

Methodist church. The speaker of the evening was Rev. J. H. Dudde, pastor of the Lutheran Church at Liverpool, N. Y. Music was furnished by the combined choirs of the town churches.

On the Sabbath of October 19, Pastor and Mrs. Paul Maxson with several young people from the Berlin Church attended our service. In the evening a young people's meeting was held in the church. The program included three short talks. Pastor Maxson made the closing address and led the discussion group. Following the worship program the Young People's Club met in the church parlors where a short literary and musical program was in charge of the president, Alva Warner. At the close of the program refreshments were served and games enjoyed.

The Doers and Worth While Sabbath school classes recently sponsored their annual Harvest Supper, from which they realized \$91. The Ladies' Society sale amounted to \$13.

As last Sabbath was temperance day, Mr. O. H. Perry, temperance superintendent, had charge of the program during the Sabbath school hour. Temperance selections were read by Warren Stone and Olin Davis.

Correspondent.

#### Nortonville, Kan.

The Denver, Boulder, North Loup, and Nortonville churches held their fourth annual meeting here beginning Friday evening and closing Sunday evening. At the social Saturday evening Mrs. Mary DeLand Davis, who visited her sister, Mrs. Claude Stephan, gave the bird calls of many Nebraska birds and whistled several solos.

Rev. Ralph Coon of Boulder, Rev. and Mrs. Erlo Sutton and Mrs. Mattie Burdick of Denver represented Colorado.

There were fourteen from Nebraska—Mrs. Mary Davis, Mrs. Bert Sayre, Mrs. Green, Arthur Stillman, all of whom formerly lived here; Mrs. Cora Hemphill (a sister of Frank Hurley who has been spending several weeks here), Mr. and Mrs. Roy Lewis, Mrs. Gladys Christianson, Mrs. Gowen, Darrell Barber, Lloyd Van Horn, Miriam Van Horn, Miriam Hamer, Dorothy Brannon, all of North Loup; and Mrs. Iva Goodrich of Omaha.

—The Nortonville News.

#### North Loup, Neb.

The three carloads of friends who went to Nortonville, Kan., last Friday to attend the Seventh Day Baptist church meetings, returned home Monday evening. They had good weather all the way on both trips, met several friends, and had splendid services. Among the former North Loup friends they met were the Asa Prentices and the Chas. Hurleys. Friends who attended from Colorado were Rev. and Mrs. Sutton, Rev. Coon, and Mrs. Orville Burdick. A stop en route home, was made in Lincoln where the capitol building was visited.

Nine members compose the pastor's committee, who have already had one meeting. It was planned by them to designate November as "Go to church month." An effort will be made at this time to have a full church attendance throughout the month.

—North Loup Loyalist.

### OBITUARY

**Burdick.** — Fred Lincoln Burdick, son of Zuriel Weeden and Angeline (Fuller) Burdick, was born March 18, 1869, at Transit, Minn., and died October 2, 1940, at his home in Milton Junction, Wis.

His parents returned to Wisconsin and Fred grew to manhood at Milton Junction, attended public school there, and college at Milton. He was baptized and united with the Milton Junction Seventh Day Baptist Church in early life, and remained a faithful member till death.

On October 8, 1892, he married Lou Frink, who with their only son, Rex, of Madison, Wis., and two grandchildren survives him, as do a stepbrother, Arthur Williams, and many cousins.

Farewell services were conducted from the Seventh Day Baptist church at Milton Junction, October 5, 1940. Rev. J. F. Randolph conducted the service assisted by Dr. Edwin Shaw. Interment was at Milton Junction. J. F. R.

**Ellis.** — Adalyn June Ellis, daughter of Samuel and Maria Wells Ellis, was born June 1, 1878, in Alfred, and died at her home in Alfred, October 4, 1940.

She was a lifelong member of the First Alfred Seventh Day Baptist Church. She taught school for twenty years, and worked in the church, of whatever faith, in the community where she taught.

Of a family of four sisters and two brothers, she was the first to go. The surviving members of the family were all present at the farewell services: the Misses Louise and Iva Ellis at home; Mrs. Mabel Coon of Ashaway, R. I.; Oscar Ellis of Bound Brook, N. J.; and Charles Ellis of Stephentown, N. Y.

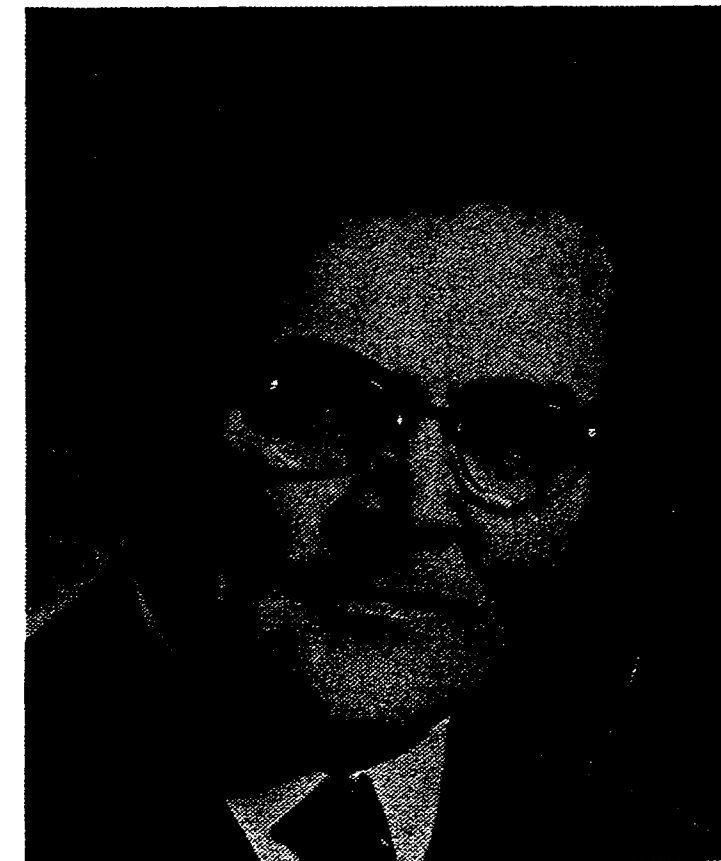
Farewell services were conducted by Dean A. J. C. Bond. A. J. C. B.

# The Sabbath Recorder

Vol. 129

PLAINFIELD, N. J., NOVEMBER 11, 1940

No. 20



**Rev. John F. Randolph**

Pastor of the Seventh Day Baptist Church at Milton Junction, Wis., since 1926.  
See brief biography in this issue.

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# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

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

L. H. NORTH, Manager of the Publishing House

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## EDITORIALS

### ARMISTICE?

Twenty-two years ago many of us in the combat regions of the first World War felt the dizzy sensation of a dead calm in the midst of cannon's roar and noisy machine gun rattle. It was eleven o'clock in France, the eleventh of November. The Armistice hour had struck. Men piled out of trenches and shook hands. The pursued halted and turned to greet the pursuers with, "The war is over, friend." And so we thought. We find the Armistice is only "a monument to broken promises and broken hopes."

And now, these years later, less than a quarter of a century later, and in times that should be better informed, men and nations are engrossed in a greater world struggle than ever. Not a nation on the face of the globe but is vitally affected in one way or another. Those not actually engaged in hostilities are fearful lest their neutrality be overrun by ruthless invaders, or are frantically preparing armaments on a vast scale with which to be equipped for entering the turmoil.

