

The Friday evening meetings were conducted regularly at King's Cross, the book of Isaiah being the subject of meditation.

The children at the Westerfield Baptist Mission, Tottenham, and the young men's class at Highgate have been addressed regularly.

An invitation has been received to address the Men's Service held in St. Peter's church of England at Highgate. Sunday, January 30, 1938, was the date selected.

Among the letters of interest which have arrived including reports from our missions in Nyasaland and Rhodesia, was one from Ceylon, announcing that several Seventh Day Baptist churches have been formed there under Pastor Mendis. We have sent a reply asking for further information regarding their origin, and other questions.

At the request of Rev. T. Brimley, who had a severe cold, Pastor McGeachy, conducted the watchnight service at the High Cross Congregational church, Tottenham. A good number were present to hear the address on "New Year Resolutions."

—Sabbath Observer.

OBITUARY

BURDICK.—Mary Walton was the oldest of six children of Minor and Jane Ann Vosburg Walton, born on May 19, 1859, in the town of Eagle, and died at the home of her son, Jesse Burdick, of Richburg, N. Y., on February 9, 1938.

In early life she joined the Little Genesee Seventh Day Baptist Church and was baptized by Rev. James Summerbell.

On March 19, 1878, she was married to Herbert D. Burdick. To them were born two sons and two daughters. She is survived by one son, Jesse Burdick, with whom she had made her home for the last several years, and five grandchildren.

She had remained a loyal observer of the Sabbath and a faithful member of the church through her life. A number of years ago she with her family moved to Nile, transferring their membership to the Nile Church, from which she never changed.

Funeral services were held in her son's home in Richburg on Sabbath afternoon, February 12, 1938, by her pastor, Rev. E. H. Bottoms, and burial was in the Little Genesee cemetery.

E. H. B.

GLASPEY.—Mrs. Hattie E. Glaspey, a daughter of the late Mr. and Mrs. E. K. Burdick, was born in Cattaraugus County, N. Y., on March 26, 1863, and died at her home in Nortonville, Kan., March 6, 1938.

She was almost a life-long resident of Kansas, having come here as a nine-year-old girl. On October 3, 1888, she was united in marriage to Edward M. Glaspey. To this union were born a son, Henry Glaspey, of Atchison, Kan.; and a daughter, Miss Cora, of the home, who with their father mourn her passing. Besides the immediate family there survive three grandchildren, Nadine, Gretchen and Claude Glaspey; and a brother, Elmer Burdick, of Nortonville.

She was one of the oldest members of the local Seventh Day Baptist Church, both in years and in length of membership. A woman of splendid character, she will be missed as a good neighbor and friend.

Funeral services were conducted from the home by her pastor, Rev. Lester G. Osborn, and interment was at the village cemetery. L. G. O.

PASHLEY.—Harriet C. Pashley, daughter of Ethan C. and Martha M. Taylor Crandall, was born in Ashaway, R. I., September 14, 1862, and died at her home in Ashaway, March 14, 1938.

She was preceded in death by her husband, the late William Pashley. Surviving are two daughters, Miss Clara Pashley of Bristol, Va., and Miss Lucile Pashley of Ashaway; two brothers, E. B. Crandall of East Pepperell, Mass., and D. Edwin Crandall of Westerly; and a niece, Mrs. Leonard Brown of Mystic.

She was a faithful member of the First Hopkinton Seventh Day Baptist Church joining by baptism and confession of faith on March 8, 1879.

Farewell services were conducted at her home in Ashaway by her pastor, Rev. Everett T. Harris. Interment was in Oak Grove Cemetery, Ashaway. E. T. H.

WHEELER.—Katherine Augusta, infant daughter of Mr. and Mrs. Ernest Wheeler of Nortonville, Kan., was born March 20, and died a few hours later. The little body was laid to rest in the village cemetery by sorrowing family and friends, the service being conducted by Pastor Lester G. Osborn.

"She did not die;
She simply laid the soul's frail vesture by
And gently passed away
As melts the morning star in golden day."

L. G. O.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Sabbath Recorder, Plainfield, N. J.

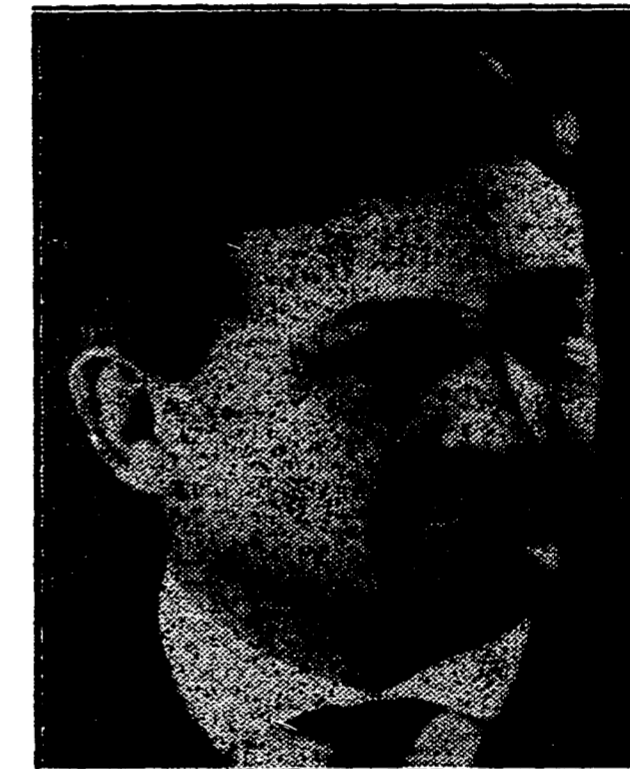
LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

The Sabbath Recorder

Vol. 124

APRIL 11, 1938

No. 15



REV. WALTER L. GREENE

Pastor of the Seventh Day Baptist Churches of Andover and Independence, N. Y., and member of the faculty of the School of Theology, Alfred, N. Y.

Contents

Editorial—"My Church."—Calendar Reform.—Read President Randolph's Address	226
Seventh Day Baptist Building Budget	227
Woman's Work.—Tomorrow's Bridge.—Rain	227
President's Address	228
Children's Page.—Our Letter Exchange.—What Is Andy Doing?	231
Notice Central Association	232
New Colony of Mennonites Settling Valleys of Upper Pennsylvania	232
Our Pulpit.—Light on Life and Immortality	233-235
A Converted Jewess	235
Denominational "Hook-up"	236
A Song From the Antipodes	237
The Bible	238
Obituary	240

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the
American Sabbath Tract Society, Plainfield, N. J.

Vol. 124, No. 15 Whole No. 4,767

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

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

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.

Mrs. Okey W. Davis

Luther W. Crichlow

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

Entered as second-class matter at Plainfield,
N. J.

Terms of Subscription

Per Year\$2.50
Six Months 1.25Papers to foreign countries including Canada,
will be charged 50 cents additional, on account
of postage.All communications, whether on business or
for publication, should be addressed to the Sab-
bath Recorder, Plainfield, N. J.Subscriptions will be discontinued at date of
expiration when so requested.All subscriptions will be discontinued one
year after date to which payment is made un-
less expressly renewed.

"My Church" To many, "my church" awakens memories of the little white meeting house on the hillside, or the modest house in the village with its slender spire pointing heavenward. To some may come the picture of a magnificent building of stone and brick with triple spires, or of a fine colonial type with its quiet interior of sweeping gallery and tables of the law above the pulpit—inviting to praise and worship.

But the church is something more than a building. At the very beginning of the Christian era it was the "called out" people from the world, united in a fellowship together and with the risen Christ whom they loved, followed, and served.

The resurrection, which doubtless they did not understand but accepted, did something to them all—and immediately the Church became. From that time we may easily imagine its members would think of the group as "my group."

What "my church" has done for me, few of us can ever fully know or tell. "What would I have been without it?" one may well

ask as he realizes something of its importance in his own life. In the light of the obvious answer, what do I owe the church and how faithfully am I discharging my obligations?

