THE SABBATH RECORDER

THE RED SEA
By Annie Johnson Flint

He've a thought
Treasure it; lot a thought
Have a thought.

Pray for them.

Have you suffered
Till their mother calls
Some folks misrepresent
MARRIAGES

The Redford, Edward H. Holston, Mrs.
Died at his home place October 21, 1853, and

OBITUARY

Coox—Charles Henry, was born in Walworth, Wis., March 13, 1853, and died at his home in Battle Creek, Mich., October 3, 1898.

WELCOME — NEW YEAR

Ring out the old, ring in the new.
Ring, happy bells, across the snow
The year is going, let him go
Ring out the false, ring in the true.

Ring out false pride in place and blood.
Ring in the love of truth and right.
Ring in the common love of good.

Ring in the valiant men and free.
The larger heart, the kindlier hand:
Ring out the darkness of the old
Ring in the Christ that is to be.

Alfred Tennyson.

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Ring out the old, ring in the new.

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MARRIAGES

F. W. Coon, Milton, Wis., and Mrs. Lester Burdick. Rev. A. Clyde Ehret officiated. Their home will be in Wellesley, N. Y.

OBITUARY

A tribute was held at the home conducted by Rev. Neal D. Mills, pastor of the Seventh Day Baptist Church of De Ruyter. Interment was made in Hillcrest Cemetery.

Denominational Treasurers: Addresses

The Sabbath Recorder

The Sabbath Recorder

Established in 1844

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

JAMES G. TUCKER, Contributing Editor

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HAPPY NEW YEAR!

A HAPPY NEW YEAR TO YOU!

A flower unblown: a book unread:
A heart untried: a house whose rooms
Lack not the wise man's divine presence;
This is the year that for you waits
Beyond tomorrow's mystic gates.

—Horatio Nelson Poor.

The New Year

We are living in the long drawn shadows of the year. The dawn of 1939 is upon the horizon. Do we face the new year in shadows of regret and sadness? Sorrows, failures, disappointments, defeats may surge over us in these days, but they must not cast their shadow over our hopes. The future must be faced heroically and with confidence. Downfalls need not mean defeat. It's not the fact that one fell, but what he did after the fall. How gloriously David arose after his shameful defeat, confessed his sin, and became such of whom it was said he was "a man after God's own heart." The significant thing in a man's life is not that he failed, but what he has done after the fall.

The new year offers a new starting point with new inspiration and hope.

"O clean, white page,
Sacrificed to guide the way.
Hope, big, blessed, buoyant,
A faith that conquers
Tasks enormous, inescapable.
Overwhelming strength,
Majesty, and a crown.
Glory that assures calm.
Hallelujah!"

—James G. Tucker.

What blessed opportunity, challenge, and promise. Welcome, then, the new year. Welcome the course it brings. Our future is in the hands of God who never slumbers or sleeps. It is he who declares that "all things work together for good to them that love God, to them that are called according to his purpose."

There are hard days ahead. There are perplexing problems: problems of youth, of church; of the country and city; of crime and unemployment; of war and liquor; problems interracial and international. We do well to put Christ at the center of all our thinking and planning for the year. If we would meet the challenge of our problems successfully we must work hard, dare much, and press forward, individually and as a people.

Let us follow our Lord, whom shadows have been entrusted the "ark," remembering that the waters of the Jordan rolled back only after the priests bearing the ark had stepped from the brink into the opposing flood, and the people had followed them. Then the promised land. Let us throw ourselves courageously into the Lord's work, faithfully into our own tasks with new passion, a new joy, and a new enthusiasm, "forgetting those things which are behind, and reaching forth unto the things which are before..."

Wes promised racketeering would end. Today we still find that the racketeer is victimized by all kinds of racketeers, traffic deaths are boosted, drunkenness increases, liquor revenues are dismal failures, and large increases in the number of federal prisoners are seen.

—From National Voice.

William Holmes McGuffey, author of the famous McGuffey readers, failed to pass an examination for headmaster of a school in 1820. Two members of the board of examiners were graduates of Yale and were directed to the examination questions which McGuffey couldn't answer.

—Selected.

The Mormon Church have announced that they are prepared to care this winter for all needy members who have been willing to participate in the church's welfare program. Leaders expect to be called on to provide this year for a greater number than the 44,440 members who received assistance of some kind last year.

They hope to put more than the 6,071 persons in 18,921 families who were given assistance of the $1,502,454 spent last year will be exceeded. The welfare committee, encouraged by reports of an abundant harvest and increased contributions, gives assurance that "no faithful members of the church need want for the necessities of life during the coming winter."

—P. B. Recorder.

In Boston the burglary insurance rate is $12 per thousand. In New York the rate is $27.50. In Chicago it is $50. Why is the connection between these figures and the fact that the Bible has been read daily in the public schools of Boston for five years, and in New York for twelve years, and for thirty years excluded from the schools of Chicago?

—Bible Society Record.

Rev. Geo. A. Buttrick, D.D., pastor of the Madison Avenue Presbyterian Church, N.Y., was elected president of the Federal Council of the Churches of Christ in America at the biennial meeting recently held in Buffalo, N.Y. He succeeds Dr. Edgar DeWitt Jones of Detroit.

The Federal Council specifically and vigorously denied the charges made before the Dies Committee investigating un-American activities that the Federal Council "meddled incessantly in political affairs," and that it sponsors "the ideas of radical groups." Such charges are entirely "false as indicated by action taken at Buffalo by the Council in official session equally repudiating and opposing both Fascist and Communist forms of totalitarianism."

