

Crandall; soliciting committee, Mrs. W. D. Clarke; press committee, Mrs. Walter L. Greene; caretaker of parish house, Mrs. Floyd Clarke. Voted to pay \$50 for Denominational Budget.

Press Committee.

Alfred, N. Y.

Of the 630 students who registered at Alfred University for the first semester this year, 30 were of the Seventh Day Baptist faith. Only 11 of the 630 gave no church preference.

Some 20 denominations are represented in the Alfred student body, with the Methodists having 114 students; the Roman Catholic students having 107; Presbyterians 90; Episcopalians 73; Hebrew 64; Baptist 56.

The students are distributed over 15 states, New York leading with 565. New Jersey is second with 25. Others are Pennsylvania with 16, Connecticut five, Ohio and Illinois four each, Massachusetts and Michigan two each, and District of Columbia, Florida, Texas, Rhode Island, Virginia, Missouri, and Maryland with one each.

A list of the employments of the parents of Alfred University students shows 188 in business, 92 in trade, 66 in professions, 60 housewife, 47 farmer, 31 teacher, 23 railroad, 12 ministry. Other occupations, retired, and unemployed show 102 students. Nine students are orphans.

Of the 194 who entered this fall, 105 or 54.1 per cent were graduated in the highest third of their high school classes; 62 students, or about 32 per cent were in second third; about 11 per cent were in the lowest third. A few schools do not report the rank of the graduate. There are 15 freshmen who were either valedictorian or salutatorian of their classes.

Correspondent.

Salemville, Pa.

Christmas was a joyous occasion in Salemville—a time when we were all glad to think again of our Savior's birth. On Friday evening preceding Christmas the choir and the juniors presented a service for the nearly one hundred friends present.

Three arches of green, red, and white, in the front of the church centered our attention—one over the choir, one over the beautiful Christmas tree and the juniors, the third over the large picture of the Christ in the center.

The service consisted of several songs by the choir and two by the junior choir, with appropriate Scripture, responsive readings, a recitation by four primary children, and a Christmas fantasy by the juniors, entitled "Christmas Tree Ornaments," telling of the meaning of the various ornaments used on our Christmas trees.

At the close of the service the Junior society presented a piano lamp as a Christmas gift to the church. Formal announcement was also made by an adult Sabbath school class of the gift of a pulpit lamp and three of the six over-head lights in the church. Recognition was made of the fine attendance of several of our juniors during the year, including Esther and Pauline Boyd who were present at all meetings of the Junior C. E.

On the following Friday evening a New Year candlelight service was held. The juniors again had a prominent part. During the service, entitled "A Prayer for the New Year," appropriate poems were read by the adult leaders. A candle representing Christ burned under the picture of Jesus at the center of worship. From this candle the juniors lighted eight candles representing their prayers for the new year: the will of each one; trust; love; service; the Word of God; prayer; joy; hope. Each child explained the meaning of his candle, lighted it, and placed it in the semi-circle around the large candle. The congregation joined in appropriate hymns after each candle was lighted.

Small candles which had been given to all present were lighted one by one from the candle of Christ. As each person came forward and lighted his candle, he renewed his consecration to Christ with his own testimony or prayer. We were all inspired to do more for him in the new year.

Junior Supt.

New Auburn, Wis.

The annual church meeting was held January 7, at the E. E. Churchward home. The day was bright and a good crowd gathered to enjoy the dinner, social time, and take part in the business meeting.

The church expressed interest in getting a student pastor or evangelist for next summer.

Many of the young people spent part of the day skating on Long Lake.

An all-day China social is being planned for the first Sunday in February.

Correspondent.

The Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., FEBRUARY 12, 1940

No. 7



LINCOLN

He was a man who ever trod
Along earth's rugged ways
In close companionship with God
Through civil war-time days.

When men despaired and doubted, he
Beheld faith's guiding light
Pointing the way to victory,
The port of peace and right.

Faint-hearted never, kind and just,
Courageous, strong, and true;
He trusted with a childlike trust,
That God would see him through.

He labored not in vain. Today
His name bides in each heart;
He toiled for men along earth's way,
And lived with God apart.

—George Franklin Merritt.

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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

CONTRIBUTING EDITORS

William L. Burdick, D.D. Mrs. Okey W. Davis Marlon C. Van Horn
Mrs. Walter L. Greene Rev. Erlo E. Sutton

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EDITORIALS

THE GREATNESS OF LINCOLN

The artist who sculptured the face in Lincoln Memorial in Washington caught what Thomas Curtis Clark pictures in these lines:

That face revealed a God-sent light,
A will that with proud powers could cope;
A face, how kind, yet firm for right!
A face, how sad, yet full of hope!

Man's hatred cut the furrows deep
Upon the face of him, our king.
Those weary eyes—he could not sleep
Amid our greedy trafficking.

And yet his patience did not wane
Though malice filled those eyes with tears.
The Lincoln face—its grief and pain—
Shall haunt us for a thousand years!

No words can add to the luster of the name of Lincoln. One of earth's strongest and noblest he stands out through the ages in the greatness of his character as well as his deeds. Unable though we are to give significance to his character, we would like to speak of some of the things that made him great.

In the first place we may well mention his integrity. Well does he exemplify the truth stated by another great man: "To thine own self be true, . . . thou canst not then be false to any man." In all his dealings, from a long walk after work hours to rectify the mistake of a few cents short change to a customer to the administration of a great government in the throes of a terrible civil war, he never consciously wronged any, or was untrue to any, however he may have been maligned and misused.

Of course men acknowledge his great intellect and the self-imposed cultivation, training, and use of it. It was apparent in his addresses and in his state papers. At the close of his Cooper Institute address in 1860, which is credited with changing the course of American history, Horace Greeley declared: "That's the most powerful address I ever heard," holding him on equality with Webster and Clay, to which many notables of the day, among them William Cullen Bryant, agreed. His Gettysburg speech is among the noblest of classics, repeated on occasion thousands of times while the two hour address by the orator of that Gettysburg day is little remembered. Truly in intellectual ability he was a giant.

A saving grace for his time and for him and his cause was his sense of humor, which though not always appreciated by his self-chosen critics, saved many a situation and will always mark him through times to come as unmistakably human. Nor should we ever forget that alongside with his humor shone out his deep sympathy with his fellow beings. "If I ever have a chance to hit this thing, I'll hit it hard," he is represented as declaring when, a young man, he first came in personal contact with slavery, witnessing the slave girl auctioned from the block. Again and again through the cruel days of the war his sympathies were aroused in behalf of some one who had not been able to keep awake at his post or had failed to meet the rigors of army discipline. He seemed always to get at the moral principle involved, which meant more to him than mere formalities or dignities.

Back of all these ennobling characteristics was an underlying faith in God. Without such faith, how could he have endured the slanders, the calumnies, the misunderstandings, the enmities, and bigotries even among those who should have been most anxious for his success? But again and again he was known to turn to God as the source of wisdom and strength.

"And while men slept, this mighty man was hid
Away with God until the break of day,
And then arose from bended knee, resolved
By grace of God, to strike the mighty blow,
And let the shackles fall. . . .
. . . . Four score
And five of years have passed since he became
A lump of lifeless clay, but in the hearts
Of freedom's noble sons, he lives today,
As Lincoln the Immortal man of God."

(From A. Stockton.)

