She had taken a four year course at the Chautauqua Literary and Scientific Circle, and was a student at Alfred University. She taught school for a number of years in Onondaga County, N. Y. She was a member of the Verona Seventh Day Baptist Church, always faithful in her attendance at its service until failing health prohibited.

She is survived by one brother, Dr. DeVere O. Williams of Wawarsing, N. Y., and by a sister-in-law, Mrs. Frank Williams of Plainfield, N. J.

In absence of the pastor, the funeral services were conducted by Rev. E. L. Tucker of the Evangelical Lutheran Church of Verona, N. Y.

An ambitious and arrogant hierarchy is not noted for its piety, but for its greed for power and its abuse of it.—Liberty.

“Some have too much sail and others too much ballast to steady the ship or to make it ride safely through a storm.”

MARRIAGES

LYNG-WOODCOCK.—At the Seventh Day Baptist church, Verona, N. Y., November 25, 1937, Mr. Gerald Edward Lyng of Thendara, N. Y., and Miss Lila Jean Woodcock of Rome, N. Y., were united in marriage. Rev. Alva L. Davia, the bride's pastor, officiating.

OBITUARY

CRANDALL.—Alpha Latimer Crandall was born on May 7, 1851, and died November 24, 1937, at the home of his daughter, Mrs. John L. Stewart, at Omaha, Neb. He was the son of Horace H. and Mary Boom­houzer Crandall. He lived as a boy and young man in Saratoga Springs, N. Y., and was a member of the Seventh Day Baptist Church at that place. In 1876 he went to Valley City, Neb., where he took a homestead. His home has been near or in North Loup, Neb., since that time. He is survived by his widow, Genia Rood Crandall; two sons, Paul R. and Horace C.; two daughters, Mrs. John L. Stewart and Mrs. F. E. Clement; ten grandchildren, and two great-grandchildren.

WILLIAMS.—Miss Lillian I. Williams was one of eight children born to Orin P. and Rhoda Jane Williams. She was born near New London, N. Y., December 22, 1853, and died at the home of her niece, Mrs. Warner Thay­er, near Stacy Basin, October 29, 1937.

The Sabbath Recorder
CHRISTMAS PRAYER

By Dean Arthur E. Main

O God, who hast so loved the world as to give thine only Son for its redemption; grant us joyful hearts as we approach the Christmas time. We bow before thy throne, O Christ, remembering with thanksgiving that thou wast once a Child in Bethlehem. Thou, too, hast entered by the gates of birth into the mystery of our humanity. By an infant’s weakness and the obedience of a son thou hast laid hold upon our mortal life. Thou hast shared its pains and sorrows, its labor and repose. Thou hast known the rest of friendship and the bitterness of misunderstanding. By the fellowship of mother’s love in Bethlehem and father’s care in Egypt, thy boyhood in the fields of Nazareth, thy handling of the workman’s tools and wages, thou hast made thysel thy Brother. As we bring gifts to others whom thou hast given us for love and care, we offer thee our heart’s thanksgiving and the service of our lives. Our richest gifts are thine. Help us to minister in loving kindness to our brothers, and let thy peace be multiplied upon the earth and thy will be accomplished in the affairs of men. Amen.

The SABBATH RECORDER

A SEVENTH DAY BAPTIST WEEKLY

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THEODORE L. GARDINER, D. D.,
Editor Emeritus

HERBERT C. VAN HORN, D. D., Editor

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.
M. Okoye W. Davis
Luther W. Cribb
Mrs. Walter L. Greene
Rev. Erio E. Sutton

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A Giving Christmas

Once again the day draws near, on which practically the entire civilized world commemorates the birth of Jesus Christ, the Savior of men. It is vastly more than a holiday. It is a time for joy and gladness as we contemplate all that the birth and life of Jesus mean to us, and we find our greatest joy at the Christmas season if we center our thoughts on him whose birth we celebrate, and strive to make his spirit our own.