The Federal Council at Buffalo, N.Y., in biennial convention, adopted a resolution urging the "voluntary discontinuance" of the sale of war materials to Japan.

Adopted from "Now What was he a Man?

And Then in the Passenger"

In a certain village lived a man who was a member of "The Sons and Daughters of the Kingdom society," and he had some real, old-fashioned ideas of what being a Christian meant. He found that many of his neighbors had very new-fashioned ideas about being a Christian, almost everything went except going to church very regularly. At last the man couldn't stand it any more and time to pass on a Sabbath afternoon he took his family for a ride, and took also one of the new-fangled Christians. And the day was...
hot, and as they passed by an ice cream stand the children clamored for ice cream, and the man told the children they could go and buy anything and do anything they wanted to do on the Sabbath; and we have a good church and can come to the seashore on a hot Sabbath.

And the woman started a rumus in the neighborhood, and some said the man was right, but the most part agreed he was a "mean dad." And he said, "I don't care what they call me; but I know this, that these new-fangled Christians, who whoop it up on the Sabbath at the beach, got their start by buying ice cream cones and hot dogs on the Sabbath, and wind up by buying anything and doing anything they want to do on the Sabbath; and mean dad or not, I am not going to start children that way." And then there was another rumus in the village as to whether he was right or wrong.

The New Church Hymnal: a Review

Lovers of true worship and those who recognize the richness, beauty, and holiness that are to be found in the New Church Hymnal, will welcome its publication. The New Church Hymnal is a unique and remarkable book. It is a collection of hymns that have been chosen, not for their historical interest or their musical value, but for their spiritual and devotional value. It is a hymnal that is truly a reflection of the life and worship of the New Church. It is a hymnal that is a true expression of the heart and soul of the New Church.

The New Church Hymnal includes nearly fifty of the grand, inspiring hymns of personal trust and Christian faith. Such a list including "Beneath the cross of Jesus," "Just as I am," "What a friend we have in Jesus," "He leadeth me," "O for a closer walk with God," "I love to tell the story," "More love to thee," makes the book of great value for prayer meetings, devotional services, and real revival work.

The section devoted to other helps for worship periods contains calls to worship, chants, prayers, responses, litanies and responsive readings— aids that have stood the test of time and become an integral part of our worship services. We hope that at least one Seventh Day Baptist Church— Little Geneese, N. Y. — is using this valuable work.

As an effective aid for ministers who are striving for more purposeful church services, for more inspired and cooperative congregational singing, and for richer religious experiences, the New Church Hymnal can be recommended with confidence.

MISSIONS

PRAY FOR THE CHURCHES

As has been announced already in these columns, the first week in next month is "The Week of Prayer for the Churches." This movement fostered for many decades by Protestant churches over all the world. There is great significance in the expression, "Prayer for the Churches." The churches make up the institution which Christ founded for the purpose of transforming men and establishing his glorious and everlasting kingdom. There is nothing for which we need to pray more earnestly than for the churches, and it is a good way to begin the new year.

One church (Second Hopkinton) plans to observe the Week of Prayer by holding its Preaching Mission at that time, and doubtless many other churches will hold public services that week; but the call is for private prayer, and for public prayer.

Pray that the pastorless churches may have pastors. Pray that they may do all they can to support their pastors and that the denomination may aid them if necessary. Pray that pastors may be zealous and untiring. Pray that peace and harmony may prevail in all the churches. Pray that the churches may increase in numbers and vital religion. Pray for the churches in lands where godless rulers are trying to destroy the churches, usurp the place of Christ in the hearts of men, and defeat the kingdom of God. Pray that all may be true to the Church of their Redeemer.

PASTOR HARGIS WRITES OF WORK IN JAMAICA

Rev. W. L. Burdick, Ashaway, R. I., U. S. A.

Dear Brother Burdick:

I want to thank you for your many kindnesses and personal interest in the work, my family, and myself. We have faced many problems, and you have guided us through them well.

Since Brother and Sister Critchlow have come to Jamaica, I have carried them to churches and most of our letters and travels have been in their neighborhoods. We have traveled about one thousand miles. He is grasping the work and seems to be well along in leading out in this work. We have talked through many situations with them and I hope I have given right advice. He has decided to take over my car to help get them into fields.

The brethren have been very generous and appreciative of the feeble work we have done. I am praying that the board may get the vision of the field and the help to do it. The field has great possibilities and needs some work-
er. Our work should be soul saving, and if Jamaica could have a plant of
some sort, the result in souls saved would be great.
Anyway we are ready to give and do our best.
Kindred greetings and may your Christmas
time be the brightest of the year.
Sincerely in Him.
27 Charles St.,
Pastor Hargis.
Kingston, Jamaica,
December 19, 1938.

DOCTOR CRANDALL DESCRIBES WORK
IN SHANGHAI

Dear Friends:

It is nearing Christmas time again and still we are not feeling altogether in a holiday mood. This war, although now for the most part far removed from us, was there as late as October 26. It may be the part of our people we know working there. Mr. Chang, the father of Miss Phillips' little charge, who is at the head of the Bureau of Communications, was there late at night. Under him in the Department of Railways are two Misses from Chicago, Misses John and Revis, who with their wives suppose were in Hankow. One of the nurses who was graduated from our first class at Grace Hospital was also there the last we knew.

