

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 analepse, 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 gobbled 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 a 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 as 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 B. Crandall, assistant treasurer of Alfred University, Alfred, N. Y., and Miss Carol Titsworth Davis, daughter of Rev. and Mrs. H. Eugene Davis of Shanghai, China, at Johnson City, Tenn., by Rev. Olin Troy.

LAWTON-CRANDALL.—Mr. Ray Lawton of Gays Mills, Wis., and Miss Joan Crandall of Milton were married at the Seventh Day Baptist parsonage in Milton, February 23, 1939, by Pastor Carroll L. Hill. The new home is at Gays Mills.

### OBITUARY

POLAN.—Harriett Jane, daughter of Edgar and Alcinda Bland Davisson, 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 Davisson, 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 Davisson 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., Clarksburg, 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, loveliest flower of our western mountains; 10 plants, \$1.00. Rainbow Blend Columbine, Mixed Colors; 10 plants, \$1.00. Choice Gladiolus Bulbs, very finest kinds; 35 bulbs, \$1.00. All are prepaid. Roy Rogers, Rt. 2, Boulder, Colo. 2-20-4t

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.

# The Sabbath Recorder

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MARCH 20, 1939

No. 12

### 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 the greatest victories are achieved by the heroism of faith, courage, and loyalty, rather than by large numbers or extensive material facilities.

—From 1938 Year Book.

# The Sabbath Recorder

(Established in 1844)

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**Going the Limit** How far short of "going the limit"—doing our utmost—as Christians and as Seventh Day Baptists, we often come. "I can do all things through Christ who strengtheneth me," said the Apostle Paul, and thus sustained, he spent himself in tireless consecrated service. Dr. Samuel McPheeters Glasgow, in his inspiring small volume, "My Tomorrow's Self," tells the story of Raymond Robbins, once presidential candidate on the Progressive National ticket. Mr. Robbins was one of the boldest workers in cleaning up one of the most sordid and corrupt wards in all Chicago. Defeat was experienced through fraud at the ballot box in one election. At the next, special care was taken that every working man should have unhampered, unthreatened opportunity to cast his honest vote. To thwart the tough methods of an organized gang of thugs and gunmen in their last stand to prevent voting, Mr. Robbins rounded up one hundred men. "No man could take part in this undertaking who did not believe in God." Two men, or four, were placed at each polling place to open the way to the ballot box, by physical force if necessary. Mr. Robbins took his place with the rest. He was badly beaten up and sent to the hospital. The next day, a big Swedish workman, an

ardent admirer, visited him and asked, "Why did you do it? You have an independent fortune. You do not need to do this kind of heavy, rough work, Mr. Robbins, why did you do it?"

Looking into his eyes, Mr. Robbins replied, "About nineteen hundred years ago a Man came down to this old world, leaving his Father's home behind to do some heavy work for me—for every man. He was bruised and battered about by men for me—for every man. I belong to him, and he has bidden me to go and serve his other children." In telling this experience to a group of university men, Mr. Robbins urged, "Don't get into the game at all unless you are willing to go the limit."

As Christians we are in the game and Christ looks for us "to go the limit." With "Christ in us" we can do this: go the limit for our church, for the truth we hold, for carrying on the whole program represented in the United Budget. Who thinks we cannot succeed? Not the man who says, "I can do all things through Christ who strengtheneth me."

**Product of the Rural Parsonage** Eleven years ago a discouraged and disillusioned young man sat before a radio speaker and heard a program about American rural life that made him wince. With a shout he leaped to his feet and grabbed his hat.

"Where to?" gasped his companion.

"I'm going to that radio station right now . . . I want to tell them what's wrong with their program . . . I've got ideas . . ."

"In your head?"

"On my tongue . . . good-by! See you later."

So the erstwhile disconsolate young man ran to the radio station and met the broadcasters as they issued from the studio. They gave his ideas scant attention, but it did not dismay Phillips H. Lord, son of the pastor of the First Congregational Church, Meriden, Conn., for he himself had breathed the atmosphere of American rural life so long that it was his second nature.

That his notions on the subject were sound is testified by the fact that the oldest and most popular rural assembly on the air convenes every Sunday night over the facilities of the National Broadcasting Company under the ægis of that same pastor's son, personified by Seth Parker.

For ten years, on and off, the old-fashioned ingredients of "Sunday Evening at Seth Parker's" have held a huge national congregation intact and loyal. The meeting house is figuratively the home of down-easter Seth Parker, of Jonesport, Me., near the Bay of Fundy, where the tide rises to a formidable height every twelve hours.

The neighbors—salty, rock-bound, God-fearing folks—come over to Seth's house Sunday night and speak with homey flavor about their simple philosophy of living. You hear the roar of the surf on Maine's shores, the strains of the melodeon, and the sputter of kerosene lamps. It's good old religion that governs their concepts of right and wrong, good old-fashioned hymn singing led by Pa Parker himself that stirs their piety.

You go to your church and I'll go to mine, But let's walk along together.