This Christmas may be especially blessed to us if we make it really a time of giving.

“Why,” do we ask?

Because “God gave his only begotten Son that whosoever believeth on him should have everlasting life.” The coming of Christ began with giving.

Like the Corinthians of Paul’s day, we are called first of all to give ourselves, as “first they gave their own selves to the Lord.” Unless this first be done the result of giving will be barren, for “the gift without the giver is bare.” By giving ourselves to his service we open our own way in his name to give to our friends and make them happy and joyous. Let us never neglect to lead others to the everlasting gift of God’s love.

Christian people would do well to give more Bibles. The great mass of humanity knows so little about the Word of God. And while on this thought, why not give ourselves to more reading and thought upon the Holy Word? In spite of cynicism and atheism and unbelief, the world is hungry for spiritual things. Humanity needs God and needs to know that mankind is of God. What a gift this would be for you and me to help some one to know and appreciate this truth as a part of our Christmas contribution.

Something of the meaning of the season, the meaning of it all, and of our fitting into the picture is beautifully expressed in these lines accredited to Phillips Brooks:

The earth has grown old with its burden of care,
But at Christmas it always is young.
The heart of the jewel burns lustrous and fair
And its soul full of music breaks forth on the air.

The feet of the humblest may walk in the field
Where the feet of the holiest have trod;
And its soul full of music breaks forth on the air.

This, this is the marvel to mortals
That mankind are children of God.

A Son in the Service

The star of Bethlehem, of which we read, and which was seen by the wise men of the East, has been through the ages a symbol of joy and hope to the hearts of God’s people. A story is told that at the time of the World War, when a service star hung in the windows of a million American homes, a small boy and his father were walking home together one night. Only one star was visible in the sky. “God has hung one star in the window of heaven,” remarked the father. To this the little boy replied, “Then he must have a son in the service.”

“How truly he spoke! The star that gleamed in Bethlehem’s sky marked a home whose Son had offered himself for the life and liberty of mankind. He gave his life for us, making the supreme sacrifice. Golden is the star in the window of that home, for its Son gave his life in the service.

Pagan Christmas Cards

In several advertisements of Christmas cards we have noticed attention called to the lines of greetings of all sorts and sentiments—religious subjects...
on the contrary, very celebrate Prince of to buy toy soldiers, guns, bandit equipment, young of the land might more easily and favorably have their Christmas. 

some people like to buy Christmas cards, it would seem reasonable to suppose the cards are supplied because of demand. If mas greeting cards was endorsed. selections~ ought to think more seriously on these things.

when the procession starts, it is hooked up by radio to listen to the sacred ceremonies, the crowded congregation is aflame with excitement.

the preliminary part of the Orthodox services is taken by one of the many archbishops who adorn the court of the patriarch of Jerusalem. This prelate stands in the patriarch's throne on the north side of the choir and receives the obsequies of the clergy about to participate in the ceremony, who must first have permission of the archbishop. Two by two they appear in long procession from behind the iconostasis (the screen separating the clergy about to participate) and with profuse genuflections first before the royal doors and then before the altar, with whose hands they kiss, their place. When the liturgy known as the "Great Entrance" is reached, the patriarch descends from the altar, royal doors, and takes his place on his throne, vested in white, and gold, and wearing a mitre glittering with precious stones. The congregation, mostly Bethlemites, tourists, and distinguished visitors, stand all through the ceremony huddled together, as no seating place is provided. When the procession arrives at the heart of Bethlehem, it has to thread its way through the ancient darkness. The fumes of the tapers mingle with the odor of the incense and produce a stifling and suffocating air in this narrow aperture. Yet, notwithstanding, happy is he who had the chance to descend into the grotto at the last. The gospel is intoned first in Greek, then out of respect to the mandatory power, in English. Then comes the solemn commensal prayer, presented in responsive singing of "Kyrie Eleison" by the patriarch and the appropriate royal houses, beginning with that of England. Then follows the singing of the silver star with the Latin inscription of "Hi de Virgine Maria Jesus Christus Natus est." Then comes the clashing of the cymbals. The whole procession circles three times around the entire basilica to the accompaniment of the awe-inspiring hymn for which the Orthodox Cathedral is noted, preceded by banners and processional crosses and richly vested priests and bishops, blesses the throng of people below, and moves along; and many of the crowd struggle to kiss the hem of his raiment. The great candela bra swings from side to side of the nave moved by invisible hands, ablaze with its numerous candles, while the incense curls upward to the now almost effaced masses. The Greek Orthodox, by the harsh, acrophomy of many tongues and the confusion of the overcrowding is somewhat strange to the ears growing up of a westerner. For it seems that at just such a place, in such surroundings, amongst such simple folk, the Man whose birth is being celebrated was born.