It is difficult to write anything and not talk about the war, but I am supposed to tell you something about the place where I am working. I told you before that I was planning to take charge of the clinic at the Nantao Christian Institute. Nantao is the part of Shanghai which lies to the south and east of the French Concession, and the institute is about one mile and a half directly east of us. But although the street just east of our house is in Hankow and the door of the gate house can be opened right into that street, we have to drive to the Bund and go through the barriers of the French Concession and Nantao there, show our French and Japanese passes, and drive around the east side of the old native city to the East Gate, a distance of three and a half miles. No other passages are open between the two areas.

The Nantao Institute was built by the Northern Pennsylvania Mission at the South Gate as a community center for that district. It is a large, four-story building of concrete construction and was not injured during the fighting. They have a flat roof on part of the upper story, which serves as a porch for the staff whose living quarters are on that floor. They had a large American flag painted on this porch floor so that the aviators could not fail to see it.

They are using their staff there to conduct what they call "Goodwill Industries." They have duffel bag-like bags which they distribute to the homes in Shanghai, in which people are requested to deposit all clothing they do not want. They gather up these bags and take them to the institute, where the contents are made useful. Garments which can be made over into children's clothing to advantage are sold for a small sum to anyone who wants them. They feel that it is a better policy to give for value received, even though the amount may be the intrinsic value of the articles. Other things such as old pieces and worn-out garments are made up into salable articles. They make very nice shoes and bed-room slippers of the best of the cloth pieces. The soles are made of small pieces of strong cloth over strawboard, quilted together with thread. This is an old method in which they are very skillful. The soles are almost as hard and water-proof as sole leather. They also make mops out of the old screens instead of cloth like carpet rags, bound securely together so that they can be slipped over any wooden handle and be fastened to it. Men are also employed making the straw shoes, ticksha cooies and ordinary laborers wear. Still other workers are employed in cleaning and pressing clothing, and make clothing which is sold. In the destitute on the streets.

In their kitchen they make bean milk from the soy bean and cook a sweet soup of the red bean, which is considered especially useful in the treatment of beri beri, because it is rich in vitamin B. Every morning they serve these soups hot in the hospital; they also help the poor people who seem deficient in nourishment. I was glad to pass over some of the money which Miss Chapin, Miss Burdick's nurse, had sent for the destitute to finance this service. The institute also gives away rice and many small quantities to those who are absolutely without food.

They have two hundred workers who get ten cents in cash and a ten cent rice ticket each day for half the day's work. There are many more than this who would like to do some work, even for that small sum.

One person can live on the amount, though it is not much more than bare existence. If this is all the parent can work, it is very difficult. But for the most part the workers are women and their men can often find some sort of work with which they can contribute to each other's existence. The institute has a kindergarten and a class for children older, so that the children are cared for while their parents work. I watched on the main floor and we see from seventy-five to one hundred five patients every forenoon that I am there. I go Monday, Wednesday, and Friday mornings from 8 to 12. My only real nurse is one of our own graduates. The other nurses call him Miss Shaw's "only son," because he is the only male nurse we had in our hospital.

He is a son of our former evangelist, Mr. Woo. He was found to have tuberculosis when he was quite young and we took him into the hospital and kept him until he was well enough to attempt light work. Then we allowed him gradually to work into the hospital routine, helping here and there as he had strength until he was able to take on and continue Chinese nursing. He has had to attend school, turn in the laboratory, first as general helper and finally as substitute technician. He is quick and neat and loves to learn new things. He did well and was graduated.

Later in our drug-room, nurse was sick and he took her place and soon found this place for him. He was graduated as a nurse in the spring of 1937, and when the war broke out came to Shanghai. He has some medical training, but he makes working his own way. He did well in the American Institute. The Japanese have trained a very large body of Chinese police who naturally are more considerate of their own people. But still it is difficult to get about because there is so much red tape and expense. There are few industries, no business to speak of in the occupied zone. The restrictions of passes, taxes, and frequent confiscation from any sort of business. Besides there is very little protection, because at night they simply shut the gates between the concession and the occupied zone and the sentinels and police all go to bed while the thieves and armed robbers come in and take possession.

I must not close without telling you how very glad I am and we are that Doctor Thorngate is to come early next year. I am sure the way is opening up good opportunities for work for him as soon as he arrives. It is a great help to have a trained man at first. All are using their time and effort wherever it is most needed and the whole tendency is toward co-operation among all groups for the best good. Even so, all we can do is not sufficient.

I send my best wishes and hearty Christmas greetings to all who read this, whether I know you or not. We are all one in our desire for the advancement of God's kingdom. The Chinese Red Cross furnishes $35 worth of medicines every month, but I furnish a great many, almost all of the internal medicines.

Fortunately, I have had gifts to cover most of this expense.

Conditions are better in Nantao than they were. Most of the regular Japanese army has gone inland and they have brought over a lot of young boys (many of them do not look more than twenty years old). They do most of the sentinal work now. They are really quite pleasant. I came home all puffed up one day because one of them had saluted me. These boys are more kindly toward the populace. Then the Japanese have trained a very large body of Chinese police who naturally are more considerate of their own people. But still it is difficult to get about because there is so much red tape and expense. There are few industries, no business to speak of in the occupied zone. The restrictions of passes, taxes, and frequent confiscation from any sort of business. Besides there is very little protection, because at night they simply shut the gates between the concession and the occupied zone and the sentinels and police all go to bed while the thieves and armed robbers come in and take possession.

