CHRISTMAS EVERYWHERE

By Phillips Brooks

Everywhere, everywhere, Christmas tonight!
Christmas in lands of the far tree and pine,
Christmas in lands of the palm tree and vine.
Christmas where snow peaks stand solemn and white.

CHRISTMAS

Now, o'er one half the world, no star—
But tracer bullets stab the evening sky
And lurid flares reveal the shuddering towns
To aerial armies riding high.

No angel-song—but bursting bombs,
The crash of falling walls, the crackling beams,
Cross and groups of men, fruit women's soles,
And little children's piercing screams.

No cradle safe in cottage stall;
No gold for Christ-child—that must go to Mars;
No sweet perfume but odor of dark death;
No camels—only armored cars.

What, in our safe half-world, say we
Where—though we have our "practice-void-alarm"—
We still may carol in the peaceful night,
Or gather at our heartsides warm?

Why, this! We'll celebrate the birth
Of Christ, Who gave his life to bring us peace,
With deeper meaning, holier thoughts, and joys
That sympathy and love increase.

Shepherds, for whom the very stars
Were 'live with God, and wise men understood
The message of that star and angel song;
They worshipped when no others would.

So pray we for the eyes to see,
The ears to hear, and minds to comprehend
Amaz, that only love divine can bring
To men the peace that has no end.

—P. G. M.,
in World Council Courier.

WERE YOU THERE, LITTLE LAMB?

Were you there, little lamb, on that glorious night,
When Judas was bathed in ethereal light
And the shepherds became "very afraid" at the sight?
Were you there—little lamb—were you there?

Were you there when the heavenly host loudly sang,
"Peace on earth and good will toward men, and it rang
Till a joy never known gave to life a new song?
Were you there on that night, little lamb?

Were you there when the shepherds who followed the Star
Met, in Bethlehem, wise men who came from afar
To present their choice gifts—treasures nothing could part?
Did you see that rare sight, little lamb?

Were you there when they knelt at the manger to pray,
As his dear baby hands were outstretched in the bay
And the wise "Lamb of God" gave mankind Christmas day?
Were you there—little lamb—were you there?

—Lulu Kronek Lee, in Our Dumb Animals.

The Sabbath Recorder
EMPTtY THRONE ROOMS

 Mussolini once explained in his ascent to power, in a dramatic characteristic sentence, “Europe was full of empty thrones. I simply walked in and sat down in one.” Glenn G. Atkins, in his “Preaching and the Mind of Today” comments that though that sentence short-circuits a revolution, it is true. He continues that “there are significant regions of life, the most significant—waiting for the order and the peace which can come only from the occupation of the throne room of the human spirit by a power equal to the need and force of such a world as ours.”

We believe the Church of Jesus Christ operates in these significant areas of life and that the Church is the Way, the Truth, and the Life is equal to the challenge. Yes, Christianity must take the “throne room.”

We face that challenge today. Especially as we look forward to the year before us we need to evaluate our resources as well as consider our responsibilities. In the first place, let us invite Christ fully and completely to occupy our throne room. Too much weight is permitted by some rulers to share this throne, and consequently they have been the dictators, and we have been divided in our opinions and loyalties. We have been unhappy and powerless. We have shown a discouraging and disheartening front to the world that has looked for and rightly expected unlimited and advancing frontiers.

Our Christ is “the Way” of life, and we have failed to walk his “way.” We have betrayed ourselves into a division of interests between God and mammon. Jesus says that in such a way there is not life. “Mammon” represents more than gold or wealth; it involves all that is opposed to that which is spiritual and “heavenly.” For 1945 let us heed the Word: “This is the way, walk ye in it.”

In the second place, let us realize that in this hour of total war is Christianity’s opportunity. These are days that try the soul. We are sore dismayed and depressed at the report of over a half million American casualties. And when we think of the toll of lives on the pages of spiritual columns depression is not lifted. Nor do we, many of us, feel no concern or sorrow over the large number lost here on the scene of human sacrifice by our enemies. No amount of rationalizing can satisfy or make us comfortable. It’s all just bad. But, it bombs us with the challenge, never again, and children of the prayer and the determination that “these shall not have died in vain.” We need with the prophet Habakkuk to “stand upon my watch... to see what he will say unto me, and what I shall answer when I am reproved.”

It is the opportunity of Christianity to be Christian and to shoulder her responsibility. She must be humble, yet true to God. There are spiritual enemies to be conquered or other victories will be hollow and meaningless: hatreds, bitterness, jealousies, covetings, unforgiveness, or what have you.

A son at the front writes his mother that he feels elation at sight of dead Japs, but rage when a fellow soldier is carried by him bleeding and wounded. That is natural. But let him who is without sin cast the first stone. And let him who knows that he is wrong, he prays to be forgiven and even to love his enemies. Such a spirit is on the right side of that life, though difficult, for us at home. Yes, there are too many empty throne rooms.

One can say that the attitude challenging us here will be easy, or quickly done. We are confronted with realism as well as idealism. In our own strength we shall not achieve, but in his strength who on the cross prayed for his executioners, “Father, forgive them; for they know not what they do.”

In the third place, we must face the challenge of 1945 in a personal way. After all, the world, the nation, the state, community, and church are made up of the individuals who make up the corporate life to be Christian, It will be because you and I and others are Christian. If Christianity and the Church successfully meet the challenge, it will be because you and I and others do so.

There is a prayer we need in times like this, as when people pray for a revival: “and let it begin in me.” There is where peace and good will must begin and the dethronement of the despots and other worldly evils be cast out if Christianity is to occupy the throne room in days to come.

GEORGE BENJAMIN UTTER HONORED

The “Roger” citation award was recently granted to George Benjamin Utter of Westerly, R.I., by the Western Recorder, for outstanding community service. The “Sun” is the only daily published by a Seventh Day Baptist and is the only daily whose Sunday edition is published on Sunday. Of the twelve to receive the tenth “Roger” award, Mr. Utter was the only one named outside of the city of Providence, we understand.

The selection of Mr. Utter, according to the “Providence Evening Journal” of September 11, 1944, was made by the presidents of three colleges: Brown University, Providence College, and Rhode Island College of Education.

The citation calls attention to Mr. Utter’s official service in many church, community, and educational capacities. The citation continues.

