The Sabbath Recorder

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, without pay.

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 suffered a severe cold, Pastor McGee, 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 Daniel and Jane Ann Shinner Walton, born on May 19, 1859, in the town of Eagle, and died at her home in Nortonville, Kan., March 14, 1938, by Rev. E. H. Bottoms, and D. Edwin Crandall of Westerly; and a son, Henry Crandall, of Atchison, Kan.; and a daughter, Miss Cora, of the home, who, with her father mourn her passing. Besides the immediate family there survive three grandchildren, Minnie, 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 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, 1863, 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 Pepprell, Mass., and D. Edwin Crandall of Westminster; and a niece, Mrs. Leonard Brown of Mystic.

She was the faithful member of the First Hopkinton Seventh Day Baptist Church joining by baptism and confession of faith on March 6, 1879.

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

WHEELER.—Katherine Augusta, infant daughter of Mr. and Mrs. Ernest Wheeler of Nortonville, Kan., was born March 28, 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 As melts the morning star in golden day." - L. G. O.

RECOROER WANT ADVERTISEMENTS

For sale, Help Wanted, and advertisements of a like kind, will be run each week at the rate of one cent per word, in each insertion and one-half cent for each additional insertion. Cash must accompany each advertisement.

JEWEL TRADE—THREE FOUR year contracts, 25 cents each, rate, 10 cents per year, each. Cash in advance, each. Sabbath Recorder, Plainfield, N. J.

LETTERS TO THE EDITORS, by Uncle Oliver.

Questions of interest to young people, but not covered in the columns of the Recorder. All letters addressed to the attention of Uncle Oliver are treated as strictly confidential. Constricted in parts.

The Sabbath Recorder, Plainfield, N. J.

REOERER WANT ADVERTISEMENTS

No. 15

CONTENTS

ask as he realizes something of its importance in his own life. "What 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 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 I look back, all that was so submerged in the consciousness of life, the truths my church taught became radiant, instead, and inescapable."

"In the stress and storm of adolescence my church helped me be the "Jeannie," my guide's footsteps by lifting my eyes toward the stars."

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

"When pain's tablets were seared with sorrow, and I thought the sun could never shine again, my church drew me up to the hillside, and whispered to me the hope of another morn ing, eternal, tearless."

"When my steps have slipped and I have known the bitterness of sin, my church has believed in me and helped me to stand."

"Now have come children, dearer to me than life itself, and my church has been with them for all joys and they have been with me for all sorrows."

"My church calls me to her heart. She asks me what is my service to her, and has she done all she can ask! I will help her do for others what she has done for me. In this place in which I live, I will help her up alight and alight the torch of a living faith."

Calender Reform We will be constantly hearing more about the reformed calendar as the year progresses. The seventh day is now being more and more emphasized by its advocates because legislation in favor of it is desired in order for the church to escape for the taxes for 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 dates. 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, "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 Trevor 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, the calendar to the reformed movement. While there are arguments against it on the practical side, they alone would not seem to me to be an argument against it."

Leap day would cause the true Sabbath to move throughout the week as the years go by in stead of being the same day of the week as in the movement. There are many ways in which the Sabbath is disturbed and could be changed that would not affect us as this proposal does. The problem here is the "leap" 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 in instead of being the same day of the week as in the movement. Thus loyal Sabbath keepers would be in constant conflict in their jobs, with schools, and in the United States, to persecutions. Many of our Sunday School minds would join with Sabbath keepers in this fight in order to preserve their 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 rights.

Lead President In this issue of the Randolph's Address Recorder will be found the closing portion of the Conference address of the President of the Baptist Publication Society, Dr. 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 work being made to raise the "Seventh Day Baptist Building Budget" for the current year. This includes all the regular assessment taxes for the current year, and payments due before July 1 on notes given for money borrowed to pay back several years' payments. These payments are brought up to date, the yearly costs will be but a few cents per church member, as Doctor Randolph tells. As expenses go out, and as envelopes 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.

**THE SABBATH RECORDER**

THE SABBATH RECORDER Published by the American Baptist Tract Society, Plainfield, N. J.

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

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

Per Year ................................ $1.50

Single Copy ............... ........................... $ .18

Papers to foreign countries including Canada, will be charged 80 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.

The subscription rates, both as to time and discontinuance, are discontinued one year after date to which payment is made unless expressly renewed.

**"My Church"**

To many, "my church" awakens memories of the dim and distant house on the hillside, 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—inventing to praise and worship.