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YOUNG PEOPLE'S WORK

A LETTER FROM JAMAICA

Dear Young People's Editor:

Just to let the Seventh Day Baptist young people know that Mrs. Crichlow and I are well and learning to like Jamaica better every day. When we left the Union Church (Sunday evening, November 13), we were disappointed at the strangeness of the city of Kingston and its people. But as we have seen all of Kingston and been through the island (and we haven't yet visited all the churches and groups), we like it more and more. The scenery changes every place you visit; and it's all beautiful.

The young folks in Kingston, and throughout the island, are plentiful and fine to work with. As an example of some of the things the young folks of the Kingston Church are doing, I enclose the program of welcome which the Church as a whole (the young people taking the lead) extended to their new pastor and his wife on Sunday night, November 20. Please note that there were six young people's groups represented on the program: the Royal Literary Club, a group of young people of college age and younger (I went swimming in the blue Caribbean Sea with members of the Royal Literary Club); the Sabbath school, especially the toddlers; the Sunbeam Club; teen-age girls' group (my wife likes these girls very much, already); the C. E., senior group of boys and girls; the Pansy Club, girls' group of younger girls (my wife loves this group as well as the other); and the Friendship Circle, a junior C. E. group of hard working Christian bad boys. This means something to the young folks of the church. They really work at it and as a result are a very strong group.

I also wish to say to you as editor of the Young People's Page, for I think the young folks of the denomination would be very interested in what Jamaica young folks are doing. Hence I will send you reports of their varied activities.

I am just beginning to be acquainted with the work here but I like it very much. I see great possibilities for it; the work definitely has a future.

Yours in His service,

Luther W. Crichlow.

4 Sea Breeze Avenue,

Boulangerville,

Kingston, Jamaica, B. W. I.,

November 24, 1938.

THREE IN THE ROAD

It was mid-afternoon and we were walking along a little, seldom-used road. There were wheel tracks on it sometimes, but they were quite indistinct. At other places where the earth was a little softer they had cut deeper and were very plain. In some places the water had run down freely in the track and had made sizable ruts. The road was very crooked because it followed up the ridges and finally crossed over the top of the mountain to Dutch Corners on the other side.

As we sauntered along, now up a gentle slope and then down a sudden steep incline we were prone to compare our lives with the road. It was well toward the middle of the last month of the year. Many things had happened to us. We had unexpected things—and now the year was about to end. Everywhere along the winding road were the colors that always accompany nature during the winter: the golden leaves of the trees, which the little road climbed, turning first one way and then the other. There were the great rocks, and piles and piles of smaller ones that had rolled big patches on the mountain side as if held in place by some mystical magnet.

From one turn in the way we could see tree trunks standing, with limbs or none, charcoal тем or forest fire. Almost anywhere along the way we could see spire-like pines. Everywhere were shrubs, saplings, scrub oaks, broken trees, weeping willows.

How like our lives the little road is. We go along tripping so lightly sometimes that we scarcely make a track, then at some hidden turn of affairs our steps become burdened with care, and by and by the tracks are deep into the sensitive stuff of which life is made. At times we become unmindful of the issues of life and allow frivolous matters to run freely in our way and they soon wash out a rut and endanger our progress. Now isn't the road like our lives? Oh how so many things do perplex and trouble us; sometimes even to the extent that we almost give up in despair.

But a little road can help us here too. It is still to us a source of thought and uplifted in soul as we walked and talked about the suggestiveness of the road for living life. If living a life is to be a success it must always go up the road, and does it not Mr. Crichlow to another ridge to fill it finally reaches the top. At the turn on each successive ridge there is new and broader vision—if we are not too hurried to notice. That glimpse of greater power, insight, and understanding gives impetus to living and we aspire to still greater heights. With the strength gained from the last climb and the rest at the crest of the ridge, we have stored up within us courage, purpose, and perseverance that will enable us to surmount any unexpected trouble that may confront us. We even look to the turns in the trail with joyful anticipation, hoping for some greater opportunity that may come to us that we now cannot see.

"But how," do I hear you say, "does the road suggest opportunities for living?" Did you ever walk along a little road and think about its relationship to the world about it? Did you ever read a poem about a road?

So many have written that it seems no one could walk along a road and not see how it went toward the future. Let's not forget that the road is life and the opportunities are for living. If we are going to live profitably, the opportunities will be few. True living is based upon the path we choose. True vision leads, and the road has multitudes of suggestions. At least our road did.

There were multitudes of treelots and saplings, and the children of the world were all around us. Do they not present opportunities? Oh, how Jesus would wish to take them in his arms and tell them a true story about life so they would grow in "favor with God and man." Then there are the shrubs, the scrub oaks, the broken trees, and the weeping willows.

What opportunities do these present to a life of service? Words and deeds of kindness, sympathy, loving ministration, hospitality. Jesus would tell us a story about the "Good Samaritan" and say "Who is thy neighbor?" Then he would become stern and say to us, "Go, sell all thou hast and give to the poor and come and follow me. Was it not about those forbidden charred trunks that are standing so hopelessly alone? Those are people in need—thousands of them who once sought to live and now have become disillusioned by hardship and adversity till there is left scarcely anything but a charred and crippled life. Do they not present opportunities? Jesus would have you and me minister to their need. He would even pin our hope for our own salvation on that ministration, for he said, "Whatsoever ye did to one of these least of these my brethren, ye did it unto me."

