The world can never give true peace—
The heart of man, for higher things designed,
Must seek above the sennons and the base
That which it needs. These are as dunks
Which sink down, do feed upon and seized not
For souls made for companionship with God.

He formed man and knows his hungering,
His deep desires; he only can supply
The gift to answer each returning need;
How futile, then, in other ways to seek
A satisfying portion for the soul.

"My peace I give to you," the Savior said,
Then rest upon his word, nor anxious be,
And peace, such as the world can never give,
Will flood your spirit with a joy supreme,
And life, before unknown, possess your soul—
A marvel of his wondrous grace divine.
—Fred Scott Shepard.
SEVENTH DAY BAPTIST MEMORIAL

President—William M. Stillman, Plainfield, N. J.
Recording Secretary—William C. Houghton, Plainfield, N. J.
Treasurer—A. F. Randolph, 240 West Front Street, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be gladly administrated and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors. The Memorial Board acts as the Financial Agent of the denomination.

The Secretary is authorized to accept donations to be used as a way for which any card service can be of service.

SEVENTH DAY BAPTIST HISTORICAL

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President—Carlton F. Randolph, Maplewood, N. J.
Recording Secretary—Mrs. Gladys Coon Hemminger, 102 Grove Street, Maplewood, N. J.
Corresponding Secretary—Miss Glee E. Ellis, 127 Manhattan St., Battle Creek, Mich.
Trustee of Investments—Mrs. George H. Trainer, Battle Creek, Mich.
Director of Religious Education—Ero E. Sutter, Milton, Wis.
Chairman, Miss Blanche Burk, Janesville, Wis.
Secretary of Board of Managers is held on the second Wednesdays in January, April, July and October.

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The regular meetings of the Board are held on the second Monday in January, April, and October.

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Recording Secretary—Mrs. Ruby Coon Babcock, Battle Creek, Mich.
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Women's Work in Alfred Station

EXECUTIVE COMMITTEE

President—W. A. Mandel, Friant, Calif.
Recording Secretary—Miss Eliza Forbes, Ark.
Treasurer—Miss Ada L. Gordon, Ark.

The Sabbath Recorder

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Conel C. Simonsen, Battle Creek, Mich., Chairman.
Richard C. Beal, New York, N. Y., Vice-President.
Syronne, N. Y.; George W. Davis, Los Angeles, Calif.;
Chicag; Ill.; George B. Ross, Milton, Va.; John B. Lowry, Wisc.; Alfred, N. Y.,
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mission work when it is given from the heart.

There are many uses of money that can not be called Christian. Can the man who puts a quarter on the church plate once a week, and pays $100 a season for an opera box; or who gives one dollar a week to the church to give as the Spirit gives; or who puts a half a dollar a week in the church; or who donates a dollar a week to the church while he is at home, and uses up a thousand dollars on a summer excursion, and pays heavily for transporting some pet, be regarded as a Christian? It is not only the Christian use of his money; Can one who spends more for pleasure and shows and entertainments than he does for God's work, be making a real Christian use of his wealth?

As to the proportion one should give to the Lord's work, we can not say. But it is safe to give at least one-tenth of our income. Do you think our Lord's work, which costs so much for pleasure and for self-indulgence, is not worth any more for pleasure and for self-indulgence, is not worth any more than the work of the church and missions, in order to see what conscience says about it. Do you think our Lord's work, which costs so much for pleasure and for self-indulgence, is not worth any more than the work of the church and missions, in order to see what conscience says about it. Do you think the proportion of funds spent for self-indulgence, for trips, shows, in a week; or who gives one dollar a week to the church while he is at home, and uses up a thousand dollars on a summer excursion, and pays heavily for transporting some pet, be regarded as a Christian? It is not only the Christian use of his money; Can one who spends more for pleasure and shows and entertainments than he does for God's work, be making a real Christian use of his wealth?

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THE RELIGIOUS LIFE OF THE DENOMINATION

DO WE NEED A REVIVAL?

A small girl in a Bible school class was asked, "What does 'revive' mean?" Her reply was, "To give more life." A well-traveled clergyman, when asked the same question by one of his parishioners to take a brief holiday in Bermuda which would require an absence from Plainfield for one Sabbath, he responded, "The sermon is the service I need to do it. The promise of God to his people of old as set forth in 2 Chronicles 7:14, a promise of revival in time of decimation, is still 'truer today than ever.' "If my people who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land." We have here in the Old Testament a plan of revival: humility, prayer, faith, and repentance. There is also the assurance that God will listen, forgive, and revive. Shall we turn our hearts, earnestly seek his face, and plead for his blessing? Are we willing to withdraw ourselves apart, with one accord and in one intent, to make a final surrender, and calls out a confession of Christ from the secret disciple. A live, revived church bears testimony to the divine origin and authority of the Christian faith, and leads young people to follow the Lord in the path of duty.