With what we thought high ideal and noble purpose America went into the conflict. We have found we were "sold out" and that the "war to end war" was but an illusory slogan.

Well may we ponder on this memorable anniversary the futility of war. War does not end war; it breeds war. Beware the propaganda today. We believe Christ has the only answer for our day—for any day: "They that take the sword shall perish with the sword." That, however, is the negative

side of the statement. The positive side is, "love your enemies." The second great commandment teaches, "thou shalt love thy neighbor as thyself."

To those who object that this is practically impossible, we venture to say, it has never been tried, really. Those who personally have practiced it have found it not only possible, but peaceable. It destroys lust and greed; it breaks down hatred and selfishness; it eliminates murder and bloodshed. It breeds friends and not enemies. Let this spirit predominate in men from rulers to the lowest strata of humanity the world over, and war becomes an impossibility. The ordinary man in the ranks bears no hatred to him who serves on the other side of the barrage, unless he has been taught hate in place of love. There are countless examples witnessing to such a fact.

On this Armistice Day let us think on these things. Let us go further and register our own personal vows to eschew hatreds, enmities, bitterness, and envyings—dedicating ourselves anew to love God supremely, and our neighbor as ourselves.

### MINISTERS: WHO'S WHO

Some time ago the editor wrote, asking our ministers to send a brief sketch of their lives, and if possible a recent photograph. We have cuts of a good many ministers, but unfortunately many of them are out of date. That does not make so much difference with most of us older ministers, but fifteen years added to a young chap just launching his first pastorate do make a difference.

Thus far we have received but few biographical sketches, and one or two recent photographs. Please rally, brethren, skip the modesty complex and send your biography—even should it be impossible to send the recent photograph.

Favorable comment has been received here on the material and pictures already published.

### SEEING GOD

There is something fundamentally religious in man. Down deep in his heart or nature there is a crying out for something higher, deeper, different from himself. It is the cry for God. "My soul thirsteth for God," exclaimed the Psalmist. "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God."

Many have sought in devious ways to find God and have failed. Led therefore to disclaim God, they become either atheist or agnostic. Why cannot one find God?

We believe every one can, but too often he looks in the wrong place or the wrong way. The "Presbyterian," some time ago, told of a traveler at the summit of the Alps. The view of the vast array of snow-capped peaks was most awe inspiring. As the traveler stood in awed silence at the wonder of God's creation unrolled before him, he saw nearby a woman busy gazing in a mirror, powdering her nose. The paper comments, "If we see only self, we cannot see God." Looking at self will never discover God to anyone.

Jesus Christ came to reveal God to man, and invites us to see and know God. There is a price to pay to see God—it is the price of forgetting self entirely, "Lost in wonder, love, and praise." "Blessed are the pure in heart for they shall see God."

### NEWS ITEMS OF INTEREST

Rochester, N. Y.—Nearly fifteen hundred Gideon Bibles are to be placed in Rochester public schools, despite the protests of Free Thinkers of America, it was decided by unanimous vote of the Board of Education here.

Superintendent of Schools James M. Spinning declared that "our sole responsibility is placing the Bibles in the schools. We are not requiring pupils to read the Bible nor

are we asking that Book be read to the children."

Earlier the board had accorded a hearing to the Free Thinkers, led by Arthur G. Cromwell, who charged the Gideons with seeking to force upon the schools a "religious symbol."—Religious News Service.

New York.—An appeal to the churches of America to call for an "Armistice on Armistice Day" and to proclaim to "all mankind that war is sin and suicide," has been issued here by the Fellowship of Reconciliation, a national organization of religious pacifists.

Describing Armistice Day in 1918 as a "day of silenced guns, of arms laid down, of the multitudes joyously welcoming the dawn of peace," the F.O.R. appeal compared it with Armistice Day of 1940—"a day which has lost all meaning and will pass unnoticed by those multitudes caught in a war which none among them wants and from which none expects any good."

"There is a vast latent desire for peace in the hearts of millions of Americans," said the appeal, and "there is still time for the Church and the Christian people of America to redeem the promises of past Armistice Days, to say unmistakably to our nation's leaders, 'You cannot count on us for any support, active or passive, of war.'"

R. N. S.

## MISSIONS

### "WE LEARN TO DO BY DOING"

Colonel Francis W. Parker, one of the leading educators fifty years ago, had as a motto for the teachers under his supervision, "We learn to do by doing." Talks about mathematics may help a pupil, but he needs most of all actual practice in solving problems. Instruction regarding driving autos may be helpful, but it is useless without practice.

This truth holds true in missions, evangelism, and all church work. Both instruction and practice are needed. There are mission schools to prepare young people for mission work; some seminaries give courses on evangelism; and it would be helpful if there were special courses in denominational schools to prepare young people for church work. In fact, it has long seemed to some of us that much more might be done to

prepare young people for church work and ministers for evangelistic endeavors, both in line of instruction and actual experience.

Beyond a doubt the ability of many ministers in holding evangelistic meetings, so-called, has never been developed because they have not been given an opportunity to try out in this field. One of the minor reasons for promoting the Preaching Mission has been to give our ministers opportunities to develop skill in evangelistic meetings. Also, for many years the Missionary Board has encouraged the same thing by the standing offer to pay the expenses of a pastor, if necessary, going to help another in special meetings.

Though emphasizing the fact we learn to do by doing in mission and evangelistic work, we should not forget that indispensable help comes from studying the experiences of others. There are scores of books regarding both evangelism and missions. Looking at the field of evangelism, one may well study the life and work of Francis of Assisi, Whitfield, the Wesleys, Charles Finney, Lorenzo Dow, Alexander Campbell, Charles M. Lewis, John L. Huffman, Moody, Gypsy Smith, Charles L. Goodell, and many others, chief among whom are John the Baptist, Christ, and Paul. One will also find help in the many books which have been written on methods of evangelism, such as, "Individual Work for Individuals," By Trumbull; "Paths to Power," by Gunsullus; "The Gospel for an Age of Doubt," by Van Dyke; "Evangelistic Preaching," by Davis; "With Christ After the Lost," by Scarborough; "Case Work in Evangelism," by Zahniser; "The Message and Methods of the New Evangelism," edited recently by Bader; and the Bible above all other books.

In considering evangelism it is well to remember that it covers a wide field. Evangelism may and should enter into every activity of life and take on many forms. Not only do the Church, Bible school, young people's society, and home offer opportunities for evangelism, but social, professional, and business relations may be, and by many are graciously used as means of evangelism. It is the instrument by which the Church accomplishes its work.

"We learn to do by doing," as well as from the experiences and instructions of those

who have given their lives to leading old and young to Christ and his way of life.

Miss. Sec.

#### WHAT IS THE ANSWER?

This morning (November 4) Mr. Stillman, treasurer of the Missionary Society, informed the writer that the Missionary Board's share of the United Budget for the month of October amounted to about \$600 only, and that this meant a shortage of \$1,800; that is, that none of the employees of the board would receive their October checks and some of them would receive neither their October nor September.

The question in the minds of Mr. Stillman and other members of the board is, What can be done about it? The question in the minds of the workers, both home and foreign, who do not receive their pay is, How are we to support our families and meet our other obligations? What answer do you have to these inquiries?

Miss. Sec.

