the "For Others" class.

Ben Kolvoord is the leader for the men's class and he gets teachers for the class. They have twenty members. Hal Burdick is president, George Maxson is secretary, Robert Babcock is treasurer.

K. Duane Hurley is soon to take the high school class as teacher. Mrs. Henry has been teaching this group.

Mrs. Maleta Curtis, reporting for the "Fellowship" class, says that Mrs. Leon Maltby is teacher and Bob Hurley is the president.

Mrs. Dorothea Payne Brewer says the "Young Adult" class is growing in numbers with the addition of several newly married couples recently. Arden Grieshaber is the president.

Don Richards, teacher of the junior class, is at work on the increased enrollment campaign by giving points for new members brought in by the members of the class. We will hope for further reports. Miss Alma Bond is the superintendent of this department.

Mrs. Edna Richards is superintendent of the primary department and reports "The Sabbath school is the Church of tomorrow. What a challenge to parents, teachers, and co-workers.

"There is an enrollment of nineteen children between the ages of three and nine, and a nursery group of five. As superin-

THE MILTON SABBATH SCHOOL

Dr. Edwin Ben Shaw, the very efficient secretary of the Sabbath school, sent a report of activities in the Milton Sabbath School.

On Promotion Day the three groups of the school met together and promotion certificates were handed out. There were nine children advancing from the primary to the junior department. They were each presented with a Bible. There are forty-five children in the cradle roll department. The home department has an enrollment of twenty-seven, and in three quarters of the year they have contributed \$37.41 to the Sabbath school.

Contributions are made to the Second Century Fund on the fifth Sabbath of the quarter. For the three quarters the amount contributed was \$148.53.

Mrs. Elmo F. Randolph uses the "Boys and Girls" paper in her work with the "Junior Fellowship," which meets Sabbath afternoon.

Enrollment is as follows: primary department, 39 pupils, 6 teachers, 2 officers; middle department, 37 pupils, 6 teachers, and 2 officers; adult department, 41 students, 5 teachers, and 5 officers. The totals: 117 students, 17 teachers, and 9 officers, and a grand total of 143.

H. S.

tendent I feel that this department is more promising than it has been for several years."

The young people report that there are two separate groups with meetings each week. Last July a group made a trip to Dinuba to meet with the young people there. Some of the Los Angeles young people joined in this trip. A weekend was spent at the camp where there were two meetings, hikes, and other kinds of recreation. Two members are on the County Christian Endeavor Executive Board. The county convention will be held soon in Riverside.

A fine letter from Miss Sarah Becker told of her experiences on board the "Marine Adder," bound for Shanghai. She closed the letter just as the Philippines were sighted. How proud the Riverside Church must be of Miss Becker. How proud the whole denomination is of Miss Sarah Becker, who has answered the call of God to serve in China. She asks us all to be "Prayer Warriors" and to remember her and the others over there.

H. S.

What I Think

By Dr. Jay W. Crofoot

Pastor, Seventh Day Baptist Church
Daytona Beach, Fla.

It is now a full month since the Recorder appeared containing Dr. Norwood's query, "What do you think," about some questions of Sabbath observance. It seems strange that no reply to the question has appeared, so I shall proceed to set down some of the things that I think about the subject at present.

First of all, I think that the Sabbath is not needed any less in our complex, rushing, nerve-racking twentieth century than it was needed in the pastoral times of Moses and David, when a wandering shepherd must have much time every day for meditation.

Second, it is my guess that of the eight sons of Jesse one was on duty every Sabbath, and probably others on call. At lambing time quite possibly none of them had "Sabbath off." My imagination pictures them taking turns at their tasks, however, so that each might have most of his Sabbaths free.

Third, some modern hospitals, lighting plants, water works, etc., follow much the same plan and more, no doubt, could be done along the same line. In this "push button" age, the time for certain tasks can be adjusted if an honest effort is made. Cows are not now "loosed from the stall and led away to the watering." Each aristocratic bossy pushes the switch and receives water in her individual cup.