In a recent church bulletin Rev. Alva L. Davis calls attention of his people to an article by W. H. Boddy in the *New York Christian Advocate*, entitled "My Church." It is so helpful and suggestive we give it here:

Before I was born my church gave to my parents ideals of life and love that made my home a place of strength and beauty.

My church enriched my childhood with the romance and religion and the lessons of life that have been woven into the texture of my soul. Sometimes I seem to have forgotten and then, when else I might have surrendered to foolish and futile ideals of life, the truths my church taught became radiant, insistent, and inescapable.

In the stress and storm of adolescence my church heard the surge of my soul and she guided my footsteps by lifting my eyes toward the stars.

When first my heart knew the strange awakenings of love, my church taught me to chasten and spiritualize my affections; she sanctified my marriage and blessed my home.

When my heart was seamed with sorrow, and I thought the sun could never shine again, my church drew me to the Friend of all the weary and whispered to me the hope of another morning, eternal, tearless.

When my steps have slipped and I have known the bitterness of sin, my church has believed in me and wooingly she has called me back.

Now have come children, dearer to me than life itself, and my church is helping me to train them for all joyous and clean and Christly living.

My church calls me to her heart. She asks my service and my loyalty. She has a right to ask it! I will help her to do for others what she has done for me. In this place in which I live, I will help her keep aflame and aloft the torch of a living faith.

Calendar Reform We will be constantly hearing more about the reformed calendar as the year progresses. The promotion will be more and more emphasized by its advocates because legislation in favor of it is desired in order for the reform to take place at the beginning of next year. January, 1939, begins on Sunday, which will not happen again for several years. The new calendar, as proposed, destroys the unbroken succession of the weekly cycle, and alters all fixed historical and religious days. Our present calendar has the advantage of having the week days follow one another in their seven day cycles without any break. The proposed change with an

extra "year day," and in leap years another extra day known as "leap day," breaks up the continuity and forces the Seventh Day Sabbath to a roving position, forcing hardship, leading to persecution and to "confusion worse confounded."

Pastor Trevah R. Sutton in his annual church letter calls the attention of his people at New Market to this matter in a manner that may be helpful to others. The paragraph follows:

There is one thing I do wish to mention—that is in regard to the calendar reform movement. While there are arguments against it on the practical side, they alone would not need to be so much of concern to us as is the religious side of it. Thus every Seventh Day Baptist ought to use his influence to suppress the movement. There are many ways in which the calendar has been changed and could be changed that would not affect us as this proposal does. The problem here is the "leap day" which changes the week. This affects not only us but also thousands of other Sabbath-keeping Christians as well as a vast host of Hebrew people throughout the world. Leap day would cause the true Sabbath to move throughout the week as the years go by instead of being on the same day of the week as is now. Thus loyal Sabbath keepers would be in constant conflict in their jobs, with schools, and many other ways that would lead, even in the United States, to persecutions. Many of our Sunday-keeping friends would join with Sabbath keepers in this fight in order to preserve religious liberty. Let us put this pagan movement down before it becomes necessary for us to have to rebel against it in order to preserve our God given rights.

Read President Randolph's Address In this issue of the *RECORDER* will be found the closing portion of the Conference address of the president of the Tract Society, Doctor Randolph. This part of his address has to do with the Seventh Day Baptist Building and is greatly in place at this present moment. All are interested in the effort now being made to raise the "Seventh Day Baptist Building Budget" for the current year. This includes all costs of maintenance and taxes for the current year, and payments due before July 1 on notes given for money borrowed to pay back taxes. When once all tax payments are brought up to date, the yearly costs will be but a few cents per church member, as Doctor Randolph clearly points out, and as endowments on the building increase, these yearly costs will decrease automatically. Be sure to read this installment of this address that you

may be able to give more intelligent consideration to the question of the future use of the building.

A. B.

SEVENTH DAY BAPTIST BUILDING BUDGET

Reported last week	\$ 944.96
Received since	107.45
Total to date	\$1,052.41

WOMAN'S WORK

TOMORROW'S BRIDGE

Tomorrow's bridge, as I look ahead,
Is a rickety thing to view:
Its piers are crumbled, its rails are down.
Its floor would let me through.

The chasm it spans is dark and deep,
And the waters foam and fret—
I have crossed that bridge a thousand times
Though I never have reached it yet.

It has crashed beneath me to let me through,
Although it is miles away;
But strange, the bridges that I have crossed
Have all been safe today.

Perhaps I shall find when I reach the one
That lies in the distant blue,
Some hand may have mended its rickety floor,
And its piers may be strong and new,

And I can pass over, light-hearted, free,
As a bird on the buoyant air.
Forgive me, God, for my fearful heart,
My anxious and foolish-care.

—Grace Noll Crowell,
in *Christian Herald*.

RAIN

BY AMELIA EARHART

(This lovely essay was written just before she started on her flight around the world. It is one of the last things she ever wrote.)

Rain slants against the land. Horizontally, distant views are blotted out; vertically, clouds drop to shroud the shoulders of tall city buildings. How many of the throng on the street beneath my window give a thought to the relative nearness of sunlight above them?

I have just called the airport weather bureau, so I know if I fly upward for only three thousand feet my plane will emerge over a billowy, sunlit sea of clouds stretching away into blue infinity.

Sometimes the climb is greater—sometimes the airplane cannot top the towering forma-

tion of a storm. But no matter whether separated by ice or rain or cold gray mist, the pilot knows the wall-card motto is meteorologically true, "Behind the clouds the sun's still shining."

Now and again it illumines mystic caves and rearing fortresses, or shows giant cloud creatures mocking with lumpy paws the tiny man-made bird among them. But the airman's pleasantest sight is probably glimpses of the earth through openings in a cloudy floor beneath his wings. Town and country, lake and meadow, the immobile sea—vivid are these earthly scenes when framed by clouds.

—*Christian Herald.*

PRESIDENT'S ADDRESS

BY DR. CORLISS F. RANDOLPH

(Tract Board's Program—General Conference,
August, 1937)

(Concluded)

A serious problem confronting the Tract Society and its board is that of the Seventh Day Baptist Building, or, as we commonly term it, the Denominational Building. I think the history of the building and the more recent development as to its taxation are too well known in this audience to call for any extended treatment here. It need only be said that, throughout its erection, as well as the conditions leading up to it, the board regarded itself as a committee of the General Conference charged with this duty, even to the extent of holding legal title to it, and confidently expected that the General Conference would finance its up-keep to the fullest extent. This the General Conference undertook to do; but, when it became necessary to pay taxes on it, complaints arose; and a movement was initiated in the last meeting of the Commission looking to placing the duty of entire care of the building in the hands of the Tract Board. After careful consideration of this question, extending over a period of several months, pursuant to the best legal advice available, the board declined to undertake this, without being so authorized by the General Conference.

Without presuming to speak for the committee or board, it may confidently be predicted that when the status of the society and board is clearly and definitely established in the premises, they will unhesitatingly rise to the full measure of the occasion, whatever its final aspect.