#### REPORT OF INVESTMENT COMMITTEE

During the quarter ended September 30, 1940, there has been but one addition to the permanent funds of the society, and that was a small realized profit of \$16.92 on the exchange of \$3,000. Missouri Pacific R. R. Co. 5's of 1981 for a like amount of N. Y. N. H. & Hartford R. R. Co. 6's of 1948.

This investment is an interesting example of what can be accomplished in strengthening the society's holdings under most favorable conditions. On June 1, 1934, the society received as a bequest from Mrs. Ella Eaton Kellogg a \$1,000 Battle Creek Sanitarium 6% bond due in 1942, which had a value of \$200. On July 10, 1939, we were advised to sell this security, receiving \$422.10 therefor or a profit of \$222.10. With the proceeds we purchased \$3,000 Missouri Pacific R. R. Co. 5's of 1981 which we sold July 26, 1940, as reported above. The present value of the New Haven R. R. bonds weighted to cover added funds than the original investment is \$457.45. In other words, this investment has increased in value by \$257.45 in approximately six years, over double its original value.

The mortgage of \$415.00, carried in the name of Estate of Frank Murano was also

repaid in full, being invested for the time being in a Participation Account at the Washington Trust Co. Also it has been mutually agreed that the N. S. Light mortgage for \$2,500 shall be amortized at the rate of 1% per annum, and the first semi-annual payment of \$12.50 was made during the quarter.

General business activity is being stimulated by the National Defense Program and the investments of the society in stocks and bonds reflect this fact by showing an approximate increase of \$1,750 in the three months since our last quarterly meeting.

The permanent funds of the society are invested as follows:

Stocks .....	\$43,790.76	44.73%
Mortgage notes .....	38,002.08	38.81%
Bonds .....	10,030.79	10.24%
Real estate .....	4,088.94	4.18%
Cash .....	1,995.64	2.04%
	<hr/>	
	\$97,908.21	100.00%

Respectfully submitted,

Karl G. Stillman,  
Chairman.

#### LETTER GIVING NEWS REGARDING OUR CHURCHES IN GERMANY AND HOLLAND

Rev. W. L. Burdick,  
Ashaway, R. I., U. S. A.

Dear Brother Burdick:

I received your kind letter of May 13, but on July 10. Our report in answer to that, thus would have come too late. Besides war conditions do not allow us to give a complete statement about our activities, membership, etc.

But we shall immediately, after the war, give you a detailed account of all events that happened in our German Seventh Day Baptist Union since our last report. We are glad to be able to state that the ecclesiastical life in our churches is very good; though several of our best co-workers still have to do their duty for our country with the arms, the services are well visited, and we had several baptisms, in Eastern Prussia, in Hamburg, and at Jena we will find place for one, probably next Sabbath.

Now the first war year has ended. We thank the Lord that our young brethren, who had to do their duty in Poland, Hol-

land, Belgium, and France have been saved. Several of them still stand in the ranks of the army. . . .

From news we received from our Holland brethren we know that they, besides a young man, who was severely wounded in a battle and then died, had no losses, though several of them were living in the fight zone, for instance at Rotterdam.

With many thanks we received the support from the Missionary Society, which we could make good use of.

We hope that the war may soon be over, for the welfare of all people and the honor of Christ's sake.

With kindest regards, your sincere brother,

H. Bruhn.

Hamburg, Germany,  
September 10, 1940.

#### NATIONAL CHRISTIAN MISSION

The first National Preaching Mission was held in 1936-37. Forty-one cities were visited, 35,000 ministers were influenced, and more than 2,000,000 people attended all sessions. Later came the University Christian Mission, which was held during the next two years. Forty-six institutions were ministered to, one week of services being held on each campus. There is now in process the National Christian Mission, which will continue until March 23, 1941. All these missions have been held under the auspices of the Department of Evangelism of the Federal Council of Churches. The theme of the present one is "Christianity Has the Answer." The objective of the mission is to reach the unreached. If this is impregnated with the definite conviction that only by the gospel of Christ may men and women be brought into the kingdom of God, then the multitudinous activities will be fruitful indeed. The possibilities of such a crusade are tremendous. If, however, the addresses are to be but ecclesiastical, social, or philosophical discussions, the wheels of the machinery of promotion may turn mightily, but the result will be disillusioning. Let the brethren get back to the gospel, to the fact of Christ, to the wrath of God upon sin, to his provisions in grace for the sinner, to that new life which comes alone from God, and we may hear the joy bells ringing in this land again.—Taken from the Watchman-Examiner.



**WOMAN'S WORK**  
**WORSHIP PROGRAM FOR NOVEMBER,**  
**1940**

By Mrs. T. J. Van Horn

**PRAYER**

Lord, make me an instrument of thy peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sickness, joy. O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life.

—St. Francis of Assisi.

Selected hymn

Scripture: Luke 6: 20-31

The prayer of Saint Francis of Assisi has been chosen by the Woman's Board for the memory work of our women's societies for this year. This choice is made, together with selected portions of Scripture.

As we read this prayer, may we find our hearts responding to its plea for personal purity of life and a broader vision of love and helpfulness toward others, in our own lives.

The subject of this sketch was born at Assisi, Italy, in 1182. He was christened John, but because of his familiarity and delight in the Romance languages in his youth, he was nicknamed Francesco, "The little Frenchman."

Son of wealthy parents, he left a life of gaiety and chivalry, and at twenty-six years of age he renounced the pleasures of the world and accepted the gift of poverty. From this time he devoted his life to the poor and unfortunate. Home and friends and fortune were abandoned, and he gave himself utterly to the needy.

By degrees his enthusiasm excited emulation and two of his townsmen joined him in this mission. Others followed and the Order of Franciscans was founded by him under strictest rules of the devoted life. In 1210, the order was approved by Pope Innocent III at Rome, and has continued through the

centuries under the Roman Catholic Church.

Francis died in 1226, at the age of forty-four, and has been "greatly beloved and honored for his gentle and blameless life."

All members of the Woman's Board, individually and collectively, have been carefully considering evangelism for Seventh Day Baptists. This study has gone on for more than two years, but more intensively for the two months since the meeting of the General Conference, when some such project was offered to the board.

Rev. A. L. Davis was invited to set before the board the proposed plans for evangelism of the Religious Life Committee. On September 22, Doctor Davis was able to meet with the board in special session. His enthusiastic presentation of the plan and the vision of the Religious Life Committee was a great step in the education of the board to the task waiting to be carried on.

Later Rev. Marion C. Van Horn came at the invitation of the board to present his reactions to a plan for evangelism and his idea of fitting it effectively into our denominational organization.

After most earnest and prayerful deliberation, the board in special session extended a unanimous call to Rev. Marion C. Van Horn, pastor of the Second Seventh Day Baptist Church, Salemville, Pa., to become promoter of evangelism employed by the women of the denomination.

Just in time for our Recorder column this week comes a favorable reply from Mr. Van Horn. It is hoped that he will be able to take up the work December, 1940, and will comply with the request of the board that he make his home in Salem, W. Va. He is to start the work with a salary of \$85 per month, and transportation expenses are to be provided.

We trust the women do unitedly offer this project of service to the denomination. May all of our people loyally and zealously guard the welfare of this work and strengthen the worker through Christian fellowship and co-operation.

