The SABBATH RECORDER

Crandall; soliciting committee, Mrs. W. D. Clarke; press committee, Mrs. Walter L. Greene; caretaker of parish house, Mrs. Floyd Clarke. Voted to pay $350 for Denominational Budget. Press Committee.

Alfred, N. Y.

Of the 620 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 13 states, New York leading with 363; New Jersey 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, 92 in agriculture, 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, 103 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 graduates. 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 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 sad, yet full of hope.
Man's hatred cut the furrows deep
Upon the face of his long suffering.
Those weary eyes—he could not sleep
Amid our greedy trafficking.
And yet his patience did not wane
Though malice filled thine eyes with tears.
The Lincoln face—its grief and pain—
Shall haunt us for a thousand years!

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:

"This is the most striking thing I ever heard," holding him on equality with Webster and Clay, to which many notable 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 for all to come is that he did not enter, nor enter through, and though not always appreciated by his self-chosen critics, saved many a situation and always mark him through, as permanently as unmistakably human. Nor should we ever forget that alongside with his humor shone that deep sympathy with his fellow beings.

"If I ever have a chance to do this thing, I'll hit it hard," he is represented as declaring when, a young man, he first came in personal contact with the 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 the 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 among them we hope to point others.

In this issue of the Recorder there is an appreciation by Edwin Shaw, Milton, Wis., of the life and character of Allen B. West. The author with reviews of Mr. West's outstanding work is so readable and full of interest that we hope you will read it. We counted Mr. West as a personal friend, and appreciate 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. The cause was his, and it is so readily and fully and with interest that we hope you will read it. We counted Mr. West as a personal friend, and appreciate 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. The cause was his, and it is so readily and fully and interest that we hope you will read it. 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MISIONS

HAY 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 word "pledge" does not make it a pledge. It is an enrollment. It reads, "It will be my sincere prayer this day to pray for 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 cents 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 other Christians.

If you are a pastor and have not already sent enrollment cards, why not send and introduce the matter to 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?

THE PEARCHING MISSIONS

It is a most encouraging to all lovers of the church that the evil of today is not our only concern. 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 held a successful 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 special sessional meeting this about 200 persons, and they are to be aided by Rev. Herbert C. Van Horn. Next month special meetings are to be held in our churches in Ashway and Hopkinton City, R. I., and it is expected that Rev. George B. Shaw will assist Pastor Everett T. Harris and the church. The writer has information from the missionaries that several of 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.

THE MISSIONARY

Jesus taught us all need know just now. His gospel is all he authorized his disciples to teach; he does this command should be spoken to the entire world, and by them who believe it. This 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. Stellman, Treasurer

(The Missionary Society's appropriations are made for the calendar year, and this analysis was a part of the missionary report given to the board January 1, 1940.)

CHINA: Budget Paid

Principal Boys' School: 400.00
H. E. Davis, salary: 120.00
J. E. Davis, children's allowance: 150.00
Total budget: 770.00
George Throgmorton, salary allowance: 325.00
Potter's, allowance: 250.00
Sum of budget: 1,000.00
Total budget paid: 777.75

THE SABBATH RECORDER
ITEM 106 THE SABBATH Recorder

ITEM ON DEBT .... $2,500.00 $2,500.00
% debt reduction budget paid-100%
TOTAL. ....... $28,009.04$28,009.04
Overspread, January 1, 1939 .... 999.04
% of total budget paid-86.1%

ESTIMATED INCOME:
Permanent Fund ...... $4,700.00 $3,522.45
Memorial Fund .......... 1,700.00 1,271.58
Interest on Bonds ...... 200.00 151.50
Special China Fund ......... 1,800.00 2,240.46
Addition to Endowment ...... 2,472.15
Additional organization gifts ..... 1,363.20
Bull debt income ...... 1,000.00
TOTAL ........ $26,800.00 $20,804.04
% of estimated income actually received-77.6%

Observations
From the above it is apparent that the Missionary Society succeeded in paying 86.1% for the home field. Moreover, the Board of Managers unanimously deemed it advisable temporarily to reduce the amount payable to our China Mission by 25%.

Brown family tradition to invite me to attend. In place of the usual accustomed funeral service, the body or ashes of the loved one who has gone are presided over by a minister. The 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 brother last springtime faded from life, this same procedure was followed.

Karl G. Stillman, Treasurer.

ADDRESS...

July 15, 1856 — January 16, 1940
(Signed 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, Wisconsin. Allen and Benjamin West, who 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 service, the body or ashes of the loved one who has gone are presided over by a minister. The 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 brother last springtime faded from life, this same procedure was followed.

It was with reluctance and regret that the board met here in hotel in Minneapolis; when Allen B., Jr., met that tragic accident in Connecticut.
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 youth.

