They breathe in the water. They fly through it like birds through the air. They overcome gravity, going up or down with no sign of movement. Their scales are small, beautifully designed, and no matter how great the pressure, no water can get to the fish's body.

A fish's eyes are marvelous. They look up, down, front, back, and sideways. The lenses are graduated to the size of their prey. Down off the coast of South America is a fish, the anaëlope, which testifies to God's creative power as no other does. This fish has bifocal eyes! It feeds on tiny worms at the surface of the water, and the gulls feed on it. The top part of the eye is far-sighted, so it can watch for danger, and the lower part can focus on the small worms on which it feeds. Did the need produce the organ? Before this eye could have been developed, a gull would have nibbled up the first one, and there never would have been any descendants. Or, if it could have watched for the gulls, it would have starved to death because it could not see the worms. "God created!"

Another thing science cannot explain is the sea horse—the oddest thing in the ocean. With tail like a monkey, it swims upright. The male has an abdominal pouch, the female lays her eggs in it, and the "father" becomes the mother and has the responsibility of raising the family. The only way to explain this is to admit that "in the beginning God created!"

In Genesis 1 God says, "Let the waters swarm swarms of living creatures."

One drop of water from the ocean, magnified some two thousand times, will show several hundred different living things, as distinct a horse and a cow, so that scientists can call them by name. What a splendid type of life water is, teeming with life as it does. No wonder Jesus Christ is called the "Living Water!"

Nortonville, Kan.

MARriages

CRANDALL-DAVIS—On Wednesday evening, February 15, 1939, occurred the marriage of Mr. Burton J. Crandall, assistant treasurer of Alfred University, Alfred, N. Y., and Miss Carol Titworth Davis, daughter of Rev. and Mrs. H. Eugene Davis of Shanghai, China, at Johnson City, Texas, by Rev. Olis Troy.

LAWTON-CRANDBALL—Mr. Ray Lawton of Gays Mills, Wis, and Miss Alcinda Bland Davison of Milton, were married at the Seventh Day Baptist church, Milton, February 23, 1939, by Pastor Carroll L. Hill. The new home is at Gays Mills.

OBIITUARY

POLAN.—Harriett Jane, daughter of Edgar and Alcinda Bland Davison, was born March 10, 1871, and died at the family home, Blandville, W. Va., February 14, 1939. She was married to Samuel L. Polan, September 10, 1891. To this union three children were born: Jessie Florence, Willie Davison, and Adrian Samuel. She is survived by her husband and her two sons. Her daughter Jessie preceded her in death by four weeks. Mrs. Polan was a member of the Middle Island Seventh Day Baptist Church. On account of poor health, she had been quite closely confined to her home for many years.

The funeral service was conducted from the home and from the Middle Island church, by Pastor James L. Skaggs, Salem, W. Va., and the body was laid to rest in the cemetery near the church.

J. L. S.

POLAN.—Jessie Florence, daughter of Samuel L. and Harriett Davison Polan, was born July 1, 1894, and died January 17, 1939, at the family home, Blandville, W. Va.

She is survived by her father, mother, and two brothers: Willie D. Charlesburg, W. Va., and Adrian S., Blandville, W. Va. Jessie became a member of the Middle Island Seventh Day Baptist Church in early life. She has been known for her consistent Christian life, for her helpful activities in the church and community, and for her beautiful devotion to her father and mother.

The funeral service was conducted from the home and from the Middle Island church, by Pastor James L. Skaggs of Salem, W. Va. Burial was made in the local cemetery.

J. L. S.

"It sometimes rains on the just—because the unjust has swiped his umbrella."

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.

ROCKY MOUNTAIN COLUMBINE, Blue and White, jewel of flower of our western mountains; 10 plants, $1.00. Rainier Bleded Columbine, Mixed Colors; 10 plants, $1.00. Chrysanthemum, Mixed Colors, 10 plants, $1.00. Chrysanthemum, White, 10 plants, $1.00. All prepaid. Roy Rogers, Boulder, Colo., 2-25-it.

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, $1.75 per set. Bound in leather, $2.00. Sabbath Recorder, Plainfield, N. J.

The SPIRIT OF IT

We believe that true Sabbath observance brings a larger blessing and produces a deeper and fuller spiritual experience because of, and in proportion to, our devotion and faithfulness...and that we should instill due reverence for the Sabbath in the mind, as an inward attitude, rather than lay undue emphasis upon a prescribed number of things that should or should not be done on the Sabbath.