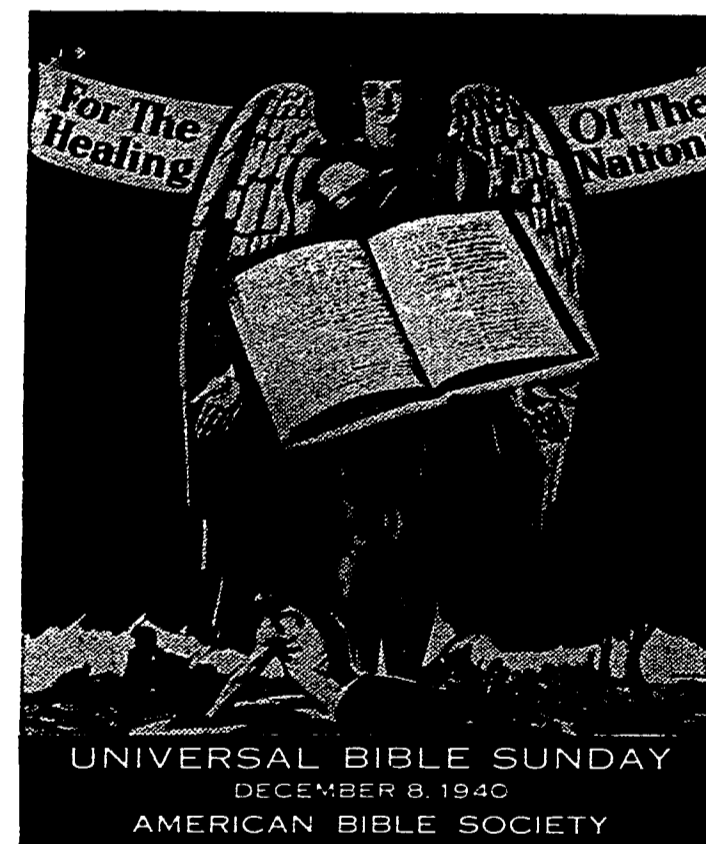
"The Promoter of Evangelism" in accepting the call to this special service made the following statement:

I do not believe in the kind of evangelism that merely leads people to confess and repent of their sins and join the church, and then leaves

them there without further development. In my mind conversion is not the end to be gained by evangelism. Evangelism is the life-long process of development, the first step of which is conversion. Building a Christian character is the work of a lifetime. This is true of communities as well as of individuals. Evangelism is the educative process by which successive steps of Christian character building are inspired and directed. It is the inspiring and guiding force that leads from conversion into creative and life building activity in the individual and community. To my mind, evangelism is spreading the "good news," but it is more than that; it is also applying it practically to social and individual living.

The possibilities of this kind of evangelism in the development of the kingdom and of our denomination are beyond our abilities to comprehend. If the worker employed by the women of the denomination can whole-spiritedly and unselfishly carry on this type of evangelism, I feel that he will be walking in the footsteps of St. Paul, and that only God shall be able to compute the wonders accomplished.

**"FOR THE HEALING OF THE NATIONS"**



By Rev. Francis C. Stifler, D. D.,  
 Editorial Secretary, American Bible Society

Universal Bible Sunday, which this year will be observed on December 8, has in recent years become one of the popular observances of the church year. It lays an emphasis upon an aspect of kingdom work that finds endorsement in every denomination. All Christian groups use the same Bible. The date has grown out of the fact that the second Sunday in Advent, which always falls on the first or second Sundays of December, has for some centuries been the

day when the Church of England, the Episcopal Church, and other liturgical bodies have eulogized the Word of God. Ordinarily, it has been found an acceptable date in most churches, because it follows the December communion, and is early enough to avoid conflict with the Christmas celebration.

For more than twenty years now the American Bible Society has promoted the observance of Universal Bible Sunday as a natural expression of its basic concern to encourage the wider circulation of the Holy Scriptures.

Only once each year does the society attempt to establish direct contact with all the accredited Protestant pastors of the country—that is at Bible Sunday time. This year there will be mailed to every pastor, around the first of November, an envelope containing carefully prepared materials to aid in the celebration. The principal item in this packet will be a twelve-page brochure bearing the title for the year, "For the Healing of the Nations," written by Dr. T. Z. Koo of Shanghai, China. Doctor Koo is secretary of the World's Student Christian Federation, and has recently visited the principal European nations and toured the United States to address student groups. His is a recognized authority in education, internationalism, and religion. He writes with a lucid style that captivates the reader. The society feels that it is this year making a genuine contribution to the reading of the pastors of the country.

As formerly, the packet contains a sample church calendar folder with responsive reading, which will be supplied in reasonable quantities to any church desiring to use it.

To a greater extent than ever before, Universal Bible Sunday this year will receive wide general publicity, which will contribute to its usefulness to every local congregation. In addition to letters of endorsement from national and state sources the great network religious programs of the day will make mention of it; and the popular "Wings Over Jordan" program of the Columbia Broadcasting System will on that morning be entirely devoted to the celebration.

"For the Healing of the Nations"—surely, the Bible has been given to the world for

such a time as this. A mighty wave of encouragement will sweep across our land if every church, large and small, in its own chosen way celebrates the observance of Universal Bible Sunday, December 8.

## YOUNG PEOPLE'S WORK

### A PRE-CONFERENCE CAMPER'S MEDITATION

#### The Magazine of Life

By Frank Early Lobaugh

Have you ever considered a magazine as an example of a human life? It is a very expressive example. The material in the magazine represents the body. The editor represents the soul.

Many magazines have attractive covers but the inside is often a sorry mess. Such is the case many times with people. Many men are attractive, strong, and handsome. However, their personalities are not always so strong.

The editor is always trying to improve the contents of his magazine. So is the soul of the human. The editor knows that what is inside his paper is what wins the public. A person's personality is what wins him friends.

As each edition comes out the editor has attempted to improve the contents. Every year the soul in the person—the wee, small voice—the influence of Jesus in him—has tried to improve his personality.

In closing I would want to remember that the cover of a magazine may make a person buy it the first time, but only the contents of the book will lead to a subscription.

Alfred, N. Y.

### PRE-CONFERENCE CAMP

By Eloise Parker

Our camp was situated about eighteen miles from Battle Creek on a small lake called Fair Lake. There were four cabins, two for girls and two for boys.

Classes were not started until Thursday, the next day after we arrived, giving time for everyone to get his cabin and to get acquainted. Our leaders were Rev. and Mrs. Harley Sutton and Rev. Elmo Randolph. We had to be at our first class at 7.15 a.m., for a short worship service, followed by a

meditation period where everyone picked a secluded quiet spot near by to be alone with God. At about 7.45 we had breakfast, which usually ended in singing, as every meal did. Different people were chosen to help the cooks with the dishes. Our next class was held at 10, led by Elmo Randolph. Booklets were handed out to us entitled "Personal Religious Living." We were assigned to study this and each day we discussed the topics. Sometimes we divided into groups and came together to view and discuss our opinions. After this class we had a few minutes' intermission and came for our next class, taught by Mrs. Harley Sutton. She also handed out books called "Building a Young People's Society Program." We were instructed to read this booklet and each day we discussed it. The problems of each church's young people's society were discussed also.

After this we had dinner and the afternoon was left to recreation, such as boating, swimming, studying, and resting, with the exception of a few times when Rev. A. J. C. Bond spoke to us.

After the evening meal we had very impressive worship services, led by Rev. Harley Sutton and Rev. Elmo Randolph. Twice we went up on a high hill and watched the sun glide down with its shadows falling on the lake. Hymns, Scripture, a short talk, and some beautiful music made up the service. After this we played games and so forth until bedtime. Friday evening was a beautiful occasion when supper was served by candlelight.