Fourth, I have no doubt that much work in hospitals, public utilities, transportation, and other fields is needed and justifiable on the Sabbath. But I observe that some doctors and nurses are in the habit of attending Church, while some are never there. I do not mean to imply that Church attendance and Sabbathkeeping are the same thing, but I do mean to stress that more depends on our mental attitude than we sometimes realize. No doubt the water works needs someone on duty at all times (including the Sabbath) to care for real emergencies, but it does not follow that installing the system and keeping the accounts are proper tasks for the Sabbath.

In other words, it is to be feared that we are prone to use less ingenuity in planning our Sabbath rest, than we do in seeking ex-

CHURCH NEWS

BROOKFIELD, N. Y. — Our Church has been freshly painted and an electric motor for the organ has been installed. Since Rev. Jay W. Crofoot moved to Daytona Beach, Rev. J. N. Thornton of the West Brookfield Friends Church has been acting as temporary pastor. Rev. Marion Van Horn of Lost Creek, W. Va., has accepted our call to become pastor of both the First Seventh Day Baptist Church in Leonardsville and the Second Seventh Day Baptist Church in Brookfield after December 1.

The young people's Christian Endeavor society now meets regularly on Sabbath afternoons. On October 30, they held a Hal-lowe'en party at the parish house and invited some of their friends to join in the fun. As a missionary project, the Christian Endeavor society wrote to Mr. Schmid of the German Seventh Day Baptist Church at Irvington, N. J., and received the name and address of a Seventh Day Baptist German family to whom they sent a box of food.

The Woman's Missionary Aid society meets once a month. This year the ladies are using the tracts on "Seventh Day Baptists" as a program study. Special committees have been appointed for each month to decide upon a plan for raising money for missionary purposes. A supper was held in August, a bake sale in September, and in October a turkey supper was served, with all monthly chairmen acting as a committee.

The Woman's Society is also sending a box of food to the German family mentioned above. — Correspondent.

I will extol thee, my God, O king; and I will bless thy name for ever and ever.

Every day will I bless thee; and I will praise thy name for ever and ever.

—Psalm 145: 1, 2.

cuses for Sabbath labor. "On the sabbath day the priests in the temple profane the sabbath, and are guiltless," but it is because their tasks have priority over the Sabbath. Some of our tasks do, but let us be careful in making our decisions which they are.

337 Taylor Ave.,
Daytona Beach, Fla.,
October 29, 1947.

We Ought to Know

By L. E. Babcock
Daytona Beach, Fla.

Under the heading, "We Want to Know," in the Sabbath Recorder for July 21, 1947, Mabel Head gave us some pertinent pointers pertaining to the United Nations. We do want to know. We ought to know. We ought to want to know.

Someone has said: "We, in the United States, take less interest in government affairs, as shown by our voting—or lack of voting—than any other democratic nation." Apparently we are just too comfortable to bother. There is one group of facts which Mabel Head did not touch upon that we as Sabbathkeepers, especially, ought to know. These facts, of special interest to Sabbathkeepers, are in regard to the Blank Day Calendar.

This Blank Day Calendar, known as the World Calendar, was placed before the United Nations for study and recommendation. This calendar destroys the weekly cycle. It ignores God's command to "remember the sabbath day to keep it holy." It makes the Sabbath come on a different day of the week each year. As one interested student put it, "It makes the Sabbath hop around like a grasshopper." Another serious thinker said, "It makes the Sabbath go on a spree."

The World Calendar Association, promoter of this Blank Day Calendar, has affiliate organizations in thirty-one of the fifty-seven countries now in the United Nations. Fourteen nations have already endorsed the calendar. Many commercial, educational, social, scientific, labor, and women's organizations favor it.

Religious bodies generally oppose it. The Seventh Day Baptist General Conference and many other religious organizations have voiced their opposition so effectively that the committee has dropped the issue for the present. It will not come up before the General Assembly of the United Nations at this session, as the World Calendar Association had hoped. But the proponents of the World Calendar are strong, determined, and well organized. The logical date for putting the calendar into effect is January 1, 1950, as that year begins on Sunday. So we must be alert. We may be sure the issue will "pop up" again.

FAITH

The little trials of life are tests of courage for greater hardships. Faith and calmness in the lesser things lead to faith and calmness when the great trials come.

It is thus we build our reserves for the greater storms of life. As the Father helps us in our little tests, so He will stand by when we have to pass through deep waters, strengthening our faith and sustaining our courage.