MISSIONS

GOOD RESULTS ARE REALIZED

in the last issue of the SABBATH RECORDER appears a report of the Eight Day Preaching Mission held in De Ruyter. We call them Eight Day Missions; but in De Ruyter, as in other places, more than eight days were demanded and fine results were realized. Other missions have been held, some are in session, and others will be held this Easter.

A full report has come only from De Ruyter mission. Pastor Ralph Coo, from Oregon, has written to us that a reply will be sent, and a letter indicates that unusual interest and numerous decisions have resulted. Pastor N. C. Scott of Virginia, the larger part of the time with the church at Berea, and there was a good work,
resulting in conversions. Pastor Davis spent a few days at Lost Creek helping Pastor Loeb- boro, and he says that he has no doubt that the results of his labors will be in the future.

The work of evangelists and the missionary tours were a success. Hill was away several days at Lost Creek and reported a good meeting in Milton with Pastor Claude L. Hill along with the other pastors. The following paragraph:

"The imperative of evangelism is a ministerial imperative. This is a New Testament evangelism. What is New Testament evangelism? The evangelism of New Testament evangelists is simply to carry out the commission Jesus gave his disciples as recorded in Matthew 28:18-20. Jesus here commissions his people to do three things: first, to make disciples of all nations; second, to baptize those who become disciples; third, to teach the baptized disciples to observe all things commanded in the New Testament.

The ministry of John the Baptist was one long evangelistic campaign. The ministry of Jesus was a series of evangelistic campaigns, each of which was a continuous series of evangelistic meetings.

What was the New Testament evangelism? It was the work of evangelists and the missionary tours of the New Testament. It was a continuous series of evangelistic meetings.

Evangelism a Ministerial Imperative

Paul in Ephesians tells us that evangelists are one of the orders of the New Testament ministry and he commanded Timothy to do the work of an evangelist and to fully accomplish his ministry. This shows that anyone who neglects evangelism has fulfilled his ministry. Any preacher who leaves out of his ministry evangelism has failed in at least one-half of his God-given work. There are many who believe that the holding of regular seasons of evangelistic meetings is no longer necessary, but the worldliness and spiritual condition of our churches confirms the teachings of the Bible that such meetings are necessary.

There is nothing that revives cold, indifferent, back-slidden followers of Jesus into warm-hearted enthusiastic people like regular evangelistic meetings. The truest and best Christians are the ones who have participated in these meetings. The meeting is in testifying to the personal help that such meetings have been to them in living the Christian life and in meeting their problems. The professing Christian who is not interested in the salvation of the lost is not a true Christian and lacks something very vital to a true follower of Christ. We are all lost without a personal, living, saving faith in Christ.

Caring for Lost Souls

All about our churches there are hundreds of people who are lost and who will never be saved unless we go after them. They will not come to our churches of their own accord unless there is some special effort to bring them. When they do come they will never be saved unless the way of salvation is set forth so positively and simply that they cannot help but understand it, and unless they are urged to accept Jesus Christ as their Savior, Teacher, and Lord.