Sabbath day we had classes in the morning, rested and listened to a talk by Mr. Bond in the afternoon, and had a worship service planned by one of the groups in our camp. After the Sabbath was over we played games and went swimming with the young people of the Battle Creek Church. The recreation was in charge of Dorothea Payne from our camp. Sunday evening a communion service was held.

The next day we broke camp and went to Battle Creek. There were twenty-seven in camp including everybody, and seventeen churches represented. A very helpful and thoroughly enjoyable time was spent by everyone.

De Ruyter, N. Y.

## CAN YOU FORGET?

By Charles Bond

(Given at Alfred University chapel service)

The thought is taken from Philippians 3: 13. "Forgetting those things which are behind . . ."

Usually we hear talks on the last half of this verse, and usually the occasion is New Year's—"reaching forth to those things which are before."

There are certain prerequisites to this "reaching forth" process, and St. Paul gives the principle in the first half of the verse—"Forgetting those things which are behind."

One of my professors while I was in college said, "It is as important to forget as it is to remember." At that time we were having daily quizzes and I could not understand why he would make such a statement, but as I thought more about it I could see how true it was. Can you imagine what condition your mind would be in if you remembered everything you ever saw, ever heard, and ever read? Yes, it is important to forget. I do not want to stress the forgetting of your class work, because that will come soon enough. But there are certain things that we must forget if we want to live a wholesome Christian life.

Can you forget to brood over your past failures? Kill the ghost that would poison your mind. The man who spends his time and energy brooding over his past failures devitalizes himself and disqualifies himself for future success. Some children never are graduated from high school or college because they brood over past failures. They do not realize that what they know they have, and are thus better prepared to succeed in the future. The history books are not full of failures, but no doubt the ones who are able to make the pages of history had many failures and were able to overcome them.

I do not mean that you should not analyze your failures; I do not mean that you should not look them squarely in the face. That you most certainly should do, but after you have made your analysis, accept the decision that you have made, and go forward to a new beginning.

Forget the unfair treatment that you have received at the hands of a friend. Perhaps that is the most difficult thing you could be

asked to do. Revenge has ever been the weapon of reward. He shoved me off the walk, but just wait, I'll shove him off where the walk is higher. In college life we live so close to each other that it is very easy to take a friend wrong when he is only joking. He was your friend; he did you wrong. Can you forget? Will you forget, or will you overthrow your own mental and physical balance by continually calling up and reciting the action, the unhappy experience? Will you let it defeat you, or will you forget it?

Peter denied Jesus, and Judas betrayed him. Did Christ forgive? Matthew 18: 21, 22 says, "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." Did Jesus forgive these men?

Will you forget to worry about what would have happened had you done things differently? So many people can't get over the opportunity they had once but let pass. Several will see this situation more clearly at the end of the semester. Even in football games, sometimes, we hear it said that if I'd only blocked that man, we would have had a touchdown.

Forget about the things past; yesterday is gone. In the game of life you have made the play. Take from it that which helps you to play a better game tomorrow, then forget it; and tomorrow will be a day of victory because you were big enough to forget.

A writer tells how he had, long years before, cut the initials of his name in the bark of a tree, and after many years came back and went to the tree where he had whittled his initials while a boy. But when he found the tree he could not discover the letters of his name, only a curious scar was left in the bark. So the scars of the heart would heal over, if we would let them, if we were not continually tearing open the old wounds. However sorrowful and bitter a man's experience, he must be a woeful and a miserable man who, in this world of great interests, can find nothing to talk of but his own griefs, the unfair treatment, the failures, and how much better off he would be if things had been done differently.



Let us remember—he who would learn to live in peace and prosperity, in happiness and healthfulness, must not only preach but practice the art of forgetting.

Alfred, N. Y.

### DAILY MEDITATIONS

(Prepared by Myra Thorngate Barber, North Loup, Neb.)

#### Sunday, November 17

I will lift up mine eyes unto the hills. Psalm 121: 1.

Surrounding the Loup Valley is a line of hills, low and gentle. Every day these hills are different, sometimes clouded with gray, sometimes covered with purple haze, sometimes green, sometimes harsh in their bareness. Our hills, though, speak to us of God, who in his protecting care even protects the hills in summer and winter. How wonderful is the God who can and will give to us a beautiful, changing panorama of lovely hills!

I cannot yet confine myself  
To garden plot,  
Measured by feet or rods—  
My hills in all their great immensity  
My garden is to me.

Prayer—I thank thee, dear Father, for thy gift of everlasting hills. Amen.

#### Monday, November 18

And the hoary frost of heaven, who hath gendered it? Job 38: 29.

There are times when everything out of doors is covered with a fleecy cloud of frost. The landscape is a wonderland. The harsh, the unbeautiful are made anew, and are beautiful. The whole world is full of God's glory. Harsh, ugly lives have also been completely changed and made beautiful by the touch of God's finger of love.

'Tis such a morning  
For fair things and holy,  
Fit for Sir Galahads  
To seek Holy Guards.

Prayer—For beauty, everywhere, and for the touch of his hand who can make beauty out of ugliness, we thank our heavenly Father, Amen.

#### Tuesday, November 19

The sword of the spirit. Ephesians 6: 17.

Against the catsteps of our hills are clumps of yucca, nature's swords. These are sharp prickly things, some might even call them ugly. Yet they are the same in summer or winter, and they grow where other plants do not. Sometimes they produce a beautiful flower. I like them best as I see them most—nature's swords against the catsteps. They are not much use, but they are always there. Some of us are like that—not much to look at, or really of much account—but we are there!

"Brave they are  
In snow or summer  
And alert, they never slumber,  
Nature's swords against the catsteps  
Brave and green."

Prayer—We thank thee that thou art ever present in time of trouble. Amen.

#### Wednesday, November 20

Love thy neighbor as thyself. Matthew 22: 39.

Ever since November 11, we have been solicited for a worthy cause. No doubt, by this time all of us have been asked to renew our membership to the Red Cross. No doubt all of us by this time have paid our dollar and can rightfully wear the little pin with the insignia on it—have posted in our windows the sign that we have done our bit. It is a wonderful slogan, "For the sake of humanity." These days we wonder, somewhat, if there is any humanity — with cruelty on every side, and hate, and fear, and misunderstanding. Yet, well do the Red Cross workers understand the spirit back of the money presented. This is the touch that makes our humanity real.

"This seal I don today—  
A scarlet cross—  
Dear God, I ask of thee  
An understanding of the sense of loss  
That comes to one  
Who sees home, family—all undone!"

Prayer—Be very near to all, I pray, who call upon thee this today. Amen.

#### Thursday, November 21

Giving thanks always, for all things. Ephesians 5: 20.

Today, as in some states we are celebrating Thanksgiving Day, with so many things to be thankful for, it certainly does not seem amiss to have two days—even more, of

Thanksgiving. For a whole week we can add to our prayers our thanks for all that has been given to us. With these, we can give thanks for the gifts we take for granted. We can give thanks for gifts of extraordinary value. We can give thanks always, with a newer meaning—for we have a whole week to do it. "The Lord has done great things for us, whereof we are glad." So runs an old choral—let us sing it with new feeling.