A patriot in peacetime and war, he cherishes the heritage of our island past, seeking to preserve its monuments. As resolutely he sustains liberties in the schools as in hospitals, as more than all else, a revelation of the future impulses and glories, in detail and in panorama. As a town planner, he has had the rare advantage of seeing his bold hopes come true. (Dreamers are not often endowed with the talent for completing a job.)

Utter asks us, then, to be true to tomorrow. Most particularly, do we regard what nature has given Rhode Island so abundantly and so gloriously. To be sure, we shall find a business profit in honoring nature, even in exploiting her. But there is something far more impelling in Mr. Utter’s creed—what he espouses—a "vision of a beautiful state saved from carelessness for man for the enjoyment of the generations to come."

The Sabbath Recorder and we are sure many of its readers in this honor bestowed upon one of our friends and church leaders.

NEWS OF INTEREST

The International Red Cross Committee watches over the welfare of war prisoners of all countries that have ratified the convention covering this phase of warfare. The committee’s delegates make periodic visits to prisons, hospital buildings, and food, talk to the prisoners’ chosen representatives in privacy, ascertain physical and spiritual needs, and see they are properly cared for.

The Red Cross Blood Donor Service now supplants its predecessor, the American National Red Cross, and add provision for providing the plasma program. Whole blood is flown to the war theaters, where it is used to supplement plasma transfusions.

Seven-year-old Arthur Davis, of aristocratic N. J., was recently nursing a bruised jaw—but in what was noted a good cause. Arthur’s mother had been attending a series of lectures on China, and Arthur interpreted her reports. She was surprised when she returned home one afternoon to find the front lawn trees decorated with crudely drawn signs announcing a fight at 3 p.m. between “Bone-crusher” Davis and “Killer” Ames—admission free, proceeds to go to the relief of Chinese orphans. Mrs. Davis was too late for the fight. She found Arthur nursing his
**FIRST THINGS FIRST**

**Soul Winning**

While lubricating a car for a friend recently he was bantering about the "pleasures of the presidency." He finally offered the statement that probably we talked too much about denominational growth and not enough about "soul salvation." Now that he proposes it, I do see in the months past a steady suggestion which now I might choose to term a planning program or preparing for progress.

Recently there was a suggestion of going out to practice what we had learned in soul winning classes where such had been in progress. Now let's really go. Without evangelistic enterprises cannot be accomplished by the pastors alone. The laity must "seek first" in daily Bible study and prayer. Then, if any suggest an Andrew "bring your brother" to Jesus. Going first, too, may consist in staying at home and carrying on wherein we send the pastores to a field where harvest should begin.

Denominational growth cannot be accomplished without soul winning. When soul salvation becomes our business we will grow. Still I say let's grow. Let's grow spiritually and numerically denominationally. Let's grow financially. Let's make a dollar and a quarter for the Chinese kids.

The election of Rev. Henry Pitney Van Dusen, B.D., Ph.D., as president of the faculty of Union Theological Seminary, New York City, in succession to Rev. Henry Sloo Coffin, D.D., LL.D., was announced a few weeks ago by Thatcher M. Brown, president of the board of directors. Dr. Van Dusen will assume his new responsibilities in 1945.

**DID NOT CHOOSE TO RUN**

General William T. Sherman, back in 1864, could not cast the nomination for president if it were offered to him and would not serve if elected. He must have felt that the presidency was something like war.

And you know what he said about war. Possibly he knew he wouldn't make a good politician, for the good politician, for the intention for president if it were offered to him. He would not serve if elected. Good politician, for the politicians of the time.

**A WONDERFUL MORNING**

That was a wonderful morning that broke upon the earth when the Saviour was born as a babe and lay in a stone manger in a cave. All its accompaniments were a fitting embroidery of the scene. An angel solo followed by a chorus filled the gallery of the sky, announcing the meaning of the event, and the shepherds, and wise men, sang such music as never was rendered in any cathedral or concert hall in the world. The shepherds found the babe in the manger, and there was no room for it in the inn, a mournful prophecy of his reception yet in many places in the world. Next wise men came from the East and laid their shining fragrant gifts at the Child's feet. Even enemies of the Child were not wanting as Herod tried to slay it. As well could he have slain Caesar on his throne or struck the great globe of the earth flat.

The song that rang out over the hills of Bethany is still singing its way through the world. Poets have repeated it in various melodies, and musicians have set it to joyous chords and on it the angels still sing among men. No other music and message, however grand and glorious it may be, can take the place of this heavenly song. It is especially needed in this time when there is so much darkness in the whole world and many anxious hearts are weary waiting for the shepherds to return to Beth- lehem to their own fields praising and glorifying God, and we should go to Bethlehem to praise the Lord. When we receive this Child and return to our daily work with new courage and cheer. "Joy to the world, the Lord is come."—Presbyterian Banner.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—Galatians 2:20.
God of grace, whose eternal purpose it is to sum up all things in Christ, and to dwell with men in a heavenly city, where he is Light and Lord, and into which every nation may bring its homage, every tongue its confession that now trembling that even now thou art coming through the clouds and thick darkness of our time; and we humbly pray that we may be a willing people in the day of thy power. And, with thy Church of every age, we also lift our eyes in steadfast hope to thy triumphant appearing, when thy glory in Christ shall be so revealed that all flesh may see it together, and thou shalt be all in all.

Holy, holy, holy, Lord God Almighty, who art and wast, and art to come, and dost reign and requite honor and glory and power be unto thee and unto the Lamb for ever and ever. Amen.

—Christianity and Crisis.

THE SOLDIER MEETS THE MISSIONARY

A blue army duffel bag lay on the front porch, and the missionary and his wife nearly stumbled into it as they came in from the Christmas party and “sung” out at the American camp. The missionary picked up the bag, which was packed with dozens of gifts obviously from the soldiers’ own belongings or the army stores—chewing gum, soap, razor blades, five pounds of good American sugar. And along with it was a letter “from the fellows” of the division wishing them a good old-fashioned American Merry Christmas and containing a gift of money “which we would like you to use to get something to remember us by all the years to come!”