The wisdom or unwisdom of erecting the building is a closed question. It is here, and is a structure of which we may well be proud, with a righteous pride. It is a concrete expression of our confidence in our future; and surely the good Lord knows that Seventh Day Baptists are sadly in need of buttressing that confidence in every way that we can. The entire Christian Church, Roman Catholics not excepted, nor, indeed is the Jewish Church to be excepted, is in the midst of a cloud of social change, of shifting points of view; and, in far too many instances, complete uprooting of religious faith of any kind. The disclosures of evolution, and other phases of modern science, as well as archeology have been startling and far-reaching in their effect, and the Church—the entire universal Church—most conservative and reluctant of bodies to accept the new—has found it most difficult to accept these new revelations as consonant with the teaching of Holy Writ, and to adjust itself to the consequent conditions thereby created. Evidence of the disintegrating effects of these conditions are on every hand; as, for example, notice, not only the greatly lessened congregations in churches formerly crowded, but see the large number of deserted churches that only a few years ago denoted prosperous religious life in generous proportions. These are but few of the concrete symptoms of the change that is in course of progress, and Seventh Day Baptists are no exception to the rule. Are we discouraged? No, we are not consciously discouraged. But, to too great an extent, we have yielded to a widely prevalent feeling of religious lassitude, even to the point—many of us, I fear—of indifference. Our courage does need a wholesome stimulation, something that will keep the zeal and spirit of conflict on fire—fully ablaze. In that respect, by the way, is where our Seventh Day Adventist friends surpass us. It is for the lack of that, above all things else, apparently, that our ex-Adventist friends criticize us. Our little church of German ex-Adventists over in Irvington, N. J., the most of whose members have had to struggle hard the past three or four years to keep the wolf from the door, has kept a neighborhood worker employed all the while that an acceptable worker could be found.

I have often had occasion to cite the cathedrals of the Old World, as the citadel—the impregnable citadel—of the Church, throughout all the trying vicissitudes of the centuries

of her existence in those countries. What, next to the wholesale slaughter of helpless women and children in the World War, shocked the civilized nations of the earth so much as the wanton destruction of magnificent cathedrals of the war zone—structures rich, not only in their magnificent physical beauty (a beauty that beggars description), but rich beyond power of speech in the spiritual life which they typified, a spiritual life bearing irrefragable evidence of the everlasting power inherent in the Christian Church, and its unshaken confidence in the future—a future which has already seen these cathedrals restored to their former exalted state of beauty and power?

Think, if you please, of what the silent power and influence of the cathedrals of England mean, not only to the Church of England as a Christian church; but to the entire British Empire, as well. It is only when one has looked at them again and again, and attended the service of that church again and again, that their significance as a civic, as well as a spiritual power, begins to dawn upon one. These cathedrals give character and stability and dignity, in turn, to the British Empire. Who, once one has visited them in this fashion, can conceive of either the Church of England, or England herself, without St. Paul's, or Westminster, or Canterbury?

Again, to turn to our own country, why has the Episcopal Church spent almost untold millions of dollars to erect the Cathedral of St. John the Divine in New York City, as she will expend many more millions more for its completion, though it has been more than forty years already in course of building? With all her beautiful and commodious churches in that city, already standing when the cathedral was begun, and others erected since, from historic Trinity and St. Paul's Chapel down to her most recent structure, the church had no need of this cathedral merely as a place of worship. To what purpose, then, was it designed? To give that communion a certain dignity and influence—power, if you please—that she could not otherwise attain; and to proclaim to the world, as she not otherwise could, for centuries to come, that that church is a factor in the life of the New World, and that it confidently expects to continue to be so for centuries to come. This cathedral is but a single example of what might be cited throughout this country. One has no adequate conception of the hold which

the Roman Catholic Church has in America, until one has seen her cathedrals. They speak in unmistakable tones of how deeply she is embedded in our national life, how widespread and how powerful is her influence.

English-speaking Seventh Day Baptists have a history of upwards of three hundred years; and for more than two hundred fifty years they have been a part of the Protestant Church life of this country. Here we have erected houses of worship, all the way from very crude types of the savage wilderness, to the very beautiful ones of a civilization of culture and refinement. The Shiloh Church, whose guests we are this day, has a very beautiful and imposing house of worship, of a magnificent and classic type of architecture. It is a treasure greatly to be prized.

But Baptist churches do not build cathedrals, nor do certain other large communions, like the Methodists, Presbyterians, or Congregationalists, for example. In a certain sense—that of the very large number of their imposing houses of worship, so universally scattered through all the states of our Union, and particularly in our larger cities—their life is typified, their influence made felt, and the assurance of their future proclaimed otherwise than by cathedrals. But these denominations do have buildings, respectively, in which are represented their various, but united church interests—buildings in which all the churches of the entire denomination have a common interest.

Not only do Seventh Day Baptists not have the large number of communicants—much less the large number of houses of worship—as other denominations just cited; but, until the erection of the building in question, Seventh Day Baptists have never had one which was the common property of them all. This is the first concrete, material evidence which they have *unitedly* offered to the world at large, but most of all to their younger generation and those who are to come after, of their confidence in their enduring future. It is modest—modest to the *nth* degree—as compared with the magnificent structures previously cited. But, I venture to say, as an undertaking for a people of Seventh Day Baptist financial resources, it compares favorably, even with the Cathedral of St. John the Divine.

The two buildings, the Cathedral of St. John the Divine and our Denominational Building, both, alike, were undertaken in face of grave doubts as to their expediency, re-

spectively, by thoughtful people who were none the less interested in the future prosperity of their respective communions, than those who favored these projects. But, in both instances, when they were actually decided upon and under way, loyal support was given by all. It is most gratifying to find, in the case of the one in which we are specially interested, that some of those who sincerely questioned the wisdom of its erection are the most clear-sighted now as to the disastrous consequences of abandoning it, if that were possible. For to abandon it is unthinkable. To do so would be like a commanding officer hauling down his colors in face of the enemy. It would say to our young people, and that in the most unmistakable terms, "We have no faith in our future; and you had better take such a course for yourselves as in your judgment will most benefit your bank accounts, give you the greatest possible social freedom, and cause you the least personal embarrassment." Well, Charles Potter conducted a prosperous business in Plainfield on a Seventh Day Baptist basis; and the C. B. Cottrell and Sons Company, of Westerly, after a prosperous career of well toward three-quarters of a century, continues to be a strictly Sabbath-keeping concern. Its officers do not hesitate to affirm that, in their belief, this long period of prosperity is due, in no small measure, to that fact. These examples might be multiplied indefinitely, but these two will suffice for this occasion.

Our building, modest as it is, is a beautiful one, an outstanding example of semi-ecclasiastical architecture. It commands the respect and admiration of all architects who see it. There are few buildings of that character to be found in this country that surpass it in its imposing, though simple and modest beauty. It fittingly represents the people who erected it. Then, it proclaims, again fittingly, to the world at large that Seventh Day Baptists, though a people of modest numbers and of limited resources, are a self-respecting people, full of faith as to their mission, and equally confident as to their future.

Again, I say, irrespective of any question of expediency when it was erected, it is indispensable now, certainly for the good repute which St. Paul emphasizes, as well as for other weighty reasons.

Again, I say: To abandon it is unthinkable. And again, I repeat: To do so would be like

a commanding general hauling down his colors in face of the enemy.

Suppose we do have to pay taxes on it indefinitely. Well, if it be finally determined that that has to be done, it is surely the duty of good loyal American citizens to do so. We take great pride—and a just, righteous pride—in the service which Seventh Day Baptists have rendered this country; and that, too, in no mean capacity. But does that mean that if and when we, as a people, are called upon to contribute to the civil treasury, we are to throw up our hands? It strikes me that that is a pretty shallow type of citizenship, wholly unworthy of any high-minded people, such as we profess to be, and as I confidently believe that we are.

But, it is urged, not all the building is in use. True, we have been disappointed as to the use we expected to make of part of it; but that is no good reason why it may not be turned to other denominational uses, as it will. Only, time must be given for the turmoil (if you want to call it that) into which more recent events have plunged us, to pass, and new plans made to fit such conditions as we may find ourselves in. Again, we ought to expect growth of need for the building as time goes by. It would, indeed, be a sad state of affairs if we were to feel that the future held nothing for us but the present *status quo*.