I would like to plead with every one who may read this, especially every Baptist preacher, to remember that the great aim and purpose of the churches of Jesus Christ is to preach and teach his gospel to lost men and women everywhere. Church members or preachers who fail to do evangelistic work are failing to do the work for which they were commissioned by Christ. Evangelistic meetings are a blessing to Christians themselves and a sure way to Christ with those who would never come any other way. Do the work of an evangelist; fully accomplish your ministry.

By E. Holbrook Waterman in the Watchman-Examiner.

FROM THE PRESS

The Tasks of Tomorrow

Surely we have had a demonstration of colossal military and naval establishments. Has it released the strain? Has it reduced the number of friction points? Has it increased the volume of good will? Has not the message of Christ with who whom he has loved, obeyed, and exemplified in all human relationships. It lies behind us, from Laymen's History.

The birth of Christian missions is coincident with the birth of Christianity. The emphasis on missions is not a corollary of religious history but is fundamental at the heart of religious education. It is not a later acquisition to the New Testament, but an element part of the New Testament itself.

Is it possible to delete missions from the program of the Christian Church as something irrelevant or secondary? No, not without destroying the very heart of the New Testament. Suppose we delete missions from the New Testament. We would take out the Sermon on the Mount, the Second Coming, the rise of the Church with who whom he has loved, obeyed, and exemplified in all human relationships. It lies behind us, from Laymen's History.

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By E. Holbrook Waterman in the Watchman-Examiner.

HISTORICAL PAGEANT

RIVERSIDE SEVENTH DAY BAPTIST CHURCH

WRITTEN BY MISS BERNICE A. BREWER

The history of this church has been remembered, written, presented, again and again. It lies behind us, an ever narrowing vista, as a road that has been traveled stretches into the distance, ever so slowly.

About forty years ago, we had our beginnings—small beginnings, indeed; but as years have passed, our work has grown, our congregation has increased, and our circle of influence has widened.

The past is gone. Of what avail to walk that way again? Only this: that we may remember to keep in the right direction, never to change our course, but to press on the way that we may look again at the inspiring picture of a little people who achieved a measure of success in the face of great difficulties; that we may humbly thank God for his many mercies; and that we may, by noting the direction of the road of the past, find the direction of the road of the future.

This, then, is the history which we now write. It fills us with pride in what we have accomplished; it shames us that we have done so little. It brings us joy in its happiness; it bows down our hearts with its sorrows. It lifts us to the height of our hopes, and fills us with desire that others shall share that relationship.
Shall we then take a little time to read the history which we now write, as we look back at the road that represents our past? Perhaps what impresses us first is the contrast in size between the first little group that was our beginning, and our present congregation. We think we make progress very slowly, and so we would be thankful that our records show a constant increase year by year. One year we added perhaps two, another three, another four, but always our numbers have steadily mounted. Surely the Lord has been with us.

"For behold your calling, brethren, that not many wise after the flesh are called, nor mighty, nor noble, but God chose the foolish things of the world, the weak things of the world, the things which are despised, and things which are not, that God should have the last word, and so be glorified through what he did. For he who glorieth, let him glory in the Lord; he that is justified, let him count himself justified; he that sanctifies himself, let him count himself sanctified. So all shall be made to us wisdom from God, and righteousness and sanctification and redemption; that, according to the grace of God, he should have triumphed through our report to the church is as it is written, He that glorieth, let him glory in the Lord."

Throughout our history we have tried to honor the Lord with our substance. The gifts which have been offered have represented the time, effort—nay, the very lives of the givers, for with something of their lives they were earned. There have been gifts large and small which have carried on the work that seemed opened. We believe we have never sought to draw God into their service in this way, but all our funds have been represented in this way, for we know them which labor among you and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake."

And so we beseech you therefore, brethren, to remember them which labor among you and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake. Let us make a joyful noise unto the Lord, and sing praises unto his name, O Most High. And let us give thanks unto the Lord, among the peoples; and let our name be among the nations."