A SEVENTH DAY BAPTIST WHO MADE GOOD

Recently we wrote briefly of some Seventh Day Baptists who are "making good" in professional life. There are many examples, and from time to time we hope to point them out. In this issue of the RECORDER there is an appreciation by Edwin Shaw, Milton, Wis., of the life and character of Allen B. West. Though long, it is so readable and full of interest that we hope you will read it. We counted Mr. West as a personal friend, and appreciated the worth of his sterling character and loyalty to Christ and the Sabbath. His outstanding success as a schoolman should encourage young people looking forward to that profession as a life work to enter it with joy as of high privilege and as affording opportunity to work in whatever environment with loyalty and devotion to truths for which they hold deep convictions.

INTERESTING PROHIBITION ITEMS

The following items are made available through the service of the National Voice News Bureau.

In a recent address, Governor W. Lee Daniels of Texas accused the professional politicians of having his state engineered into the business of selling liquor through state owned stores. He denounced the liquor traffic in these words:

"It looks inconsistent for a state government to be a partner in the booze business which makes boys drunk and while in that condition many good boys are influenced to commit atrocious crimes that they would not otherwise think of doing—

crimes for which the state murders them (by electrocution)."

In spite of the government figures for 1938 crediting Kentucky's 70 licensed distilleries with producing 40.5 per cent of all the hard liquor made in the United States, Kentucky continues to gain in dry territory. A recent survey shows that 43 per cent of Kentucky is now dry, and that 28 per cent of the population is now living in dry territory. At the close of 1939 there were 1,314 dry units—including 49 counties, a gain of 80 units over the previous year.

In deciding a case before him recently, in which it was sought to set aside the cancellation of a liquor license by the State Board of Liquor Control, Judge Emmett H. Wilson of the Los Angeles County Superior Court said:

"The liquor business has been recognized by the courts of practically all states as being characteristically different from other businesses, and there is no inherent right in any citizen to deal in intoxicating liquors. A license does not create a vested right, but is merely a temporary permit."

The New York Post recently published a series of five articles by a staff writer, showing that 50 per cent of the liquor sold in New York bars is poured from re-filled bottles. This indicates that when a customer calls for "three fingers" of a nationally advertised brand of liquor, he may, in fact, be given the cheapest kind of bootleg.

In a sweeping unanimous decision emphatically upholding its repeated judicial endorsement of the policy of prohibition as applied to the liquor traffic as a fundamental principle (which has just been made public), the United States Supreme Court, expressed through Justice McReynolds, said:

"The Twenty-first Amendment sanctions the right of a state to legislate concerning intoxicating liquors brought from without, unfettered by the Commerce Clause. Without doubt a state may absolutely prohibit the manufacture of intoxicants, their transportation, sale, or possession, irrespective of when or where produced or obtained, or the use to which they are to be put. Further, she may adopt measures reasonably appropriate to effectuate these inhibitions and exercise full police authority in respect to them."

Replying editorially to the repeated assertion that the Eighteenth Amendment was a failure, the National Voice, the oldest dry weekly in America, says:

"The trouble is not with the law, but with the administration of the law. If the men in office had been true to their oath, the law would have been enforced, and we should not have had the conditions that came as a betrayal of trust on the part of public officials. Let us not forget that 'Government is one per cent law and 99 per cent administration.'"

DENOMINATIONAL BUDGET

Statement of Treasurer, January, 1940

| Receipts | |
|--------------------------------|--------------------|
| January 1940 | Total for 7 months |
| Adams Center | \$ 198.25 |
| Albion | 2.00 54.00 |
| Alfred, First | 140.70 695.95 |
| Alfred, Second | 42.50 148.70 |
| Andover | 5.00 13.00 |
| Associations, Conference, etc. | 388.70 |
| Battle Creek | 33.00 295.50 |
| Berlin | 59.38 80.38 |
| Boulder | 19.50 137.15 |
| Brookfield, First | 16.93 97.13 |
| Brookfield, Second | 28.00 88.50 |
| Chicago | 20.00 48.00 |
| Daytona Beach | 163.05 |
| Denver | 11.50 101.00 |
| De Ruyter | 7.00 213.57 |
| Dinuba | 20.05 |
| Dodge Center | 10.00 25.00 |
| Edinburg | 9.00 39.00 |
| Farina | 11.00 60.00 |
| Fouke | 1.64 10.68 |
| Friendship | 18.75 |
| Gentry | 11.00 |
| Hammond | 5.00 |
| Hebron, First | 3.27 17.62 |
| Hopkinton, First | 58.00 160.61 |
| Hopkinton, Second | 3.00 |
| Independence | 92.00 151.00 |
| Individuals | 15.00 2,515.49 |
| Irvington | 100.00 230.00 |
| Little Genesee | 65.41 235.79 |
| Little Prairie | 2.00 17.00 |
| Los Angeles | 4.20 38.95 |
| Los Angeles - Christ's | 5.00 8.00 |
| Lost Creek | 40.10 |
| Marlboro | 26.50 195.86 |
| Middle Island | 15.50 |
| Milton | 126.54 998.30 |
| Milton Junction | 63.02 287.36 |
| New Auburn | 17.00 |
| New York City | 248.57 |
| North Loup | 46.25 177.25 |
| Nortonville | 34.00 70.00 |
| Pawcatuck | 250.00 1,500.00 |
| Piscataway | 19.50 62.40 |
| Plainfield | 151.00 747.10 |
| Richburg | 34.50 44.00 |
| Ritchie | 1.65 20.08 |
| Riverside | 65.00 240.00 |
| Rockville | 26.50 51.00 |
| Salem | 77.98 240.53 |
| Salemville | 9.00 |
| Schenectady | 5.00 |
| Shiloh | 127.96 611.34 |
| Stonefort | 2.00 |
| Verona | 65.31 134.81 |
| Waterford | 10.00 108.00 |
| Welton | 27.90 |
| West Edmeston | 5.00 |
| White Cloud | 140.65 |

Comparative Statement

| | This Year | Last Year |
|---------------------------|------------|------------|
| Budget receipts—January | \$1,702.59 | \$1,383.62 |
| Special receipts—January | 185.15 | 423.00 |
| Budget receipts—7 months | 9,431.47 | 7,515.43 |
| Special receipts—7 months | 2,857.10 | 944.72 |

Disbursements

| | Budget | Specials |
|------------------------------|-----------|----------|
| Missionary Society | \$ 768.40 | \$158.45 |
| Tract Society | 195.50 | 5.00 |
| Sabbath School Board | 119.00 | 5.00 |
| Young People's Board | 25.50 | 2.00 |
| Woman's Board | 17.00 | 5.00 |
| Ministerial Retirement | 102.00 | |
| Education Society | 110.50 | 9.70 |
| Historical Society | 13.60 | |
| General Conference | 204.00 | |
| Seventh Day Baptist Building | 144.50 | |

Morton R. Swinney.

Niantic, Conn.

Treasurer.

MISSIONS

HAVE YOU ENROLLED?

Millions have already enrolled in the World-Wide Fellowship of Prayer. Have you?

It is sometimes spoken of as a pledge, but this is not the idea. In fact, the wording does not make it a pledge. It is an enrollment. It reads, "It will be my sincere purpose during this year to pray daily with others around the globe for: My own life and work. . . . A world-wide revival of Christianity. . . . The ending of war and the establishment of righteousness and peace." It is a declaration of "purpose," not a pledge.

Enrollment cards can be secured by addressing the World-Wide Fellowship of Prayer, 297 Fourth Ave., New York City, \$.50 per hundred; \$2.00 per 500.

Since the article about the World-Wide Fellowship of Prayer appeared in the Missions Department, January 15, there have been indications that the plan is appealing to Seventh Day Baptists, as well as to others. If you are a pastor and have not already sent for enrollment cards, why not send and introduce the matter in your community? If you are not a pastor and believe in the power of united prayer, why not ask your pastor to send for the enrollment cards?