Moreover, a special committee appointed by the Tract Board has, at the present time, plans under consideration for the use of the building. Plans, immature as yet, but intended to be sufficiently elastic to make way for natural growth of activities represented, and it is hoped that all our denominational activities will be represented there. As to the future, a concrete example of imperative future needs is that of the Memorial Board. For his personal convenience, the present treasurer provides office room at his own expense. In the not far distant future, another office will have to be provided, as already anticipated in the Denominational Building. A business of upwards of \$600,000 capital, and a growing business at that, must have adequate office room. Suitable offices for this purpose, if and when rented, will cost at least \$1,200 a year, based upon present prices; and, as the business of the Memorial Board continues to grow, and more office room is required, the rental cost will increase. These costs will necessarily be charged against the income from

the funds held by the board, and the income for denominational activities will be lessened accordingly. The room originally set apart for the Memorial Board on the first floor of the Denominational Building will be wholly inadequate for that purpose; and it is estimated that the entire first floor will be needed ere long.

Moreover, it is confidently hoped that the story told on the bronze plates at the entrance to the building will become true—that a way will be found for each phase of our common denominational interests to be specifically represented—not only the Tract and Historical Societies, but the Missionary and Education Societies, the Memorial Board, the Sabbath School, Woman's, and Young People's Boards, as well; and, above all, the duly recognized *central office of the General Conference*.

Again, when considered calmly, the amount of taxes as assessed is by no means staggering. The accumulated taxes up to the present time—and I am speaking without the exact figures at hand—are, approximately, \$1.25 per member of the churches in this country; and, at the present rate, about fifteen cents per member, annually. Rather inexpensive patriotism, if you want to put it that way.

A modest beginning of an endowment fund for the building has already been made. The Tract Society holds such funds to the amount of \$2,872.80, and the Memorial Board \$5,000—a total of almost \$7,900. But for the economic depression which came upon us just as the movement for the endowment was getting under way, there is good reason to believe that a very much larger fund for that purpose would now be available. What the future may hold in store for us in that respect, we do not know, of course. But it is reasonable to expect that, with returning prosperity, this fund will take on a new growth. Such funds grow slowly. Those in the hands of the Memorial Board began from nothing but sixty-six years ago, and its last report shows that its holdings aggregate upwards of \$632,000. The first report of a permanent fund for the Tract Society I find in the report of the treasurer in 1885, in the form of a bequest of \$89.65. The last report of the society shows a total of upwards of \$106,800 in permanent funds in the hands of the treasurer, an accumulation of fifty-two years. The growth in the past ten years aggregates \$29,258, almost \$3,000 a year.

Such funds do grow, and evidences are not wholly lacking, even now, that moneyed interest is awakening to the needs of the building. The legal question of taxation is one that moves slowly; but the board is carefully following the advice of its attorney, in whose interest and ability it has implicit confidence.

Again, think of how many, both dead and living, have contributed funds for putting it up and furnishing it in the confident expectation that it would stand for generations as an exponent of God's Sabbath truth, as effectively as if they had contributed like sums to our permanent fund, the income of which would have been used to proclaim that truth by the printed page and living voice. This is a Trust Fund, and should be; it is inviolable. Shall we fail to keep the trust? God forbid.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am nine years old. Betty, Dan, Mary Alice Butler, and Almira Ann Bottoms are my cousins. I have two sisters and one brother. My sister Anna Lou and I were baptized in March.

My pastor's name is Pastor Holston.

I enjoy reading the Children's Page.

Your RECORDER friend,

Mary Helen Bottoms.

166½ N. Washington Ave.,
Battle Creek, Mich.,
March 19, 1938.

Dear Mary Helen:

Your letter is a bit late because you sent it to the RECORDER and then it had to be remailed to me. If you send your next letter directly to me at Andover, N. Y., you'll save several days delay, you see.

I was very glad to receive your letter and to learn about your nice family. I hope you will write often, then you will enjoy the Children's Page more than ever.

I am always happy to hear that my RECORDER boys and girls have been baptized and become real witnesses for Jesus. May you be very happy and faithful in your Christian service.

Your loving friend,

Mizpah S. Greene.

WHAT IS ANDY DOING?

BY LOIS R. FAY

Once in a while somebody asks, "What has Andy been doing all winter?"

Well, Andy has been just as good as he knows how to be, but he has had a lonesome time, when we think of real horse friends. Hardly once a month does he see another horse. About the first of April, a horse that lives on the next farm over the brow of the hill, out of sight, will come and go along the road drawing the cart; but now only cars pass that way.

So Andy has only people, cows, calves, and cats for company. He still likes Grandma best, and takes whatever she hands to him with a sort of smile in his eye. But he looks cross at strangers, especially strange men and boys. Can you explain why?

For work this winter Andy has drawn about twenty cords of wood from the woods to the house, to keep us warm next winter. That is kind of him, for he has to stay in the barn where there is no fire to make it warm and cozy.

Now he has commenced drawing maple sap in a tank on a wagon. I wonder how many of you children know about the sap that runs from maple trees in the spring, into pails hung on spouts on the tree trunks. We pour our sap from the pails into the tank that Andy draws on the wagon toward the place where it is boiled down to syrup.

I wish some of you who help in this wonderful work would write about it in a letter. It is truly wonderful to find this sweet sap in maple trees in the spring. God created this sweetness long before you and I were born. The Indians, who lived in this country before our grandfathers, knew about it, and used to drink it for its sweetness. The squirrels know about it and they bite off twigs so the sweet sap will run and they can drink it. There are birds, too, called sap-suckers, which make little holes in trees to drink the sap.

So Andy draws sap in a tank on a wagon. We do not have snow enough to draw it on a sled, as maybe some of your folks do. And what do you think Andy does for play?

When he sees a chance, he gives the driver a surprise; he runs out the door of the place that is home to him, and rolls in mud or water, or slushy snow, before he gets caught. Then he really enjoys the scrubbing it takes to get him clean and dry again. We do not whip him for doing this, as one man whom we

know does his horse, for he wouldn't look happy. We would whip him only if he should bite a person, which he doesn't do now. It shows his true "horse sense," that he can overcome a bad habit.

We are going to like Andy as well as Jerry, after he has been with us as long; and it encourages us folks to try harder, when we see a horse really tries to be good and help people.

NOTICE CENTRAL ASSOCIATION

The Central Association will meet with the Verona Church on June 17, 18, and 19, 1938.

MRS. MARGARET STOODLEY,
Corresponding Secretary.

Adams Center, N. Y.

NEW COLONY OF MENNONITES SETTLING VALLEYS OF UPPER PENNSYLVANIA

What may be a new hegira of the Mennonites to the fertile fields of Pennsylvania has begun.

Slowly at first, and increasing in numbers, disciples of Menno Symons are forsaking the drought-stricken Mid-West to find new homes in the valleys of upper Pennsylvania. Already fifteen families have settled, mostly on farms in Crawford County, in the well-watered region of Conneaut Lake, east of Meadville.

Indicative of permanent occupation, the Mennonites, led by Rev. Eli Kramer, have selected a church site near the lake, a little distance off the main Meadville-Conneaut Lake highway. Here, this summer, they plan to build a church to seat about three hundred.

Services now are held in a school building in Meadville, but with increasing growth in the colony, leaders foresee need for larger quarters.

Simon Litwiller, one of the vanguard of the new migration, and member of the church building committee, lives with his family in a fresh painted green and white colonial-type homestead, surrounded by a rented two hundred thirty acre farm, which Farmer Litwiller hopes soon to own.

"Drought was not the principal reason for our leaving Manson, Iowa," said Mr. Litwiller. "There is a growing shortage of good farm land there; sons of older settlers are taking over available acreage. Here in Pennsylvania, youths from the farms are turning to industry and much land is left idle in this

region. We 'opportunist' Mennonites are just filling in the breach for manpower."

How many Mennonite families will follow this little group Mr. Litwiller could not guess, but he said more were expected. Probably others will come from Iowa, Nebraska, Illinois, Indiana, and Ohio—"if," remarked Mr. Litwiller, "those of us who are here now fare well, and I expect we will."—*Religious News Service.*

OUR PULPIT**LIGHT ON LIFE AND IMMORTALITY**

BY REV. WALTER L. GREENE

Texts: 2 Timothy 1: 10 and John 1: 4.