It was somewhere in Assange, that camp, not very far from the Burma border. The Christmas party had grown up from a kind of spontaneous suggestion, plus hard work on the part of soldiers and missionaries. It was finally complete with decorations of red poinsettias that did not come from a florist’s, and mince pie to crown the feast. A portable organ went along, men and officers joined in the Christian carols, and in it was the captain who asked the missionary if he would close the evening with prayer. The blue duffel bag, with its gifts that would go far and near and far and near with a sign and a symbol of the cheerful friendliness that the American soldiers, far from home, felt for their fellow Americans at the mission station.

That same Christmas season, on the other side of the world, in Guatemala, a startled night watchman saw a lively Yankee soldier scaling a fifteen-foot wall in good commando style. He dropped down on the inside, unlocked the gate, and let in a group of his friends, aided and abetted by the nurse at the mission hospital, to sing Christmas carols before a missionary home.
and unnamed outposts in the South Pacific, have come reports to the Foreign Missions Conference that testify to a realization of what mission work means and is accomplishing.

An army nurse wrote of her intention of entering mission service after the war. I wonder if she had seen herself as she had seen in Africa. An officer in the Congo wrote: "I met church women at home when they used to ask for an offering for missions. I usually searched in my pocket for the smallest coin I could find. Never again! I shall tell them what I have seen here."

There is nothing academic and impersonal about such methods of learning about the world-wide work of the mission. As the service man discovers the church where he had thought to find only strangers, his faith in this country is enlightened. The reality of the world Christian community: Christian here, Christian there, all in a common faith and service.

That faith and that service reach out through the work of evangelical missions into areas of human need, both familiar and new.

—Half a Century Onward.

NEWS FOR WOMEN

Speaking tonight at the president's dinner of the United Council of Church Women at the Dasher-Wallace Hotel, where six women church women of all denominations are holding their second biennial assembly, Grace Loucks Elliott, general secretary of the National Board, Y.W.C.A. of the U.S.A., said in part:

"Women are being forced to take positions of responsibility in responsible places. "Part of the great work of the policy-making committees. It isn't enough to be Ladies' Aids, or even to have an educational program."

"Women have to use their own basic equipment in doing this, which is their capacity for feeling the needs of the world."

"We have to have enthusiasm. There has been a kind of embargo against enthusiasm running through the twenties and thirties when we tried to turn enthusiasms into rational agreements. We have to have enthusiasm not for causes for which we exploit people, but an enthusiasm for people and for whatever it takes to help people realize their full potentialities as well as finding other means. Without backtracking we can return to foundation building in all Christian work.

"Thus this Mission to Christian Teachers has given me new hope that the Church will again evangelize and find new life.

MISSION TO TEACHERS

Boulder Represented

Pastor Earl Cruzan and four others from the Boulder Church attended part of the sessions of the Mission Teachers held at the First Baptist Church in Denver, Colo., October 29-31. The theme was "Educational Evangelism."

On Sunday afternoon Dr. Harry C. Munro addressed the group on the subject, "The Mission Speaks Its Mind." He said that the purpose of the mission itself was not to be accomplished in Denver in three days, but that the work be accomplished if the call of the summer workers present went out into their respective fields with the message of the mission and put it to work.

During the sectional meetings, Pastor Cruzan attended the one on Administration; Miss Marilyn Davis and Mrs. Lucille Trumbo, Miss Jurgen, Miss Florence Hoag, Miss Alice Davis, Evangelism of Youth, and Mrs. Alice Davis, Evangelism of Adults. Each one of these sessions were very helpful. Pastor Cruzan says that he hopes much learned in the mission may be put to use in the work of the church during the coming year.

Dr. Will W. Orr of Des Moines, Iowa, was the speaker; each evening. He is an outstanding Evangelist and was producing successful work in his church in Des Moines, and he really gave something to think about in these evening messages. Here are some of the good things he said:

"We have neglected the program for the children of our churches. We have rear built for adults, the sermons are directed to adults, and the children are left out or uncomfortable and out of place. Any church which does not have a children's sermon is not doing all it should in the way of evangelism and in holding its children."

"We shall have to refuse and teach our children to refuse the material comforts which deny the interests of what we call the commonwealth in the future, so that we can be delivered from that sadness brought with the bitterness of others and all gifts not shared equally with all thy children. We shall have to teach this lesson to our children. This first step in this direction is that they shall know that rationing will have to continue for peace as well as for war. We must not slip and let our children or ourselves ever assume that our country has the right to possess and enjoy that which would deny community for the lead.

"We have to do whatever is at hand to do, with an awareness of the whole, with an awareness of why we are doing it. We have to pay attention to the implementation of our good will if we are to achieve that for which men and women are dying. Since every woman's letter can influence the United National Board, we must prepare for special writing and expect for letter writing. We must pray as we have never prayed before. This is not to pray for special providence, but to pray with such faith as will enable us to know that we have the "new birth" which will enable them, through mutual understanding and study, to work a better world."

"Women who believe in world peace, who talk about peace will not bring it to pass tomorrow or next year. But if ever it is brought to pass, public opinion will perform the job. Women can do it more effectively than enough women who talk enough. . . . Shrug your shoulders, if you will, but it's a strange and mighty and terrible force—women's talk! (From a Pennsylvania newspaper 1928)."

Columbus, Ohio,
November 15, 1944.
“What we need in our Bible schools is teachers who have the desire to teach. We aim to be filled with their mission—no one would rather be there than any place in the school. Also there is great need of teachers who can keep interest in improving their teaching.

“We need to teach more Bible and not so much about the Bible. It is the Bible that the Christian needs.”

Another item of interest was a remark about the new format at their church. One of his members suggested that they had a fine floor and that it would be nice to sponsor social dancing for their young people. Mr. Orr replied, “Yes, it would be fine, and you can start it just as soon as you receive my resignation as pastor of this church.”

Pastor Cruzan concludes by saying that he would like to tell a lot more about the mission, but most of the discussion was of such a nature that it would be hard to pass on in writing. He thinks the good results will be seen in the program of the Boulder Church in the coming year.

There must be other churches which have had representatives at the “Mission to Teachers,” and a report for this page of the Recorder will be greatly appreciated.

Observations

By Philip C. Landers

1. The teachers are eager for help to know “how” to reach the unreached and “how” to win them to Christ and the Church.

2. Teachers are also eager for help in the enrichment of their own devotional life. Many are aware of a religious inadequacy in their own lives.