Our little road does not only show us the need in the world, it shows also the joys and brightest vistas that are opened to them who have come to live in the world of opportunities that are for living. If we are going to live profitably, the opportunities will be few. True living is based upon the path we choose. True vision leads, and the road has multitudes of suggestions. At least our road did.

Did you interrupt? Oh, you ask, where does God come into this road life of which I speak? God is everywhere in it. The road itself goes upward always. Sometimes the incline is gradual; sometimes it is steep, but it always leads upward till it at last reaches the top, and God. The spire-like pines point to God. We may even overtop the road because though they are, lift their tops toward the heights of achievement. God is every-
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where. The mountains show his infinite strength and endurance and patience, even his loving care; for it carries the whole burden of this road life of ours, even to providing in its rocky ledges homes for its inhabitants. The stones which so magically cling to the perilously steep slopes bespeak the presence of God and his loving kindness which draws all things to himself. The gray, brown, and greens are colors of subdued life of the centuries and show the faith and hope that at another season God will bring new and brighter life. The trees that lift their leafless branches toward heaven as if in patient prayer, waiting for God's fullness of time to reclad them, chide us in our futile impatience. Life is like a road. I am still reading the Children's Page, let's think of it as a bend in the road that will bring us to opportunities to serve, opportunities for greater joys than we have before experienced because we have surmounted another ridge and gained a wider vision, greater strength, and a deeper understanding of our God and his purpose in life.

Happy New Year to everyone and may God bless each day of it with a new thrill and greater joy in living.

M. C. V.

**CHILDREN'S PAGE**

**OUR LETTER EXCHANGE**

**Dear Mrs. Greene:**

It surely is a pretty Sabbath here and I hope you are also having a pretty one. It showed a little here yesterday but not enough to stay on the ground. I stayed home from school yesterday because I had such an awful cold. A bad cold surely can make anyone feel mean, can't it?

I am still reading the Children's Page and enjoying it very much. Last night I read the latest Children's Page and I noticed that Mary Helen Bottoms wrote a nice letter this time. She is my first cousin and I think she is a sweet little girl.

The birds are very frisky this morning. They are flitting around outside and acting as if they are enjoying the cold weather.

My grandmother Butler is very sick now and we do not expect her to live very much longer. She is a dear little lady and I love Christmas because there are lots of her grandchildren that would like to see her at Christmas. I know Nancilu hopes she will live until she gets to see her. We feel sad to think we have to give up our dear grandmother. She is ninety years old and has been very feeble for some time.

I may be so busy from now until Christmas, studying for mid-term tests and doing other things that I will now wish everyone a Merry Christmas.

Your Recorder friend,

Mary Alice Butler

**Dear Mary Alice:**

The Sabbath was rather dark and snowy here but quite a bit warmer than it had been for several days. Little Joyce and her father and mother came home from Independence church with us and will remain until evening today. Joyce can't seem to see why I am running the type of things instead of looking pictures at her, but at last she has coax her grandmother to take my place for awhile. Of course we are all making great plans to make her Christmas a very happy one.

You will indeed miss your dear grandmother when the loving Father takes her to his heavenly home, but you will know that she is happy there and rejoice in her happiness. She has indeed lived a long and useful life. We have a dear lady in our Andover church who spoke of eighty-nine birthday said, "I am not sure if she could get out of the people in the way of the people and never came."

W. A. was a wicked king, killed as he deserved.

G. was a giant who met a strange fate.

H., was a king who was a wick ed lord.

I. was a man who saw Jesus with joy.

L. was the man to whom David did wrong.

Q. was the man to whom David was dead but Christ gave life.

A. was a kind woman who made coats for the poor.

B. was a good son.

W. was a title by Abraham won.

Y. was what Paul caned his friend Timothy.

M. was a woman who chose the good part.

X. was a warrior who returned the glad heart.

O. had the largest bed that ever was made.

P. gave her name to a city, and to a man.

Q. with his brethren, the Roman friends gently.

R. the fair damsel at the well meet.

S. an old man making the world joy.

T. was where Paul lived when he was a boy.

U. was the man to whom David did wrong.

V. Paul said, to faith should belong.

W. a title to Jesus was given.

X. If we know the ways in heaven the same, we are in heaven.

Y. was what Paul said friend Timothy.

Z. though a lawyer, yet a Christian could be.

Loving you friend,

Andover, N. Y.,

Mitzpah S. Greene.

December 17, 1938.

**MY BIRDS**

**Dear Children:**

Do you like my three birds? This fourth one is rather sad. This beautiful baby boy was just taken with us a few days. But while he was with us there was a mocking bird, and I have lived like the Chirstmas because there are lots of her grandchildren that would like to see her at Christmas. I

**AN ALPHABETICAL QUIZ**

A was a wicked king, killed as he deserved.

B was a heathen god whom he had served.

C was a fair country along Jordan's shore.

D, a kind woman who made coats for the poor.

E was a spirit of oppression.

F was a title by Abraham won.

G was a giant who met a strange fate.

H. was a high officer, devoted by hate.

I. with his mother, wandered in the desert.

J. dreamed of angels while asleep on a stone.

K. a proud leader who stirred up a strife.

L. was dead but Christ gave him life.

M. was a woman who chose the good part.

N. was a warrior who returned the glad heart.

O. had the largest bed that ever was made.

P. gave her name to a city, and to a man.

Q. with his brethren, the Roman friends gently.

R. the fair damsel at the well meet.

S. an old man making the world joy.

T. was where Paul lived when he was a boy.

U. was the man to whom David did wrong.

V. Paul said, to faith should belong.

W. a title to Jesus was given.

X. We will find it more true when we are in heaven.

Y. was what Paul said friend Timothy.

Z. though a lawyer, yet a Christian could be.

Loving you friend,

Andover, N. Y.,

Mitzpah S. Greene.