As I look out of the study window there is little to remind us that spring is just around the corner. The trees and shrubbery are under a blanket of snow, and what can be seen looks brown and dead. But we have faith to believe that, as the sun rises higher in its course, the days lengthen, and the warmth comes upon the cold earth, life in the seemingly dead and blackened earth will be quickened and then manifest itself in the beautiful green of the spring time. Even now as I look more closely, the buds are beginning to swell, and doubtless many bulbs in the flower beds are ready to burst their black shells and push their foliage and flowers above the ground. How like a parable it is of the Sun of Righteousness who has risen to shine upon the wintry life of humanity, and to bring "life and immortality to light" and in whom "was life and the life was the light of men." Every generation asks anew, "What is life?" and "If a man die, shall he live again?" How to realize the possibilities of the abundant life and how to achieve worth while immortality have been the problems of prime concern throughout the ages. They are old but ever new for every life. In the words of Robert Browning:

The common problem—yours, mine, everyone's—
Is not to fancy what were fair in life
Provided it could be; but, finding first
What may be, then find how to make it fair
Up to our means—a very different thing!
My business is not to remake myself,
But *make* the absolute *best* of what God made.

LIFE

"Who brought life . . . to light through the gospel." Jesus is interested in life, the

life that now is, as he was then in the life of his day. Human life was of supreme interest, not only for what it was but for what it might become, and he came to bring to life as it was and is, a finer and richer quality, "I am come that they might have life and that they might have it more abundantly."

It is not uncommon to hear the expression in these days, "This is the life!" To many, life is in the realm of things and power and pleasures and satisfactions and those things for which the natural man craves, regardless of the motives or means by which they are secured. Things may be sought for display, and power may be desired to dominate for selfish ends; pleasures and satisfactions may be on a low level. Physically and spiritually, we need to step up to higher levels. This Jesus helps us do by bringing to us a finer motive and enlarged power to transform the legitimate cravings of the human heart for things, power, pleasures, and satisfactions. Most of us live but a fractional part of our physical and spiritual possibilities. We drive one cylinder lives when we might be driving an eight. Our lives are incompetent and unpractical, muddled and distracted, when fullness of life and abundant joy might be ours as the gift of God in Jesus Christ.

This fullness of life is not in years, or else we would have it in our generation, for we are told fifteen years have been added to the expectancy of life over that of fifty years ago; nor is it in the abundance of things, for never did the world have so many things for saving time, for making more things, for the comfort and the luxuries of life; nor can we say life is in sensations and thrills, for we have more thrillers than ever before, yet multitudes are seeking life in one or more of these things, and saying by deeds, if not by words, "This is the life." How insignificant will these all seem in the perspective of time and divine revelation which confirm the words of the Master when he said that "Life does not consist in the abundance of things." How painfully inadequate are our twentieth century materialistic conceptions of "the abundant life."

When Jesus spoke of the abundant life, he exalted the spiritual qualities above the physical, and knowledge of God above the knowledge of things. "This is life, that they might know thee and Jesus Christ whom thou didst send." This life of contact and fellowship with

God integrates and harmonizes our divided and distracted lives, bringing to us new joy and abiding power in seeking first the kingdom of God and his righteousness, until we may be able to say with Paul, "I can do all things through Christ who strengtheneth me." This has been the experience of great Christian souls in all ages who have found their abundant life, in living and moving and having their being in him. Such are living the life that is life indeed, the eternal life and worthy of immortality.

Forenoon, and afternoon, and night! Forenoon, And afternoon, and night! Forenoon, and—what! The empty song repeats itself. No more, Yea, that is life; make this forenoon sublime, This afternoon a psalm, this night a prayer, And Time is conquered, and thy crown is won.
—E. R. Sill.

IMMORTALITY

"Who brought . . . immortality to light through the gospel." For the purpose of this sermon at this Easter season this part of our text is of supreme importance.

Because we have had some experience with life, we more readily see the light that Jesus throws upon life, but I am sure our lack of knowledge of immortality and the difficulties of proof such as might be used in the realm of material facts will challenge our attention to the light which Jesus throws on the great and fundamental problem of immortality. We marvel as we recount his revelations in word and in deed as to what life ought to be, and was in him who called himself the Son of man, and we come to his revelation of immortality with greater wonder and awe as of something within the veil, and yet we come with confidence and faith because he so calmly went on before to lead the way to another room in the Father's house, though that way may seem dark and obscure to those who wish to walk by sight rather than by faith.

There are certain implications which may help us to belief in the credibility and the probability of immortality. These are in the realm of universal human experience and of reason. I have found them so in my own personal faith.

Belief in an on-going and a future life has been widespread in all lands, among all races, in all ages, and in all grades of civilization and spiritual attainments. Can it be that the desire and hope of the ages are vain and will end in total disappointment? This faith may

be warped by ignorance and superstition, and men may have imperfectly comprehended the full light, but it seems to say that there is a light to be seen if the veil that obscures the full sunlight can be taken away. It is more than wishful thinking in the heart of humanity. The countless millions in all times and among all peoples cannot be wholly wrong. God who made man in his own likeness has not left his seeking and understanding children without assurance of faith in the eternity of the spirit.

Continued injustice in human life and lack of opportunity to achieve the ends of justice in the limited time seem to call for continued life to secure the ends of justice in a universe ruled by a just God. Shall we not say somewhere, sometime, justice will be done, and the wrongs made right? It needs more than this life to meet the ends of justice.

Science has taught us that matter is indestructible and that there is conservation of energy. Matter may change its form but no matter is lost to the universe. There may be a transformation of energy-power into light and heat, but no loss in the sum total of energy. If this is true in the material world, may we not believe in the indestructibility of the spiritual elements? Worthy creative personality ought not to die. He who longs to do, and accomplishes so little, deserves an immortality to complete an unfinished task. Cecil Rhodes as he neared the end of his career was heard to say, "So much to do and so little done." Should not worthy desires have a chance?

The highest level of life is the level of values. Goodness, love, and devotion and the spirit of service and loyalty to great causes are real values that have been attained in many cases only after a lifetime of effort. What a shameful waste if they are to be lost or destroyed. Life grows before death. Can we believe the decay of the body will frustrate the continuity of the creative soul?

The great apostle, in the words of our text, declares what we are glad to accept as the most authentic and convincing word of truth in bringing immortality to light. Amidst the many and inadequate and sometimes conflicting views which may suggest the possibility, we have his testimony of life and words which give sufficient light for a confident faith. Apart from Christ and a faith, we have no dependable assurance of personality continuing beyond the disintegration of the

body, though scientific investigation and reason admit the possibility of such on-going life, and while we may say it is hard to prove by science and reason, it is harder still to disprove.

This central teaching is quite clear that to those who come in abiding faith and fellowship with the Father through Jesus Christ, there is an enduring experience which nothing, even death, can destroy. Calmly he thought of his own death as furnishing an opportunity to help others continue their real life in another room in the Father's house, where the high spiritual quality of life begun here should continue. There seems no doubt that Jesus faced without a shadow of question his continuing existence and continuing fellowship with his disciple comrades when he should come to receive them unto himself. This idea of Jesus was the prevailing view of the Christian Church, and through the centuries uncounted multitudes of men and women have found intellectual and spiritual satisfaction in this assured hope, and continued confidence that he is the guide to life, to all life and to all of life, to life before death and to life after death. "In him was life and the life was the light of men"—"Jesus Christ, who brought life and immortality to light through the gospel."

It must be so, Plato, thou reasonest well!
Else whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread, and inward horror
Of falling into naught? Why shrinks the soul
Back on herself, and startles at destruction?
'Tis the divinity that stirs within us,
'Tis heaven itself that points out on an hereafter,
And intimates eternity to man.

—Jos. Addison.