We believe that greater emphasis should be placed on the joys and blessings which true Sabbath keeping brings, and that our people should realize that this is the greatest victory which is achieved by the heroism of faith, courage, and loyalty, rather than by large numbers or extensive material facilities.

—From 1938 Year Book.
Go Ing the Limit How far short of "going the limit" does your utmost—a Christians and as Seventh Day Adventists—often come. "I can do all things through Christ who strengtheneth me," said the Apostle Paul, and thus sustained, he endured a world of hardship and persecution. But what does it mean today to have the assurance of Christ's promise?—to be un-}
Other contributions are also good. I wonder if a true testimony, and others also would relate their Christian experience. It's one way of bearing witness for Jesus.

In appreciation, Nancy D. Underhill.

Grand Junction, Colo.

"We always enjoy the Recorder and are so glad it comes weekly. It never seemed quite right when it came only once in two weeks. George Thorngate's letter was interesting to us. China seems far off in all this tumult. . . . Luther Crichlow's letters from the field have given us information we had not had before concerning the country there, and we have gained a good feeling about him which we would do more to help in the work and perhaps we would contribute to it. From a L.S.K.

SSR (SURRENDERED) POSSESSIONS

"If everybody cared enough, and everybody shared enough, everybody would have a better chance for success."

Am I caring enough whether every man, woman, and child knows Christ?—knows him well enough to have his power, wisdom, and love applied in all the tasks, relations, and associations of everyday life?

—William Cherrill, money does not lack.

SHALL WE CHANGE THE UNITED BUDGET YEAR?

Realizing very keenly the partial break-down, and the danger of a complete break-down, of the Denominational Budget, commonly called the "United at First," the Committee on Inter-agency Budget in its December meeting gave considerable time to a discussion of this problem, which members feel is vital to the future welfare of the Seventh Day Baptist denomination.

Should our United Budget break down and be given up, it would probably mean that our boards and societies would find it necessary to send individuals into the field to raise funds necessary to carry on their work. This would mean that instead of having someone make an appeal for the United Budget in our churches, either the pastor or some denominational agent, it might be necessary for each board or church to send out agents to solicit funds to carry on its work. This would mean that several such agents would visit our churches, where the intervals, which would be expensive and in many ways undesirable, and would have a tendency to create competition between our various denominational agencies.

The Commission is extremely anxious to prevent such a catastrophe as we feel the giving up of any form of a United Budget would be, and to this end is endeavoring to continue the work so well done by the Council-Session Committee on Financial Method. In order to strengthen our budget system, make it more workable, and carry out what we feel was the spirit of this committee, the Commission will make some recommendations at the next session of General Conference in August.

The first of these will probably be a change of the beginning of the calendar year from July 1, as it is now, to October 1. As it is now, the budget year begins nearly two months before a budget for the year is adopted by General Conference. In this way we can, that much more time has elapsed before it can be placed before the churches, and it is probable that by that time before all the churches have completed their canvases for the budget. This does not seem good business sense, and is likely to cause a "lament period" during the first third or half of the Conference year, nor do the boards and societies know what their expected incomes will be until they plan their work and keep within their incomes.

In order even more fully to overcome the difficulties mentioned above, a recommenda-

tion will be made that in addition to proposed budgets for 1939-40, set up in the usual fashion, the various denominational agencies be asked to submit to the Commission before its August meeting carefully worked out budgets for work that is actually being carried on and that they feel should be done in 1940-41, and that these proposals for 1940-41, shall, with the approval of General Conference, be submitted to the churches for careful study during the year 1939-40, and that the churches, including their auxiliary organizations, report to the corresponding General Conference by the first of July, 1940, the amounts which can reasonably be expected from its membership and auxiliary organizations.

If this recommendation is adopted, our churches would have nearly a year in which to study the budgets of the various denominational agencies that combine to make up the United Budget each year, then decide what they would give to the various items, and report it as suggested above. This would enable the various denominational agencies to know the budgets of the churches, and probably the churches, and to know what they need and how much. This would give to the United Budget for 1940-41, shall, with the approval of General Conference, be submitted to the churches for careful study during the year 1939-40, and that the churches, including their auxiliary organizations, report to the corresponding General Conference by the first of July, 1940, the amounts which can reasonably be expected from its membership and auxiliary organizations.