Two days of Thanksgiving?  
Yes and more—  
For all our gifts  
Blessed and running o'er!

Prayer—Dear God, make us glad and thankful. Amen.

#### Friday, November 22

God is our refuge and strength. Psalm 46: 1.

Today I am thankful for happiness. It may seem on the surface that life is hard, that the things we long for can never be fulfilled, that the days are long, the nights are longer. Yet underneath it all there is, or can be, a sense of deep happiness. I remember reading of one who always said after some dire calamity, some heartbreak, or some thwarted plan, "This, too, shall pass away." Then when it passes, we are stronger, happier, safer to take up the next disappointment. Oh, yes, they come—seldom does anything turn out the way that was hoped or planned. Yet we can see the happiness in little children's faces, and the deep blue of the midnight sky.

"God's in his heaven,  
All's right with the world!"

Prayer—Dear Father, help me not to worry unduly, but realize that thou art ever present. Amen.

#### Sabbath, November 23

And I will give you rest. Matthew 11: 28.

Today I am thankful for rest. I am also thankful for labor, for without a task which tired us out could we have rest? After all, things are even in this world, more or less. For those who have to rise early there is a lovely morning star; for those who have to go about the same tasks every day, there is a satisfaction of changing about, and of finding a better, simpler way. For those who have hard work today, there is pleasure

in nights and a day of rest. One once said to me, "I am thankful for my week-ends," and well I knew that her week-ends were just a change of labor. God is ever mindful of his own. One day in seven for rest and worship, eight hours of a day to recuperate. Ah, God is good!

Prayer—Dear Father, I thank thee for the rest that comes to us at the end of each hard day. Amen.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

#### OCTOBER

October gave a party,  
Leaves by hundreds came,  
Chestnuts, Oaks, and Maples,  
And leaves of every name.

This is a story that we learned in school.

Your Recorder friend,

John Frank Williams,

(Age 8, birthday, June 19.)

Lost Creek, W. Va.

Dear John:

I am grateful to you and your dear mother for this very true little story. October certainly had a party on our lawn this year, for the trees have been more loaded with leaves than ever before and Pastor Greene has been raking leaves for weeks, for as soon as one "October leaf party" had been taken care of, another took its place. And beautiful, large leaves they were, too, some of them furnishing many a wall and table decoration. At our October Ladies' Aid supper in our Andover church, we decorated the dining room with autumn leaves, and all agreed that it made a very pretty sight.

Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

Perhaps you do not have any use for children's sayings in your Recorder page, but as you so often refer to some child's pet cat, and to your own Skeezics, I am taking the liberty of telling you a true, cute story.

Anita is the granddaughter of my sister, Mrs. Curtis F. Randolph, and the incident happened about three weeks ago.

Anita is three years old. She has a fox terrier dog, who loves to chase cats, and has been known to kill at least two in the

neighborhood. One afternoon Anita and Foxy were out walking with Auntie. Suddenly Foxy dashed around a house and into the back yard, barking and yelping in a frightful way. Anita, who knows Foxy's failing, remarked, "Oh, Auntie, Foxy is after a cat again; probably he has killed it; we won't look!"

Sincerely your friend,  
Ruth Marion Carpenter.

205 N. Wild Olive Ave.,  
Daytona Beach, Fla.

Dear Miss Carpenter:

Indeed I do have a use for children's sayings, and I hope you will send me other cute sayings of little Anita. It makes me think of one of my little granddaughter's remarks. Joyce, too, is three years old. When our daughter, Eleanor, heard of our auto accident this summer she went across the street to carry the news to a mutual friend of ours, but Joyce got in her speech first. She rushed in crying, "My Grandma and Grandpa got killed, and my Grandpa has got to get a new car!" You see, she doesn't understand what killed means, so when anyone has an auto accident, she calls it "killed."

Your sincere friend,  
Mizpah S. Greene.

#### The Story of Joseph (Continued)

After Joseph had told the chief butler the meaning of his dream, that the king would take him out of prison in three days and bring him to the king's house again to become the king's servant once more, Joseph asked the chief butler to speak to the king about him, that he too might be brought out of prison.

But the chief butler, when he was taken back to the king's house, forgot all the kindness Joseph had shown him in prison, and did not speak to the king about him. So two more years Joseph was kept in prison, until the king himself had a strange dream which even the wisest men of Egypt could not interpret. Then the chief butler told the king how Joseph had explained the meaning of the dream he had dreamed in prison, and that what he had told him had come true.

Then the king sent to the prison for Joseph and he was brought before the king

who told him his dream and asked him to tell him its meaning. Joseph answered that God, through him, would tell the king all he wanted to know. Then Joseph said the king's dream meant that there was to be a great famine in the land; that after seven good years when there would be plenty of corn grown for the people, would come seven bad years when so little corn would grow that the people would have none to make bread and would starve if corn was not saved during the seven good years.

(To be continued)

#### WHO'S WHO

John F. Randolph  
Milton Junction, Wis.

I was born at Alfred, N. Y., December 19, 1884; father Rev. G. H. Fitz Randolph; mother, Lucy Jane Greene; married August 17, 1907, Florence Emily Voorhees at Alfred, N. Y.; children, Robert and Caroline, both married; also Ivan and Irwin at home attending Milton College (1940).

On account of my father's location on the mission field at Shanghai, China, 1888-1893, my early education was postponed; on account of school (dis)advantages on the home field in the Southwest 1899, it was again checked; and later on account of helping with the teaching in the mission school which my father established at Fouke, Ark., advanced education was further delayed. However, I completed my high school course in Alfred, valedictorian of the class; later I received B.A. degree, cum laude, and Bachelor of Divinity degree, both from Alfred University.

I became student pastor of the Friendship Church at Nile, N. Y., in May, 1917; ordained to the gospel ministry at Nile, N. Y., July 3, 1920; accepted a call to De Ruyter, N. Y., in 1922; have continued in my present pastorate at Milton Junction, Wis., since 1926. Have conducted Vacation Religious Day Schools in each of my pastorates, directing them personally for the past seven years; was Intermediate superintendent of the Young People's Board and contributed to the Intermediate Corner of the Recorder 1928-1931; president of the Sabbath School Board 1934-1940, when the board was absorbed by the new Seventh Day Baptist