December 17, 1938.

**OUR PULPIT**

**THE WINNING CHRIST**

(But preached at the quarterly meeting of the New Year's sermon.

(And叛t by the quarterly meeting of the New Year's sermon.

Western New York churches at New Market, October 22, 1938, by Rev. Herbert L. Cottrell)

Rex. Herbert L. Cottrell

**TESTS**

Isaiah 31: 3; John 12: 32.


Attractive, subtle, and powerful influences of all kinds are at work in the world. We are subjected to these influences by them. The influences of home, work, literature, music, science, natural phenomena, friends are constantly affecting our lives and changing our character for better or for worse. Of all of these, perhaps the most direct and far-reaching as that of the living Christ. And one unique characteristic of this Christ is his winning power, his power to draw, to attract all people, expressed in those immortal words, "And I, if I be lifted up from the earth, will draw all men unto me."

He called Peter and Andrew from their nets, and John from their boats, and Matthew from the seat of customs—and they followed him. What was the secret of the winning power of the Christ?

His Spirit

It was the spirit of the Master. There are two spirits in the life of Jesus: His spirit of operation consisted of the earth spirit, that greedy, grasping, selfish spirit which always puts personal ambition and material success and personal comfort above the welfare of others; and that other spirit, the spirit of sacrifice, selflessness, service, sacrificial giving. It was this spirit which Jesus so marvelled in the spirit which found expression in Jesus dying on the cross. It was a spirit little heard of in that age. The great mass of the common people we were burdened with the problems of making a living; they were suffering from malignant diseases from which there was no cure, suffering from the oppression of imperial Rome who thought only of what she could get out of the people in the way of taxes and service, and little or nothing of what she might give. They lived in poverty, greed, and selfishness. When Jesus came to them with his loving spirit, thinking not what he could get out of them but what he could give them. He was not self-seeking, greedy, and selfish.

The spirit of Jesus was expressed by his dominating, all-absorbing desire for the welfare of others! Could such a spirit fail to draw men unto Christ? Do we as Christians who are called to win others to him, possess his spirit, expressed so beautifully in that song—

"Lord, help me live from day to day In such a self-forgetful way. Then, when I lay my head upon you, My prayer shall be for others."
Help me in all the work I do. To ever be sincere and true. And to meet better for you
Must needs be done for OTHERS.

Let’s be crucified and slain; And buried deep, nor rise again; And may all efforts be in vain Unless they be for OTHERS.

Yes, I will, others. Let this my motto be: Help to live for OTHERS. That I may live like THEE.

May this spirit of the Master animate and control us that we may win others.

Loving Personality

Another source of the winning power of the Christ was his loving and sympathetic personality. What is personality? Personality is the characteristic of a person as distinguished from a thing; or the term signifies those personal qualities and endowments, taken collectively, which distinguish or set apart one person from another. Jesus possessed that depth and breadth of a divine personality which enabled him to appeal and attract all conditions of people. He was at home equally with the fisherman in his rough sea-faring clothes, with his fisherman’s language and limited experience; with the business man in the marts of trade who had a wholly different view of life; with the scholar in the synagogue and the halls of knowledge; with the housewife, absorbed with the problems of making a home; with the publican and the sinner, chained down by sin to the lower levels of life. Of all the great men of history who shall we find one comparable in personality to the Man of Galilee? Luther was a giant, but not without grievous fault. Calvin was a great theologian and philosopher, but he was all intellect and deficient in feeling and affection. Cromwell was the builder of the English commonwealth, yet he could not hold the scientists. They told him of a rock that no perfect emerald, ruby, or diamond has ever been found. The finest emerald is feathered, the ruby has a cloud, the diamond at least one flaw. Professor Grey held that every blade of grass, every rose, and every leaf exhibited some form of imperfection. But oh, the tribute paid to Jesus! The man of sin had been found “not fault in him.” Pontius Pilate judged him “without sin.” Rousseau said, “Socrates died like a philosopher, but Jesus Christ died like a Grocer.” It is the only voice from the sky, saying, “This is my well-beloved Son, in whom am I well pleased.” What a personality! Jesus said it is enough for us Christians to be as our Lord. How much we need to deepen, broaden, and perfect our personality under God, if we are going to draw men to Jesus Christ!

Enduring Love

And one chief element of Christ’s divine personality was his long-suffering, persistent love, a love that would never let go, a love most beautifully expressed in Jeremiah 31: 3, 4. Once, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.” The children of Israel had been in captivity for seventy years because of their sin, idolatry, and stubborn rebellion against God. But God loved them still with a love that wouldn’t let go, and through Jeremiah He expresses that love and says to one of them in a hundred, “I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.”