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MISSIONS

THE OBSCURATION OF SELF

We sought to recognize the greatness of our position as the children of God, offspring of deity, as Paul puts it. To keep this fact before one has an uplifting influence. It puts us in the same class as everyone else who, according to Christ's description, prayed on the street corner and thanked God he was not such as others.

To have an exalted conception of ourselves as compared with other people destroys our
Hachiyo Yuasa, president of Doshisha University, expressed his gratitude to the Seventh Day Baptist Mission, a key 최적의 협력으로, 지도자의 역할을 수행했습니다. 그는 지난 두 주년을 기록한 발표에서 한국인 선교사들에 대한 지도적 격려를 강조했습니다.

그는 선교사들의 역할을 강조하며, "여행의 길에서의 도움이 필요해요. 이런 도움이 없으면, 저희의 선교사들이 더 이상 포용을 할 수 없습니다." 그는 또한, "우리의 선교사들이 이토록 헌신적인 일에 투자하고 있음에도 불구하고, 그들의 도움이 없으면, 한반도의 제도가 더 이상 존속할 수 없습니다."
The Sabbath Recorder

From the Scriptures in question it is reasonable to believe that Satan came to the original earth and sinned to such an extent that God visited it with a judgment, leaving it in the condition described in Genesis 1:1. Dr. Harry Rimmer quotes eight scientists whose writings are in harmony with this description of the earth as it was covered with water and in utter darkness.

Then the Spirit of God moved upon the waters to bring order out of chaos and following that we have the record of six days of activity on the part of God.

Some would have us believe that these days were periods of five hundred thousand years each, but personally I believe that they were several days of twenty-four hours each, and I have the following reasons for so believing:

1. The language of verse three implies an instantaneous response to the command. God said, Let there be light, and there was light. On the surface of the earth it does not seem that the light appeared five hundred thousand years after God issued the command, but rather on the very day that the command was given.

2. Each of these days had an evening and a morning and a period of light and darkness. The days of God's action with which we are familiar also has an evening and a morning and a period of light and darkness. It would appear that God's description fits a period of five hundred thousand years for then approximately half of that time or two hundred and fifty thousand years would be in darkness.

3. In our time we have seen grass grow over the same ground and reap the harvest a few months later. We have seen trees double their height in a few short years, and it does not seem reasonable to believe that God had five hundred thousand years to do which now takes but a very small fraction of that time.

4. The use of the word "day" in other verses indicates literal days. In Genesis 7:11 we are told that the Ark floated on the seventeenth day of the second month in the six hundredth year of Noah's life, and in Genesis 22:4 we are informed that Abraham saw the place of sacrifice he was journeying on the third day. In both of these instances a literal day of twenty-four hours is meant, and the same word is used in the record of the six days'

5. In Exodus 20:9-11 the Israelites were commanded to work for six days and abstain from work on the seventh. The reason for this command was the Lord's work for six days and his rest on the seventh. If the days of God's work were five hundred thousand years each, then the Lord's work would be the same, and the command to the Israelites in that case would be to do their own work in three million years and rest for five hundred thousand, then start in to work again.

6. But the strongest evidence that we have for the days as literal days of twenty-four hours each is found in the record concerning Adam. According to Genesis 1:26-31, Adam was created some time during the sixth day. Then the first three verses of Genesis 2 tell us that God rested on the seventh day. Evidently Adam lived all through that seventh day for he was still alive when the Lord was back at work again making coats of skins to clothe him and his wife.

If these days lasted five hundred thousand years, then Adam would have lived while the Lord had made. This does not harmonize with Genesis 5:5 which tells us that Adam died when he was only nine hundred thirty-four thousand years of age. In the light of these Scriptures it is most reasonable to believe that these days were literal days like the days we have of twenty-four hours.

One of the most interesting things about the Bible is the fact that it is mode with much comfort in the lessons we learn from the record of creation.

1. Any one with doubts about God's word may rest fully assured. Scientists who have studied the earth for thousands of years have never made one discovery which is at variance with the record of creation, but they have found abundant evidence which agrees with the Bible record.