But the church is something more than a building. As the very beginning of the Christian era it was the "called out" people from the world, united in a fellowship together, and with the Lord 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

**SEVENTH DAY BAPTIST BUILDING BUDGET**

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tion of a storm. But no matter whether separated by ice or rain or cold gray mist, the peaceful ripples on the water are peace¬
ningly true, "Behind the clouds the sun is still shining."

Now and again it illumines mystic caves and
visuals or shows giant cloud creatures mocking with lumpy paws the tiny man¬
made bird among them. But the airman's observation of the phenomenon is another ird of the earth through openings in a cloudy floor be¬neath his wings. Town and country, lake and meadow, the immobile sea—wondrous are these earthly scenes when framed by clouds.

—Christian Herald.

PRESIDENT'S ADDRESS

Dr. Corliss F. Randolph
(Tract Board's Program—General Conference.

(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 developments concerning it is 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 con¬ditions leading up to it, the board regarded itself as a committee of the General Con¬ference charged with this duty, even to the ex¬tent that the General Conference had no reason to expect that the General Conference would finance its up-keep to the fullest extent. This the board was prepared to do, but when it became necessary to pay taxes on it, complaints arose; and a movement was initiated for a 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, the board, after a period of several months, pursuant to the best legal advice available, the board declined to undertake this, without being so authorized by the Gen¬eral Conference.

Without presuming to speak for the commit¬tee or board, it may candidly be pred¬icted 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 as a structure with a splendid front, with a right¬eous pride. It is a concrete ex¬pression of our confidence in our future; and surely the glorious building for which Seventh Day Baptists are sad in need of buttressing that confidence in every way that we can. The entire Christian Church, in its Denominational Cathedral, is reduced to a mere effigy of 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 dialectics of evolution, and other phases of modern science, as well as the awakening and far-reaching in the Church—the entire universal Church—most conservative in its views, has 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 Sev¬enth Day Baptists are no exception to the rule. Are we discouraged? No, we are not consciousness, but to a less extent, we have yielded to a widely prevalent feeling of religious lasitude, even to the point—many are discouraged. But courage does need a wholesome stimulus, 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 Ad¬ventist friends surpass us. It is for the lack of that, above all things else, apparently, that our ex-Adventist church building in Irvington, N. J., the most of whose members have had to fight 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 cathe¬dral of the Old World, as the citadel—the im¬pregnable citadel—of the Church, through¬out all the trying vicissitudes of the centuries of her existence in those countries. What, next to the number of helpless women and children in the World War, shocked the civilized nations of the earth so much, was the magnificent cathedrals of the war zone—structures rich, not only in their magnificent physical beauty (a beauty that beggars description), but rich too in the spiritual life which they typified, a spiritual life bearing irresistible evidence of the mighty power inherent in the Christian Church, and its un¬shaken confidence in the future—a future which has already seen those cathedrals re¬stored to their former exalted state of beauty and power?

Think, if you please, of what the silent cathedral of England mean, not only to the Church of Eng¬land as a Christian church; but to the entire British Empire, that ancient culture of the people of shifting points of near every form they have been ex¬posed to, and those who have lived under the conditions here. It need only be said that, during the hundred years of the British Empire, 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 magnificent structures previously cited. The 'Church has spent almost untold millions of dollars in the Cathedral of St. John the Divine in New York City, as she will expend many millions more for its completion, which has been more than forty years already in course of building. With all her beautiful and commodious churches, her church's influence, as when the cathedral was begun, and others erected since, from historic Trinity and St. Paul's Chapel down to their latest church structure, the church has need of this cathedral merely as a place of worship. To what purpose, then, was it designed? It is, in our estimation, a community church, a place of worship, that church is a factor in the life of the New World, and that it confidently expects to con¬tinue to be so for centuries to come. This Cathedral is a but 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 em¬bedded in our national life, how widespread and imposing are its structures.

English-speaking Seventh Day Baptists have a history of upwards of three hundred years; and for centuries they have been a part of the Protestant Church life of this country. Here we have erected buildings, of various and diverse types, in all parts of the country, as a testimony of our faith, 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 im¬posing house of worship, of a magnificent and classical design in architecture. It is a treas¬ure greatly to be prized.

But Baptist churches do not build cathed¬rals, nor do Methodists, Presbyterians, or Congregationalists, for example. In a certain sense—that of the very large number of differing churches in this land, scattered throughout all the states of our Union, and particularly in our larger cities—their life is evidencing 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.