Hosea also shows God’s affectionate interest in this wayward child of God. Hosea mourns over Ephraim’s sin and punishment, “How shall I give thee up, Ephraim? How shall I deliver thee to thine enemies, O Israel? How shall I give thee up into the hand of thine oppressors?” Can we not make thee as Zebiim? Mine heart is turned within me, my compassions are kindled together. I will not execute the fierceness of my anger, I will not again any more destroy Ephraim; for I am God, and not man; the Holy One of Israel in the midst of thee. What a lament of long-suffering love! If we cannot love as Christ did, how can we expect His blessing on our efforts? And can we not love as Christ loves our fellow-men, as we hope to love ourselves? "I believe philosophers define it as being an invisible force by which all matter is drawn to the center of the earth." The preacher stepped to the window. "Come here," he said, "Do you see those gilt balls? pointing to the pawnbroker’s sign across the street. "Yes. "How about the gravity now? You say that it draws all matter to the center of the earth, and yet these balls have been hanging there for three years. "Oh, well," said the young man, his face flushing, "they are fastened to that iron rod." Yes, replied the preacher, and it is so with the men of whom what is said, "One is bound fast by the lust of the flesh; another is anchored by his ambitions; and still another finds his business an iron that holds him fast." Dodge says: "The man is lifted upward to their view, but they can resist him if they will. Think of the thousands of men and women who by their indifference, their worldliness, their love of ease, their desire for the life of the world and the beauty of the world have kept Christ ever in the background of their love."

Sympathetic Understanding

Another element in the winning personality of Christ is his understanding of all classes and conditions of humanity. He could look through, behind the face, into the depths of a person’s past, and understand and sympathize with all things that are not only good, but all things about a man that others do not know. He has that divine eyesight that can see the slumbering good in all, the hidden and dormant desires and possibilities, and he with his infinite sympathy and wisdom can appeal to this best in man’s soul and lift him out of the slumbering, and make of him a man of God himself. "You know me," he says, "I know you, and you can tell me the things that you love."

Such understanding is necessary to our life work. The man or woman who has not been taught to love, to have sympathy and understanding of the hearts of other people, is the man who will fail in his Christian work. The man who cannot open the heart of another, is the man who will never make a success of the mission he has been called into.

The Christian’s Part

But this loving personality is not known to people because he is not lifted up before them by Christian people. It is our duty to bring the Christ, not only in all of his beauty, loveliness, and saving power. If we fail here, we fail in the great mission to which we have been called. "Will you go into the prayer meeting with me?" said a man to a stranger. "Yes, I think I will," was the answer. From that time the stranger was drawn unto the church, and came to see Christ as his Savior. "Do you know," he afterwards said to the man, "that I have been seven years in this city? In three days the loving grocer, the milkman, the soapman, the man, and the woman, have been found. But you were the first who ever said, ’Come on to the house of the Lord.’ " The grocer, the milkman, the automobile salesman, the business man are not slow in lifting up their interests, the things of the world with all their attractions and advantages. What the world most needs are loving, sympathetic, soul winning people. Can we not lift him up before the world in all of his beauty and power? Let us more courageously face anew this challenge to the Christian of today.

RELIGIOUS EDUCATION

REPORT OF THE DIRECTOR OF RELIGIOUS EDUCATION

From July 1, 1938, to December 1, 1938

As the director of religious education was on the field at the time when the report should have been made for September, this report comes for the period of July, August, and September, and reports all that can be done for the last quarter of 1938, for an annual conference, and for addresses to be given on a trip on the field.

A trip on the field, planned in consultation with the Committee on Field Work, was begun August 1. Before Conference the churches and communities visited in which we had denominational interests were as follows: Dodge Center, Minn.; New Auburn, Minn.; Keokuk, Iowa; and Ashtabula, Rockville, Second Hopkinson, and Westerly, R. I.; Waterford, Conn.; and the Piscataway Church, New Market, N. J.

At New Market the director preached the sermon at the ordination service to the gospel ministry of his son, Trevah Randolph Sutton. The week of August 15 was spent in attendance of annual session of the General Conference, held in Plainfield, N. J. The trip on the field was continued following Con-
Milton, Neb., reaching Denver and home, September 11.

November 4-7, a trip was made to North Loup, Neb., to attend the yearly meeting of the churches of Colorado, Kansas, and Nebraska. At this meeting the director delivered three sermons, two of which were special, one being a sermon in connection with the ordination of the North Loup Church, and the other in the interest of denominational and Conference matters. He also conducted a conference on religious education and preparation for Christian leadership, and a forum on denominational and Sabbath School Board work. The expense of this trip, which was $5, is being divided among the Sabbath School Board and the General Conference.

The Intermediate and Junior Christian evangelists are holding weekly meetings with the usual interest. The Junior G. E. meets in the parsonage with Mrs. A. T. Bottoms as superintendent while the intermediates meet in the church with Pastor Bottoms as superintendent. Mrs. Shirley Rogers directs the music very efficiently for the latter.

We are looking forward to the Christmas home-coming of our large number of young people who are away in college or teaching.

The Interim and Junior Christian evangelists had their social in the parish house Tuesday night, December 6. The time was spent in playing games, after which refreshments consisting of cookies and hot chocolate were served. All present extended thanks to the efficient social committee who planned the meeting.

Correspondent.

HAMMOND, LA.

The Hammond Church is still on the map, and we are quite alive if we are few in numbers.

Our pastor, Rev. Verney A. Wilson, gives us splendid, helpful sermons each week.

In November, a group of pastors went to Little Prairie, Ark., on a missionary trip where he held several services with the Little Prairie Church.

The Ladies’ Aid has been quite busy quilting and doing other work, and has several other quilts engaged.

Mr. and Mrs. O. D. Crandall invited the church out to their suburban home for Thanksgiving dinner. Needless to say, they did a sumptuous repast and enjoyed a social time.