A CONVERTED JEWESS

Recently an appeal came to the superintendent of the Evangelical Sabbatarian Mission on behalf of a converted Jewess who was in difficult circumstances. She had just moved to a new house in Hanwell consisting of one room and a scullery, but had not the means to cover the floor or to buy coal. The appeal was laid before the church and two pounds were voted from the mission funds to assist her.

The pastor on taking this gift was pleasantly surprised to find he had been forestalled by another visitor a day or two before, who seeing her plight had had linoleum laid, and one hundredweight of coal sent in, and some

second hand furniture. He found her full of thanksgiving for the Lord's goodness during the last few days.

She insisted on his having tea from her scanty store, while she told the story of her conversion to Christianity. While still of the Jewish faith she had been overcome by masts and a form of meningitis, necessitating an immediate operation. The proper surgeon for such cases was absent from the Jewish hospital at the time, and another did it, but it left her severely crippled. Later she had the opportunity of going to the Convalescent Home conducted by the Mildmay Mission to the Jews.

It was while there that she heard the gospel and accepted Jesus as her Savior, and Israel's Messiah. Her parents are poor, but very orthodox Jews. She has been subject to much petty persecution. This sister now suffers from rheumatoid arthritis which has affected her spine so she cannot work. Her total income is thirteen shillings and sixpence per week, of which five shillings and sixpence goes in rent. In spite of these circumstances her faith is bright. She told of many Jewish customs. The most interesting information she gave was the fact that she still continues to observe the seventh day as the Sabbath, because she feels that is right. On being asked how she felt about the Day of Atonement, which most Jews keep, even if they break every weekly Sabbath in the year, she replied that she did not feel obliged to keep it because she believed Christ had made the true atonement on Calvary, neither does she observe the annual sabbaths and feasts such as the Passover, although she always has a box of unleavened bread at that time as a link with her past. Her testimony in this respect was valuable because it showed that a convert from Judaism could see the distinction between the weekly Sabbath of the moral law of Ten Commandments and the annual sabbaths of the ceremonial law. The latter were typical of the work of redemption performed by Christ, and so passed away when the reality came, whereas the other still stands as part of the fundamental moral law which points out what God regards as sin, and whose transgression made necessary the work of atonement.

She expressed her gratitude for the gift brought from the Evangelical Sabbatarian Mission by her visitor.

—Sabbath Observer, London.

DENOMINATIONAL "HOOK-UP"

NEW MARKET, N. J.

The Piscataway Church was favored by a visit by Miss Anna M. West over the weekend of March 19. The Plainfield people met with us for the prayer service on Friday evening when she spoke. Sabbath afternoon she met with us in a forum, with a general discussion of our work in China, and presenting stereopticon pictures. Meeting with the young people at a supper on Sunday evening another interesting time was had when she presented, assisted by Dr. L. C. Bassett, several movie films, followed by a talk and questions. Meeting with the ladies at a tea Monday afternoon, her visit with us was brought to a close.

The ladies' society held their annual birthday luncheon on February 20 at the home of Mrs. C. E. Rogers. They served a public roast lamb supper at the church March 15.

The annual meeting of the church and society was held Sunday afternoon, April 3, at the church. Election of trustees, reports, and other items of business used the greater part of the afternoon. The annual church dinner followed the meeting, which, as is the custom, is served by the men. An exhibit of the last quarter's work done by the pastor's Bible school class of juniors and intermediates was on display.

The April issue of the "Church Echo" a news quarterly edited and mimeographed by the pastor will be out soon.—*Contributed.*

SALEM, W. VA.

Rev. J. L. Skaggs, the new pastor of the Salem Seventh Day Baptist Church, came to Salem Wednesday with Mrs. Skaggs from their late home in West Englewood, N. J. Mr. Skaggs who has held pastorates in all of the leading churches of the denomination comes here from a New York City church. He was called to the local church when it was left pastorless after the retirement of Dr. George B. Shaw last October.

Installation services for Pastor Skaggs will be held next Sabbath at the church. Pastors of the Salem churches will have part in the welcome and introduction services.

Edwin Bond is in charge of the program. The ladies of the church will serve dinner at noon in the basement to the entire congregation remaining at the church following the morning sessions.

Mr. Will Randolph, of Lost Creek, and Mr. George Trainer, of Salem, lifetime friends, born on the same day in the same year, were honored at a birthday dinner last Sunday at noon at the home of Dean and Mrs. Harley D. Bond. Mrs. Bond is a daughter of Mr. and Mrs. Randolph.

On many birthday anniversaries of the two in the past years, Mrs. Bond has planned to have a joint dinner or party celebration for her father and Mr. Trainer, but Sunday was the first time for them to celebrate together.

—*Salem Herald.*

ALFRED, N. Y.

A "West Virginia Ham dinner" was served by Mrs. Paul Maxson and Mrs. Elmo Randolph in the Gothic last Sabbath. The guests were Dean and Mrs. A. J. C. Bond, Mrs. Marion C. Van Horn, Miss Marie Severance, Winthrop Davis, and Wayne Rood. Mr. and Mrs. Maxson, Mr. and Mrs. Randolph were the hosts and hostesses. The ham was raised at Mrs. Maxson's home near Brown, W. Va.

The Tuesday morning chapel service in the Gothic was led by Luther Crichlow. The beautiful Easter story of the resurrection and the women at the tomb was presented in an impressive manner.

"The Bible—Its Influence on the World's Literature," was the subject of a talk given by Pastor A. Clyde Ehret to the Seventh Day Baptist young people in the worship service last Friday evening. Miss Lottie Snyder led the service.

The faculty of the School of Theology plans to present a new spring catalog this year.

—*Alfred Sun.*

The New York Alumni Association of Alfred University has headquarters at Hotel Woodard, Broadway and 55th Street, New York City. Its president is Lawrence C. Lobaugh, and secretary, Edward K. Lebohner.

This information is of a great deal of value to any Alfred alumnus coming to New York for the first time, or coming for a few days to the metropolitan area. It should be put away and saved against the time when the alumnus may be in New York with none of his old friends available to help him enjoy the sights of the city.

The New York Alumni Association of Alfred University serves, not only as a means

of keeping Alfred alumni residing in the metropolitan area in touch with the college, but also is of value to an alumnus coming into that area for the first time.

The period of adjustment that anyone must make to new surroundings can definitely be shortened by calling the number of the hotel and asking them for the address of any old friends who reside in the vicinity of New York City.

If it so happens that the alumnus is in New York at the time of any one of the four annual luncheons, that person will find many of his old friends and make new ones by attending one of these luncheons. Everyone attending at least has the common interest of Alfred at heart.

The college friends that you wish to see also wish to see you and for this purpose have formed a club and have made arrangements so that by calling the Hotel Woodard, you can renew old acquaintances.—*J. M. Lahr, in Fiat Lux.*

RIVERSIDE, CALIF.

I think there has been no word in the RECORDER about the floods in California. There was no need of exaggeration (by papers and radio) to let people know that the flood was awful. Fields were inundated and covered with debris; houses filled with mud from a few inches to many feet deep in different cases; other houses swept away; autos swept away and buried, in many cases, far below the surface of the mud; people drowned, some found and others still missing; railroads and highways closed because of washouts; vineyards and orchards ruined—but why go on?

West Riverside looks pretty sick yet in spots, but Riverside proper looks just as it did before the flood. Except for two or three streets in low places the city was not hurt much. Several other cities suffered much worse than we did. Some of our Seventh Day Baptist homes had water around them and their lawns and gardens were covered with silt and debris, but none of our people's houses were flooded. We are grateful.