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possibility. For to such faith in our future; consequences to this
And again, I repeat: To do so would be most prosperous business in
and cause you the least personal embarrass...
Well, 'Charles Potter conducted our building, in no small measure, to
to hear that my pastor's name is Pastor Holston.
Also, I say, irrespective of any question of expedience when it was erected, it is in
destined to be an enduring example of a self-erected denominational building and
an example of faith building which St. Paul emphasizes, as well as for other
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 decided 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, rightful pride—in the welfare of the church.

Day Baptist and as they were called upon to take great pride—and a just, righteous pride—in the welfare of the church.

It was My sister Anna 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.

1665/2 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 returned to you. 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 family. I hope you will write often, then you will enjoy the Children's Page more than ever.

Your loving friend,
Mizpah S. Greene.
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 STOOLDY, 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 Simons are forsaking the drought-striken land of Saskatchewan, and are streaming into the valleys of upper Pennsylvania. Already fifteen families have settled, mostly on farms in Crawford County, in the newly-drained water region of Conneaut Lake, east of Meadville.

Indicative of permanent occupation, the Mennonites, led by Rev. Eli Kramer, have already selected a site for a Sunday school, a little over a mile 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, on becoming a member of the building committee, lives with his family in a fresh painted green and white colonial-type homestead, surrounded by a rented two hundred acre farm, which Farmer Litwiller hopes soon to own.

Drought was not the principal reason for our leaving Manon, Iowa," said Mr. Litwiller. "There is a growing shortage of good farm land there; sons of older settlers are leaving to make their living in other fields. There is not enough work 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.

OUR PULPIT
LIGHT ON LIFE AND IMMORTALITY

BY REV. WALTER L. GREENE
Texte: 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. We have had a long winter, quite a contrast to the conditions in the valleys of upper Pennsylvania. Already fifteen families have settled, mostly on farms in Crawford County, in the newly-drained water region of Conneaut Lake, east of Meadville.

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be warped by ignorance and superstition, and men may imperfectly comprehended the full light, but Christ will be light to others even if the veil that obscures the full sunlight can be taken away. It is more than wishful thinking to think of human beings in all times and among all peoples cannot be wholly wrong. God who made man in his own likeness has not left him without a vision of his seeking and 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 believe that God will be true to his promise, and all wrongs righted? 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 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 immortality of the spiritual elements? Worthy creative personality ought not to die. He who longs to do, and cannot, deserves an immortality to complete an unfinished task. Cecil Rhodes as he neared the end of his career declared: This is not my end. I have no little to do. Should not worthy desires have a chance? The highest level of life is the level of values and righteousness. Shall the spirit of service and loyalty to great causes be real values that have been attained in so many cases only after an experience of suffering? 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 completion of the creative soul?

The great apostle, in the words of our text, declares what we are glad to accept as the most authentic testimony of the early church concerning immortality to light. Amidst the many and inadequate and sometimes conflicting views which may suggest belief, we have no decisive assurance of immortality continuing beyond the disintegration of the body, though scientific investigation and rea-son admit the possibility of such on-going life, and while we are bound to prove this 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 end to suffering, and 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 death, for he spoke of his continuance, existence and continuing fellowship with his disciple comrades when he should come to receive them into the house of God. This 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 yearning, this longing? How was this secret dread, and inward horror of being dissolved and the soul Back on herself, and startles at destruction? ‘Tis the divinity of us, ‘Tis heaven itself that points out on an hereafter, And intimates eternity to man.—ios. Addison.

A CONVERTED JEWESS

Recently an appeal came to the superin- tendent of the SABBATH RECORDER of the Evangelical Sab- batarian Mission on behalf of a converted Jewess who was in difficult circumstances. She had just moved to a new house and foundning of one room and a scullery, but had not the means to cover the floor or to buy coal. The appeal was launched before the Christian Mission, 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 lineum 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 overborne by mas- toids and a form of meningitis, necessitating her attendance at a hospital, and the money for such cases was absent from the Jewish hos- pital 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, and by the most petty persecution. This sister now suffers from rheumatoid arthritis which has affected her spine so she cannot work. Her total in- come 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 custom. 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 be-cause she believes it is not a part of the atonement on Calvary, neither does she ob- serve the annual sabbaths and feasts such as the Jewish new year, which she says has a box of unleavened bread at that time as a link with her past. Her testimony in this respect is valuable because it showed that a convert from Judaism could see the line between the weekly Sabbath of the moral law of Ten Commandments and the annual sabbaths of the ceremonial law. The latter was a part of the fundamental moral law which puts out what God regards as sin, and whose trans-gression made necessary the work of atonement.