These are the opening words of a song written by Lord and are indicative of the wise tolerance which has won for Seth Parker the respect of so many people of different religious faiths.

"I believe," said Lord, "people like a moral lesson in programs in slight doses. In Seth Parker I let Seth philosophize on all the things we have been taught as children—the value of good friends and neighbors, honesty is the best policy, being kind to others. My audience seems to like it and I think Seth does a lot of good."

Long ago, Lord appraised the needs and wishes of the American public and knew that there was a place for hymn singing on the air. He writes his personal convictions into hymns, and broadcasts the words and music. When Lord needed a hymn to emphasize his feeling that gay idle gossip hurts people more than sticks or stones, he could find nothing to suit him in hymn books. So he wrote his own—"Don't Scandalize My Name."

Among his other compositions are "Back in the Old Sunday School," "Four in Our Family," "Jesus Is a Neighbor," and "Heavenly Jewels."

In writing a hymn, confides Lord, you must have an intimate knowledge of human nature. For a hymn merely translates an emotion into song. Everyone has some feeling of religion, and the hymn brings it to life.

"I reasoned," said Lord, "that there must be a lot of religious feeling that needs awak-

ening. In the Seth Parker program I try to diffuse it in a simple unembellished way. Loud praying and Sunday dressing up is not what I consider to be the real religion."

Lord felt so deeply about what he considers to be the right kind of religion that he wrote a hymn and called it "The Practical Religion," which goes like this:

Come along, brother, let me have your hand;  
The practical religion is God's own brand.  
The folks next door are the ones to see—  
They're loving you and loving me—  
While we are bickering, deciding on a creed,  
There's somebody who is lonesome,  
Somebody you need.  
Come along, brother, let me have your hand;  
The practical religion is God's own brand.

"In Seth Parker we sing old ballads and hymns," he said. "Judging from the program mail, I believe 'The Old Rugged Cross' is the most popular religious song."

If it were not for his father and his early religious training, Phil Lord, today, might be merely a successful business man. Being a parsonage product he uses his business acumen in building a program which gives comfort and the real old-time religion to millions. Lord is devoted to his father and always calls him on long distance after each Seth Parker program to get his opinion. He thinks his father gives excellent advice and always adopts his suggestions.

At one time Lord was stranded in Honolulu—broke, discouraged, he wouldn't answer mail, and didn't want to return to New York. Passing a landing field at night he noticed at the end of the field on a slight elevation a cross bathed in lights. Lord claims it was the most inspiring experience of his life. He watched for hours—and next morning decided to come back to New York. Today Lord is trying to rent the top of a tall building in New York where he plans to erect a cross with flood lights—he thinks it might help others as that cross of faith in Honolulu helped him.

N. B. C.

Good Words for Recorder

DEAR BROTHER VAN HORN:

The SABBATH RECORDER, No. 10 (March 6), is so very interesting I wish to tell you how enjoyable it is. I always enjoy the editorials and letters of travel and the sermon. This week, we have besides, a relation of Christian experience by Rev. Trevah R. Sutton, and a splendid story by Lois Phillips.



Other contributions are also good. I wonder if it would not be a good testimony, if 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 his new field have given us information we had not had before concerning the country there, and we have gained a good feeling about him. I wish we could do more to help in the work and perhaps we can eventually."  
—From a L.S.K. school teacher, sending in RECORDER renewal.

**Pope Pius XII** Because of extreme Protestantism many of our readers do not pay much attention to the passing of one pope of the Roman Church, or the election of a new one. But the speedy election of Eugenio Cardinal Pacelli to the high office of pontiff has attracted unusual interest and attention.

Reports hold him up as of high Christian character and spiritual nature and withal highly trained in diplomatic matters. Nazi criticism may recommend him to many whose interest otherwise might be negligible.

His interest in behalf of peace and world brotherhood appeals to all Christians and Jews. This interest is shown in his first speech after election, spoken from the Sistine Chapel, in which he expressed hope of and appealed for "that peace sublime, gift of heaven which is desired by all honest souls and which is the fruit of the church and justice." He continued, "We invite everybody in the peace of conscience, tranquil in the friendship of God, to peace of family united and harmonized by holy love of Christ, and finally to peace among nations through mutual assistance and friendly co-operation."

Certainly we all feel a deepened respect, and begin to understand the love held by three hundred million people for Pope Pius XII, as he declares his "thoughts running to all those outside the church, to those who will be pleased to know that the pope raises for them to the highest and greatest God, prayers and wishes for every good."

#### SURRENDERED POSSESSIONS

"If everybody cared enough, and everybody shared enough, everybody would have enough."

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

"—where lives are being changed, money does not lack."

Mary R. Davis.

#### SHALL WE CHANGE THE UNITED BUDGET YEAR?

Realizing very keenly the partial breakdown, and the danger of a complete breakdown, of the Denominational Budget, commonly called the "United Budget," the Commission in its December meeting gave considerable time to a discussion of this problem, which the 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 become necessary for each board or society to send out agents to solicit funds to carry on its work. This would mean that several such agents would visit our churches at frequent intervals, which would be expensive and in many other 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 some form of a United Budget would be, and to this end is endeavoring to continue the work so well done by the Council-Conference Committee on Financial Methods of last year. 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 to be acted upon at the next session of General Conference in August.