Our women's society has been a strong department of the church. The women have raised money to support the financial program; they have been responsible for much of the social life of the church; they have helped to clothe the needy. Like Dorcas, whose name they bear, they have performed gladly their "ministry of the needle" or whatever other task came to their attention.

"Now there was at Joppa, a certain disciple named Tabitha, which by interpretation is called Dorcas; this woman was full of good works which she did."

Grief has walked with us as we have seen those taken from us whose tasks seemed, to our earthly vision, so very far from complete. These were they who laid down their burdens in their prime, leaving a great work undone. But let us rejoice that they went fearlessly, gladly, their eyes fixed on the glory that was before them. Let us mention them, and for their vigorous strength which they shared with us for a time, let us be glad.

One of our most beloved gues...
men that they may see your good works, and glorify your father which is in heaven.

(Pantomime: Costumed figure carrying a creel.)

From our number have gone out working men and women, who, because of the foundations laid in this church, have dignified physical labor and honored a variety of professions. As believers, they have the responsibility of the church, and leadership developed in the activities of the church have made no small contribution to their success.

"Six days shalt thou labor and do all thy work. . . . There is nothing better for a man than that he should eat and drink and that he should find enjoyment in his work.

"For the gift of heaven is perfect rest,

But the blessing of earth, is toil." (Pantomime: Man in laboring clothes with tools in all hands, followed by man in business suit, with brief case.)

The ranks of those who preach the gospel have been swelled by young men from our membership. We think of those who are now re-membering their youth and membership. We think of them often, rejoicing in their individuality.

(Pictur: The three were flashed on a screen at the back of the pantomime stage, with a reflectoscope. Music: "Have Thine Own Way.")

"But the twenty-fourth day of December, our hopes were not in our hands. We had planned for Christmas on the twenty-fifth, as usual. But this year it was to be very special for we were to spend it in Bethlehem and Jerusalem.

We had mapped out our course with great care: the service in the Church of the Nativity, the procession to the grotto where Christ was born, the ride to Bethlehem, and the return to Jerusalem, the ancient city, and then the evergreen tree and our own service back in Jerusalem.

But the twenty-fourth of December had not even occurred to us. It was on the calendar, of course, but to be used to get ourselves from Egypt into Palestine. A dirty rags gave no promise of even being interesting. We had decided to enter the Holy Land third class. We thought it would be uncomfortable, and were anticipating getting the experience out of the way.

We got on. We had not considered that Jerusalem was a city sacred to Jews and Moslems.
as well as Christians, and the Christmas season drew thousands of pilgrims.

Inside the tent, a small boy played with a half dozen children. Their faces were smeared with colored powder, and their hair was decorated with flowers. They were having a lot of fun, jumping on the wooden benches and singing songs.

As the train moved along, I noticed a young woman sitting on the opposite side of the aisle. She was wearing a coat of many colors and a gilded Bible. I tried to strike up a conversation with her, but she seemed shy and uninterested.

Finally, I asked her if she would like to hear a story about a shepherd boy who lived long ago in the land of Israel.

She hesitated for a moment, but then she nodded her head. I began to tell her about the boy who was chosen by God to be the Savior of the world. I described the scene at Bethlehem, the shepherds coming to see the newborn Jesus, and the wonderful gifts given by the Wise Men.

The young woman listened intently, tears welling up in her eyes. She thanked me for the story and said it was the best gift she had received on this trip.

As the train pulled into the station, I watched as the young woman stepped off, her coat of many colors billowing in the breeze. I knew that I had made a new friend, and I hoped we would meet again someday.
or M~goshe.

I have not heard from you, and daddy died when I was seven. I am now thirteen years old and am in the seventh grade.

I have two sisters. One is in the sixth grade and the other in the fourth. Their names are Marjorie Florence and Vivianne Marie. I am now thirteen years old and am in the seventh grade.

We are going to have the Dorcas Festival here on Wednesday. I have two friends, Ida Mae and Mickey, and a nice grey and white kitten.