Correspondent.

RIVERSIDE, CALIF.

The Riverside County C. E. Union held its fall convention in our church October 1 and 2. It was a very good convention and everyone went home quite happy. Our best wishes were extended to them in a social evening November 3, and on November 9 a canned fruit and jelly shower was held at the parsonage. Don has grown into an upstanding fellow around six feet tall, Dorothy Ann keeps everyone smiling, and Miss Philla DeCosta wrote us a very nice letter from the States, which is very great to the appearance of the church, also the parish house is receiving a much needed coat of paint.

The committee named is Mr. and Mrs. Vernon Williams, Mr. and Mrs. Dell Barber, and Mr. and Mrs. Kennie Crandall. This will be a bitterly meeting of the church will be held in the afternoon.

The choir met to practice Sabbath afternoon. A picnic dinner was served in the basement before the practice. Practices were also held throughout the week, and another will also be held Sabbath afternoon. A picnic dinner will take place before the practice.

North Loup Loyalist.

ALFRED, N. Y.

The mayor elect of Gary, Ind., is a former Alfred University student, Dr. Ernest L. Schable. He was inaugurated at Alfred in 1902, but completed his baccalaureate and medical work elsewhere. It is expected that he will take office on January 1. Christmas program has also been planned. The committee in charge is Rev. and Mrs. Hill, Mr. and Mrs. James Johnson, Mr. and Mrs. Merrill Van Horn, and Mr. and Mrs. Paul Thorogate. A good time is being planned.

North Loup Loyalist.

NOTICE — MISSIONARY ADDRESS
Rev. Luther W. Crichlow, 4 Sea Breeze Avenue, Bournemouth Gardens, Kingston, Jamaica, B. W. I.

A PRAACHER’S WIFE

No, she isn’t prim and proper, she doesn’t wear a long coat.

What they say: She’s so innocent of wrong.

And so full of laugh and song.

That’s why she’s got the all day long.

On her way.

She’s no zealot or fanatic, doesn’t have to wax ecstatic.

If she’s got to go.

She’s a woman through and through.

She’s true, and so very, true.

Whose religion is to do

What she should.
OBITUARY

Champlin.—At his home, 9 Granite Street, Westerly, R. I., November 27, 1938, Dr. John Champlin, aged 75 years.

Doctor Champlin was born in Westerly on October 5, 1863, and was the son of Samuel Anthony and Mary (Bliven) Champlin. He practiced medicine in Westerly for more than forty-five years. On January 21, 1891, he was united in marriage with Anna Elizabeth Lyon, who died four years ago.

Doctor Champlin is survived by his wife, Mrs. Frida M. Champlin; his daughter, Mrs. Francis C. Lathrop, and three grandchildren.

Doctor Champlin was eminent in his profession and was affiliated with medical organizations and influential in the founding of local and state associations. He was a member and regular attendant of the Pawcatuck Seventh Day Baptist Church.

Farewell services were held on Wednesday afternoon at the church and interment was in River Bend Cemetery. Pastor Harold R. Crandall officiated.

H. R. C.

Kenneth.—At the home of her son in Westerly, R. I., December 8, 1938, Mrs. Florence E. Kenneth, wife of the late William D. Kenneth.

She was born in Hopkinton, May 28, 1869, the daughter of William A. and Mary E. (Whipple) Burk. She was married to William D. Kenneth December 7, 1888. Two children born to this union survive, Mrs. James M. Stewart and Donald W. Kenneth. She also leaves a granddaughter; two brothers, J. Henry Burk and William E. Burk, and a niece, Mrs. Edward J. Salter.

Mrs. Kenneth was a member of the Pawcatuck Seventh Day Baptist Church and active in the work of the church and auxiliary organizations. Farewell services were conducted by Pastor Harold R. Crandall. Interment was in River Bend Cemetery.

H. R. C.

King.—Mrs. Elizabeth (Rhodes) King, daughter of Daniel G. and Anna Rhodes, was born at Fredericksburg, Pa., June 17, 1854, and died November 28, 1938, at the home of her son William A. King, in New Enterprise, Pa.

She was united in marriage with Christian L. King on October 10, 1872. For sixty-three years she was a devout member of the German Seventh Day Baptist Church at Salemville. Surviving are three children, Rev. Frank R. King, William A. King, and Mrs. Bertha Detwiler; four sisters; two brothers; thirteen grandchildren; and twenty-one great-grandchildren.

M. C. V. H.

Stewart.—Ruel Clinton, son of Alvah and Mary Stewart, was born in Cazenovia, N. Y., June 17, 1874, and died December 10, 1938, at his home in Cortland, N. Y.

Mr. Stewart became a member of the First Baptist Church of Cortland in 1917. Although not a member of a Sabbath-keeping church, he believed thoroughly in the Bible Sabbath.

He is survived by his wife, Mrs. Inez Cardner Stewart; two daughters, Mrs. Mildred Stevens and Mrs. Pauline Russell; one son, Arnold, all of Cortland; two grandsons; two sisters, Mrs. Charlotte Baldwin and Mrs. Bertha Church; three brothers, Henry, Elias, and Luther.

Prayer service was conducted by Rev. W. F. Davison, pastor of the Baptist Church of Cortland. The funeral was conducted in the Seventh Day Baptist church of De Ruyter by Rev. Neal D. Mills, and burial was in Hillcrest Cemetery, De Ruyter.

N. D. M.