2. The simplest possible meaning makes the Bible easier to understand. Suppose we took for granted that the days of creation were periods of five hundred thousand years each. Then when we came to Genesis 5:5, and read that Adam reached the age of nine hundred thirty years, we would naturally think that each of those thousand-year periods of time, if you find that than that? The carpeted earth for our floor, under a big tree; there is the beautiful roof of the world that is the sky. God is never satisfied to leave things as they are; he works with it till it is fit to be inhabited by mankind. This is the work now on that is in a chaotic condition. His desire is to make it fit to be inhabited by the Holy Spirit so there will be order and blessing.

4. The God who could make a man out of the dust of the ground, breathe into his nostrils the breath of life, then put him to sleep that God has come to Africa. South African Benevolents told Miss Soga went on, "are always round, thatched huts. The first time that I went into a church—it was built on the western pattern—I said, I am in a foreign country. I am not going to put up a hut with a thatched roof and a stone altar, such as we are used to find in our own world. The stone altar on which we used to make our sacrifices to our ancestors in an attempt to worship. Christianity is a new religion, and we make the ultimate sacrifice." With an eloquent gesture Miss Soga continued: "Outside, under the beautiful roof of the world that is the sky, what more can you find than that? The carpeted earth for our floor, under a big tree; there is the best church of all and we are at home there. That high mountain suggests the power of God; that roaring ocean is better music than an organ. Our rivers—we have beautiful rivers—they are not heathen rivers; they tell us of God. Take our people out there and we can worship."
Dr. Karl Ludwig Reichelt is the distinguished scholar and founder of the Tao Fong Shan Christian monastery in South China. Its name means "the mountain which the Holy Spirit, the Logos, Wind, is blowing." Its aim is to give the religious people in the Far East (Buddhists, Taoists, Confucians) an opportunity to study the Christian religion in an atmosphere congenial to their cultural heritage. During his early life as a missionary in Hunan he lived in the midst of countless Chinese temples. He talked to the monks and pilgrims but always came up against barriers which made contact well-nigh impossible. At last, like a vision, the idea of a new method of approach came to him and he began no less than eighteen strenuous years of preparation to fit himself for his task.

After a preliminary attempt to establish a Christian monastery in Nanking in 1912, brought to an untimely end by the Communists in 1927, he was led to settle down near the Shatin Valley among the beautiful mountains of South China. On a secluded table-land, open to the four winds, and accessible to fit himself for his task. It has the unique gift of presenting in setting familiar and not alien to them. Already some one hundred two people have been baptized, of whom sixty were former Buddhist monks and novices. Doctor Reichelt is convinced of the efficacy of these methods as he has literally seen men turn from the power of Satan and find a new life in Christ. There are at present forty students resident in the School of Religion and many thousands of monks have strayed in and felt the influence of an institution, which in the words of the Bishop of Hong Kong has the unique significance for the future of religion in China.

Foreign Missions Conference.

HOME EDUCATION

"The Child's First School is the Family." [This is material regularly issued by the National Kindergarten Association. We have selected and printed these articles every week.-Editor.]

TO EACH HIS TALENT

BY FRANCES DUNLAP HERON

The most of the second grade pupils were leaving the school to spend a day in the country. They were being accompanied by a group of buildings. The octagonal temple of Christ with its curving eaves, the pilgrim's hall and dormitory, all reflect the spirit of China. They are the work of a living artisan, the well known Danish architect who for years has made the study of Buddhist art his specialty. He is all the more remarkable because of the fact that he is a Christian of another and alters in the chapel is a gilded table with dragon legs; the font decorated with lotus flowers. One strength of the school is that the student's mind and heart are fostered. If only my child had her ability!"

"Of course I'm proud of Marianne," Sylvia replied. "I envy you every time I hear her sing. She has more musical talent. That child is in the music class and my child is not."

"How proud you must be of Marianne, Sylvia!" her friend exclaimed. "I envy you every time I hear her sing. She has more musical talent. That child is in the music class and my child is not."

"That young kindergarten teacher opened our eyes, and we're trying to follow her advice. Now about your Donald, I think he has one of the best minds of all the children I know. The way he sizes up a situation and goes logically to a solution is wonderful. At play he is the type who devises games and leads. Don't you see? Forget his lack of musical genius and help him develop his own particular gifts."