Your Recorder friend,

I'da Mae Chaney.

Lake Metagoshe, 
Rugby Point, 
Bottineaux, N. D.

December 8, 1937.

Dear Ida Mae:

Yes, it has been quite a while since I last heard from you, and as yours is the only letter that has come this week, I am doubly glad to receive it. I couldn't forget you or your name for we have a near neighbor, "Ida Mae."

I wish you would tell me more about Lake Metagoshe, its climate and any other places. We play with the children and can go in swimming, but I am sick and cannot go to school this year. I have goiter trouble. I have been in the hospital two times. I don't like it very much, but they have good things to eat. They take good care of you.

I have two sisters. One is in the sixth grade and the other in the fourth. Their names are Marjorie Florence and Vivianne Marie. I am now thirteen years old and am in the seventh grade.

We are going to have the Dorcas Society, or the Ladies' Aid here on Wednesday. It isn't very long until Christmas. Christmas was the first Christmas' not of our Vacation Bible School children this summer said he didn't care where we had our closing picnic so long as there was a place to go in swimming.

I am very sorry to hear that you are not well this year. You must miss your school duties and the good times with your schoolmates, but of course your health must be the first consideration, for education without health isn't much benefit. I hope and pray that soon you will be well and strong again.

Yes indeed, Christmas will be here before we know it, or are quite ready for it, but it surely looks like here will be a very white Christmas at that. It is rather cold, too, so it is hard to realize that not long ago it was summer. Is Lake Metagoshe large enough for waterfront sports, and have you a good hill for coasting?

We must never forget the real meaning of Christmas, while we are exchanging gifts and enjoying the good holiday spirit, for since Christmas is a memorial of the birth of our dear Savior it means, as a little friend of mine once said, an expression of goodwill and hope. We are looking forward to Christmas day this year we are having a little different type of Christmas service this year; we are all singing with gifts to those in need; in Independence, Sabbath morning, and Andover on the Friday evening before Christmas. I wish you and yours a very blessed Christmas and a Happy New Year.

Our Kitty Skeetsie is in disgrace now as he scratched his tail and other inconstant. I am inclined to think that he had a bit of provocation, for it not only does she get pretty rough in her coresses but uses his tail as a means of support when she wants to reach a standing position.

What do you think? I guess we'll have to keep them apart, for neither one is really trying to be naughty.

And to all my Recorder boys and girls, wherever they are, I wish to extend a Merry Christmas and a Happy New Year. I'll try to have a Christmas story ready for next week.

Lovingly your friend,

Mizph S. Greene.

Andover, N. Y.

December 13, 1937.
simply because he would not look the way we expected him to appear.

"Yes ma'am, he stopped just there at the gate, and looked over there, and gave me a glance at him, and never thought who it was," said an old woman, telling of her absent son's return with its entertaining wound and bleeding from warring against the enemy of souls, and pleads with them to enlist in his service and help bear the brunt of the battle, they do not want to see him. They do not care about being associated with such a Christ. I have read the story of an artist who was painting a large picture of the marriage feast at Cana. A friend came to see his work, and his first remark was "What lovely waterpots!" The painter immediately told him to go out, saying, "I wanted you to look at Christ, not at the waterpots." We are too much like that friend; we are not looking for Christ at Christmas. We are looking for a big Christmas dinner, a family reunion, and many nice presents, a day of amusement and an evening of dancing. If you sincerely expect the Christ at your house for Christmas? Then let us prepare for him. May the words of this poem truly express our sincere desire.

"Light of the Everlasting Morn, Deep through my spirit shine,
And may thy Presence, newly born,
Make all my agony sublime.
Try me as the tiger, try,
And claim for me thine article,
Till thou art able to descry
Thy faultless Image there.

DEMONINATIONAL "HOOK-UP"
ALFRED STATION, N. Y.