Is such assistance needed among Seventh Day Baptists? Ask your own heart this question. Has your own individual life reached its highest possible efficiency in the kingdom of God, and is the spiritual life and efficiency of the denomination what it should be? Are we succeeding in winning the souls which we have, as a denomination, boldness and power to testify of the saving grace of God, and is the work in our various fields of endeavor? Is the attendance at the Sabbath services large enough to satisfy, and is the preaching filled with the fire of God? Can it be cold and lifeless? To prevent it we must turn from our lethargy, and when the church is stirred to activity, it awakens thoughtless sinners, leads them to seek God, and to make a final surrender, and calls out a confession of Christ from the secret disciple. A live, revived church bears testimony to the divine origin and authority of the Christian faith, and leads young people to follow the Lord in the path of duty.

THE PLAN FOR A WIDER DISTRIBUTION OF OUR LITERATURE

COURTLAND V. DAVIS

The Plainfield Church, together with some forty other Churches, is in a campaign of Sabbath literature distribution under the immediate direction of the committee of the Sabbath Tract Board of the American Baptists. Mr. Courtland Davis is the secretary of that committee, and is also leader of the campaign in the Plainfield Church. As the pastor of the church decided to accept the invitation of one of his parishioners to take a brief holiday in Bermuda which would require an absence from Plainfield for one Sabbath, he informed the committee that he would be unable to attend the Sabbath Tract Board meeting. The committee decided to present this subject with which he is so intimately connected. Many who heard his address at the Conference in the Sabbath Tract Board noted the spirit of the Rev. Courtland Davis, which has motivated its inception and Its development.

In the plan of work for the current Conference year as outlined by the board last June and presented to the Milton Conference, the committee stressed the need for deliberate and steady progress in the task of the committee and urged others to a knowledge of the Seventh Day Baptist tracts and literature and the Sabbath, for the work of the committee is the distribution of tracts and literature around the entire country and to interested people in and near our Seventh Day Baptist communities.

This item along with others in the report was considered by a special committee of the Conference. In the report of that committee it was urged that literature should be distributed by our churches and pastors with the Tract Society in the distribution of our literature and tracts to interested people in and near our Seventh Day Baptist communities.

The problems involved in carrying on this section of the work of the Tract Society have taken root in the various departments of the Seventh Day Baptist church, and are a matter of much thought and concern among our congregations. Our literature is a word one hears but little in this twentieth century. Taught by science that very few things are sure, that we can not be certain of much of that for which we have the evidence of our senses, we tend to become confident of nothing. We develop a bland, benumbing tolerance of everything and anything. Perhaps it doesn't seem quite right, but who knows? Things are so seldom what they seem. We must be tolerant of the details the plan is desired but hardly to be expected in this day and age. Our beliefs about the world in which we live and our beliefs about the values and purposes that should direct our conduct have developed in such disparate paths that we seem unsure about our beliefs in anything.

This situation is one of peril. In this world of hazards we must seek security. The quest for certainty can not be given up. We must gain conviction or we are lost. With convictions, with beliefs firmly fixed, with principles in ourselves which fails to fall into line with those convictions, our path is charted, the way is clear.

It is my privilege to present to you this morning the section of the plan for a wider distribution and use of the publications of the American Sabbath Tract Society which for many years has been under the direction of the board's Committee on the Distribution of Literature, and to interpret for you the spirit of the work of the church which has motivated its inception and Its development.

In the Recorder of January sixth this year there appeared over the names of the
members of the committee a brief article which was substantially as follows:

The publication and distribution of denomi-
national literature is the duty of the Seventh Day Baptist tract society, in carrying out the object of its organization, namely, to promote the Sabbath and the interesting of Godliness and sound doctrine, and in accordance with the religious instruction of the Seventh Day Baptist denomination.

The use of the tract racks for calling atten-
tion in a special way to a specific group of tracts from time to time is an almost universal device. Once every two weeks for the next three months you will find on the tract rack a placard bearing a question or a topic. Tracts answering the question or dealing with the topic so displayed will be found in the sections of the rack.

Many of you last week noticed posted on our tract rack in the Central Avenue en-
trance the question, "What Do Seventh Day Baptists Believe?". Above in the racks are copies of four tracts.

The president of the Tract Society said one time in an informal gathering at our denomina-
tional meeting in this city that he felt it was a self-appointed committee for the propagation of the Sabbath truth. Being convinced of the divine origin of the Sabbath and the ethical and social values as we are, it is impossible for us to avoid membership in such a committee. One of these tracts is a leaflet containing the statement of our religious beliefs drawn up for the use of the North American Preparation Committee of the World Conference on Faith and Order, and is now being used by the general conference at its meeting here in Plainfield, nearly thirteen years ago. One section of it I should like to present here.