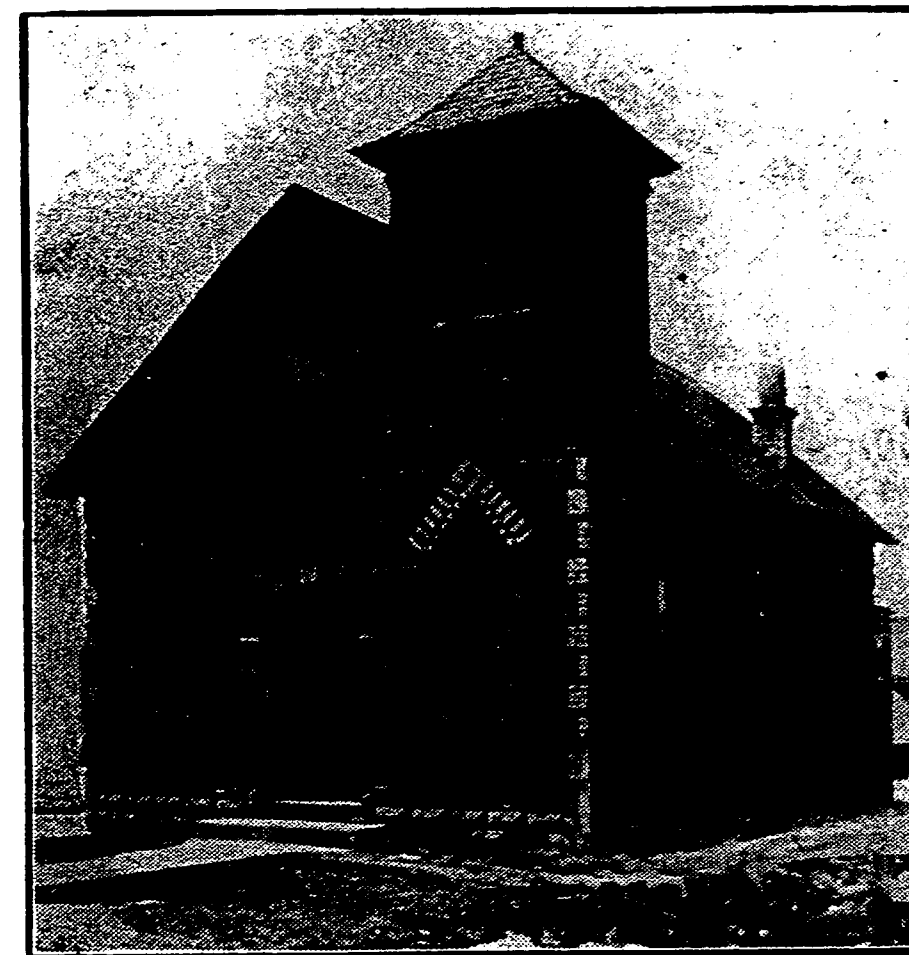
Board of Christian Education, Inc.; a member of the Commission 1934-1937; trustee of the Lottie Baldwin Association 1939-1940; regional director of Preaching Missions in southern Wisconsin and Iowa 1938-1940 under the Missionary Board; chairman of the local branch of the American Red Cross 1936-1940; active in organization of Boy Scout troop; pastor-counselor for Rock County Christian Endeavor Union and also for Southern District Wisconsin Union at present.

October, 1940.

#### OUR PULPIT FROM BONDAGE TO FREEDOM

By Nellie R. Kimshel

[Nellie Kimshel is the wife of William J. Kimshel, pastor of the Pine Street Gospel Chapel, Middletown, Conn. The congregation is "undominational" but Sabbath keeping. The cut is furnished by courtesy of Brother Kimshel. —Editor.]



PINE STREET CHURCH  
(Sabbath keeping—undominational)  
Middletown, Conn.

"And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers." Deuteronomy 6: 23.

This was written concerning the Jewish people. He (God) brought them out of Egypt that he might bring them in to Canaan. And in the two preceding verses we

are told that they were bondmen—slaves in Egypt—but the Lord brought them out, and with his mighty hand showed signs and wonders. We are thrilled as we read the story of their wonderful deliverance from slavery to freedom.

Now we know that God's hand has not lost its mighty power and that he still is doing wonders in the lives of his people, and these wonders which he is performing today are even more wonderful than the wonders performed back there in Egypt.

To me the tiny workings of a wrist watch are more wonderful than the big wheels of a town clock, and to take a stubborn, rebellious man and work upon the delicate feelings of his heart and brain in such a way that he is caused to become tender and loving and finally to leave his sins behind and live a new life of service for God, seems more wonderful than to cause Aaron's rod to bud and blossom, or to make hailstones the weight of a talent. This change in an individual is accomplished only by the great "power" of God. In Romans 1: 16, Paul testifies, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation." So here is a power that lifts from sin to salvation, and indeed it is a great and marvelous power. In Ephesians 1: 19, 20, we read that this power which God will exercise in the life of a man is the same power that he used to raise Christ from the dead. We read this phrase, "the exceeding greatness of his power to us-ward . . . according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." So why should Paul be ashamed of a power like that? And why should I be ashamed of it either? It is the greatest power that exists—the wonderful power of God. And by this power he has brought us out that he might bring us in.

The Word of God reminds us of several things from which we have been brought out. 1 Peter 2: 9 says, "who hath called you out of darkness into his marvelous light." In John 9: 25, we have the testimony of a young man who said, "One thing I know, that, whereas I was blind, now I see."

Paul speaks of this transformation again in Colossians 1: 13, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear



Son." So Paul confessed that the power of God was greater than the power of darkness which had held him before, and great enough to deliver us out of the power of darkness and into the kingdom of Jesus Christ.

Now we shall see from Scriptural evidence the results of this deliverance upon the individual. Exodus 2: 23 tells us that the Israelites "sighed by reason of the bondage." Theirs was not a very happy condition while in slavery to the Egyptians. Neither was ours when we were controlled by the devil. We knew nothing of the joy of salvation. Let us read David's wonderful testimony in Psalm 40: 2, 3, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord." What rejoicing and praise follow this deliverance by the power of God out of sin and darkness, into holiness and light.

Another deliverance we experience also—the deliverance out of the old covenant, into the joy and freedom of the new. Paul goes into this in the seventh of Romans. In the sixth verse he says, "we are delivered from the law . . . that we should serve in newness of spirit, and not in the oldness of the letter." He tells of his struggle with sin and the weakness of his flesh to conquer. He says, "I am carnal, sold under sin," and "O wretched man that I am! who shall deliver me from the body of this death?" This was his condition while living under the old covenant, or the law of works. But thank God for the eighth chapter of Romans, for the seventh would leave us in sorrow and despair, feeling our inability to keep God's law perfectly. But between the end of the seventh chapter and the beginning of the eighth, Paul had a great awakening—he was brought out of darkness, into marvelous light. And the first verse of the eighth chapter speaks of faith and assurance, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." He goes on to tell the reason for this freedom from condemnation—"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." He

says what the law could not accomplish through his weak flesh, God sent his Son to do for him, and for this reason—"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." And now instead of the condemnation which always smothers us when we feel our inability to conform to the requirements of the law, we realize that the law of the Spirit of life in Christ Jesus has made us free from the law of sin and death. Now Christ liveth in me and lives out God's law within my heart. So the law that was once written on tables of stone (which I found impossible to keep) is now written in my heart.

Therefore while trying to keep the law according to the old covenant written on tables of stone, I failed and was miserable, now I can rejoice in God, for under the new covenant his law is written in my heart and "I delight to do thy will, O my God, yea, thy law liveth in me," and I feel a sense of deliverance and freedom unknown to me before. Now I can understand what Paul said in Colossians 2: 10, "And ye are complete in him."

And our desire from henceforth shall be that we may, "be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Philippians 3: 9.

Yes, truly he has brought us out that he might bring us in. One of our hymns expresses this beautiful thought—

"Out of my bondage, sorrow, and might,  
Jesus I come, Jesus I come;  
Into thy freedom, gladness, and light,  
Jesus I come to thee.  
Out of my sickness, into thy health,  
Out of my want and into thy wealth,  
Out of my sin and into thyself,  
Jesus I come to thee."

#### DENOMINATIONAL "HOOK-UP"

Farina, Ill.

To the Absent Members of the Farina Seventh Day Baptist Church

Christian Greetings:

There are a number of things that I wish to write you about, because I know you will be and are interested in what takes place in our church affairs here.