When Jesus taught the Pharisees, He showed the truth. When Jesus taught the Pharisees, He showed the way to salvation. When Jesus taught the Pharisees, He taught them how all the people of the world might find salvation. "It's about Donald. Ever since I've known you, three years now, you've lamented over and over again the fact that Donald doesn't show aptitude in music. I tell you honestly why you feel so keenly about it."

"Well, you see, Frank and I just naturally expected our child would be musical. Both of our families have more than average talent. You know yourself Frank plays and sings beautifully? I know a lot of parents who expect their children to be like them. I suppose it's their egoism."
seed of Abraham and we have never been in slavery. They thought themselves above their opponents. The very fact that they sought to destroy the Christ is sufficient evidence against them to know that they were not true children of Abraham, if children of God.

He is abundant in goodness and truth. For God himself is the perfect goodness and the perfect truth. The true children of God must learn the teachings of God through his Son Jesus. God then is self existing in that his life must be from ever and for ever, nothing back of it and nothing to outlast it. "From everlasting to everlasting thou art God." This is one of the great truths that Jesus was trying to impress upon the hearts and minds of the people of his day, as well as to impress it upon the people of today. He loves with the infulible love of his great heart.

2. The spiritual growth of truth. We must grow and develop in truth the same as a child must grow from childhood to a strong, healthy man, or to a pure and beautiful maid. Let us notice how we must grow. The first to be found is in the teachings of God. The question may be asked how may we learn to grow in the knowledge of truth? We learn through creation, material things, and spiritual blessings.

We see that the God who created the universe adequately equipped it for its needs. All the animals and all of plant life. He is a perfect being although that is very hard for the human mind to conceive, for our material world is the most impossible to conceive of a perfect God, but we must think in our highest capacity of true perfection.

To know that there is a God who directs all things, such as our material needs—food, shelter, and clothing. Is it not God who causes the seed to grow? It is God who sends the rain and causes the harvest, etc. God is self existing in that he is God.

We receive our spiritual blessings from God. When Jesus returned to the Father he sent the Comforter to be with us. We have the still small voice to direct us if we will heed it. We have our conscience to lead us if it has not been seared with sin until we cannot detect its leading spirit. We must not be carried to and from the wind of doctrines, but we must come into the unity of faith in Jesus. The children of Israel, even after their great experience, had not the lesson of trusting the Lord. They commenced to murmur unto Moses because they thought that they were led into the wilderness and would die of hunger and thirst; but God graciously raised a wind from the east and brought quail into the camp. They spent forty years in the wilderness and sacrificed their brother to make them food. We have all been slow in learning this, and that we must accept the responsibilities in life.

I want to bring to you a story whose title is "I planned to die and I prayed." This story pictures a young mother with two small sons as she was going among them to school. They were wading in snow almost knee deep; they were wearing very poor shoes, scanty clothing, and they had scarcely any food for several days. As the mother watched from the window, she thought of how she had promised herself that they should be given the best in life—the things that she had been denied and had the right to expect.

Their father's death had left them poverty-stricken. With courage, determination, and borrowed money she started a small business of her own which enabled her to care for the family fairly well. Then the depression came and wiped her business away. The shock was so much she broke down nervouslv. Doctor bills, food, and rent soon used up her small savings. She moved to a mere shack to call home. The world seemed to her home. In watching her little boys as they were on their way to school, she lost all courage, and hatred crept into her heart. She made up her mind to put the two boys to bed that night and get them asleep, then turn on a gas jet and lie down on the bed beside them and die with them, as it seemed to her to be an act of mercy.

That night after she had bathed them and listened to their prayers, she tucked them in and kissed them. Then in solitude, as was her custom, she began to pray. At the end of her prayer she always asked, "Lead me not into temptation but deliver me from evil."

Until then, prayer was merely a matter of form, but that night her body was vibrated with the significance of these words. They came to her out of the storm and she was still determined to carry out her plan.

While waiting for the children to fall asleep, she who had not slept soundly for months, fell into a peaceful sleep. The next morning she was awakened by a loud knock on the door, a messenger boy with a special delivery message from her brother, saying, "Keep your chin up and I will help you all that I can."

Her faith and her courage were again restored forty years later. She was asked to sacrifice her brother was making to help them. This year her eldest son is being graduated with high honors and her other son is not far behind. But he said that it was not for God's gracious truth and tender mercy in answering her prayer, she would not only have taken her life, but the two little boys she loved so dearly. A few years have passed since then, but if it had not been for God revealing his truth, and her faith in prayer, I dare not think of the outcome.