He is mightier than the noise of many roaring waters. A sorrow shared or a danger faced in fellowship with Him loses its fearfulness. When we know life's sorrows and losses are part of a vaster pattern of love and goodness, then we can go on.

Let roar the storm, if we but hear Christ's deeper voice across the wave. Then the shadows we feared will be filled with light and we will have confidence and not be afraid.

We would not live for food and drink or prestige, power or wealth, but for the soul of the nations and the kingdom of God.

May there be no East, or West, or barriers of race or station, but love to halt mass hatreds.

Communion of spirit with spirit is not conditioned. Those whom we have loved and lost are thus always with us. This the Master meant when He said, "It is expedient for you that I go away." Thus He may be with us always.

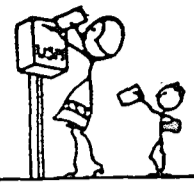
We are told, "The last enemy that shall be destroyed is death." Death has no victory save over our dust. May we be delivered from the perishable, to abiding embrace of the hope of everlasting life.

When Christ possesses our souls entirely, the heart-hunger of the world will be satisfied. His healing touch upon a tired and troubled world assures us:

He is ever true and loyal,
The great and eternal God,
And the wideness of His mercy
Like the wideness of the sea.

B. S. H.

If you want to know, and you ought to know, more about the Blank Day Calendar, and how to secure its advantages without its defects, write to The Bible Sabbath Association, Box 3, Pomona Park, Fla.



OUR CHILDREN'S LETTER EXCHANGE

Address: Mizpah S. Greene
Andover, N. Y.

Dear Mrs. Greene:

How are you feeling? We are feeling quite well ourselves.

This is Sunday morning, so I decided to write this letter to you. The weather is very beautiful out today, and yesterday, Sabbath, was a beautiful day also. We enjoyed our services very much yesterday. It was the first time that I played the piano in Church for our hymn sing, because I am studying the piano and I am going to give all my talents to the Lord. We also enjoyed having a brother and sister from Berlin who came over to our mission with Pastor Maxson.

Last Friday was Halloween, and I was dressed up as a witch; I had lots of fun. We had a party in school, and everybody came dressed up in Halloween suits. Others were dressed as clowns, pirates, and many other ways.

Well I guess this will be all for now, and may God bless you and keep you.

Your Recorder friend,
Esther Naomi Fatato.

550 Manhattan St.,
Schenectady 8, N. Y.

Dear Esther:

Yours is the only letter I have received this week, so of course it is especially welcome—doubly welcome, I should say.

Until last week our Sabbaths have been unusually pleasant, but last Sabbath we had a surprise snow storm early in the morning, and how the wind did blow! The snow was gone by the time of our Sabbath service, but the wind still blew a gale so that our attendance was small, as many of our members are elderly.

You can put your musical talent to no better use than in the service of the Lord. He does His best for us and we should certainly do our best for Him.

I wish I could have seen you on Halloween in your witch's suit. A little boy dressed as a clown met me the morning after Halloween and, waving a wooden sword in the air, said in a hoarse voice, "Tricks or treat! If you don't treat me pretty good I'll soap your windows."

Listen, Boys!

1. Treat you mother as politely as if she were a strange lady.
2. Be as kind and helpful to your sister as to other boys' sisters.
3. Don't grumble or refuse to do some errand which must be done.
4. Have your mother and your sisters, yes, and your father and brothers, for your best friends.
5. Be a gentleman at home.
6. Cultivate a cheerful temper.
7. If you do anything wrong, take your mother into your confidence.
8. Never lie about anything you have done.
9. Never boast of your own achievements. If you have done a noble deed, it will speak for itself. — Selected.

Out of the Mouths of Babes

A young mother was about to hear her small girl's prayers when a neighbor called and said she must see the mother right away. They had been talking at the front door several minutes when a reproachful little voice came from the top of the stairway: "Mamma, aren't you 'shamed to keep God waiting so long?"

He Knew

"Father," said the minister's son, "my teacher says that 'collect' and 'congregate' mean the same thing. Do they?"

"Perhaps they do, my son," said the clergyman, "but you may tell your teacher that there is a vast difference between a congregation and a collection."