She expressed her gratitude for the gift brought for her to the Evangelical Sab- batarian Mission by her visitor. —Sabbath Observer, London.
Mr. Will Randolph, of Lost Creek, and Mr. George Trainer, of Salem, lifelong 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. Wood. Mr. Bond is a son of Dr. and Mrs. Randolph.

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

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 Rev. J. L. Shaw of the Salem.

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

THE SABBATH RECORDER
THE SABBATH RECORDER

CHORUS
(4 verses and 4 six)

O behold! O consider that light!
And the darkness shall not overtake us any more. Listen now and begin

Youth find a young victory to win. O check the great pain and loss!

Note—These verses are written to be sung to a tune of the same name, as in the hymn entitled "How Sweet Is His Love," sung frequently by Homer Rodeheaver.

THE BIBLE
(An essay written by Allen Had for English class)

The Bible is unique in its completeness. It is like no other book to include the entire universe. It begins with the creation of the heavens and earth, continuing with the history of 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 a large number of sayings, and even a few poems that can equal the beauty of the Twenty-third Psalm. The book of Ruth is a love story, and the book of Esther is a story of adventure and courage. In the Proverbs, we find guidance on the path to wisdom. In the Song of Solomon, we find a record of the love between a husband and wife.

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 accurses 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 was done 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, and the greatest literary figures. The Sermon on the Mount is still the greatest ever delivered. There are many orations and speeches by great philosophers. The Bible has expressed thoughts and feelings in a very few words, that an ordinary writer would need pages to explain. 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 be a living, breathing being. It speaks to us, and 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. Generally, that Job is the oldest book in the Bible, having been written about two thousand years before the time of Moses. Job was written 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 go against the great ideas of the Bible. There was a lapse of about four hundred years between the Old and New Testaments. The Bible was written, probably, the last book of the Bible to be written.

The men who wrote the Bible were of various types. Moses is a record of the world, written 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 wise sayings are recorded in the book of Proverbs. Luke was a doctor. Herodians, ignorant fishermen, and other men of all 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 characteristic 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 is the rule of everyone. It tells the story of the old and young, the rich and poor, the sick and well, the wicked and the God’s Word. The Bible never grows old. It adapts itself to the present age as well as it did to the past. 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 the world. It tells us how to live. It supplies the need and satisfies the yearning of the savage and lower class of people as well as those 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 it 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 approach.

Although the Bible is not considered as a textbook of science, it does not say anything that does not agree with science. Some outstanding books of science are available today. Only a few hundred years ago people believed that the world was flat. The Bible has always been the best seller of these books. This is a wonder, for the Bible is the oldest book that is of any importance. Most books last but a few years, and are judged on the nature of its Author in being ever new. Most books are read but once by the same person, but some persons 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. After a long time the Bible has been the best seller of all books. This is a wonder, for the Bible is the oldest book that is of any importance. Many books last but a few years, and are judged on the nature of its Author in being ever new. Most books are read but once by the same person, but some persons have read the entire Bible as many as twenty-six times.

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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."

THE SABBATH RECORDER

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, Mrs. — 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.

Funeral services, with Pastor Harold R. Crandall officiating, were held at the Cavitt Funeral Home 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 H. 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 until his death 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. Beery, a bugler, and two color guards from Port 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. 50, American Legion. Interment was in Elm Grove Cemetery, with full military honors.

H. K. 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 sharply pointed, full-bodied slogans can be the opening wedges splitting open knot-gnarled negative minds.—Selected.

RECORER WANT ADVERTISEMENTS

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

JUNIOR GRADED HELPS, four year course, four parts each year, 1.00 each. Intermediate course, two parts each year, 60c each. Sabbath Recorder, Plainfield, N. J.

LETTERS TO THE EDITOR, by Uncle Oliver. Of special interest to young people, but open to all. Young people who have the interest of their sons and daughters at heart. Paper bound, 100 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, $1.25 postpaid. Bound in leather. $2.00. Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURES (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical matters. Bound in cloth, $1.00 postpaid. Sabbath Recorder, Plainfield, N. J.

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