The rewards of truth are that we shall be free.

To be set free from sin is a wonderful blessing, if we will believe in Jesus and what he meant for him to come and bear our sorrows, griefs, troubles, and at the same time to be so mistreated and die on the cross for you and me.

The psalmist tells us that the reward for truth is that we will abide in his tabernacles and dwell in his holy will. We shall if we walk uprightly, and if we work righteousness, speak truth to one another, and show kindness toward those people about us. The psalmist speaks again by saying, "He that backkitcheth not with his tongue."

So let us be very careful what we say.

The reward of truth is promised to all who will follow the teachings of Jesus. He not only taught us to love our friends, but he taught us to love our enemies. He not only taught it, but he also lived it in his daily life. "His hands were full of mercy and his heart was full of truth." The truth will clear our visions of God and we may truly say "Our Father which art in Heaven, and the children of Israel, that is God. That is the greatest reward that may be obtained. We may reap the blessings of fellowship if we know the truth and the truth has made us free.

We then learn of the truth through our Lord Jesus Christ, and we grow through our experiences with him. We are rewarded by the blessings that come to us from day to day.

Puppies are cute but they seem to get into a good deal of mischief. I think I have told you that our little granddaughter, Joyce Ann, has a little black cocker spaniel puppy, and he is full of mischief, so quite often he has to stay in the kitchen. One of his favorite amusements is to untie people's shoe strings, especially Joyce's. Then he takes out the waste basket and throw them around, will pull runners in our stockings if he has half a chance, and even tries to get out of a good glove yesterday. I'm afraid he has a good many lessons to learn if he is ever to be a dependable little dog. When he is scolded or punished he flops over on his back, kicks his feet very fast, and howls. He also howls for a long time if a stranger comes in the house.

We are having an ice storm today and the trees and bushes look very pretty with their branches thickly coated with ice. I hope it will not get thick enough to break the limbs, as it did several years ago.

I hope your new friend will prove to be a good one. Good friends are very necessary for our happiness, and we must be sure to be good, true friends ourselves.

Affectionately your friend, Minnich S. Greene.
THE SABBATH RECORDER

THE WEEK IN RELIGION

Every week there appears on the church page of your local paper a weekly summary of the most important religious developments of national and international importance. This summary, called "The Week in Religion," and released by Religious New Service, is regarded by editors and religious leaders as the authoritative news summary.

Is your local newspaper publishing this feature? If not, you can render the editor a service by drawing it to his attention. Because use of "The Week in Religion" on your church page every week will make the page more interesting and increase the number of readers.

And this will benefit religion in your community.

Send today for samples and rates, which are low.

Religious News Service, 300 Fourth Avenue, New York City.

OUR PULPIT

(For sermon see Young People's Work)

DENOMINATIONAL "HOOK-UP"

INDEPENDENCE, N. Y.

Dr. H. Eugene Davis was with us for an intensive Preaching Mission, February 20-26, 1939, with personal visitation in the homes of the people's Sunday School and Congregational meetings on Tuesday and Thursday evenings; Ladies' Aid community dinner on Wednesday at the parish house, after which Mr. Davis gave an interesting address on the China situation; a tureen lunch at the parish house Sabbath noon, followed by a most enlightening presentation of "United Budget" of our preachers services were held at the church—Friday evening, Sabbath morning, Sunday morning and evening.

Sickness and snowy roads prevented some from attendance, but the attendance was good, all good, and the services were helpful and the people showed their thankfulness for the services, and we are grateful to Doctor Davis for his coming among us for these few days.

W. L. G.

PLAINFIELD, N. J.

The forums being held Friday evenings for review of the Council-Conference committee reports and recommendations have been interesting and enlightening.

We have been privileged to have Rev. H. Eugene Davis with us for Friday evening and Sabbath morning services and a forum and young people's supper at New Market in which our people joined. Good interest and loyalty are being shown toward his program of "surrendered earthly or material." I sat and watched it till the glowing light of this glorious dawn had melted into the light of day, and the vision had passed away. Need I tell you, my brothers, with whom thoughts and aspirations and earnest prayers my heart was filled, and how blessed were the forums which went in sight of our home, on which may God our Father grant that a light more beautiful still, a halo more sacred and more holy, may rest for ever and ever?