The first of these will probably be a change of the beginning of the budget 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, and do the best we can, that much more time has elapsed before it can be placed before the churches, and it is probably the first of a new calendar year before all the churches have completed their canvass for the budget. This does not seem good business sense, and is likely to cause a "lean period" during the first third or half of the Conference year, nor do the boards and societies know what their expected incomes will be so as to plan their work and keep within their incomes.

In order even more fully to overcome the difficulties mentioned, another recommendation 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 Conference year 1939-40, and that the churches, including their auxiliary organizations, report to the corresponding secretary of 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 combined make up the United Budget each year, then decide what they would give to the various items, and report as suggested above. This would enable the various denominational agencies to know in advance their reasonable expected income and thus plan their work so as to keep within that income. Then, too, if each denominational agency would make the two budgets suggested, one for work that is actually being done, and another for work that should be done in order to meet the demands upon us, our people could readily see just what we are doing, where all money is spent, and additional funds necessary if our work is to be expanded. A successful business looks ahead,

plans ahead, and makes its budget and plans its expected income in advance. Why should not a denomination if it is to succeed?

Another recommendation that will probably be made is that all items for denominational funds, whether work now being done, funds needed for expansion, or for the reduction of debts, be made items of the United Budget, and that while we urge our people to give to the United Budget as a whole, if an individual, a church, or a group does not desire to do so, but prefers to give to a special item or items within the budget, he may do so and still be considered as giving within the limits of the United Budget.

We have no pet scheme to put over, but we do sincerely desire to find some way by which a United Budget may be worked out that will be satisfactory, and by which the denomination may be put on a more nearly cash basis, a basis that is understood in advance of the beginning of the budget year. If such plans as the Commission has in mind can be worked out to the satisfaction of our people in general, we feel that some of the most difficult financial problems that have faced us for some years will be largely solved, and that in the future there will be a greater inflow of funds.

Erlo E. Sutton,

President of General Conference  
and Chairman of the Commission.

Denver, Colo.,

March 7, 1939.

#### MISSIONS

##### THE OBSCURATION OF SELF

We ought to recognize the greatness of our position as the children of God, offsprings of deity, as Paul puts it. To keep this fact before one has an uplifting influence. It will keep one from stooping to things that are low and will nerve him to his best endeavors.

While remembering our high estate as the children of God, we should also remember that all others belong to the same exalted family. If we fail to do this, we get a wrong conception of life and one that degrades us. It puts us in the same class as the Pharisee who, according to Christ's description, prayed on the street corner and thanked God he was not as other men.

To have an exalted conception of ourselves as compared with other people destroys our

influence and usefulness. When we commence to parade ourselves, clothes, property, position, culture, or wisdom, men commence to distrust us and we separate ourselves from them. Instead of having influence over them, we become a laughingstock.

Christ took upon himself the form of man, though from eternity he had been clothed with infinite glory. He was born in a manger and did not own so much as a sheep. He said, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." He took this position that he might lift humanity. His followers will find their power with men and God in the same way. Paul, with all his great natural endowments, learning, and achievements, said, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Happiness, as well as usefulness, depends upon recognizing the greatness of other people and in preferring them in honor. The self-seeker cannot be happy. The question which should concern us most is not whether others appreciate us, but whether we are of service to those whom our lives touch.

The obscuration of self is particularly necessary on the part of missionaries, ministers, and all Christian workers. The worldling may live for self, but the Christian cannot. The self-seeker may insist on having all that he sees anyone else have, but the missionary and minister cannot. The pretender may parade his piety, achievements, sacrifices, but the Christian worker cannot, whether he be minister, missionary, or lay worker. Missionaries, ministers, and the Church itself must stoop if they would conquer the world for Christ. "If any man will come after me, let him deny himself, take up his cross, and follow me."

#### MISS MABEL L. WEST RETURNS FROM CHINA

A recent letter from Miss Mabel L. West announces that she is returning from China and had reservations to sail February 23.

When Miss West went out last time, nearly thirteen years past, she was employed jointly by the Seventh Day Baptist Missionary Society and the Bridgman School, an institution of the Woman's Union Missionary

Society. At the time of retrenchment in 1932, the Missionary Board released her, but she remained in Shanghai and continued to give much time to the Seventh Day Baptist Mission, supported in part by funds from another denominational interest.

All appreciate the service Miss West has been able to render and will be glad to welcome her home. Her brief letter is as follows:

Rev. W. L. Burdick,  
Ashaway, R. I.

DEAR SECRETARY BURDICK:

Even though I am not in the regular employ of the board, I think you should know that I am to take a short furlough after twelve years and more out here. I am sailing February 23, on the *Empress of Canada*, third class, arriving in the United States or Vancouver about March 12.