I wish, first of all, to tell you that our canvass for our local and denominational funds was a successful one, and that almost enough was pledged to care for the year's local needs and a substantial sum for denominational matters. Many of you responded generously with substantial gifts, and we want you to know that we appreciate your interest and help very much.

You will be glad to know that we are planning to celebrate next year our seventy-fifth church anniversary and that in connection with it we will hold some kind of extra meetings. Just what the nature of the meetings will be we have not yet decided, but there will be a home-coming, in any event, and we hope that many of you will plan to come and some of you will have a part in the services. We will likely postpone the date beyond the organization date, April 14, until after school has closed so that those who teach and those away attending school can be with us. We hope to have a happy and a useful experience together.

Another thing that will please you is that we will soon be in the midst of the job of remodeling our church building, and in the process the walls and the ceiling will be covered with celotex, a new floor will be laid, new doors put in, and the outside painted; the ladies plan to have the parsonage painted.

We have a committee at work correcting our present written history and they will also bring the work and history of the church up to date. We plan to have that history ready and read at our anniversary meeting.

We are indebted to the late Mary Andrews for the written history that we now have, and the work she did was painstakingly and laboriously done; it is certainly of very great value to us as we undertake this work.

Two weeks ago we held an all-day Sabbath meeting in the woods. We took our baskets and had dinner together, had a social visit following the meal, and at two o'clock gathered for an afternoon meeting. About sixty were present to enjoy a very beautiful day in the open, and some very helpful meetings. We sincerely wish all of you might have been with us.

Watch for the date and plan to attend our anniversary meetings.

Pastor C. L. Hill.

#### Milton Junction, Wis.

The quarterly meeting of the Milton, Albion, Walworth, and Milton Junction churches was held at Albion, October 18 and 19. Pastor Randolph delivered the message at the vesper service Friday evening. Rev. C. Burchard Loofbourrow of the New Auburn Church was with us to speak Sabbath morning. Dinner was served during the noon hour, as is customary. Meeting was resumed at two o'clock in the afternoon when President Meyer of Milton College gave an address. This was followed by the young people's hour. The closing service Sabbath evening was in charge of Mr. and Mrs. Donald Gray. A very delightful program of music and poetry was arranged by them.

The C. E. Society has given two radio broadcasts from station WCLO during the last quarter. The last one featured Mrs. Emma Gilbert, ninety-two years old, who gave three readings.

The local endeavorers entertained the Rock County C. E. Union at a rally August 13. About seventy-five members were present.

On October 12, the Christian Endeavorers met at Riverside Park in Janesville for a sunset service with Purcel Coalwell as leader. About twenty people, young and old, were present.

—From Church News Letter.

#### Dodge Center, Minn.

Professor and Mrs. Nelson Inglis and Rev. W. D. Burdick and wife from Milton, Wis., came up Friday to attend the special meetings at the Seventh Day Baptist church. They returned to their homes Monday morning.

Mr. and Mrs. Charles Michel of Marion, Iowa, Mrs. Lucy Van Horn of Welton, Iowa, and Mrs. Ray Bee of Maqueketa, Iowa, came Sabbath morning to attend the services at the Seventh Day Baptist church. They returned Sunday afternoon.

—Dodge County Star-Record.

#### Westerly, R. I.

A tribute that was enthusiastic and sincere was paid Dr. Howard M. Barber, chief engineer of the C. B. Cottrell and Sons Co.,



by one hundred fifteen associates, friends, and admirers at the Elm Tree Inn last night at a home town recognition dinner which honored Doctor Barber for his achievements in the field of invention.

Reference was made by speakers to the most recent honor accorded Doctor Barber, that of being named among twenty-nine modern pioneers and receiving wide recognition in Washington, D. C., and in Boston.

Colonel Bourdon A. Babcock, president of the Pawcatuck Board of Trade of which Doctor Barber is chairman of the board of directors, was toastmaster. Also at the head table were Charles P. Cottrell, president of the Cottrell firm, Arthur M. Cottrell, Jr., and Philip Cottrell.

Mr. Barber's career was traced in an interesting talk by Karl G. Stillman, associate of the guest of honor at the C. B. Cottrell Company.

—Westerly Sun (Oct. 29, 1940).

#### Ashaway, R. I.

At a meeting of the Ashaway Ladies' Aid society of the First Hopkinton Seventh Day Baptist Church, Mrs. Everett T. Harris, who has been secretary and an active worker in the society, was presented with an "occasional" chair by the society. Mrs. Howard Kenyon, president, made the presentation and the following lines written by Mrs. Walter D. Kenyon were read by Mrs. Hazel Oates:

Backward, turn backward, O time, in your flight,  
And turn a few pages in memory tonight;  
Bring to our vision the scenes of the past,  
For these are the ones that in memory last.  
Long years have gone by, we recall with a shock,  
Since we called Pastor Harris to shepherd our flock.

There is only slight change from the gay, girlish bride

To the matronly helpmeet who walks by his side.  
The parsonage echoes with bustle and noise  
And the scampering feet of three lively boys.  
The years have been pleasant, no ugly scenes mar  
The working of people and pastor thus far.  
So—forward—go forward, but **don't**, as you leave,  
Heed all of Paul's warnings; 'twould cause us to grieve.

We pray you remember **some** things left behind—  
The **places** and **folks** where your past is entwined.  
Reluctant, we bid you God speed toward the west;  
May our good years together give your future new zest.

This gift is intended to bring you repose,  
And preacher folk **need** that, as everyone knows.

You may rest sure our friendship and all our good will  
Will follow your path and abide with you still.  
Evangeline C. Kenyon.

#### ARTISTS

By Irene Hulett

They are impractical, 'tis said,  
Those people of creative mind  
Who, in their fellowship with Art  
A keen enjoyment find.

'Tis true, they may not way-wise be  
In many of the things of earth,  
Yet who shall say these dreams of theirs  
Are not of equal worth?

The birds, the flowers, the summer breeze,  
The sunshine after rain,  
Are God's consoling messengers  
To ease our human pain.

Likewise, the brush, the pen, the song,  
The skill of instrument  
May joyous missionaries be  
To lessen discontent.

And he to whom this urge is given,  
In greater or in less degree,  
Should not repress this hidden thing,  
But loose—and set it free.

God made them so; he wills that they  
Should not these talents waste or dim,  
And what can be more practical  
Than pleasing him?

#### MARRIAGES

Anderson - Mudget. — At their new home in White Cloud, on October 12, at 8 p.m., Mrs. Lola Mudget, a young widow, was united in marriage with Carl Anderson, a local merchant. About fifty guests were present. A recording was made of the music and ceremony. L. M. Maltby, the bride's pastor, solemnized the marriage.

#### OBITUARY

Beyea. — Ernway Langford Beyea, son of Lewis and Harriet Whitford Beyea, was born near Alfred, N. Y., January 2, 1881, and died in New York City, October 25, 1940.

In 1902, he was married to Edith Swinney, and to this union were born three children, Richard, Betty, and Lewis.

He was baptized when a lad and joined the First Alfred Church. In later years he supported the church in the community where he lived. For some years his home had been in Brooklyn. He is survived by his wife, their three children, and his mother who lives in Alfred.

Services were conducted by Dean A. J. C. Bond, who was assisted by Rev. George B. Shaw. Interment was in Alfred Rural Cemetery.

A. J. C. B.

# The Sabbath Recorder

Vol. 129

PLAINFIELD, N. J., NOVEMBER 18, 1940

No. 21



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