Why did we have such a flood? Well, it's the country and the climate—literally so. You see, part of our moisture for vegetation comes in winter rain, and the rest of it comes from the snow in the mountains. And when everything works the way it is supposed to do then we have it about ideal. But this country is unpredictable. When we get heavy snows in

the mountains, and then a heavy rain, a bit warmer than usual, we have the rain falling and the snow in the mountains melting all at once—and the mountains are quite steep! We do not have a flood hanging on for weeks, as one does down the Ohio. We have one rushing down out of the mountains, a raging torrent that takes its toll as it passes and then rolls on to the sea, and is done. A California river is a thing to enlist the utmost respect, even though its bed may be dry for half the year.—*Excerpts from a letter.*

A SONG FROM THE ANTIPODES

(Written by Lois R. Fay, Princeton, Mass., U.S.A., and dedicated to H. Eugene Davis and wife and associated missionaries in China in 1938.)

Yes, we heard aircraft roar,
With war clouds hanging o'er
Making gray the horizon afar.
For they darkened the sun,
When the tumult begun,
And they obscured the light of each star.

Ruin spreads round the world,
And steel missiles are hurled,
On to innocent woman and child.
It all made its first start
In some selfish proud heart,
When it might have been gentle and mild.

Is it good when man sells
Gas and poisons and shells,
To give self worldly goods and great wealth?
Shall the poor of the land,
Have no bread in their hand,
No comfort, no home, and no health?

From the depths of such pride
They spread grief far and wide,
When the despots inflict this great loss.
For there seemeth no check
To the mania to wreck—
But still we are looking across.

For there shines a clear light
From a heavenly height,
That beckons above the turmoil.
It is God and his love
That appears far above
Those who murder and hate and despoil.

The proud war lords will die,
And their passions pass by,
And the dictators' rule be cut short;
Then the light seen afar,
As through gates just ajar,
Will reveal a just King and his Court.

But all this can be done
Only when every one
Forgives and forgets fancied hurt.
For most surely we can
Ostracize murderous man,
And wherever God calls be alert.

CHORUS

(After verses four and six)
 O behold! O consider that light!
 And see the bright side o'er across!
 Listen now and begin
 A right victory to win!
 O check the great pain and loss!

Note—These verses are written to be sung to a tune written by E. O. Excell, to which J. Rowe wrote a hymn entitled "How Sweet Is His Love," sung frequently by Homer Rodeheaver.

THE BIBLE

(An essay written by Allen Bond for English class.)

The Bible is unique in its completeness. Its scope is large enough to include the entire universe. It begins with the creation of the heavens and earth, continuing with the history of mankind, particularly God's chosen people, until the time of Christ, and the history of the early church. The Bible closes with the book of Revelation. This book, in telling what is to happen in the future, tells of Christ's return to earth, and of the everlasting torment to which Satan and his many followers are subjected. The Bible goes from the beginning of time to the end of time, and gives us a glimpse of eternity.

The Bible has a large variety of writings. Much of it is history, but there is much poetry, many love stories, and stories of adventure and courage. There is perhaps no poem that can equal the beauty of the Twenty-third Psalm. The book of Ruth is a love story, and the greatest love story ever told is in the four gospels which tell us that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." The Old Testament contains many stories of adventure, daring, and courage.

The Bible is all inclusive in that it includes every individual. Some of its statements are meant for one class, and some for another, but there are verses that apply to all. The Bible accuses all of sin, and offers the gift of salvation to "whosoever will."

The Bible is the only complete book. It does not tell us all we may want to know, but by careful study we learn all that we need to know. When the Bible answers a question, it does so in such a way as to leave no room for doubt.

The Word of God has a very high literary value, having a place of supremacy in every civilized nation. It has held its place un-

rivaled for a period of eighteen centuries. This alone should prove its literary value. The Bible contains the loftiest philosophies that can be found. Job was a great philosopher. The Sermon on the Mount is still the greatest ever delivered. There are many orations and speeches that have a distinct literary value. The Bible has expressed thoughts and feelings in a very few words, that an ordinary writer would need pages to express. John 3: 16 is a very good example of this.

The Bible claims God as its author, and it contains sufficient evidence in itself to prove its claim. Man acted as God's secretary in writing this Book. The Bible, in claiming to be God-breathed, claims to possess life from God. The Bible does not praise man, but says that he is wicked and altogether unprofitable.

God did more than give us a Book that he has written; he gave his Holy Spirit to interpret the weighty things of the Bible. The reason that so many people find the Bible hard to understand is that they are not allowing the Holy Spirit to interpret the meaning.

There were about forty different men who wrote the Bible as God directed them. It is generally conceded that Job is the oldest book in the Bible, having been written about two thousand years before the time of Christ, or nearly four thousand years ago. It is well known that the Bible writings were made by different men at different times. These writers did not get together before writing the Bible. There was a lapse of about four hundred years between the Old and New Testaments. The book of Jude was probably the last book of the Bible to be written.

The men who wrote the Bible were of various types. Moses was a well educated man having been reared in a royal home and educated in the great schools of Egypt. Solomon was a great and wise king who ruled an immense kingdom. Many of his wise sayings are recorded in the book of Proverbs. Luke was a doctor. Herdsmen, ignorant fishermen, and men in other walks of life did their part in writing the Bible. In spite of this fact and the great difference in the types of writings, you cannot tell which was written by a fisherman or a king. They all carry the same thought of man's sin and his need of a Savior.

The Bible is unique in its ability to adapt itself to any condition. It takes on the char-

acteristic of its Author in that it is personal and adapts itself to the individual. This does not mean that the Bible can be made to justify that which the individual wants to do. The Bible fits the need of everyone. The old and young find a great attraction in God's Word. The Bible never grows old. It adapts itself to the present age as well as it did to the past ages.

The Bible is plain enough that the simple people can understand the message, and yet the most learned men have been and still are confounded by some of the deeper verses and meanings in the Bible.

The Bible makes no division of class. Books, as a rule, appeal only to one class of people, but here is a Book that is read and loved by nearly all types and races of people. It supplies the need and satisfies the yearning of the savage and lower class of people as well as that of those in the higher classes.

The Bible has another unusual characteristic. It can be translated into many different languages, tongues, and dialects without losing its message or literary value. The Twenty-third Psalm is a model of poetry in many different languages. If the author of a book succeeds in having his book translated into even three or four languages, he is considered the great author of a great book. The Bible or parts of it have been translated into nine hundred or more different languages, tongues, and dialects. This is a record that no other book has ever begun to attain.

Although the Bible is not considered as a textbook of science, it does not say anything that does not agree with science. Some statements of the Bible are plainly scientific.

Only a few hundred years ago people believed that the world was flat. The Bible has always given evidence that the world was a sphere. Isaiah 40: 22 says, "It is he that sitteth above the circle of the earth," and Proverbs 8: 27 says, "When he set a circle on the face of the deep." In the original Hebrew the world circle means sphere. The Bible is accurate here.

The ancients believed that the world was resting on the back of a great animal that stood on the back of a turtle which was swimming in a great sea. The book of Job tells us in 26: 7 that God "hangeeth the earth upon nothing." This age-old verse is in perfect harmony with science.

In the same verse we see, "He stretcheth out the north over the empty place." It was

only a few years ago that astronomers discovered that there was an empty space in the northern heavens, there being no heavenly bodies there. A close and careful study is necessary to find the many truths that have been hidden in God's Word.

At one time there was a scientist who discovered that there were exactly twenty-four hours missing from time. This man did not believe in the Bible, but he went to a scientist who did believe in it, and asked him if the Bible could account for the lost time. He was told to read the Bible until he found the explanation. He read till he got to the tenth chapter of Joshua where it tells of the sun and moon standing still for about the space of a day. He figured out that there were still exactly forty minutes missing. He was told to go on reading, and in 2 Kings 20: 11, he read that the shadow moved backwards ten degrees on the sundial of Ahaz. Ten degrees is exactly forty minutes. The Bible agrees to science to the minute.

The dates in the Bible are correct. Many of them have been proved so by the discoveries of archeologists who have dug up many Biblical places. Not all dates have been proved accurate, but none have been proved false.

Seeing all of these facts about the Bible causes us to marvel at it. There are many more startling facts. For a long time the Bible has been the best seller among books. This is a wonder, for the Bible is the oldest book that is of any importance. Most books last but a few years. Again the Bible takes on the nature of its Author in being ever new. Most books are read but once by the same person, but some people have read the entire Bible as many as twenty-six times.