Mr. West was an example of a typical schoolman all his life. He early attended Albion Academy and at the age of eighteen left the school and went home to work, 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, 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, and was also deeply interested and helpful active in the civic, literary, and religious matters of the places where he lived. The autobiographer 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 of this occasion in his autobiography and quotes the last sentence of his address as given at the time of the dedication of the church. Here is one, written to the surface. There are many examples where they lived. The autobiography of Mr. West was published in 1907 and that thought upon his name." (Malachi 3: 16)

'I 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, O God, to be 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 worthy of our love and esteem. And a book of remembrance was written before them that feared the Lord, and that thought upon his name." (Malachi 3: 16)

Grant that we remain strong—like a tree whose roots are down as in the ground, and when 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 children in all parts of this vast and ever-growing world which is beautiful and pleasant because beautiful.

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 into our hearts the familiar words that illuminate the way to human progress. [Quoted from the Lord's Prayer 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 tranquility, provide for the common defense; 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..."

From the Preamble to the United Nations:

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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..."
And from the Prophet Isaiah:

"Behold, I create a new heaven and a new earth, saith the Lord. And the former things shall be remembered no more to come to mind. And whatsoever shall befall your swords into pruning-hooks, and your 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.

Yes, the it had been obtained. 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."

**SABBATH RECORDER**

**TO THE YOUNG PEOPLE**

How often have our young people been told that they are the hope of the future! That is very well. The young people are the hope of the future. To the Tract Society and Board is committed the special interest of promoting the Sabbath—of teaching the Christian 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 pastor of the Christian Church of the City of New York. He is a member of the New York City Church and is treasurer of the Young People's Board."

"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 Crutan. Earl is a second year student in the School of Theology at Alfred and is treasurer of the College of Sungrist.]

"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. If a 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 make something of himself. Men went to war because war gave an escape for their emotions. It gave them a chance to show their skill. It gave them excitement.

"Men loved it, not because they wanted to kill men, but because it appealed to their emotions of hate and aggression.

"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 him.

"Today, they say, "Take the emotion out of religion. Religion gained through emotion is worthless." Is it? Religion forced 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 excitement which he will use to the destruction of his fellow man. 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 world of religion today that is worth while—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 a cause."

"What's the cause? 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 the use of religion? What do we do with that desire in our minds? What greater thrill could a man have than that which comes of seeing some-one 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 despise you. It takes a courage to depart take a open-minded, courageous man."

"A dream you call it? If a dream, it presents a danger that few can cross. It presents 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 escape from the practice of the Christian code of life. Love your enemies, do good to them that despise you. It takes a courage to depart take a open-minded, courageous man."

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**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 let it lead us to this study 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 the...
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 glanced in golden heat, and the ice broke 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, Tom West 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 will bet you anything," returned Charlie. "The pond will be soft enough to return. Somebody'll go under next we know. Let's call the game up.", "Tell the game up?" said Tom. "Why?"

"If the game is on, boys! it's safe for another run. Somebody'll go under next we know. Your aye!" rang shouts from the boys.

"That means," said a little fellow: "I brought my skates."

"So did I," said another, and quite a chorus echoed the same thing. "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 step from here looks prime. Come on, boys!"
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, and the failure 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 seen a financial loss where their business was taken away without recompense. Furthermore, in a democratic country forces of evil have as much right as do forces of good to express opinion—either in public or by the ballot box. America must not forget that! So while Christians rested after the struggle, 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 мы не можем вести добрую работу внутри. Remember that the 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.

Shall we educate? Yes, by all means, in schools and every other possible way. Knowledge is an important factor of any true reform. But such knowledge must be supplemented by spiritual vitalization. There must be this cleansing of the temple! If the devastation of alcoholic beverages has been conquered, we must help the victim conquer himself through the powers of the temple!

If we don't, the victim will be carried off from the temple of flesh to the temple of evil. Shall we wait until the wickedness has made such a fix of the temple that we must completely tear it down? That is not the way. We must help cleanse the temple 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 disunion 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 integral part of the world's organization a part of bitterness and hate it should stand with open arms to all who are weary and heavy laden. Christ. The task of the Christian Church is to provide a refuge and a haven for the weary and the discouraged. 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 strength, and each conviction has much in common with the others in the cause of holding before the world the practical message of the Saviour. 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, the Lordship of Jesus Christ. As did Moses, we must aim our trusting 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 meeting. This has been a wonderful thing 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 prayings will be answered. The truth is they all seem interested in the things which pertain to the Kingdom. The program of January 13 was unique and startling. Mrs. Harold Pearson; a song, "I Need Thee Every Hour," all the children; poem, Psalm 103:1-11; Dorothy Moore; a song, "God Will Take Care of You" and "Sweet Hour of Prayer," Ralph and Eugene Fatato; poem, "Consecration," Peter Fatato; poem, "A Girl Was 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 Kits; song, "Jesus Lives!" 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, "Jesus Never Dies," Ralph Fatato; song, "Under His Wing," David Pearson; poem, "The Voice in the Twilight," Dorothy Moore; song, "I Wonder," all the children (audience joined in on the last verse). Correspondent.

Alfred, N. Y.

Thursday, January 21 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 Religion at Aldersgate, he also decided to renew his young days by skiing down Pine Hill. This was successfully accomplished, and he came down for the second time. 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.
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 outbuilding. 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 furnishing (temporarily), and the accompanying picture, the like seldom appearing in the Milton Journal, 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 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 helpmate, 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.

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.—Phllips 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., 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 Iphathene 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 the "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.

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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