There was a very good attendance at the "All Church Night," evening after the Sabbath. The program was well selected, and the offering amounted to approximately $17. This amount was made up by the Friends of Music following the supper hour was greatly appreciated. This consisted of three groups of carols arranged for the Christmas season. These visits by the Friends of Music in connection with our organ campaign have been of material aid to us as well as a delight to lovers of good music. The two organ solos were well rendered and appreciated.

DEAR FRIEND:
We reached Salem, Ill., by the B. & O. railroad on Saturday morning. Our trunks were delivered and our friends took us to Vandalia, where we were met by Rev. A. T. Bottoms to Farina and to the parsonage. While at Farina I preached three times at the "Bible Institute" and once at the Methodist Episcopal church, and at the Methodist Episcopal church.

On Tuesday afternoon, November 16, friends took us to Vandalia, where we were met by Mrs. Shaw's brother, who with Mrs. Burdick was starting by auto from Wisconsin to California. We crossed the Mississippi at St. Louis on November 18 and followed route 66 across Missouri, a corner of Kansas, Oklahoma, and Texas as far as Amarillo, where we took route 60 to Clovis, New Mexico, and so by route 70 via Roswell to Phoenix. We spent the Sabbath at Roswell. The farther south we went the colder it got. We crossed the Arizona line and Soledad bridge, just north of Phoenix, on Wednesday, November 28. We arrived at the firesides of the Southwest.

The valley is made by irrigation. Just now the city is shipping twenty or thirty cattle lots a day. On the market. There is plenty of hay in the cattle markets. Alfalfa is being cut and being fattened and slaughtered here. Cotton picking is about over. Picking of grapefruit has begun. Oranges are ripening. New dates are ripening. On Tuesday, November 9, we left Aliso for the seventh or eighth time for the season.

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Indians where Doctor Thorngate had been invited to speak of China. It was at a school for the training of Christian leaders among the Indians of the Southwest. There is an Indian school at Phoenix.

But this letter is already too long.

Mrs. Shaw joins me in sending superstitious regards to Salem, but is not responsible for the letter.

—Geo. B. Shaw.

—From Salem Herald.

WESTERLY, R. I.

An impressive service and a joyous occasion were experienced by the Pawcatuck Church November 26. Pastor Crandall baptized ten young people and these with three others were received into the Church. Of the three, one joined by letter from the Plainfield Church and two by letters from first day churches. Still there is much to do and still the work of the church spreads psychologically correct interpreta'

—The psychologists distinguish between conflicts between individuals, in which both know why they are fighting, and may even refrain from fighting if they so please, and conflicts between nations, when men are prevented by war propagandists from knowing the real reasons why they are fighting, and have no choice as to whether they shall fight or not.

In addition to the more obvious evils of war, the destruction of life and property, the maiming of innocent persons by accidents through shots and straining, the psychologists point out that war inevitably brings in its wake a great loss of human values.

RECORDE R WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, rate seven cents per word, one cent per word for first insertion and one-

half cent per word for additional insertions. Cash must accompany each advertisement.

COLLECTION ENVELOPES, Pledge Cards, and Pressure Envelopes. Pledge cards, one cent each for first insertion and one-cent per 100, .00 per 500; advertisement in this column, one-cent per word, one cent per line, 100: duplex pledge cards, .00 per 100. Addi-

tional orders to Sabbath Recorder, Plainfield, N. J.

LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest are the series of Letters to Smiths and Letters to Heart. Paper bound, 26 pages and 9 x 11 inches, price, one-cent. Inquiries for price, Sabbath Recorder, Plainfield, N. J.

JUNIOR GRADED HELPS, four year course, for boys and girls of the High School. Cost, .00. Order from Your Sunday School, Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH DAY BAPTIST PRO-

CEDURE (Revised), is a book of exceptional value to those interested in the practices of Seventh Day Baptist ecclesiastical matters and teachings of the Bible as set forth in the Beatitudes. It is available for $1.00. Sabbath Recorder, Plain-

field, N. J.