Something Wrong Somewhere

"Grandma," asked six-year-old Paul, "what makes Helen such a pretty little girl?" "She is pretty," Grandma replied, "because she is such a good little girl."

"But, Grandma," Paul protested, "you are awful good."

Looks Versus Acts

"Maybe you do look older, Grandma," remarked ten-year-old Joyce, "but you don't act it."

"You are too late," I answered. "Wait till next year and see what a royal treat I'll give you." He giggled and ran on, and didn't soap my windows.

Your Christian friend,
Mizpah S. Greene.

FROM THE EDITOR'S DESK

A column wherein the readers may freely express their opinions, as long as they do not deal in personalities or mere controversy.

"WHOM SAY YE THAT I AM?"

By Sue Patterson (Mrs. B. P.)
518 W. 4th Ave., Denver, Colo.

"Whom say ye that I am?" This direct, personal question Jesus asked of His disciples, received a direct, personal answer from Peter: "Thou art the Christ, the Son of the Living God." This answer, Jesus said, was not revealed to him by flesh and blood, but by "my Father which is in heaven" (Matthew 16: 16, 17).

God revealed His relationship with Jesus on the Mount of Transfiguration not only to Peter, but to James and John also: "This is my beloved Son, in whom I am well pleased; hear ye him." "And this voice which came from heaven we heard, when we were with him in the holy mount" (2 Peter 1: 18).

These great eternal truths can never be changed one whit by either our belief or disbelief of them, yet our unbelief may serve as a damaging influence on our fellow men, especially should we be holding a responsible position. We are our brother's keeper. Paul said, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth."

Whom say ye that I am? This same direct, personal question Jesus is asking each one of us today, and until we can answer with deep conviction and belief as Peter did, "Thou art the Christ, the Son of the Living God," we are none of His.

God grant that the Holy Spirit may reveal this to all our hearts personally today, "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1: 20, 21).

THE GREAT MOMENT

(Continued from page 354)

technical aid in reconstruction. A comprehensive approach to the economic crisis, such as that proposed by the Secretary of State, involves disciplines which will measure the moral stature of our people and test the spiritual vitality of our Churches."

—W. W. Reid.

Marriages

Allen - Davis. — Sylvanus Allen of Harmersville, N. J., and Mrs. Josephine Davis of Shiloh, N. J., were united in marriage at Shiloh, N. J., on September 27, 1947.

Trainer - Dixon. — George H. Trainer, of Salem, W. Va., and May Dixon, of Shiloh, N. J., were united in marriage at Shiloh, N. J., November 8, 1947. Rev. Lester G. Osborn officiated. The home will be at Salem.

Merchant - Moulton. — Claire Newell Merchant, son of Mrs. Archie M. Merchant, and Marilyn Louise Moulton, daughter of Mr. and Mrs. Archie D. Moulton, both of Battle Creek, Mich., were united in marriage on Sabbath, November 8, in the Battle Creek Seventh Day Baptist Church, following the morning worship service. Pastor Alton L. Wheeler officiated. After November 20, Mr. and Mrs. Merchant will be at home with his mother at 23 Phelps Street.

Obituaries

Kinney. — Mrs. Lillie F. Kinney was born in New Milton, W. Va., October 31, 1865, the youngest daughter of Rev. James B. and Emily V. Davis.

On May 8, 1890, she was united in marriage to Benjamin W. Kinney, in Salem, W. Va., and to them were born three children: Clifford, Arah, and Chaldon. In 1902 the Kinney family moved to Boulder, Colo., and in 1905 they came to Battle Creek. Mr. Kinney died February 24, 1935.

Mrs. Kinney joined the Seventh Day Baptist Church at Middle Island, W. Va., at the age of ten, and transferred her membership to Battle Creek in January of 1909, only four years after its charter was drafted. She was a member of the sunshine committee and was a charter member of the Ladies' Aid society.

On January 6, 1919, she was ordained a deaconess by the late Rev. M. B. Kelly, and did outstanding work throughout her remaining years, in personal ministries throughout the parish, and through the concerted efforts of the Church. She was called to rest on October 27, 1947, at her home after one month's illness.

She is survived by two children: a daughter, Mrs. Arah W. Kolvoord of Riverside, Calif.; a son, Chaldon B. Kinney of Battle Creek, Mich.; a brother, A. Grant Davis of Jackson; also ten grandchildren and seven great-grandchildren.