The Bible has set a record in the fact of its many translations. Every year sees more translations that people everywhere may be given the Bible in their own language.

One of the most amazing things about the Bible is that most of it was written by Jews, a race that is not literary. There are no great Jewish works outside of the Bible. Today the Jews are scattered all over the world, but still they are a peculiar people, hated and persecuted. This was all foretold by Jewish prophets. The Jews are hated, but the Book which they wrote is loved all over the civilized world. This is a very strange fact, but it goes to prove that there is a God back of it all.

The Bible is not loved by every person. Many people hate the Bible. This is because the Bible condemns them. These same people have made numerous attempts to stamp it out. The Bible, however, is a living Book, and cannot be stamped out. In fact, it seems to thrive on opposition. Those who have opposed it have died, but the Bible lives on.

The Bible possesses a power that no other book has ever had. It has the power of discerning the heart. Many people have been convicted of sin by reading God's Word. This power is the power of God.

The power of the Bible does not stop at discerning the heart, but goes on to change the life. The Bible does not make the change itself, but it is the tool used by God to point to Christ as the way of salvation. The Bible has the power of strengthening faith, of shaping the life, and of giving comfort, courage, and strength to those who know Christ as their Savior.

The reliability of the Bible has been proved. Many people claim that the Bible contradicts itself. Many of these people don't know what the Bible says. A close study will reveal the fact that there is no contradiction. The fault is in the reader, or his interpretation, and not in the Bible.

The teachings of the Bible can be taken as final. There is no higher authority, because the Bible is the Word of the only Living God. The Bible is the Book that is needed today.

The greatest thing that the Bible does is to show us the way of salvation from the punishment of sins to everlasting life through the cleansing power of the blood of Christ, who loved us, and gave himself for us.

Nortonville, Kan.

OBITUARY

ROGERS.—In Westerly, R. I., March 9, 1938, Mary Noyes Rogers, wife of the late Orson C. Rogers, aged 91 years.

Mrs. Rogers was born in Westerly on July 22, 1846, the daughter of George and Martha Noyes. She was the oldest member of the Pawcatuck Seventh Day Baptist Church at the time of her death. In the past, until advancing years and ill health prevented, she was active in the church and affiliated organizations, the W.C.T.U., the D.A.R., and in civic affairs. She leaves no relatives nearer than second cousins.

Farewell services, with Pastor Harold R. Crandall officiating, were held at the Gavitt Funeral Home on Friday afternoon and interment was in River Bend Cemetery. H. R. C.

STILLMAN.—At his home in Mystic, Conn., March 22, 1938, Charles Kirkland Stillman, M.D., aged 58 years.

Doctor Stillman was born in Plainfield, N. J., July 15, 1879, and was the son of Doctor Charles Frederick and Harriet Edith (Greenman) Stillman. He was a graduate of Brown University in 1900, and of Columbia Medical School in 1904. He interned for two years at Bellevue Hospital, New York City, and practiced in that city for several years, later coming to Mystic and practicing there. He served in the World War as a lieutenant at Camp Wheeler, Georgia. His only survivor is his mother.

Funeral services were held at his late home on Friday afternoon, with Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, officiating. A platoon in charge of Lieutenant F. W. Ebey, a bugler, and two color guards from Fort Wright, Fisher's Island, were met in Mystic and escorted to the home of the deceased by Commander Fred Wilson of Richard William Morgan Post, No. 55, American Legion. Interment was in Elm Grove Cemetery, with full military honors. H. R. C.

President Roosevelt reminded us recently that "Single answers or simple slogans will not cure the complicated economic problems which today face all nations." No, but sharp-pointed, full-bodied slogans can be the opening wedges splitting open knot-gnarled negative minds.—Selected.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Sabbath Recorder, Plainfield, N. J.

LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

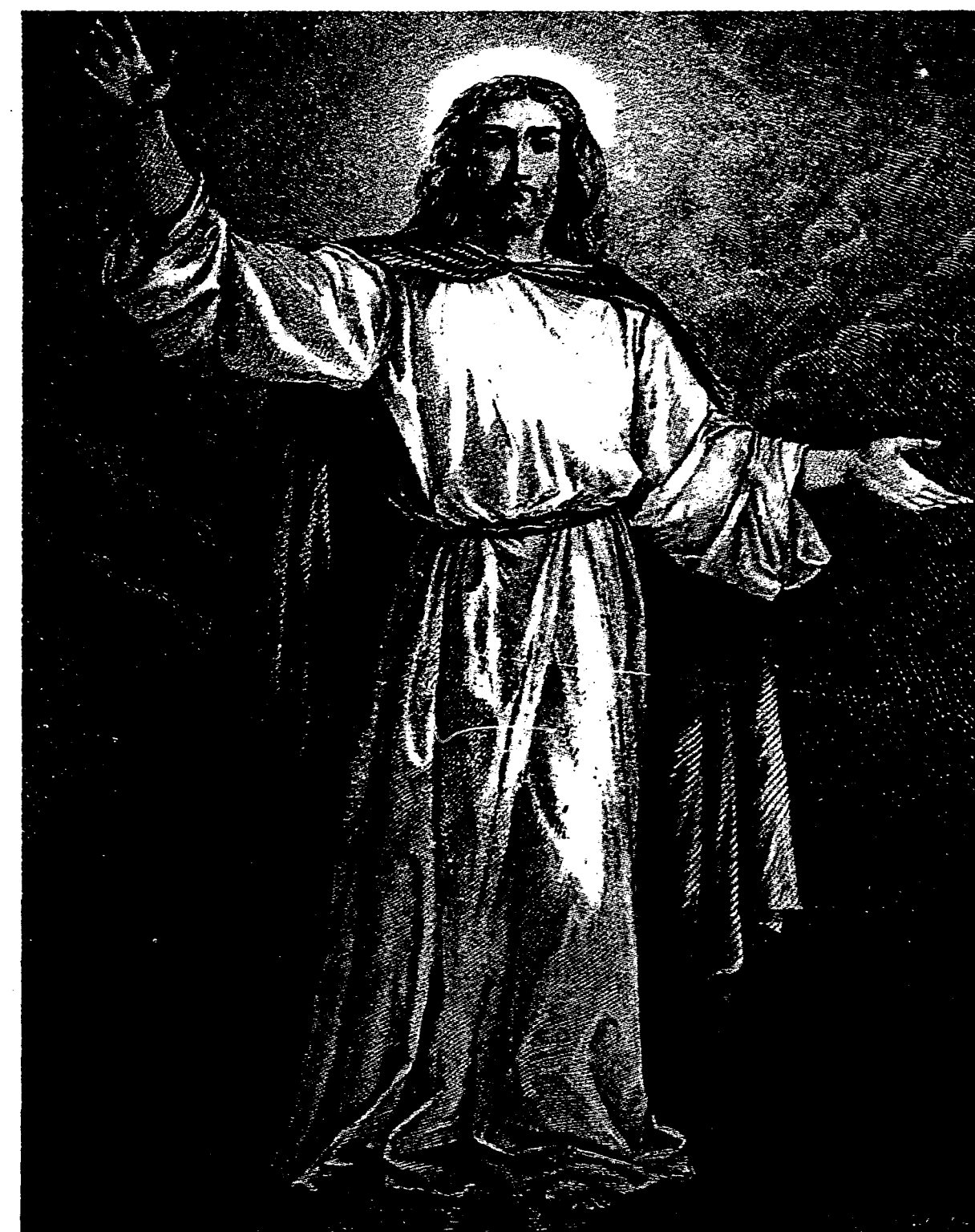
COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

The Sabbath Recorder

Vol. 124

APRIL 18, 1938

No. 16



"I am the resurrection, and the life . . . whosoever liveth and believeth in me shall never die."