Miss. Sec.

THE PREACHING MISSIONS

It is a matter of encouragement to all lovers of the church that the meetings which we have been calling Preaching Missions are

being well received again this year. As already reported, a goodly number of our churches held these before the Christmas holidays, and others are to be held this winter and spring. Last month Rev. Claude L. Hill helped the Battle Creek Church and its pastor, Rev. E. M. Holston, in a week-end series. The Shiloh Church and its pastor are to hold a series of evangelistic meetings this month, and they are to be aided by Rev. Herbert C. Van Horn. Next month special meetings are to be held in our churches in Ashaway and Hopkinton City, R. I., and it is expected that Rev. George B. Shaw will assist Pastor Everett T. Harris and the churches. The writer has information to the effect that our churches in Waterford, Conn., and Farina, Ill., are planning for special meetings; and doubtless several other churches have already arranged for extra meetings this spring.

Let us pray that our churches and their members may be revitalized, that marginal members may be enlisted in active Christian service, that new disciples for Christ may be won, and that the Spirit of Christ may permeate all human institutions.

Miss. Sec.

THE MISSIONARY

Jesus taught all we need know just now. His gospel is all he authorized his disciples to teach; this he does command shall be spoken to the entire world, and by them who bear his name. This command is to every Christian, and that includes each of us.

A Christian accepts Jesus Christ and follows his teachings and example.

Men differ and divide, not over Jesus' words, but over what they think Paul thought.

Jesus prayed that his followers be as one; the Christian will find some way to deliver to the world his Master's message.

A. S. B.

1939 BUDGET ANALYSIS

By Karl G. Stillman, Treasurer

(The Missionary Society's appropriations are made for the calendar year, and this analysis was a part of the treasurer's report given to the board January 21, 1940.)

| CHINA: | Budget | Paid |
|--|-----------|-----------|
| Principal Boys' School | \$ 400.00 | \$ 400.00 |
| H. E. Davis, salary | 1,200.00 | 1,200.00 |
| H. E. Davis, children's allowance | 150.00 | 150.00 |
| George Thorngate, salary | 1,200.00 | 1,200.00 |
| George Thorngate, children's allowance | 600.00 | 537.50 |
| Rosa W. Palmberg, retirement allowance | 360.00 | 360.00 |

| | | |
|---------------------------|----------|----------|
| Grace I. Crandall | 500.00 | 500.00 |
| Anna M. West | 500.00 | 500.00 |
| Traveling expense | 1,200.00 | 2,188.58 |
| Boys' School | 200.00 | 200.00 |
| Taxes - Shanghai property | 600.00 | |
| Incidental Fund | 300.00 | 300.00 |

\$7,210.00 \$7,536.08

% of budget for China paid—104.5%

AMERICAN TROPICS:

| | | |
|--|------------|------------|
| G. D. Hargis, salary | \$1,125.00 | \$1,125.00 |
| G. D. Hargis, children's allowance | 300.00 | 162.50 |
| L. W. Crichlow, salary | 1,000.00 | 930.67 |
| L. W. Crichlow, house rent | 250.00 | 250.00 |
| Traveling expenses in Jamaica, Hargis and Crichlow | 300.00 | 395.22 |
| Native workers | 475.00 | 475.00 |
| Traveling expenses to and from Jamaica | 500.00 | |

\$3,950.00 \$3,338.39

% of budget for American Tropics paid—84.5%

| | | |
|---------|-----------|-----------|
| HOLLAND | \$ 500.00 | \$ 500.00 |
| GERMANY | 500.00 | 500.00 |

\$1,000.00 \$1,000.00

% of budget for Holland and Germany paid—100%

% of budget for all foreign fields paid—97.7%

HOME FIELD:

| | | |
|--|-----------|-----------|
| Jackson Center, Ohio | \$ 275.00 | \$ 137.50 |
| Colorado field | 275.00 | 275.00 |
| Gentry, Ark. | 275.00 | 275.00 |
| Southwestern Assn. - General missionary work | 300.00 | 233.33 |
| Northwestern Assn. - small church aid | 850.00 | |
| Dodge Center, Minn. | 300.00 | 300.00 |
| New Auburn, Wis. | 300.00 | 75.00 |
| Welton, Iowa | 150.00 | 37.50 |
| Western Assn. - to aid small churches | 500.00 | 166.67 |
| Hammond, La. | 400.00 | 400.00 |
| Syracuse, N. Y. | 120.00 | 120.00 |
| Middle Island, W. Va. | 200.00 | |
| Fouke, Ark. | 275.00 | 137.50 |
| Salemville, Pa. | 200.00 | 256.25 |
| Ritchie, W. Va. | 275.00 | 275.00 |
| Little Prairie, Ark. | 150.00 | 87.68 |
| Emergency Fund | 200.00 | |
| Evangelistic work and missionary evangelist | 2,000.00 | 500.00 |
| Foreign Missions Conference | 40.00 | 3.00 |
| Traveling Expense: | | |
| Southwestern field | 250.00 | 193.08 |
| Colorado field | 100.00 | 60.75 |
| Secretary and evangelists | 480.00 | 345.85 |
| Pacific Coast field | 250.00 | |

\$8,165.00 \$3,879.11

% of budget for home field paid—47.5%

CONTINGENT FUND:

| | | |
|-------------------------------|-----------|-----------|
| Printing | \$ 225.00 | \$ 225.58 |
| Office supplies | 175.00 | 223.62 |
| Interest and other miscellany | 1,000.00 | 90.03 |
| Interest and other miscellany | | 745.48 |

\$1,400.00 \$1,284.71

% of budget for Contingent Fund paid—91.7%

ADMINISTRATIVE:

| | | |
|---------------------------------|------------|------------|
| Corresponding secretary, salary | \$1,350.00 | \$1,350.00 |
| House and office rent | 300.00 | 300.00 |
| Clerk hire for secretary | 400.00 | 400.00 |
| Clerk hire for treasurer | 250.00 | 250.00 |
| Audit, treasurer's accounts | 225.00 | 201.05 |
| Treasurer's bond | 50.00 | 50.00 |

\$2,575.00 \$2,551.05

% of budget for administrative expense paid—99.1%

| | | |
|-----------------------------------|------------|------------|
| PAYMENT ON DEBT | \$2,500.00 | \$2,500.00 |
| % debt reduction budget paid—100% | | |

| | | |
|----------------------------------|-------------|-------------|
| TOTAL | \$26,800.00 | \$22,089.04 |
| Overdraft, January 1, 1939 | | 999.59 |

\$23,088.63

% of total budget paid—86.1%

ESTIMATED INCOME:

| | | |
|-------------------------------------|-------------|-------------|
| Permanent Fund | \$ 4,700.00 | \$ 3,652.56 |
| Memorial Fund | 1,700.00 | 1,271.58 |
| Denominational Budget | 18,600.00 | 8,053.91 |
| Special China Fund | 1,800.00 | 2,730.48 |
| Additional individual gifts | | 2,472.16 |
| Additional organization gifts | | 1,563.30 |
| Debt Fund income | | 1,060.05 |

\$26,800.00 \$20,804.04

% of estimated income actually received—77.6%

Observations

From the above analysis, it is apparent that the Missionary Society succeeded in paying 86.1% of its total 1939 budget and at the same time received only 77.6% of its estimated income. Further, a total of 97.7% of our budget for our foreign fields was paid as contrasted with 47.5% for the home field.