3. Many leaders in our church schools are not aware of the tragic losses in attendance. They are taking the situation as a challenge, when the facts are given to them.

4. Teachers have a deep appreciation of the relationship of evangelism and religious education. They see now that these two great interests belong together; that one without the other is impotent.

5. A number of pastors are tremendously interested in their program of Christian education and know “what the score is.” But a surprising number of pastors have taken their hands off the educational program and give it little encouragement or scant support.

6. There is a new determination to keep the church school to improve it, and to expand it into a one-day a week enterprise, that it be expanded to other days of the week. In spite of criticisms now being made concerning the church schools of the nation, there is a new enthusiasm for developing everywhere to make them more effective than they now are.

The Mission to Teachers, if faithfully carried out, has within the possibility of spiritually vitalizing the whole Church and of making many new disciples for Christ and the Church. The Missions are Christ-centered in authority; person-centered in method; Bible-centered in content; Kingdom-centered in outlook; and Spirit-centered in dynamic.

— International Council of Religious Education.

YOUTH WEEK

Youth Week, a united effort of Protestantism to win youth for the church, will be observed by more than 3,000,000 Christian young people of the United States and Canada January 28 to February 4, 1945, sponsored by the International Christian Council, according to an announcement by Dr. Roy G. Ross, general secretary of the International Council of Religious Education.

Youth Week not only affords the churches in every community across America an opportunity to stress the importance of its young people in the eyes of the church, but also challenges the churches with the high urgency of calling the youth to live out the Christian way of life to its fullest implication.

Youth Week began more than 30 years ago in the annual celebration of the birthday of the International Society of Christian Endeavor. In later years various church groups have observed an annual day or week. With the growth of the United Christian Youth Movement, administered through the Christian Council, interdenominational, organization representing Protestant young people, there grew a need for a united observance.

Plans for the 1945 observance include church worship services with special emphasis on the following topics: church and community services; and community forums for discussing youth problems and opportunities for service; and social events for youth of the community as sponsored by interchurch groups. — International Council of Religious Education.

SABBATH SCHOOL LESSON FOR JANUARY 6, 1944

The Childhood of Jesus

Matthew 1 and 2

Memory Selection—Genesis 28: 15.

GLORY TO GOD IN THE HIGHEST

The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it in judgment and with justice from henceforth ever for ever. The zeal of the Lord of hosts will perform this.

Isaiah 9: 2, 6, 7.

THE WORD MANIFEST

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not any thing made that was made.

In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not.

And of his fulness have all we received, and grace for grace.

John 1: 1-15, 16.

WHERE SHALL I BEGIN TO READ

That’s a question that is heard over and over again. Many eager beginners to start with the Gospel of Mark… its swift moving account of the life of Christ gives a fine starting point, combining all three elements — enjoyment, instruction, and inspiration.

There are two books of Luke—the Gospel that bears his name, and the Acts of the Apostles—mingling that reading with some selected Psalms.

Then— the Proverbs, and perhaps accompany that with Matthew’s Gospel, since Proverbs makes rather slow going if read study by study.

Then you are ready for the greatest love story ever told—the Gospel of John. From there on, the Bible should have captured you, and you should be able to find your way around and be at home in its pages.

NEWS IN THE WORLD-OF-RELIGION

By W. W. Reid

There is now pending before the Senate and the House in Washington, D. C., a joint resolution designating the period between Thanksgiving and Christmas each year for “National Bible Reading,” in order that “In God we trust” as an expression of our national life, may be held new and vital meaning for all our citizens.” The movement for such Bible reading this year, fostered by the American Bible Society, is meeting with enthusiastic response from almost every community in the nation.

An “Anti-Gossip Society” has been organized by Rev. A. Stretton, Church of England rector of Pittas, England. “The far reaching and often tragic consequences of the indiscreet or spiteful use of a ‘bad bitting tongue’ need no emphasis,” Mr. Stretton explains. “Even in the most apparently idyllic country village one can find abundant evidence that human nature, even among those who profess and call themselves Christians, has changed little since, nearly two thousand years ago, St. James remarked that ‘the tongue can be a fire; a world of evil full of deadly poison.’” Mr. Stretton feels that his new society will help reduce the quantity and virulence of gossip in his community.

In citing the dependence of the large city churches, Mr. Stretton also mentioned village churches for the maintenance of their membership. Dr. Aaron A. Rapking, rural authority of the Methodist Church, quotes the sit-
vitation of the Church Street Methodist Church, Knoxville, Tenn. Of the 1,888 members of this church," he says, "at least 1,250 transferred their membership here from some town or rural church. On the human side, the source of this great city church's growth back to the countryside where the home in Christian homes and in countryside churches and boys and girls were brought consciously into right relationship with God. Back of this important church are thousands of rural homes and hundreds of rural churches. Most city churches forget their sources; but the leaders of this church are giving much time, thought, and money in an attempt to keep the country homes and churches open as channels of the grace of God."

A recent conference of members of the Religious Society of Friends (Quakers) in Richmond, Ind., opposed the adoption of universal military conscription in the United States "now or at any other time" as violating both the rights of conscience and of religious liberty. The Friends, in part: "Military conscription is no guarantee of peace and freedom from attack as evidenced by the experience of Russia, Poland, Holland, Belgium, and France where it has come only through goodwill and confidence leading to an organized co-operative work. It would injure our domestic well-being. It would divert the attention of the American people from economic and social ills which much he corrected if our democratic way of life were kept. Putting surplus labor into compulsory military training camps, is not the right solution for unemployment in a democratic society. It has a harmful effect upon education. Such training stokes individual initiative and thwarts creative effort. It produces a social pressure which undermines parental influence and also regiments our entire educational system."

REVERENCE

In England, as in America, audiences uniformly rise when choirs begin to sing the Hallelujah Chorus in the Oratorio of the Messiah, by Handel. London, a great audience was assembled. Victoria, the great and the good, was present in the royal box. The audience rose, but the noble queen remained seated. Soon every eye was directed to the royal box in which sat the queen and the magnificent chorus; but the queen remained seated. His Highness still rose the lofty song; onward swept the glorious music. With curious glances, the audience turned to the royal box in which the queen remained seated. Lifter still rose the celestial strain. Now the song reached the part where Christ is praised as "King of kings and Lord of lords" and puts on the crown of universal dominion on his divine brow. Then the noble queen arose and stood with bowed head, as if she would cast the crown of her mighty empire at the pierced feet of her divine Lord. Creation and revelation, art and science, song and story, learning and all the lofty rulers reach their noblest heights when they bend in lowest reverence at the feet of Jesus Christ. —McArthur.