Doctor Crandall hoped that I would go with her, but it seemed best for many reasons to go now and try to be here for the next school year. I am anxious to see my uncle and aunt before it is too late. It is all very sudden, less than a week since Miriam Shaw proposed it and began to plan. I may go to California and Arizona on my way to Wisconsin.

41 Yoong Zung Li,  
Route de Zikawei,  
Shanghai,  
February 10, 1939.

Sincerely,  
Mabel L. West.

#### MADRAS BY PROXY

BY REV. ALBERT N. ROGERS

It has been said that the ecumenical movement of the twentieth century centers in the names of Stockholm, Lausanne, Jerusalem, Oxford, Edinburgh, Utrecht, and Madras. At three of these seven conferences Seventh Day Baptists had an official delegate; but since they were not represented at the most recent, I want to report some of the deep impressions made upon me by the delegates to Madras who visited Hartford, Conn.

No matter what we may think of intercommunion conferences—and I personally regard them as the work of the Holy Spirit—it is truly significant that 472 delegates from sixty-two countries, representing every continent and the islands of the Pacific, could gather in the name of Christ at Madras at the very time when the nations of the world are powerless to confer under any aegis. Japanese Christians were there; German Christians were there. No more cosmopolitan group ever met.

The delegate who impressed me most deeply, when I heard him in Hartford, was Dr.

Hachiro Yuasa, president of Doshisha University in Japan. He paid eloquent tribute to the quality of character and the leadership ability of the Chinese delegates to Madras! He declared the desperate need of the Japanese Church for fellowship with other Christians lest they become Japanized and de-Christianized. He spoke with feeling of the encouragement given to his party by being privileged to see other Christians bearing their crosses of persecution and compromise. It was evident that half-way around the globe from his native land, this Japanese educator was not free to speak fully of his faith.

Doctor Yuasa spoke not as a theologian or clergyman, but as a scientist who has received degrees from three American universities. His abilities, as well as his sincerity and humility, place him in the front rank of world Christian leadership; and I have no doubt he would say they are the products of Christian missions.

Dr. Rajah Manikam has also come to America as one of the leading Madras delegates from India. I heard him give a scholarly report of the findings of the conference with regard to the faith by which the Church lives. When the reports of Madras are published they will merit careful study by those who seek light on the universal problems of the churches of Christ. I heard him accept responsibility for working out part of the unfinished business of the conference: a better solution to the question of Christianity's relationship to the great ethnic faiths of the Orient.

My companion at the Post-Madras Conference, Miss Evalois St. John of Plainfield, testified enthusiastically to the quality of the reports of Miss Mena Soga, the representative of the women of South Africa. A quotation or two will suffice to illustrate her delightful though penetrating simplicity. "We looked up to the Christian God. While we looked up the Christians took our land." "I know one real gentleman . . . He is God."

There were others who gave reports which I did not hear. I heard enough, however, to conclude that what took place at the International Missionary Conference at Madras, was, in the words of Dr. Leslie B. Moss, "a symbol, a semblance, a first evidence of the relationship to be achieved among churches," if our world is to become in any real sense God's kingdom. They were saying at Hart-

ford essentially what was said in the beginning of the second century: "That which was from the beginning, that which we have heard, that which we have seen with our eyes . . . declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ."

The Seventh Day Baptist Missionary Society is a contributing member of the Foreign Missions Conference of North America which is sponsoring the tour of this team of Madras delegates through the United States and Canada. Those who read this will do well to hear them at some of the cities they visit, if possible, and share with them the Christian fellowship of Madras by proxy.

Waterford, Conn.,  
March 8, 1939.

#### THE DAYS OF CREATION

BY REV. LESTER G. OSBORN

GENESIS 1: 1

The first statement we have in our Bible informs us that in the beginning God created the heaven and the earth. Nothing is said in this verse about the time when the creation occurred. It may have been ten thousand years ago, or one hundred thousand years ago, or more. Furthermore no information is given in this verse as to how long it took God to perform this work of creation. It may have taken five hundred years or it may have taken five seconds. God could have done it just as easily in a few seconds as he could in a few hundred years.

Isaiah 45: 18 clearly states that the earth was formed to be inhabited, but Genesis 1: 2 describes it as being without form, and void, with darkness upon the face of the deep. In such a condition it was not fit to be inhabited. Evidently something must have happened to the earth after the Lord created it.

The language of Ezekiel 28: 12-18 seems to go beyond the king of Tyrus and refer to another. Verse thirteen informs us that the person addressed had been in Eden the garden of God. It does not appear that this refers to Adam, for he was in a botanical garden, while the garden described in this verse is clearly a mineral garden. The passage as a whole seems to indicate Satan, and verse seventeen declares that God would cast him to the ground.



From the Scriptures in question it is reasonable to believe that Satan came to the original earth and there sinned to such an extent that God visited it with a judgment, leaving it in the condition described in Genesis 1: 2. Dr. Harry Rimmer quotes eight scientists whose writings are in harmony with this description which indicates that the earth 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 they were literal 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 this statement 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 day of twenty-four hours with which we are familiar also has an evening and a morning and a period of light and darkness. It would be difficult to make this description fit 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, while the other two hundred and fifty thousand would have light.