It was with reluctance and regret that the Board of Managers unanimously deemed it advisable temporarily to reduce the amounts payable to our China Mission by 25% with the exception of furlough salaries and traveling expenses which are payable in U. S. funds, in which there will be no reduction. The present rate of exchange in China gives between \$11 and \$12 Mexican for each \$1 of U. S. funds sent. Although expenses in China have increased because of the unsettled conditions, the best information we have at hand indicates that such increase is not so great as the increase in exchange rates.

It is the opinion of the board that the necessary retrenchment at the present time should be made on the China field and that such retrenchment does the least harm in the aggregate on that field.

Karl G. Stillman, Treasurer.

ALLEN BURDICK WEST

July 15, 1856 — January 16, 1940

(Spoken by Rev. Edwin Shaw, at the memorial service held January 20, 1940, at Milton Junction)

When the sad tidings back in 1918 came to Milton Junction that their son, Carroll Benjamin West, had fallen on the battlefield in France, Mr. and Mrs. West inaugurated what has become almost a tradition in the West-Brown family. In place of the usual accustomed funeral farewell service, the body or ashes of the loved one who has gone are gently laid to rest and then a memorial service is held, which relatives and friends are invited to attend.

When sister and aunt, Eleanor, passed away at Minneapolis; when Allen B., Jr., met

that tragic accident in Connecticut; and when the wife, sister, and mother herself last springtime faded from life, this same procedure was followed.

And so today, on the death of the husband, father, and brother, we are gathered here again; but it is not (and I am using just now a few sentences identical with those I used for Mrs. West, and I deem it exceedingly appropriate thus to use them) a time for sorrow or for sadness, it is not a day for grieving or regret—it is rather a time of joy, it is a day of triumph and rejoicing. For we have assembled here in the quietude and security of this House of God and in the restful calmness of a Sabbath afternoon—both of which institutions were so dear and meant so much to Mr. West. We have met here in loving memory of his life and labor, of his words and deeds, in memory of what he was and what he did, and we call our gathering a memorial service. It is not a farewell service. It is rather, and I venture to call it so, a welcoming service. For today we welcome Mr. West from the frail material earthly state—we welcome him to that place, that realm in our lives, of happy, blessed memories. We bid him now—enter, come into that compartment of our lives named "memory," where he is most welcome; there shall he abide forever.

It has also become almost a part of this West-Brown family tradition to invite me to have a share in the memorial service, and while I deeply appreciate the honor thus shown and consider it a privilege to respond, I must repeat what I have said before, that I realize how inadequately I can express the honor and respect and affection all of us have entertained for Mr. West in life, and now hold for his memory. I know full well how far short my effort will be to set forth the manliness of his character, the value of his accomplishments, the extent of his equipment for a fruitful, useful life, and the measure of his activities and influence.

Through the kindness of his sister, Nettie, Mrs. Willard D. Burdick, I have had the privilege of reading an autobiography, type-written, with an abundance of clippings from newspapers, photographs of persons and places, and original documents, such as printed school programs, certificates to teach in public schools, and the like, an autobiography which Mr. West prepared for his children. It is his-

torically valuable, not only for the family and friends of Mr. West, but also for other people and institutions, for those four years that he spent as a student at the Whitewater Normal School, 1876-1878 and 1883-1884; for the time that he spent as principal of a two room school at Downsville, Dunn County, in northern Wisconsin, three years, 1879-1882; as superintendent of the city schools of Reedsburg, Wis., nine years, 1884-1893; as superintendent of the city schools of Lake Mills, Wis., thirteen years, 1893-1906; as head of the mathematical department of the high school at Janesville, Wis., six years, 1906-1912; as teacher of agriculture in the public schools of Janesville, a work which he at the request of the superintendent began and organized, one of the first such courses in the public schools of the state, eleven years, 1912-1923. This autobiography contains valuable data concerning these places and institutions for those years during which he was connected with them. Soon after graduating from the four year course at the Whitewater State Normal School he was married to Miss Hattie E. Brown, at the home of her father in Hebron, Ill., August 27, 1884, and they began their home together at Reedsburg, a home which they unitedly builded and lovingly and harmoniously shared together wherever they lived for nearly fifty-five years, until Mrs. West's death less than a year ago, March 21, 1939.

It was during those nine years at Reedsburg that three children came into their home: Allen Brown West, Miriam Esther West, and Robert Williams West. Carroll Benjamin West was born at Lake Mills; and Virginia, the adopted daughter, came to them after they moved to Milton Junction. It is interesting to me to note that the older daughter has the name Miriam from her great-great-grandmother, Miriam Bancroft Sackett; and Esther from her great-grandmother, Esther Stillman Burdick; that Allen Burdick West continued the family names, Allen and Burdick on Mr. West's mother's side, who was the daughter of Ethan Burdick and Amy Allen; that Robert William West was named for his two grandfathers, Robert Williams Brown and William Benjamin West; and that Carroll got his middle name, Benjamin, from his great-grandfather and his great-great-grandfather, both of whom had the same name, Benjamin West; and the

adopted daughter was named Virginia West because she came from West Virginia.

I have said that this autobiography is personal, written for his children, and sets forth a story of a modestly proud father relating incidents that might seem to outsiders trivial and of little moment, incidents of a humorous nature. Sometimes the story revels in satisfactory achievements in his work, and again, as when he says, "I am conscious that I have made mistakes, but I feel sure that my work has borne good fruit. I am conscious, too, that father was right when he expressed the thought that to a great degree your success, great or small as it may be, is in a great measure due to Hattie. I am fully aware of that fact; to her I take off my hat and award her the credit that she fully deserves."

An autobiography of this intimately personal nature is, to a discerning mind, very revealing. I do not claim to have a discerning mind, but it has helped me to understand a little better an almost life-long friend whom I had known quite well before.

And I notice, first of all, the childhood home into which Mr. West came. He was born July 15, 1856, in a small log house near Utica, and in pioneer days, son of William B. and Isaphene Burdick West. He had an older brother, William Leman West, who died in 1891; a sister younger, Amy West Allen, who has also passed away; and a still younger sister, who survives him, Mrs. Willard D. Burdick. The autobiography names her "Isaphene Genette," but later "Skip," "Tip," and "Nettie."

I knew Mr. West's parents very well. His father was not only a successful farmer, but he was a skilled carpenter and builder as well. He built a large barn for my uncle, Rev. George W. Burdick, while I was working on the farm, and I learned from Mr. West not only how to set and drive nails with one hand, but I also learned soon to hold him in great esteem and to entertain for him a type of respect that bordered closely on affection. I also worked for him on his farm and lived in his home, and there came to know and appreciate the motherly kindness and excellent cooking of Mrs. West. And I know that the children owe much of their success in life, much of the stability and strength of character which were and are theirs to the kind of home which William B. West (known sometimes as Squire West, sometimes as Deacon West)

and his wife made for their children. Allen West had a noble heritage of ancestry on both sides of the family, and he had a splendid environment in the home of his childhood and youthful years.

Mr. West was an example of a typical schoolman all his life. He early attended Albion Academy and at the age of eighteen taught the country school in his own home district, then at Utica; then he went to Whitewater, teaching country schools in turn. While he was superintendent of schools at Reedsburg and Lake Mills he was interested in educational matters throughout the state, being appointed at times as visitor to the university and other state institutions. He conducted teachers' institutes during vacations at several different cities, among them, Plymouth, Waukesha, Black River Falls, Stoughton, Mount Horeb, and Elkhorn. He was connected with the State Teachers' Association, and in so many ways took an active and efficient part in the educational matters of the state. For one year he was president of the Superintendents' and Supervising Principals' Association. But he and Mrs. West were also deeply interested and helpfully active in the civic, literary, and religious matters of the places where they lived. The autobiography is almost saturated with incidents that are of this nature.