GLAD TIDINGS

A Christmas Message To Our Young People

By Cpl. Frederik J. Bakker

"And Jesus called on the God of Israel, saying, Oh that this hand might be with me, and that thou wishest me from evil, that it may not grieve me! And thou granted me what he requested." 1 Chronicles 4: 10.

So many thoughts have been surging through my brain during the advent of this Christmas season that I was urged to write an open challenge to the young people of the Seventh Day Baptist Denomination. If ever the world needs a knowledge and assurance of Christ, it does now. What are we doing about it? I know youth wants and likes this: and spirit is always lodged in the mind of the truly awake young person and is also present in the heart of those older in years but having a youthful outlook and spirit. Our only mission as a separate denomination is the fact that we keep the Bible Sabbath. Are we willing to tell the world of that beautiful and sacred institution, the God-given and Bible-beloved Sabbath?

Jabez, an obscure man mentioned in Chronicles prayed that God would bless him and enlarge his coast, that is, give him a vision of the large job God wanted his followers to furnish. Our young people need to read our Bibles, learn the Sabbath observance, study to make the Sabbath a delight, pray for God's guidance, and finally imbibe with the Holy Spirit tell others of the blessings that the observance of God's Holy Day means to the observer.

Many years ago there appeared on the bulletin board of the Unionist Church in Plainfield this thought: "If you have a thrift worth holding, it is worth sharing." The author might well have added the thought that if you do not share the truth, you lose it. That is what Christ meant when he said that he who would save his life must lose it; lose it in the propagation of Christ's kingdom. Knowledge unless applied and used soon becomes meaningless and forgotten.

What are we doing in sharing this precious truth? Now that God has revealed the laws of radio communication, have we made the best use of that method of communication of that precious truth to the sin-sick and war-torn world? Let us follow Christ's commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. Matthew 28: 19-20.

I'm pressing on the upward way,
New heights I'm gaining every day;
Still praying as I onward bound
Lord, plant my feet on higher ground.

A.S.N. 32387345
Sqd. E, 1466 A.A.F.
Base Squadron A.T.C.
A.P.O. 938, Minneapolis, Minn.

CHILDREN'S PAGE

Dear Recorder Children:

Three letters last week, and not even one for this. I don't like that, do you? And, next week is a special New Year's number, so even if letters come, unless they are about New Year, 1945, they will have to take a week's vacation. I hope, I hope I'll get quite a number of letters for the next week's contribution. Please, please, please send in a story about "That Inquisitive Old Chap." Sincerely yours,

Misipah S. Greene.

THAT INQUISTIVE OLD CHAP

(Concluded)

For some reason Billy Allen was not his usual merry self that night. When he washed his face and hands and combed his curly locks he just couldn't bear to look in the glass, and there was a lump in his throat so that he could hardly eat his supper. It seemed as if that ice cream was right there in his throat choking him. He certainly didn't feel one bit happy about cheating the conductor out of that nickel, although Harry had seemed sure that if the conductor forgot to collect the fares it wasn't up to him to tell him about it.

After supper Billy went to the movies with Daddy. Daddy had paid for their seats at the ticket window, and they were just ready to sit down when Daddy discovered that he had been given too much change. He said, "The boy over the ticket window took my money and gave me a nickel back and I'll go back and return the extra change."

"Why Daddy," said Billy, "wasn't it the ticket man's business to give you the right change? If he didn't do it, is it up to you to tell him?"

"Yes it is," said Daddy quietly. "Don't you see that it would be cheating to keep change that belonged to some one else, and an inquisitive old chap would keep bothering me with embarrassing questions if I did."

"That inquisitive old chap, who is he?" asked Billy. "I never heard of him."

"He's right inside you," said Daddy with a smile, "and you can't get away from him. Other people call him Conscience, but I call mine the Inquisitive Old Chap. It is God's business for him, for he is always keeping watch over us. If I kept this change which doesn't belong to me, he would say something
like this, "So that's the sort of fellow you are, is it? You say you are an honest man, but you steal and cheat when you think you will not get found out. How will you feel when you look at yourself in the glass? Will you be proud of yourself?"

Billy didn't have anything to say, but he was doing a lot of thinking, and he didn't like the idea of "That inquisitive old chap"! Was he looking at him in the mirror when he was getting ready for supper. Was he saying, "Billy Allen, are you honest on the outside and a cheat in your heart?"

"You can't be honest with the rest of the world unless you can show that inquisitive old chap that you are honest," he heard Daddy say.

When Billy Allen went to school the next morning on the street car, after he had told Mother about the way he had tried to cheat the conductor, he carried two nickels in his pocket. One was his usual street car fare and the other he had earned running an errand for a neighbor. He didn't sit with Harry this morning. He had no desire now to grow to be like him. Harry must get into a lot of trouble with that inquisitive old chap.

When the conductor came to collect his fare, Billy held out the two nickels saying, "Yes, mister."

The conductor looked surprised and took only one nickel. "Keep the other for candy or an ice cream cone," he said.

"Oh no!" exclaimed Billy, "that inquisitive old chap will keep bothering me with embarrassing questions."

Let us all be careful that Conscience, that inquisitive old chap, doesn't have to ask us embarrassing questions.

The End.

GIFTS

By Margaret Sangster

When I was a small girl I saved my pennies, through the whole of a long year, to purchase a Christmas gift for my dearly loved mother. Finally, a week before Christmas, I took those hoarded pennies to a shop and made a purchase. The purchase was a cut crystal bottle, adorned with a splashing bow of lavender satin ribbons and filled with violet toilet water. To me it was the height of all elegance; I felt as rich as a Croesus when I carried it home, swathed in tissue paper.

All through that week before Christmas I lived in a dream—in a veritable daze. I was so excited over the prospect of presenting the present that I scarcely eat or sleep. I took it from its tissue wrappings and looked at it a hundred times; I caressed the satin bow with moist, adoring fingers until it was limp and soiled.