3. In our time we have seen grass grow over night. We have sowed seed in the ground and reaped the harvest a few months later. We have seen trees double their height in a few short years, and it does not seem reasonable that it should take the Lord five hundred thousand years to do that 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 flood came 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 to which 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' work in the first chapter of Genesis.

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 long, the day of his rest would likely 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. Since we know that the day of rest for the Israelites was a literal day of twenty-four hours, then the other days in question must have been the same kind of days.

6. But the strongest evidence that we have for the days of creation being 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 be at least that many years of age when he put on the coat which 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 years of age. In the light of these Scriptures the most reasonable conclusion is that the days were literal days like the days we have of twenty-four hours.

One of the most blessed things about the Bible is the fact that it is such a practical book and there is much comfort in the lessons we may 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 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 it 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 years was three hundred sixty days long. Then we would multiply nine hundred thirty by three hundred sixty, and find that the length of Adam's life was three hundred thirty-four thousand, eight hundred days; but since we had already taken it for granted that a day was five hundred thousand years, we would multiply three hundred thirty-four thousand eight hundred by five hundred thousand, and reach the mathematical conclusion that Adam lived to be one hundred sixty-seven billion, four hundred million years of age. It is better to read the Bible keeping in mind the words of one who said, "If the plain sense makes good sense, why seek any other sense?"

3. God is never satisfied to leave things in a chaotic condition. He did not leave the earth that way but worked with it till it was fit to be inhabited by mankind. He is at work now on lives that are in a chaotic condition. His desire is to make them 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 and make a woman from a rib out of his side, and do it all in a day of twenty-four hours, can certainly take a person who is dead in trespasses and sins and make a new creature of him in much less time. He can do this in such a brief period of time that it is possible for a person to have an instantaneous regeneration. Ephesians 2: 10 informs us that Christians are his workmanship, created in Christ Jesus unto good works, and every one who definitely accepts Christ as his own personal Savior is included in this company of saved people.

## WOMAN'S WORK

### INTERESTS OF FOREIGN MISSIONS

DOCTOR MOTT RE-ELECTED PRESIDENT

Dr. John R. Mott, New York, outstanding Christian layman, was re-elected chairman of the International Missionary Council at the meeting of that body held in Madras, India, on December 28. While the election of officers is ordinarily for a period of ten years, Doctor Mott accepted on the understanding he would hold the office only three years.

Bishop James C. Baker of San Francisco was chosen one of the vice-chairmen, with Dr. A. L. Warnshuis of New York and Rev. William Paton of London re-elected secretaries.

#### MESSAGE FROM MEMBER OF POST-MADRAS TEAM

Miss Mena Soga, a Bantu African woman in a bright blue dress and headcloth, who will be a member of one of the post-Madras teams in North America, spoke with a natural eloquence which moved all hearts in the group on the worship of the Church. "To us Africans," she said, "Christianity is a white man's religion. The white man regarded as heathen everything that he found in Africa; not knowing our language or our culture, he judged it as heathen. He made us so conscious of this that by and by we felt that our skin must be heathen too. He gave us an inferiority complex. We began to feel that if we dressed in his clothes, we should be less heathen. If we began to speak English well, we felt sure we were civilized and Christian. If we speak the truth, and we must speak the truth, we must admit that the African says today: We want to feel at home when we worship. We want to feel that God has come to Africa. South African buildings," 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." Then, she said, "A Christian priest put up a hut with a thatched roof and a stone altar, such as we Africans are used to have in worship, and I was at home before God. The stone altar on which we used to make our sacrifices to our ancestors in an attempt to worship God was the place where we could come to God ourselves because God had made the ultimate sacrifice." With an eloquent gesture Miss Soga continued: "Outside, under the beautiful roof of the world that is the sky, what more beautiful church could 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."

A MISSIONARY TO BUDDHIST PRIESTS  
BY BASIL MATHEWS

Dr. Karl Ludwig Reichelt is the distinguished Norwegian scholar and founder of the Tao Fong Shan Christian monastery in South China. Its name means "the mountain from which the Christ Spirit, the Logos Wind, is blowing." Its aim is to give the religious people in the Far East (Buddhists, Taoists, Confucianists) 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 1922, 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 tableland, open to the four winds, and accessible only by climbing a long and winding path, has arisen a unique group of buildings. The octangular temple of Christ with its curving eaves, the pilgrim's hall and dormitory, all reflect the spirit of China. They are the work of Mr. J. Prip-Moller, the well known Danish architect who for years has made the study of Buddhist art his specialty. He is also attending the Tambaram Council. The altar in the chapel is a gilded table with dragon legs; the font decorated with lotus flowers has a cowl in the shape of a seven-storied pagoda surmounted by a cross, signifying the stages through which a man must pass before he may attain salvation. The walls are hung with Chinese scrolls, while the call to prayer is sounded from a large bronze monastery bell specially cast in Nanking.