NEW TESTAMENT AND PSALMS—Printed at-

tractively in large clear type and beautifully bound; paper and cloth. Bound, 45 cents. Pulpit, bound, 1.25. Sabbath Recorder, Plainfield, N. J.

"SERMONETTER" for Sabbath Reading, ten

cents per extra copy, appropriate to the season. Send 15 cents for first lesson. Miss Lois R. Fay, Plainfield, Mass. 5.1-311

CHRISTMAS GREETINGS FROM THE RECORDER STAFF

By L. H. North, Business Manager

To All SABBATH RECORDER Readers:

Our thoughts at this time of the year turn to those loyal friends who are supporting the work of Seventh Day Baptists at home and on foreign fields with their prayers, control and undying interest.

The Publishing House is sharing in this work, especially as it may be done through the medium of religious literature.

The year just closing has been a better one in many respects than any for several years. For this we are thankful. We look hopefully to 1938, in which we may render service.

We express to each and every one of you a wish that you may have a Christmas made joyous by the good you have done in 1937, and we hope that 1938 will bring you happiness and peace in all your relations with your fellow men.

By Mrs. Frank Langworthy

A joyous and happy Christmas to you all!

But have we much to make this Christmas happy? Let us see. As a denomi-
nation we have much to be thankful for in many ways. New additions to churches and new churches formed; new people inquiring about our views, with much interest in us; renewed interest in the church and Preaching Missions; the people are thankful for the protection of our China missionaries during the recent months, and didn't we all feel a thrill when we learned that we sent $687 over the collection asked for the China Emergency Fund.

Some other blessings that we may sometimes overlook are the patience and faithfulness of our workers; ministers and missionaries, officers and members of our boards. In the office we feel deeply grateful that the Recorder has been able to stand without any additional help, and even though reduced in price. We are thankful for all the contributors, and the fine loyalty and cooperation of all our workers here in the plant are things which we deeply appreciate. It is splendid to think that our paper is published by people truly interested in its success.

These are only a few things for which we as a denomination may be thankful at this Christmas season, for we have our own individual blessings, those of our families, and those of our churches.

"Haven't God been good to us!"

While we are grateful to him for all he has done for us we would remember those less fortunate—the sick and destitute in body and soul. May our Savior come in the year to come; and we have compassion on our fellow men and give them aid in any way we can.

So may this Christmas be a happy one for us all!

By James W. Bannister

Many readers of the SABBATH RECORDER probably never think of the men and women who make the weekly visits of the magazine possible, or consider the numerous operations entailed in its production. The technical staff rejoice in their anonymity, and so is the world, but behind their labor are the devoted efforts of the men and women who make the weekly visit to our homes to bring you the Sabbath Recorder. It is a grateful thought that it is made joyous by the good you have done in 1937, and we hope that 1938 will bring you happiness and peace in all your relations with your fellow men.

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CHRISTMAS PRAYER
By Abbie B. Van Horn

Our Father, we thank thee for this joyous season of the year when we remember the birth of Jesus who came to save his people from their sins. And though his birth seems so far away in distance and in time, and though we heard not the angels and saw not the star, yet we may worship the Christ as the shepherds and the wise men worshiped the Christ child in the long ago.

We thank thee for the beautiful songs which we sing.

We thank thee that Jesus came to bring peace and good will to men, and though we are sometimes discouraged as we see so much of strife and dissension in the world, yet we realize that it is because many have not heard of him and many more who have heard do not open their hearts to him. And because even we who profess to be his followers have not fully accepted his ideals nor walked perfectly in the path marked out by him. But in spite of this we know the world is a far different place than it would be if he had not come.

We pray that peace and good will may dwell in all our hearts, in our community, in our nation and throughout the world.

In Jesus' name, Amen.

(From a prayer meeting service sponsored by the Women's Society, Sabbath eve, December 10, 1937, Plainfield, N. J.)