Finally, the night before Christmas arrived, and with it came my great moment. For I had decided that when I retired, I would take my offering downstairs and lay it in the pile with the other presents, beneath the green bough of the Christmas tree. There; in the morning my mother would find it—proudly labeled with her name. Little chills ran up and down my spine as I pictured her delighted.

I waited—breathlessly, in bed—until the family slept and then, tip-toeing, I went down the broad staircase, my gift clutched in my arms. It was unfortunate that my flannel night dress was long and full; it was sheer tragedy that my bare toes caught in the hem of it. Just halfway down the stairs I tripped and fell. I rolled to the foot of the stairs; I landed in a heap at the bottom, bruised and dazed, and just at that point the shattered bottle, fairly rocking of violets. I lay there sobbing—not in pain but in despair—until the house came hurrying down the stair, and my mother gathered me in her arms and murmured words of soothing comfort.

"Your beautiful present, it's gone!" I wailed against my mother's shoulder. "Your Christmas gift is spoiled!"

"Oh, but it isn't soothed my mother, "I know that you intended it for me, but that it was beautiful and the whole world is sweet because of it, too."

Many of us—starting on the star road that leads across the year—carry gifts that may be broken before they reach the place of presentation. But the One for whom they were intended—the One who is wiser and gentler than any mother—knows that they were once beautiful, and that even their lost fragrance will add sweetness to the world! We must remember that broken ideals can be mended, and that intentions may be modified, and that hearts can be patched, and that even lost faiths can be found.

CHRIST, THE SON OF DAVID

By E. Marvin Juhl

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." Deuteronomy 32: 8. The separation of the division of the earth's surface as mentioned in this text, I believe occurred earlier in the history of this world than is commonly supposed.

The following two references read almost the same, word for word and to a degree supports this position: "And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan." Genesis 10: 29.

The division mentioned in Deuteronomy 32: 8 may be considered identical with the one which took place in "the days of Peleg," then occurred about one hundred years after the flood which is the year of Peleg's birth. See Genesis 11: 9.

It does not seem likely that the creator of the universe would await for a time of open rebellion such as occurred at the Tower of Babel before making a major decision on how to populate the earth and how to keep the people in it satisfied with their living quarters. The prophecy mentioned in Genesis 49: 10-12 is clearly the text of Deuteronomy 32: 8 well for the views presented in Genesis 11: 9.

The following are references which are pertinent here: Genesis 11: 9 and Genesis 10: 29.
THE SABBATH RECORDER

of Israel. This year, we are servants here, but the next year we hope to be masters of our own land of the Jews in Jesus Christ. On page 35: "And be remembered in remembrance of us, and in remembrance of our fathers, in remembrance of their sons and daughters, the sons of David, thy servant, and in remembrance of Jerusalem, thy holy city, and in remembrance of the name of the Lord, my God."

Joseph, Matthew 476 THE. of all thy people, the House of Israel, before thee, to a good issue ... on this Day of the Feast of Unleavened Bread." On page 55: "O rebuild the holy city (Jerusalem) in our days and lead us up thereto; and cause us to rejoice therein."

The realization of this truth was fundamental in the lives of the Pharisees in the days of Christ. These men had in their own hands the genealogies which were kept in the temple, and did refer to them in refutation to the claims of Jesus as a king, and their redeemer. Their conception of Genesis 49: 10 fits in with our belief in Christ's second coming. "Shiloh" must yield the sceptre with power. They could see nothing of the kind in the lowly Nazarite.

They did not deny Jesus to be a son of David, because the genealogy of Mary, the mother, was available at the temple and has been preserved in Luke 3: 23. Nevertheless, their argument stood intact. They did not acknowledge Jesus to be the Son of Joseph because that incident was also on record in Matthew 1: 18, John 8: 41, 19.

When Mary became the wife of Joseph her inheritance from then on stood in the name of her husband. Numbers 36: 5-12. However, Joseph did not become the son of David through the lineage of Salathiel and only forty-two in Matthew. The generations in Matthew are counted from Solomon, but in Luke from Nathan, both sons of King David.

A number of scholars believe the two genealogies run together in the persons of Salathiel and Zorobabel. However, in Matthew there are fifteen generations from David to Salathiel, whereas in Luke there are twenty-one genealogies as a whole which shows thus eliminates the possibility of these two genealogies running together in the name of Salathiel.

Some Bible students believe that since the records in the temple were destroyed by Titus the Jewish people thereby lost their tribal characteristics, and Genesis 49 therefore belongs to the first coming of Christ method of interpretation. This interpretation contradicts both the Jewish conception and the possibility that God did endeavor through the plan of Redemption to settle the people of earth from the very beginning. The church has a place among the children of Israel." Deuteronomy 32: 8, with Christ their rightful king.

Nowhere in the writings or traditions or fables of the desolate peoples of the Middle East is there any mention of Shiloh as a son of Noah, do we find any reference to the experience of the Tower of Babel, nor any knowledge whatsoever of the children of Israel. Nevertheless, circumstantial evidences can be produced which will point toward Genesis 10: 5 as the starting point of Japheth's direction of travel in acquiring his portion of the earth's surface. These various angles of thought have been mentioned in the hope that members of the Remonter faction may give a new interpretation of unshakable stability and transforming power. He, himself, must live joyously before his people this conviction. Halffhearted faith produces isolation. Nice, spiritual, religious sayings will stir nothing to life. Platitudes are poverty-stricken. We have a message with the power of redemption glad tidings for gloomy days, a Saviour for ainking world. Like the surgeon dressing the wound, without the knowledge of healing. The broken down tissues of men's bodies, minds, and hearts, we shall rebuild by the good tidings of the Saviour who is Christ our Lord.

To as many as receive him, gives he power to become the sons of God ... That means us. This is good news. Jesus revalued life, human life. He looked upon life in terms of its possibilities. He showed us the way to the realization of the highest and best within us. He is the way, the truth, and the life. He is the bread of life, a fulfils and completed. Little the Christ life, and the man we want to be and the man we ought to be will begin to take on definite shape. Personality was created to live victoriously.