The most devoted and genuinely religious Buddhist monks, after visiting India and Singapore, come through the surrounding hill country of South China from monastery to monastery and often include a visit to Tao Fong Shang. Doctor Reichelt believes that the Holy Spirit himself has in many cases prepared their hearts. During their stay they

receive positive Christian teaching, not a mixture of Christianity and Buddhism, yet the unique gift of Christ is presented in a setting familiar and not alien to them. Already some one hundred two people have been baptized, of whom sixty were former Buddhist and Taoist 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 utmost significance for the future of religion in China."

—Foreign Missions Conference.

### HOME EDUCATION

*"The Child's First School is the Family."*

—Froebel.

[This is from material regularly issued by the National Kindergarten Association of New York City. We wish we had space to print such articles every week.—Editor.]

TO EACH HIS TALENT

BY FRANCES DUNLAP HERON

The mothers of the second grade pupils were leaving school after attending a program presented by their children. Martha Kent and Sylvia Thomson paired off to walk down Elm Street together.

"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 than any other child in the group. If only my Donald had her ability!"

"Of course I'm proud of Marianne," Sylvia replied. "But music isn't the only thing in life. Do you mind, Martha, if I speak to you about something personal?"

"Why, of course not, Sylvia."

"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. Now tell me 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 and—"

"You're a delightful organist, violinist, and singer—I'll save your modesty," Sylvia inter-

## YOUNG PEOPLE'S WORK TRUTH

A SERMON BY PAUL MAXSON

John 8: 32, "And ye shall know the truth, and the truth shall make you free."

Scripture, John 8: 12-59.

I would like to divide this text into three parts: 1. The truth can be found; 2. The spiritual growth of truth; and 3. The rewards of truth.

John has briefly surveyed the situation of the self-manifestation of Jesus which was sufficient to induce the Jews to believe in him, and he has also shown us how all the people in Galilee and in Jerusalem, almost without exception, had rejected his teachings.

We might say that Jesus implied that the Pharisaic believers also rejected his teachings, for he said that they should amend their lives in order to abide in his word, whereas they thought in their own minds that they already had perfect conduct.

The blessings that Jesus taught were spiritual, while the people craved the outward blessings. They wanted something of the physical nature that they might see, and also that other nations might see the magnificence of their kingdom. Then we may say that they were ignorant of the saving truth, because they regarded themselves in complete possession of it already.

In Jerusalem the people were of the same opinion as the Pharisees. When Jesus taught the divine right of spiritual life, some individuals believed, but the masses were perplexed, and the officials became enraged. They were not spiritually free because they held to the letter, the old Mosaic law. When they realized that the teachings of Jesus were of the spiritual nature and not of the worldly, or temporal kingdom, they deserted him.

1. Let us see how truth can be found. We find the truth in the Son of God, who came to earth in the form of man to give us life and to give it more abundantly. We are told in Exodus 34: 6 that he is merciful. By merciful we understand that he is forgiving; he is tender of heart; he is gentle; he is kind and compassionate; he is gracious.

He is long suffering. It was the Pharisees who became indignant when Jesus mentioned to them that they were in bondage, for they said, "We are not in bondage for we are the

rupted laughingly. "And you dreamed of Donald's carrying on the tradition, didn't you?"

"Yes." The word spoke frustrated hopes.

"Now listen to my story," Sylvia continued. "Do you suppose we expected our Marianne to be musical? No. Vick and I do well to carry a tune. But, we thought Marianne would be a shining intellectual light, perhaps a linguist or historian or scientist. Look at Vick's family of teachers and literary people. And if I do say so, my lawyer husband is pretty smart—Phi Beta and all that. And I, well, at least my school work was my joy, and I was always disappointed if I was not at the head of my class.

"Much to our surprise and disappointment, however, from the time she was a baby Marianne showed an entirely different type of mind from ours—no logic, no reflection, no ingenuity. Hoping to bring out what we could not find, we sent her to kindergarten. Miss Meloy, the teacher, studied every child carefully, and I marvel yet at her insight.

"One day after several months of school she was having conferences with parents. 'Mrs. Thomson,' she said to me, 'you and Marianne's father are trying to mold her instead of letting her develop in her own way. You want her to be a deeply intellectual person. Marianne has not that turn of mind. I doubt if she was born to a great thinker. But for a child of her age she has a talent for music and an appreciation of rhythm and beauty that are remarkable. Develop them.'

"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 one who devises games and leads. Don't you see? Forget his lack of musical genius and help him develop his own particular gifts. Why the scholarly Thomsons should have a musical daughter and the musical Kents a scholarly son is just one of the queer tricks heredity plays!"

Martha Kent was thoughtful. "To think I've never looked at it that way! I wish you'd spoken to me sooner. But we aren't the only ones who've erred, are we? I know a lot of parents who expect their children to be like them. I suppose it's our egotism."



seed of Abraham and we have never been in slavery." They thought themselves above their oppressors. 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 him at all.