I cannot describe my thankfulness for the incident that brought me where I was, or the impression that has been left upon my mind. So may your home be, by whatever degree, within its influences!

"And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.

As one by one the years of life grow less, we too are writing letters. "Ye are our epistle," wrote the Apostle Paul to the Corinthians, "written in our hearts, known and read of all men," 2 Corinthians 3: 2.

Apropos the beautiful description which Lady Augusta Stanley wrote in her letter, her early morning vision, it will be profitable to compare the following verses:

"Sometimes when the day is ended And its round of duties done, I watch at the western windows The gleam of the setting sun.

When my heart has been unquiet At its glance of the setting sun.

I look on the slope of the mountains And o'er the restless sea,

The sky was crimson, and against it, in the atmosphere of early morning, the towers of Westminster and the whole group of those beautiful buildings stood out against the background of the sky, which seemed to be as bright as though not a detail of the architecture were lost; and yet, near and vivid as it was, there was something so mysterious and impressive and serene in the silent beauty of the scene, that it seemed more like a vision of the Holy City than anything earthly or material. I sat and watched it till the glowing light of this glorious dawn had melted into the light of day, and the vision had passed away. Need I tell you, my brothers, with whom thoughts and aspirations and earnest prayers my heart was filled, and how blessed were the forums which went in sight of our home, on which may God our Father grant that a light more beautiful still, a halo more sacred and more holy, may rest for ever and ever?

I shall fall asleep in the twilight As I have never slept before.

I shall cross over the river As the twilight falls tender and sweet,

And cross in my fancy the river,

And I rest in the shade that falleth From the trees that with healing ripe.
MARRIAGES
APPLE-McSPARIN.—On the evening of July 23, 1939, in Saline County, Ill., Mr. Addison Apple and Miss Jeannette McSparin were united in marriage.

DUNN-LEWIS.—Mr. Claude Dunn and Miss Emma Lewis, daughter of Mr. and Mrs. John H. Lewis, Sr., of Stonefort, Ill., were united in marriage at Charleston, Mo., April 1, 1938.

LEWIS-ROE.—On November 26, 1938, Mr. George Lewis and Miss Maxine Roe, both of Stonefort, Ill., were united in marriage at Charleston, Mo. Rev. Charles H. Gale was the officiating clergyman.

OBITUARY
BYROM.—John William, son of William Byrom, was born in Huddersfield, Yorkshire, England, on May 24, 1854, and died March 2, 1939, in Lynn, Mass.

He came to this country in his youth and was employed for many years as an overseer in the carding department of the Ashaway Woolen Mill. He was recognized as an expert in his line of work. In June, 1876, he married Clara Anna Bedford and of this union two children survive: Mrs. W. R. Wells of Martinez, Calif., and Emeline Bond, was born at Berea, W. Va., and passed away February 26, 1939.

He is survived by his wife and three children: Glentia, a teacher in the Beloit public schools; Charles, a progressive and competent helper on the farm; and Mrs. Hugh Stewart of Jefferson, Wis.

Funeral services were conducted by Rev. J. W. Morton, December 10, 1887, and joined the Albion Seventh Day Baptist Church, of which he remained a loyal member the rest of his life.

He is survived by his wife and three children: Glentia, a teacher in the Beloit public schools; Charles, a progressive and competent helper on the farm; and Mrs. Hugh Stewart of Jefferson, Wis.

Appen, funeral services were conducted by Pastor L. O. Greene, and interment was made in the Albion Evergreen Cemetery.

I GROW IN GRACE
The more I thank my Lord for gifts, The more he gives to me;
The more I search my clouds for rifts, The more his presence I see;
So that, to God, my upturned face Becomes the channel of his grace!

The more I love my fellow men And show them friendship true, The more God's love fills me With blessings ever new;
So that, for God, the human race Becomes the channel of his grace!

The more I give myself to him, The more I am and have; The more his Presence self-worn, The more I give and save;
So that, when God may self-efface I grow in love and joy and grace!

—E. M. Martinson,
In Watchman-Examiner.

Enoch walked with God—he was not in a hurry. When our ancestors missed the stage coach they didn't worry, for they knew another would come along next month. Today when we miss one section of the revolving door we get mad.—Dr. William Ward Ayer.

Controversy makes the heart cold and the head hot.—Dr. O. Vansteenberge, Belgium.