For the sick social order, Jesus Christ is the salvation. Education will not save us. Laws will not save us. Intelligence and economic planning, important as they are, will not save us. Human effort, alone, is helpless. Whatever the means or method used, Christ is the only one who can save us. Of this, the prophet of the gospel of God is certain. This certainty is, indeed, good news. There is a way.

Thousands, honest and innocent, are suffering severely. That is a very serious fact. Bewildering circumstances, like a wild whirlwind, sweep across the face of the earth. A man was not made to be controlled and doomed by circumstances. He was created to control them. Life has its ups and downs, its quicks and the quacks. In Christ he may become conqueror. Through Christ, who strengthens him, he can win the victory. No thorns may not be removed, but God will give him grace to endure and courage to carry on. A man whose inner resources are linked to the high purposes and promises of God cannot be defeated. Personality was created to win.

Thank God, we have a Christmas message, a message of good news to all people, a message that heals and builds. Reformed Church Messenger.

HISTORICAL SOCIETY

By Dr. Corliss F. Randolph Concerning the Mill Yard Church of the Reformed Presbyterian Church.

The following notes are gleaned from correspondence with various people over a considerable period of war time.

Earlly in the spring of the year 1879, Deacon B. Thomas, Morris, editor of the, "Sabbath Observer," published by the Mill Yard Church, was severely injured by a bomb; and his home was scarcely settled in a new home when the ceilings were battered off by a bomb. Nearly the same time the front of the home of Rev. James W. McCready, pastor of Mill Yard, was blown out by a bomb. About that time the front of the store of Mr. C. H. Merryweather and Son was similarly wrecked; and quite recently the home of Mr. Merryweather suffered damage from a flying bomb, one side of the house...
being nearly demolished. Mr. Merryweather is well known by American visitors to Mill Yard in the years immediately preceding the war.

Early in the war Mrs. Gertrude Richardson and her husband and grandchildren went to Minehead in Somerset, in southwest England, to escape bombing. Recently, the grandchildren and their oldest daughter, Mrs. Richardson planned an extensive visit to London at Christmas, in the hope of finding a suitable home there. Mrs. Richardson will be remembered as visiting this country in 1952 and attending our General Conference session, New York. Recently, the factory of her son, Gilbert, was seriously damaged by a flying bomb; but hastily-made repairs enabled it to continue its usual production.

The home of Mrs. Gavathrop, a member of Mill Yard, suffered damage from a bomb early in the war.

In the early war, Argyle Hall, where the Mill Yard Church met for worship for many years, was taken over for war offices; and the church moved to the Upper Halloway Baptistic Church Hall; but more recently the army has vacated Argyle Hall, and it is quite possible that Mill Yard will return there, as it appears to be of more convenient access and is better known.

Deacon Morris's eldest daughter is married and has a little one. His son Bert was married before his military service took him away to Arizona. A recent correspondence brings news of the death of Deacon Morris, after an extended illness.

Recent visitors to Mill Yard from the American area in England have been Sergeant Bond, Dodge Center, Minn.; Lance Corporal Philip Hancock, Harrisburg, Ill.; and Private Linton, Battle Creek, Mich. Here it may be noted that Lieutenant Charles W. and Private George B. Uter, Westerly, R. I., are both in England and potential visitors of Mill Yard.

To escape the horrors of London, the pastor's wife and daughter sought refuge with friends in Westerly, R. I., up in the hills of Rhode Island, where they have been for a considerable time, while he has remained at his accustomed post in London. He does not resigning all his time, and war conditions having stopped his publishing work, he obtained employment for five days in the week as a clerk in the office of a large concern manufacturing aircraft. He leaves early on Friday afternoon, but comes early one or two mornings in the week to make up otherwise lost time. With him doing a faithful and noble war-time work with the Mill Yard Church. He sends his greetings to all his "friends in the States." His address is Rev. James Mc- Gregor, 17 Highgate Road, Tottemham, London, N. 17, England.

SPIDERS AND SCRIPTURE

By Rev. Lester G. Osborn

Cobwebs— the bane of the housewife! But to the spiders it live in, or a trap to catch their prey. Very strong, some adhesive, some ugly, some beautifully colored, they spin their web, a line of silk which gives them a flying start; then let go and sail through the air on the end of it? Who taught him to do this trick of aviation?

The most common is the garden spider, with his peculiar web of radiating threads and spiral threads dividing it into a series of steps, narrower in the middle. The threads are of two different kinds—the radiating, strong and of simple texture; the spiral, finer, and covered with tiny globules of glue.

The trap-door spider makes a hole in the ground and lines it with a soft net of silk. Then she builds a door of layers of net and hides her eggs, the door is circular, fitting exactly, with a hinge which works perfectly and does not need oil. Who taught her cunning BADGER'S NEST?

The water spider built the original diving bell. She makes a dome-like cell under the water, opening downward. Then she goes to the surface and entangles air in the hair on her body; dives in, holding the bubble of air in her hind legs; carries it down; and releases it up into the water. She puts it into her bubble, and keeps on until all the water is displaced. Then in this dry house under the water she deposits and hatches her eggs. To this cosy dry place she brings her food to eat it. Who taught her the principle of proper nutrition involved?

Probably the most marvelous of all the spiders is a small variety on the northern Pacific coast. She builds her nest in an old clam or abalone shell swung from the bough of some low shrub from twelve to twenty inches from the ground by two strong silken cables. The shell weighs half a pound; the spider, a fraction of an ounce. It is as though the thread is into a strong cable, lines the shell with silk, builds a silken roof over it, builds a door, and there she is, at home. What engineering school did she attend? Who taught her the law of physics that drying objects contract? We call it instinct. Instinct is not "inherited memory," for spiders, according to W. H. Harley, who had fine study to fit it out. Instinct is, rather, "imparted wisdom," given to the creatures at the dawn of creation—to every one the knowledge necessary for its survival in its own environment.

And so spiders confirm to us a Scriptural truth—"In the beginning God created!" Shilo, N. J.

HE IS AN AMERICAN

He is an American. He hears a air- plane's approach, so that he can take up an attitude of interest and prepare himself for what he does so in curiosity, neither in fear nor in the hope of seeing a protector.

His wife does marketing, and her purchases are limited by her needs, her tastes, her budget, but not by decree.