I appreciated Mr. West for the element of humor and innocent fun which often came to the surface. There are many examples in the autobiography. Here is one, written concerning his departure from Lake Mills to live at Milton Junction, that their children might be near Milton College and that he might be near the business in which he was financially interested and which his father was then managing, the West Lumber Company. Here is the quotation, "Thirteen years at Lake Mills, with thirteen teachers, a salary of \$1300 and 169, the square of thirteen, graduates. It is high time for me to leave Lake Mills." But the next sentence reads, "It was with tears in our eyes that we left the good people, young and old, among whom, and for whom, we had lived so many happy years."

Aside from his interest in educational matters and practical experiments in agriculture and horticulture, I think Mr. West was most devoted to, and most loyally supported, the work of his local church and denomination, and especially in the China mission and school

at Shanghai where his brother's widow and her two daughters have been and are now missionaries. I have, on many occasions, been associated with him on committees and commissions of our Seventh Day Baptist General Conference, and I can gladly bear testimony to his wise counsel, to the statesmanlike policies and plans of procedure which he advocated, and to his able administration of whatever programs were assigned to his care. He served the General Conference as its president for the usual term of one year, 1908-09, and he was a member of the Conference Commission for four consecutive years. He joined the Utica Seventh Day Baptist Church at the age of eleven years, where his membership remained until the church was disbanded, when in 1901, he joined the Milton Junction Church. Here he was ordained deacon April 23, 1905, and in 1907 was elected treasurer of the church, a position which he filled until failing health on his part necessitated a change. At Downsville, at Reedsburg, at Lake Mills, and at Whitewater he always by his work identified himself with the activities of some church organization, singing in the choir, teaching a class in the Sunday school, acting as superintendent, occasionally in the absence of a pastor, reading a sermon on Sunday morning. When a new church edifice was to be constructed by the Congregationalists at Lake Mills, he was made a member of the building committee. One of his last public addresses was given at the time of the dedication of the tablet marking the location of the former Utica Seventh Day Baptist Church. He tells of this occasion in his autobiography and quotes the last sentence of his address as follows: "When in time to come it is asked what means this tablet we can say, the Utica Church was for fifty-one years the cultured and refined home of its ancestors, furnishing them, by God's grace, in youth for all good works and in their declining years, peace, joy, and comfort." This was in October, 1934, and just as the close of their so-called golden wedding trip which he and Mrs. West made, revisiting the spots of their childhood, the various places they had made their home, and many other points of interest in southern Wisconsin.

I cannot close this brief, fragmentary story of his life without reference to his interest in and support of Milton College. His children were students of the college; four of them

graduated there. He was for many years a member of the Board of Trustees and acted on various committees; for some time he was the registrar and professor of mathematics.

I have not intended, I have not meant this sketch to be a eulogy of Mr. West. He would not be pleased to have that kind of memorial service held for him. What I would like to do, what I would aim to do, is to bring, on behalf of his family and friends and especially on my own behalf, a simple, sincere tribute of respect, appreciation, and affection for a dear friend, a fond father, a devoted brother, a kind neighbor, a beloved teacher, a trusted benevolent fellow-citizen, a good man, a Christian gentleman, well worthy of our love and esteem.

"And a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." (Malachi 3: 16.)

We thank thee, keeper of the books of life, for our books of remembrance—gratefully for what is so bright and dear in them, reverently for their testimony of thy love and goodness thus revealed. Give us, we beseech thee, grace and wisdom to write always a better book for ourselves and for those whose own memories we may in any way make happy and good, even as his book of remembrance whom we are honoring today is a source of joy and happiness to so many of us. Amen.

WOMAN'S WORK

FIFTEENTH CONFERENCE ON THE CAUSE AND CURE OF WAR

Washington, D. C., January 22-25, 1940

Monday Evening Session

Presiding: Josephine Schain

(Chairman of the National Committee on the Cause and Cure of War)

Invocation—Mrs. Arthur Brin:

Our God, eternal Source of peace, we lift up our voices in thanks that we are assembled here united in one great purpose—to bring nearer the days when "swords shall be beaten into plowshares, and spears into pruning-hooks," and "nations shall learn the way of war no more."

We ask for fortitude so that, though we are a generation that is seeing great cities laid in ruin, peoples driven into exile, and the rights of man held lightly and despised, we shall nevertheless be a generation that shall not waver in its faith.

Grant that we remain strong—like a tree whose roots are so many that, though all the winds in the world blow upon it, it cannot be stirred from its place.

Grant that we always seek truth, and justice, and peace, and that we cleave to them as a way of life.

Make strong in us the ideal of the brotherhood of all thy children, and keep clear in us the vision of a world which is beautiful and pleasant because brethren dwell together in unity.

Make us, O God, an instrument of thy peace. Amen.

Reading—Mrs. George B. Ford, administrative chairman of the National Committee on the Cause and Cure of War:

In this prelude to the days when, together, we shall be choosing our direction, it is well to bring freshly to our minds some of the familiar words that illuminate the way to human progress.

[Quotations from Magna Carta and from the Declaration of Independence.]

From the Preamble to the Constitution:

"We, the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

From the Bill of Rights:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble and to petition the Government for a redress of grievances."

From the Gettysburg Address:

"Four score and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. . . .

"Now we are engaged in . . . testing whether that nation, or any nation so conceived and so dedicated can long endure. . . .

"It is rather for us to be here dedicated to the great task remaining before us . . . that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that Government of the people, by the people, for the people, shall not perish from this earth."

From the Second Inaugural:

"Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. . . .

"With malice toward none; with charity for all; with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds . . . to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations."

And from the Prophet Isaiah:

"Behold, I create a new heaven and a new earth, saith the Lord.

And the former things shall not be remembered nor come to mind. . . .

Men shall beat their swords into plowshares, and their spears into pruning-hooks;

Nation shall not lift up sword against nation, neither shall they learn war any more. . . .

They shall build houses, and inhabit them.

They shall plant vineyards, and eat the fruit of them.

They shall not build, and another inhabit;

They shall not plant, and another eat. . . .

They shall not labor in vain, nor bring forth for calamity.

For as the days of a tree shall be the days of my people. . . .

They shall not hurt nor destroy in all my holy mountain, saith the Lord.

For the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

And finally from the Epistle to the Ephesians:

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

YOUNG PEOPLE'S WORK

A SABBATH THOUGHT

Did it ever occur to you to compare the Sabbath day to some of the very useful objects in everyday life? I suggest you try it. The Sabbath just might come to mean a great deal more to you by that method of becoming better acquainted with its characteristics.

Some time ago I had a large number of book labels to paste in books. The labels were of the type with mucilage on the back. To lick so many labels certainly would have left a bitter sticky taste in my mouth. I was sure that I would not like that; so I went to the store and bought a sponge. It was a small one, about the size of a thimble, and very compact and dry. Now as long as I left the sponge in that condition I still had to lick the labels. The sponge was useless. But the minute I dipped it in the water it increased in size about three times and soaked up nearly all the water in the watch glass. It was then useful for the purpose for which it had been obtained.

Now you know what I am going to say. Yes, the Sabbath is like the sponge. The Sabbath is just a day in the week—dry, routine, work-a-day from morning till night, twelve hours of dark and twelve hours of light, and it leaves a sticky taste in your mouth.

It will remain just such until you expose it to a little divine energy — the will to be happy, the will to do good, the will to look up, to laugh, to love, to lift. Only then can the Sabbath attain its destiny; only then will you find that it leaves no bad taste in your mouth; only then will it be the Sabbath which Jesus declared was made for man, in which man was to work the works of the Father.