He is abundant in goodness and in truth, for God himself is the perfect goodness and the perfect truth. The truth may be found in 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 infallible 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 woman. Let us notice how we may grow. The first to be found is in the teachings of God. The question may be asked how may we learn of God? We learn through creation, material things, and spiritual blessings.

We see that the God who created the universe adequately equipped it for its needs—of power, of wisdom, and of character. He is a perfect being although that is very hard for the human mind to conceive, for our minds are fallible and it is almost impossible to conceive of a perfect God, but we must think in our highest capacity of true perfection.

We 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, the sunshine to ripen the harvest for food, and materials for clothing. Who causes the forests to grow so that we may build shelter to protect us from the storm?

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 fro by the wind

of doctrines, but we must come into the unity of faith in Jesus. The children of Israel, when in the wilderness, had to be taught 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 from lack of meat, but God graciously raised a wind from the east and brought quail into the camp. They spent forty years in the wilderness learning the truth that God does care for his own. We have all been slow in learning this, and that we must accept the responsibilities in life.

I want to bring 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 starting them to school. They were wading in snow almost knee deep; they were wearing very poor shoes, scanty clothing, and they had 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 nervously. Doctor bills, food, and rent soon used up her small savings. She moved to a mere shack to call her home. While she stood at the window watching her little boys as they were on their way to school, she lost all courage, and hatred crept into her heart and 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 vibrant with the significance of these words. They came from her very soul. But she was still determined to carry out her plan.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

The snow plows come by every day. We have a new white puppy, so we have two dogs now. Fritzy has pink eyes. I have a new friend. His name is Gordon Daggett and he lives at Rice Lake.

Your friend,  
Warren North.

New Auburn, Wis.

Dear Warren:

I was glad to get your letter, but since it is the only letter that has come this week, I wish it could have been quite a bit longer, don't you? It looks as though I would have to write quite a long one myself.

A snow plow goes by our house, too, every morning after a snow storm, but it only cleans off the walks. The milk trucks and cars pack down the snow in the streets so they aren't supposed to need cleaning. Of course snow plows go out to clear out the state and county roads.

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. He likes to take papers out of the waste basket and throw them around, will pull runners in our stockings if he has half a chance, and even tore a finger out of a good glove yesterday. I'm afraid he has a good many lessons to learn if he is ever to be a good, 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 and startles him.

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,  
Mizpah S. Greene.

While waiting for the children to fall asleep, she who had not slept soundly for months, fell into a deep and 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, for she knew what a 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 had it not been for God's gracious truth and tender mercy in answering her prayer, she would not only have taken her own life but the lives of those 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.

3. 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 it meant for him to come and bear our sorrows, griefs, trouble, and at the end 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, speaking the truth in our heart to those about us. The psalmist speaks again by saying, "He that backbiteth 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.

One reward is to be a close friend of Jesus. The truth will clear our visions of God and we may truly say "Our Father which art in Heaven," and we shall be true children of 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.

## THE DISCONTENTED CLOUD

A small white cloud came floating by  
Along the bright and azure sky,  
And said: "Dear me,  
I can not see  
That any kind of use am I.

"I wish I were a little bird,  
And when my merry song was heard,  
Why folks would say,  
'How sweet the lay!'  
And show their joy in cheery word.

"Or else I'd like to be a flower,  
To charm good folk each balmy hour,  
Or any kind,  
I wouldn't mind  
If only 'twas a useful power."

It was a warm and sunny day,  
The flowers were wilting all away.  
The grass was dead,  
Each little head  
Was in a very sorry way.

The little brook was still and sad,  
And softly said, "Too bad, too bad!  
Of water I  
No drop can spy.  
If only I a wee drop had."

But many clouds came floating by  
Across a quickly darkening sky;  
The thunder crashed,  
The rain fell fast,  
As cloud joined cloud far up on high.

Each flower raised its drooping head,  
The grass was green, no longer dead,  
The brooklet bright  
Sang with delight  
As o'er the stones he quickly sped.

The little cloud joined in the song;  
He sang, "I was all wrong, all wrong.  
All things I see  
Can useful be.  
I'll do my best the whole day long."

M. S. G.

## THE WEEK IN RELIGION

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

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## 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 community; two cottage 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 the United Budget. Four preaching 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 gratifying, and the church and community have been helped by 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 possessions."

Dr. Ralph A. Felton of Drew University, Madison, N. J., brought us a message at the Sabbath morning service, February 25, on "News From China." Doctor Felton, hav-

ing lived in China at the beginning of Japan's war activities, could give us first hand impressions of conditions there. He was a most interesting speaker and made all feel that they would like to help in the relief of the oppressed Chinese.

The men of the church showed their skill in the culinary art by serving a pancake and waffle breakfast February 26. The proceeds were turned over to the Woman's Society.

Correspondent.

## "LIFE AND LETTERS"

BY REV. S. S. POWELL

The "Life and Letters" of many a person of distinction is well worth the reading. However well executed the biographical part of such a book may be, the letters carry with them a charm, an air of realism, that can be obtained nowhere else. Take, for example, the "Life and Letters of Dean Stanley." The letters are the revelation of the very spirit of the man. They carry with them the spirit of the Pyrenees, whither he loved to flee for rest and refreshment. They reveal the spirit of the indomitable traveler and the unerring historical instinct with which he examined every historic location.