He comes home of an evening through streets which are well lighted, not dimly in blue.

He reads his newspaper and knows that what it says is not concocted by a bureau, but an honest, untrammeled effort to present the truth.

He has never had a gas mask on.

He has never been in a bombproof shelter.

Military training, an R.O.T.C. course in college, he took because it excited him from the gym course, and it was not compulsory.

He belongs to such fraternal organizations and clubs as he wishes.

He is free to give himself to the extent that he desires—the dominant one, if that be his choice, but with the distinct reservation that he may criticize any aspect of policies with all the vigor which to him seems proper—any other as his convictions dictate, even if it be his decision, one which holds that he belongs to the country and the country is wrong and should be scrapped.

He converses with friends, even with chance acquaintances, expressing freely his opinion on any subject, without fear.

He does not expect his mail to be opened between posting and receipt, nor his telephone tapped.

He changes his place of dwelling and does not report so doing to the police.

He has not registered with the police.

He thinks of his neighbors across international borders—of those to the north as though they were across a state line, rather than as foreigners to the south more as strangers since they speak a language different from his, and with the knowledge that there are now matters of difference between his government and theirs, but neither with an expectancy of war.

He worships God in the fashion of his choice, without the ceremonies.

His children are with him in his home, neither removed to a place of greater safety, if young, nor, if older, ordered ready to seek safety if necessary. He teaching is the same as if it were to remain.

He has his problems, his troubles, his uncertainties, but all others are not overshadowed by the imminence of battle and sudden death.

He should struggle to preserve his Americanism with its priceless privileges.

He is a fortunate man.

He is an American—Editorial in the New York Times.

DENOMINATIONAL "BOOK UP"

Riverside, Calif.

On December 3 your pastor will share in a Bible lecture of the Church of the All Fellowship at a church located at 659 West 21st Street, Los Angeles. Four speakers are to bring messages during the day.
beginning at 10.30. Bring a lunch and stay for the afternoon session. Your pastor speaks at 10.30, and shares in a broadcast over KMTR at 6:30 p.m. The group of singers from our Los Angeles Church will be present to inspire the hearers with their music. This fellowship is "not a cult, nor a sect, but a fellowship of believers from all denominations who know Jesus Christ as their own Saviour, and rejoice in him as the One who will save all."

—Church Bulletin.

Putnam County, Fla.

The annual business meeting of the First Seventh Day Baptist Church of God of Putnam County, Fla., was held December 10, 1944, in the newly erected church building at Carraway. This building is not completed yet, but is in condition to be used while further work on it is carried forward.

Efforts are being made with the co-operation of others to secure and support a man and his family. A letter at hand states, "It was stressed that, so far as ways and means are concerned, if someone will come wholeheartedly and support the work of the church (as the local people expressed it), working for God, the people and God will take care of him. It is believed the local church under such leadership would be so built up that the church itself would be able to contribute a substantial sum."

According to reports, the Women's Board, the American Sabbath Tract Society, the Shiloh and Plainfield Churches, two Battle Creek Sabbath school classes, besides individuals, are giving generous support to the work.

Who will go and give encouragement to these earnest people who are seeking to carry and live the gospel and the truth of the Sabbath? — Editor.

1) Marriages

Catlin - Williams. — Mr. Herbert A. Catlin, son of Mr. and Mrs. Bradford Catlin of Ticonderoga, N. Y., and Miss Dorothy May Williams, daughter of Mr. and Mrs. John Williams, of Oneida, were united in marriage November 26, at the Verona Seventh Day Baptist Church by Rev. Herbert L. Polan. The address of the new home is 871 Lake Avenue, Rochester, N. Y.

2) Obituary

Davis. — J. Will Davis, son of H. Wells and Lydia Davis, died in the hospital at Plainfield, N. J., Thursday, November 23, 1944, at the age of seventy-six years.

Surviving are his wife, Anna Wills Davis, to whom he was married on December 10, 1890; a son, Dr. Leland C. Davis; a daughter, Mrs. Mildred Lum; a brother, Roland Davis; and three granddaughters.

Funeral services were held at the home in Shiloh, N. J., with Rev. Lester G. Osborn, pastor of the Seventh Day Baptist Church, of which Mr. Davis was a member, officiating. Interment was in the Shiloh Cemetery. L. G. O.

Kirby. — Mrs. Annie B. Kirby, widow of the late Mark Kirby, was born March 30, 1863, at Greenwich, N. J., and died November 30, 1944, near Shiloh, N. J., at the home of her daughter, Mrs. B. B. Sheppard, who cared for her during her three years of illness.

In early life she accepted the Lord and joined the Greenwich Baptist Church, transferring her membership to the Shiloh Seventh Day Baptist Church on October 4, 1941.

She is survived by one sister, Mrs. Lura Bonham; two daughters, Mrs. Mary Tomlinson and Mrs. Ella K. Sheppard; four grandchildren; and two great-grandchildren.

Funeral services were conducted by her pastor, Rev. Lester G. Osborn, Sabbath afternoon, December 2, and she was laid to rest beside her husband in the Greenwich Baptist Cemetery. L. G. O.

Sheppard. — Warren W. Sheppard, son of Caleb and Rebecca Sheppard, departed this life on November 28, 1944, at the age of eighty-two years.

He is survived by a sister, Cora June Sheppard; four children, Lt. James and W. Henry Sheppard, Mrs. Jean S. McKee, and Mrs. Mary Henderson.

Funeral services were conducted by Rev. Lester G. Osborn, on December 1. Interment was in the Shiloh Cemetery. L. G. O.

Vance. — Alice Davis, daughter of Lee A. and Mary J. Clair, was born April 1, 1870, in Alfred, N. Y., and died at her home in Unity, Pa., November 28, 1944.

Since February, 1899, Mrs. Vance has been a member of the Second Alfred Seventh Day Baptist Church. She was married to Herbert Davis of Alfred Station, and to them were born three children: Everett, Leon F., and Ethelyn (Mrs. Roland Gimlin). In later years she was married to Frank Vance of Unity.

She is survived by the children mentioned above; her husband; a son, Clifford Burdick; and a sister, Mrs. Bertha Ormsby.

The funeral was conducted by Rev. Albert N. Rogers, and burial was in the Alfred Rural Cemetery. A. N. R.