M. C. V. H.

TO THE YOUNG PEOPLE

How often have our young people been told that they are the hope of the future! This is very true of the Seventh Day Baptist future. To the Tract Society and Board is committed the special interest of promoting the Sabbath—of intensifying the interest of Seventh Day Baptists in the Sabbath, and of interesting non-Sabbath-keepers in it.

The recording secretary of the Tract Society, Courtland V. Davis, has devised a plan whereby every one of our young people can assist in this good work. Perhaps the editor of the Young People's Department of the SABBATH RECORDER will ask Mr. Davis to tell its readers about it.

By the way, had the young people noticed that the new treasurer of the Tract Society is a young man, J. Leland Skaggs? And a very efficient officer he is making. Mr. Skaggs is an instructor in mathematics in the College of the City of New York. He is a member of the New York City Church and is treasurer of the Eastern Association.

Don't fail to read Mr. Davis's plan for you to help the Tract Society, if and when it appears in the SABBATH RECORDER. I'm sure it will so appear.

Corliss F. Randolph.

A VITAL FORCE

[The following paragraphs were written by Earl Cruzan. Earl is a second year student in the School of Theology at Alfred and is treasurer of the young People's Board.]

Man loves a fight. Yes, I repeat, man loves a fight. From the earliest history man has been fighting—fighting for his life, fighting for property. Man loves a struggle. If life moves along calmly without a ripple, man does not enjoy it. He craves excitement. And excitement he must have in one form or another. Man pushed into frontiers be-

cause they offered him a struggle. They offered him a chance to show what he was made of. Men went to war because war offered an escape for their emotions. It gave them a chance to show their skill. It gave them excitement, mingled with danger. Yes! men loved it, not because they wanted to kill men, but because it appealed to their emotions of hate and love.

Today, we do not want war. Why? Because it has become a cold bloodless machine. The thrill and excitement are over. It has become the tool of cold merciless governments who slaughter, in cold blood, thousands who don't even have a chance. It no longer offers the release of emotion that war once did.

Religion! How does religion apply to war? No, not to war, but to emotions. Christianity flourished when men felt that Christianity was worth a struggle—when they had something to sacrifice to be Christians. Christianity appealed to the emotions of man. It created in him love for God—a love they were willing to fight or die to maintain. Man is an animal of emotions. Machinery takes the place of private enterprise. Man becomes a part of the machine. He no longer takes a great interest in his work. It has lost all appeal to his emotions.

Today, they say, "Take the emotion out of religion. Religion gained through emotion is worthless." Is it? Religion found through cold clear analysis and reason is like the machine: it has lost its appeal to man. He must search further. What is he going to find? In his search, he will seek the physical pleasures that will stir his emotions. This may lead him into crime and the thrill of escape. It may lead him to the use of drugs. It may lead him to wild parties, just for the thrill of it. Yes, we may laugh, we may scoff, but ask a man what he finds in the worldly life. It is the satisfaction of emotion.

We must substitute religion for the frontiers that have been conquered, for the wars that have been fought, for the conquests that have been gained. Christianity has but little hold on the world? Why? It doesn't want to arouse emotions. It doesn't give a chance for emotional release.

A man does his neighbor a good turn; he helps a friend or a stranger in need. Does he get a thrill out of that? Yes, at first, perhaps, but his neighbors laugh at him, call him

a fool to give his time and money for such causes. Don't we have charities to take care of that? Why bother yourself with your fellow men? Let the machine-charity take care of that. Let it be guided by reason, not by emotion.

How can we take care of that desire for adventure, that release of emotion through Christianity? Here is the picture I see in my mind. What greater thrill could a man have than that which comes of seeing someone else happy? What more complete release of emotion than that which could come by the practice of the Christian code of life? Love your enemies, do good to them that despitefully use you. If a man take away your cloak, give him your coat also. What a thrill it would be to see the world become Christian, not in name, but actually Christian with a philosophy of life that one can tie to— with a concept of life that is worth while— with a vision not of one's own happiness and well-being, but of the happiness of everyone else.

A dream you call it? If a dream, it presents a desert that few can cross. It offers a war of adventure. It offers the risk of life. Not war with the sword, not life in bloody conflict—it offers a far greater adventure. It offers an adventure that takes courage, that takes a determination to overcome all obstacles that obstruct the goal. Yes, it takes courage to depart from the common mode of life to seek adventure in life that men call foolish. When men call you cranks, fanatics, fools, you still must have the courage to embark.

CHILDREN'S PAGE

Dear RECORDER Girls and Boys:

Since there are no letters this week, it's a good time to take up another study topic, is it not? But we do have a splendid story, and to lead up to this story let us take as our topic—

The Law of True Courage

The Bible verse I have chosen for our study does not use the word courage, but it shows how we may be sure of the very best kind of courage if we put our trust in God. Here it is: "The Lord is on my side; I will not fear; what can man do unto me?" Psalm 118: 6. If we make these words the rule of

our lives, we cannot fail to be brave at all times. I could name many kinds of courage, but today we'll think of just one special kind—the courage to do right even though we may be made fun of or even called cowards by others for so doing. That takes real courage, let me tell you, and those who trust in God may be sure of having that kind of courage. But now for our story.

Sincerely yours,
Mizpah S. Greene.

A Flood and a Boy's Courage

Years ago, in your grandparents' time, this flood came. It was reported in 1872, in a Chicago paper called "The Little Corporal" and in S. S. Powell's "Hours of Leisure."

The day before this flood I am telling about was a very bright and beautiful one. A warm south wind played softly over the snows of the northland. The sun glowed in golden heat, and the ice broke up in the rivers and ponds. The snow began to disappear on sunny slopes.

At noon, when the pupils in the school at Bradford's Mills were eating their lunch, Charlie Stuart said,

"I tell you boys, there is no use in your bolting your dinners. We can't skate today. This weather has fixed the ice." "Don't believe it!" said Tom West. (Those were the days of a whole hour's "nooning.")

"I'll bet you anything," returned Charlie. "The pond was soft last night. When I came to school, it was all broken up where the big creek comes in and cracks as wide as your hand over the upper half."

"That's mean," said a little fellow; "I brought my skates."

"So did I," said another, and quite a chorus echoed the same.

"You might better skate on a ploughed field; it is about as smooth and safer," said Charlie.

"Well, seeing is believing; let's go and see," said one, and dinner baskets were hustled out of the way. After about five minutes' walk they found the ice just as Charlie had said.

"It is all over for skating," said Tom West, as they stood on the bank, "but I say, let's go across on a bender. That is more fun than skating, and this strip from here looks prime. Come on, boys!"

"It looks risky to me," said Park Cadwell, shading his eyes from the sun and looking intently at the upper end of the pond. "I say it isn't safe. The ice is all slush up there and may go chunks any minute, and the water is deep."

"Of course it's risky and that is the fun. I'm not afraid," said Tom. "Here's the first run," and he stepped upon the uncertain ice and made a rush for the farther side. The ice swayed under his feet as he passed over it, but he reached the bank safely and springing up on it shouted, "Hurrah for the bender! It is splendid! If we are spry we can get two hundred fifty runs before it smashes. Come on, boys! I am in for the game if the rest are, and let's choose sides and keep tally, start fair and do it reg-lar!"

"Hurry up then; I tell you we've no time to lose," said Park Cadwell. "If we get any more fun on this ice, we get it in the next half hour. All in favor say 'Aye!'"

"Aye, aye," rang shouts from the boys.