This is true also of the letters of Lady Augusta Bruce who became his wife. Just preceding their marriage she wrote him a letter from St. James' Palace. What could be more exquisitely beautiful than this passage which occurs in it? "I did not sleep very well, and happening to wander into my darling brother's sitting room, which I now occupy, at an unusually early hour, I was startled at the picture which suddenly offered itself to my gaze. The sky was crimson, and against it, in the clear atmosphere of early morning, the towers of Westminster and the whole group of those beautiful buildings stood out in the most perfect distinctness. It seemed 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 solemn 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 beloved, with what thoughts and aspirations and earnest prayers

my heart was filled, and how blessed were the moments I thus spent 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 accident that brought me where I was, or the impression that has been left upon my mind. So may your home be, by beloved, and may the peace and joy and affection that reign there cheer and lighten and raise and soften the hearts that are brought, in 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," Revelation 21: 23.

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 rounds of duties done,  
I watch at the western windows  
The gleam of the setting sun.  
When my heart has been unquiet  
And its longings unbeguiled  
By the day's vexatious trials  
And cannot be reconciled.

"I look on the slope of the mountains  
And o'er the restless sea,  
And I think of the beautiful city  
That lieth not far from me—  
And my spirit is hushed in a moment  
As the twilight falls tender and sweet,  
And I cross in my fancy the river,  
And kneel at the Master's feet.

"And I rest in the shade that falleth  
From the trees that with healing are ripe—  
That shadows the banks of the river—  
The river of water of life.  
And some time, when the day is ended,  
And the duties he gave me are done,  
I shall watch at life's western windows  
The gleam of the setting sun.

"I shall fall asleep in the twilight  
As I have never slept before,  
To dream of the beautiful city  
Till I waken to sleep no more.  
There will fall on my restless spirit  
A hush, oh, so wondrously sweet,  
And I shall cross over the river  
To rest at the Master's feet."



## MARRIAGES

APPEL-McSPARIN.—On the evening of July 23, 1938, in Saline County, Ill., Mr. Addison Appel 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 P. Bedford Byrom of Westerly. He was a member of the First Seventh Day Baptist Church of Hopkinton in Ashaway, joining by baptism June 9, 1894.

Farewell services, conducted by Rev. E. T. Harris, were held at the Williams Funeral Home, Mystic, Conn., and interment was made in the Oak Grove Cemetery, Ashaway, R. I.

E. T. H.

PALMITER.—Elverton Palmiter was born in the town of Albion, June 4, 1854, and died at Riverside, Calif., at the home of Mr. and Mrs. Herbert Stone, January 14, 1939. He was the elder of two sons born to Paul and Sarah Benjamin Palmiter. His only brother, Orville, died in California several years ago.

Mr. Palmiter was married to Harriet Kelly, who died suddenly in Alfred Station, N. Y., August 20, 1921, while on a visit there. He joined the Albion Seventh Day Baptist Church many years ago and retained his membership there until his death.

Funeral services were held in the Albion Seventh Day Baptist Church, January 19, conducted by Pastor L. O. Greene. Burial was made in the Albion Evergreen Cemetery.

L. O. G.

WALDO.—Charity Bond, daughter of Richard and Emeline Bond, was born at Berea, W. Va., and passed away at her home at Greenwood, W. Va., February 26, 1939.

She was married to John Waldo, and for many years they made their home on Leason Run, Doddridge County, W. Va. He died sev-

eral years ago. The following children survive: Monte E. of Greenwood; Corlie E. of Cleveland, O.; and Edna at home; also two sisters. Mrs. Waldo was one of the oldest members of the Ritchie Church, for many years a faithful lone Sabbath keeper.

Funeral services were conducted at Greenwood by Rev. M. J. Hollingsworth of the local United Brethren Church.

C. A. B.

WILLIAMS.—E. Glen Williams, son of Charles Mortimer and Vernelia Williams, was born July 6, 1877, on the old Williams homestead, Albion, Wis., and died suddenly in the same house, February 28, 1939.

He was married April 25, 1900, to Miss Matie Head. Except for a few years they have always lived on the old home farm. He was baptized 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: Gleneta, a teacher in the Beloit public schools; Charles, a progressive and competent helper on the farm; and Mrs. Hugh Stewart of Jefferson, Wis. Farewell services were conducted by Pastor L. O. Greene, and interment was made in the Albion Evergreen Cemetery.

L. O. G.

## 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 sun 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 again  
With blessings ever new:  
So that, for God, the human race  
Becomes my channel to his grace!

The more I give myself to him,  
The more I am and have;  
The more his Presence self can dim,  
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. Vansteenbergh, Belgium.

# The Sabbath Recorder

Vol. 126

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No. 13



Forbid them not to come unto me for  
of such is the Kingdom of Heaven.  
—Matthew 19: 14.