The funeral service was held on October 29, conducted by Pastor Alton L. Wheeler, and burial was at the Oak Hill Cemetery. A. L. W.

"Bless means to make happy or to pronounce happy. It also means to praise or extol."

A Psalm of Thanksgiving

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness: come before his presence with singing.

Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

Psalm 100

WORLD-WIDE BIBLE READING THANKSGIVING TO CHRISTMAS

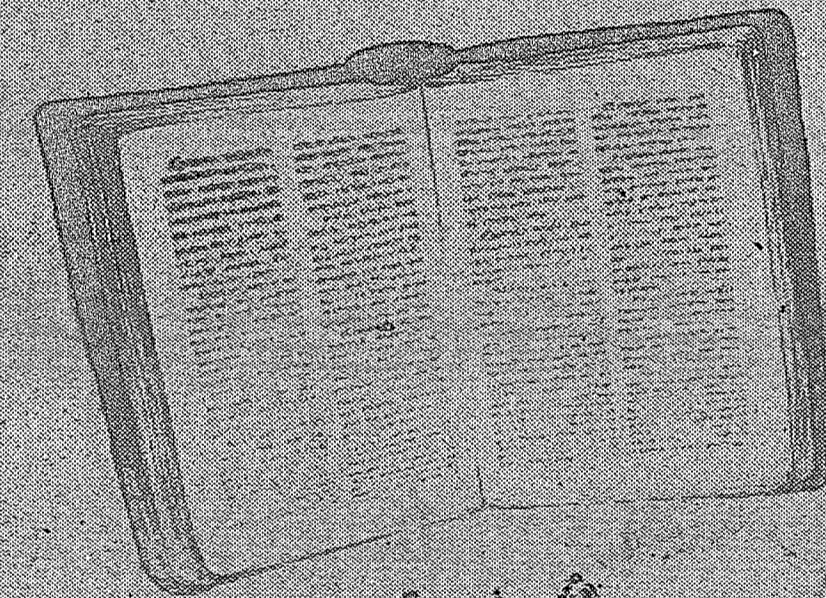
NOVEMBER 27 TO DECEMBER 25

THEME: "ONE WORLD — ONE BOOK"

Thanksgiving, Nov. 27, Psalm 145	"One God"	Fri., Luke 15: 11-32	"One Redemption"
Fri., Psalm 103	"One Blessing"	Bible Sabbath, Dec. 13	
Sabbath, Nov. 29,		Acts 17: 16-31	"One Family"
John 3: 1-21	"One Birth"	Sun., Psalm 119: 1-19, v. 89, 105	"One Book"
Sun., John 1: 1-18	"One Word"	Mon., Psalm 67	"One People"
Mon., Matt. 5: 1-16	"One Discipleship"	Tues., John 4: 5-30	"One Truth"
Tues., Matt. 6: 19-34	"One Treasure"	Wed., Psalm 19	"One World"
Wed., Psalm 90	"One Dwelling"	Thurs., Deut. 5: 6-27	"One Law"
Thurs., John 14: 1-21	"One Comforter"	Fri., 2 Tim. 3: 12-4: 8	"One Crown"
Fri., James 1	"One Wisdom"	Sabbath, Dec. 20	
Sabbath, Dec. 6		Rev. 21: 1-7	"One Heaven"
Philippians 2: 1-18	"One Mind"	Sun., Isa. 53; Matt. 11: 28-30	"One Burden-Bearer"
Sun., John 15: 1-17	"One Vine"	Mon., Luke 1: 26-38	"One Son"
Mon., Psalms 91, 121	"One Keeper"	Tues., Luke 1: 39-56	"One Song"
Tues., John 17: 1-26	"One Prayer"	Wed., Luke 1: 57-80	"One Prophecy"
Wed., 1 Cor. 13	"One Love"	Christmas, Dec. 25	
Thurs., Luke 15: 1-10; Rom. 1: 16, 17	"One Purpose"	Isa. 40: 1-5; Luke 2: 1-20, 40	"One Saviour"

The Sabbath Recorder

One World - One Book



AMERICAN BIBLE SOCIETY