They chose sides and made several runs. Party spirit ran high. The umpire stood on each bank and called out the gains, till it was seventy for one side and seventy-five for the other. The danger and excitement were getting beyond control, when Park shouted, "I say, Tom, it's time we stopped this. The ice isn't safe for another run. Somebody'll go under next we know. Let's call the game up."

"Call the game up now, hey? Swing off will you, just when it's a little dangerous and your side seems to be ahead. That's what I call mean. That's you, Old Deacon Cad, but this side don't give up."

"Then this side don't either," said Charlie.

"Yes it does," said Park firmly. "I don't make another run, nor any other fellow on this side. It's getting too risky. Come back off the ice, everyone of you. No skirmishing on your own hook. I don't want to carry any of the fellows home feet foremost!"

"That's what I call mean, breaking up the game in this fashion, Park Cadwell," said Tom.

"That's so; there isn't another one of us afraid, not one!" said another.

(To be continued)

"Yes," admitted the optimistic salesman, "Business is booming. This time a year ago my order book was half empty; now it's half full."—Selected.

OUR PULPIT

TEMPLES OF FLESH

By Rev. Trevah R. Sutton

(Submitted by request)

Text: "I will send thee unto Pharaoh, that thou mayest bring my people . . . out of Egypt." Exodus 3: 10.

One of the most disgusting attitudes is that tendency among certain people to attack the character of great people of history. The greater the hero or the cleaner the life, the stronger the abuse seems to be on the part of these hero killers. Among these victims of attack is Abraham Lincoln, so beloved by the American people.

Born in a log cabin and spending a life of hardships, failures, and disappointments, he finally reached the high office of President of the United States. Even there circumstances seemed to be against him. Long had he keenly felt that slavery was wrong and desired that he might be able to help the situation. But as this problem became involved with other issues of political nature, his whole being was torn with feeling as the strife between the North and the South became more intense. Lincoln struggled to prevent the war—struggled to find some way of solution for the problems of the entire country. But other forces ruled. Drawn into the conflict he served his government the best that he could. In agony he saw the Northern troops in cruel barbarism penetrate the South with bloodshed, destruction, theft, and immorality. Lincoln hated war. His soul cried out for the emancipation, not only of the negro from slavery, but also of the people of his country, both North and South, from the slavery of barbaric selfishness that lies at the root of all strife and war.

Long, long years ago there was another emancipator. A man by the name of Moses, a Hebrew, whose people were slaves in the land of Egypt. He too saw his people misused, and one day in a moment of anger he killed an Egyptian. He fled from the country, and after years of solitude heard God commission him, through a burning bush, to go back into Egypt to ask Pharaoh to release his people. Thus it was after a long hard struggle with Pharaoh Moses led the Hebrew people out of Egypt.

Both Moses and Lincoln were concerned about human welfare. Both realized that God did not intend people to be in bondage to selfishness. They were concerned about the temples of flesh. The Scriptures tell us that the human body is the temple of God. If God is not permitted to rule in one's life, that temple becomes corrupted and selfishness gains control of human actions. But if God is present, the human temple becomes a place where love and good will govern human actions.

So when we consider the life of Abraham Lincoln, let us remember that he prized highly the fact that human life is sacred—temples of flesh in which God should be. Let us also remember that once Jesus cleansed the temple in Jerusalem which had become a place of dishonest trading. From this account in the life of our Savior let us symbolically see its application with human life and its corruption, and thereby seek the cleansing of our temples of flesh by Jesus.

As we examine the life of Abraham Lincoln, we find in him a fine example of fine manhood—a life free from degrading habits. Realizing that we are temples of flesh—temples of the living God—we Christians need to guard against filth entering into our lives which would endanger the free existence of God within. Furthermore, our influence should also be used to aid other people in realizing this gem of truth.

One of the most devastating habits which man can impose upon himself is in the use of alcoholic beverages. Drunkenness, as disgusting as it is, is not the worst feature of this habit. It is the more lasting effect upon a person's mind and body, when alcohol works upon judgment and other of the most highly developed characteristics of human beings. Its powers are so great that the habit becomes hard to break, and the longer it goes the more firm becomes the grip upon the victim. Except with those who find miraculous religious experiences, crushing the habit is slow and difficult. Alcoholic beverage is nothing less than filth in the temples of flesh.

Once America had a nationwide ban on the traffic of alcoholic beverages. For a time the restraint had its influence. Of course there were violations—what law is there that hasn't such? When temperance had been accomplished the Christian people who had put it in sat back with a sigh of relief that

the hard task was over. There lies the chief cause for the return of this devastating traffic. Christians had ceased to fight at the time when the way had been cleared for the beginning of the real program of temperance advance through helping drinkers overcome the habit. They failed to realize that reform cannot come by law. Law at its best can only restrain.

Of course the liquor forces worked hard to restore this trade, and who can blame them, having suffered heavy financial losses where their business was taken away without recompense. Furthermore, in a democratic country forces of evil have as much right as do forces of righteousness to express opinion either in public or by the ballot box. America must not forget that! So while Christians rested after the battle, forces of evil got busy and won a victory.

We have already said the temples of flesh should be cleansed. So then what are we Christians to do concerning the liquor traffic? Should we fight to put over another national law? Well, perhaps—but it will be useless if we stop as we did before. Remember that law in itself is temporary and can only restrain. Remember, too, the task of the Christian is to help cleanse the temple. Should we deem it wise again to legislate, and probably we should, let us do so in the attitude that such restraint is to help the major program of inward reform of man's nature.

Shall we educate? Yes, by all means, in schools and every other possible way. Knowledge is an important factor of any true reform. But linked with education must come spiritualization. There must be this cleansing of the temple! If the devastation of alcoholic beverages is to be conquered, we must help the victim conquer himself through the powers of Jesus Christ.

Another injurious habit is in the use of tobacco. Likewise the conquest of this habit must come from within. To you young people I would plead that you leave this weed alone, at least until you have reached maturity. It is especially an injurious habit to youth. Scientists teach us that fact, and athletic trainers likewise tell us this. Furthermore it is also an obnoxious habit. To the non-user the odor is repulsive—to some even more so than that of onion breath. So to youth I again say leave tobacco alone.

God said to Moses, "I will send thee unto

Pharaoh, that thou mayest bring forth my people . . . out of Egypt." Our bodies are the temples of the living God—temples of flesh. God expects us to cleanse our temples from any filth that would prevent his presence. Too often "Pharaoh" controls the temple. To us God might say, "Go down, Moses, into Egypt land, and tell old Pharaoh to let my people go."

The principle of dedicating the temple of flesh to the service of God and man is very evident in the life of Abraham Lincoln. His life was one of service to the needs of humanity, and in it all was a consciousness of service to God. His aim in life was to help in the emancipation of humanity from the bonds of selfishness. So today we should dedicate our temples of flesh to God for the service of our fellow men.

Many Christians of this age have become awakened to the lack of applied Christianity in the events of the world. Many attempts are being made to correct the evils in society. Often serious mistakes are being made by those who offer proposals for the correction of these ills. So many times we become blinded by the brightness of that which is new and fail to see that hidden behind the polished surface are imperfections as serious as in that which we wish to cast aside.

There are many conflicting proposals that are being supported by Christians. They have their merits which of course none of us should overlook. Yet, we must not be blinded by the merits alone. The proposed Socialistic Society, having certain merits, depends for success upon compulsion by law, and often force, for minority participation. This principle, necessary for general functioning of any government, would when applied to small details of individual human relationship, breed bitterness, persecutions, revolts, and wars. A look at those nations where such is practiced is enough.

There are other proposals which are more modest, especially those movements which depend upon voluntary participation. In such a system one may become a member by fulfilling the requirements but also has the privilege of withdrawing at any time. Such systems do not depend upon complete destruction of other existing systems. Many earnest Christians support these movements.

At the same time there are many other Christians who hold the conviction that the

ills of society come not from any system, but rather from the human element behind a system. Such people are no less Christian than the others. A new system under the control of a non-Christian world could become just as corrupt as any other, and at the same time an existing system if Christianized and controlled by true Christian people, some adjustments being necessary of course, could serve humanity as well.

Some individuals and groups insist that the Church as an organization must support and promote certain of these movements. The Christian Church in itself cannot agree on the basic principle of Christ. There are those within the Church whose experience has not been deep enough to discover that Jesus Christ is the source of spiritual power in the transformation of individuals — the power to cleanse the temples of flesh. Therefore if Christians cannot agree on this essential, how can they agree as to the application of Christianity to world problems? For the Church to be participants in the conflicts of economics, politics, labor, or other social problems would create greater divisions within the Church.

The Church should be itself—the Church of Christ. It should stand out and above the bitterness of man as a light of truth in a dark world. Instead of becoming as an organization a part of bitterness and hate it should stand with open arms to all who are weary and show them the way to Christ. The task of the Christian Church is tremendous. It has in its keeping the only power by which harmony can be brought into the world.

While divided within itself there is a strong unity growing among the branches of the Church. Each group or denomination while working in its own way and by its own conviction has much in common with the others in the cause of holding before the world the cross upon which the Savior of mankind died to bring salvation from the selfishness of sin to all who will believe. Therefore as Christians we need to dedicate our temples of flesh to the service of man and God. To Christians the greatest social responsibility of all lies in the advancement of the Church as the agency for evangelizing the world with the one message of hope.

The temples of flesh throughout the world today are bound in slavery of selfishness under the Pharaoh of paganistic materialism. But

God has a promised land of love in his kingdom under the Lordship of Jesus Christ. As did Moses, we stand before the burning bush of God's truth as he sends us out to help emancipate humanity from sin. May we heed this call.

DENOMINATIONAL "HOOK-UP"

Schenectady, N. Y.

Every three months we have a children's Sabbath school program. We think they all do themselves real credit. We are praying that they may all grow up to serve their Master, and him alone, and we believe our prayers will be answered, for they all seem interested in the things which pertain to the Kingdom. The program of January 13 was carried out as follows: an object lesson by Mrs. Harold Pearson; a song, "I Need Thee Every Hour," all the children; poem, Psalm 103: 1-11, Anna Marie Fatato; violin/guitar duet, "God Will Take Care of You" and "Sweet Hour of Prayer," Ralph and Eugene Fatato; poem, "Consecration," Peter Fatato; vocal trio, "Jesus Died for All the Children," Anna, Ralph, and Peter Fatato; poem, "The Red Sea," Isabel Prati; violin solo, "Jesus Never Fails," Eugene Fatato; song and poem, "A Little Talk With Jesus," Esther Fatato (accompanied by Ralph Fatato); violin solo, "Living for Jesus," Gordon Kilts; song, "Jesus Loves Me," Carl, David, and Harold Pearson; poem, "The Wrong Understanding," Walter Moore; duet, "Dear to the Heart of the Shepherd," Dorothy Moore and Isabel Prati; poem, "The Ninety and Nine," Ralph Fatato; song, "Under His Wing," David Pearson; poem, "The Voice in the Twilight," Dorothy Moore; song, "More About Jesus," all the children (audience joined in on the last chorus). Correspondent.

Alfred, N. Y.

Thursday, January 25, was an important day for Rev. George B. Shaw. In the first place he had reached his 75th birthday, so in addition to hearing his classes in the School of Theology, he decided to renew his younger days by skiing down Pine Hill. This was successfully accomplished, and he came down without a spill. That evening, Mrs. Shaw invited the members of the theological faculty and their wives to a buffet supper. All in all, he had a wonderful day, and we all wish him many more such days.—*Alfred Sun.*

Farina, Ill.

Dear Editor Van Horn:

November 8, 1939, one of the most devastating fires in the history of this community occurred at Greenlea farm, about two miles west of Farina, in which all the buildings burned to the ground with the exception of one small out-building. Brother Maurice Green, who lived in the home, barely escaped burning with the farm home, and not only he but his sister lost most of their clothing, Maurice escaping with only his night clothing. The origin of the fire is unknown.

The community rallied to the needs of re-furnishing (temporarily), and the accompanying picture, the like seldom appearing in the RECORDER, shows the group of men who gathered and cribbed in a single day about one thousand bushels of corn. Such acts express better than words the feelings of the community in which the tragedy of fire occurred.

You may be interested to know that the chap in the center of the picture is my son Theodore, and standing directly behind him is Deacon Glen Wells, and at his right is Roy Green, uncle of Maurice Green. Since the fire Maurice has moved to another building and, together with his sister and her husband and his newly acquired helpmeet, is carrying on.

C. L. Hill.

Milton Junction, Wis.

At the annual meeting of the Milton Junction Seventh Day Baptist Church and Society on January 17, Mrs. L. C. Shaw and Wade Loofboro were elected trustees in the place of Miss Margaret Burdick and Dr. A. S. Maxson respectively, their terms of office having expired. The outgoing members asked to be relieved.

Improvements at the church continue to be made. Two rest rooms have been equipped in the basement. The project called for new arrangement of rooms, new equipment, and connection with the new sewer and water system.

Correspondent.

Welton, Iowa

We all like Rev. R. J. Severance and his family very well, and his sermons are fine. We are so thankful to have them here. Our



Ladies' Benevolent Society meets every second and fourth Wednesday each month, and we enjoy every meeting. Small quilt tops are now being made for our China missionaries. We are somewhat handicapped because of the distance some of our workers live from the church, but we are trying to do all we can to maintain our services and interest in the work.

Correspondent.

Tolerance is a disposition. Tolerance is the behavior in which that disposition finds expression. Tolerance—the willing consent that other men should hold and express opinions with which we disagree, until they are convinced by reason that those opinions are untrue.—Phillips Brooks.

MARRIAGES

Bond - Skaggs. — At the Seventh Day Baptist church, Salem, W. Va., by the father of the bride, Pastor James L. Skaggs, Charles H. Bond and Miss Margaret A. Skaggs, both of Salem, W. Va. They will make their home at Alfred, N. Y., where Mr. Bond is a student in the School of Theology.

OBITUARY

West. — Allen Burdick West, son of William B. and Isaphene Burdick West, was born at Utica, Wis., July 15, 1856, and died at his home in Milton Junction, Wis., January 16, 1940, after a long illness.

His interests in business, education, agriculture, civic problems, church and denominational work made him a useful citizen and Christian gentleman. An extended review of his life will be found in this "Recorder."

Memorial service was held Sabbath afternoon, January 20, 1940, in the Milton Junction Seventh Day Baptist church in charge of the pastor, Rev. J. F. Randolph, assisted by Dr. Edwin Shaw.

J. F. R.

The Sabbath Recorder

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CHARACTER OF WASHINGTON

No gilded dome swells from the lowly roof to catch the morning or evening beam; but the love and gratitude of united America settle upon it in one eternal sunshine. From beneath that humble roof went forth the intrepid and unselfish warrior, the magistrate who knew no glory but his country's good; to that he returned, happiest when his work was done. There he lived in noble simplicity; there he died in glory and peace. While it stands, the latest generations of the grateful children of America will make this pilgrimage to it as to a shrine; and when it shall fall, if fall it must, the memory and the name of Washington shall shed an eternal glory on the spot.

—Edward Everett.

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