The one truth that has seemed to justify sepa-
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INSTRUCTIVE FIGURES

In Institution of Financing, a paper published by Pierce and Hedrick, New York City, there appeared an article a few months past in which statements are made regarding the incomes and expenditures of the people of our country. The statements are not only interesting and instructive, but they give much food for thought to those who are struggling to support the kingdom of God in our land, and they should be especially laid to heart by anyone who are concerned in these matters. For instance, when it is stated that "probably one-half of the expenditures of the American people may be charged up to luxury, waste, and crime," one can not help feeling that this is not the way the Master would have his wealth used. Our eyes are opened when we read, "Over four-fifths of our national governmental expenses—or 82 per cent out of every Federal dollar—is bought and stored up by wars of past, present, and future; while only one cent out of every dollar is spent for educational purposes.

And for the maintenance of the Protestant churches of America and all benevolences and missionary work relating to them, we now spend about $600,000,000—not much more than half of what we spend for candy, and less than one-third the amount spent for theatres and motion pictures.

Money is power—stored-up energy. It represents the labor of the past, ready to do the work of today.

Money is immortal. It lives forever because a house may be built and a temple erected and the same thing may be done by others and generation after generation. But money is stored up for a future use. It is a tangible thing through which a man's life is projected into the future.

Money, like a man's life, should follow the course which will make its power and influence lives of good humanity. To help money to those institutions and enterprises which seek the welfare of mankind is the task to which Pierce and Hedrick are successfully addressing themselves through campaigns and counselor service directed by experienced leaders and teachers.

FROM "Method, Money, and Men"—a brochure produced by Pierce and Hedrick.

Half of the families in our country own their own homes, almost two-thirds of them entirely free of debt.

Probably one-half of the expenditures of the American people may be charged up to luxury, waste, and crime.

One-quarter goes toward actual living expenses, and the remainder pays for government, education, religion, philanthropy, and miscellaneous objects.

The automobile registration in the United States in 1928 was about 24,500,000—double that of 1922. There is one car for every five persons, which means an average of a car for nearly every family.

We spend $10,000,000,000 annually for the replacement of the railroads and maintenance of passenger cars—one-tenth of our entire income.

We spend $2,000,000,000 annually for theatres and motion pictures, $1,000,000,000 for candy, and $100,000,000 for chewing gum.

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FROM "Method, Money, and Men"—a brochure produced by Pierce and Hedrick.
The Sabbath Recorder

The Sun Never Sets on This Church

There is a truly romantic phase to our world. First through the Onward Movement and the other ways by which we share with others. It is that the region served by our church is extended so far.

There was a time when the needs of distant peoples were relatively unknown to Christians. If there were dire poverty and suffering and degradation in far away China, our ancestors were not acquainted with the facts. If a famine occurred in Asia, an earthquake in Europe or a volcanic eruption of it did not reach western nations until long after.

And if they had known of the need, there was no way that our forefathers could do anything about it. Today it is different. The world is bound together by our means of rapid communication and travel and intricate commerce. The whole world is at our door. We do not only know what the peoples of the far corners of the world are doing, and not only do we learn of their need of help, but we are in a position to go right to them with our assistance. To be sure most of us can not go to these distant lands to serve and minister in person, but we have the means of sending our money, our material resources, the labors of our loved ones. Hence wealth is concentrated human effort.

Therefore, every one of us can actually go into all the world and preach the gospel. We can have an active part in making disciples of every nation and bringing the people of the world into fellowship with the living Christ, whom to know aright is life eternal. We can do this by having a part in missionary work.

This church is having a part in missionary work which Seventh Day Baptists are doing in this land and in other nations of the world. Even though the missionary work and its work of evangelization, this church is serving there. For the gifts which we are sending to the Onward Movements his college dollars are representing us around the earth.

The sun appears to set on this church, but it really doesn’t. When it begins to down on Nortonville, it is still high in the sky in California, where the Onward Movement funds help in home missionary work. It also is setting on China, where our Shanghai and Laiho mission stations are upholding the banner of Christ, for us. Soon it comes over eastern Europe in China, it shines on far away Java, where there is a Dutch Seventh Day Baptist station. Before sun- set in China and Java, the sun rises on Holl- eand and England, where there are churches assisted by our Onward Movement funds.

And while the light of noon-day sun is smiling in South America. Then ere the sun is high in these southern countries, there has dawned another day right here in Nortonville. But it is a different day.

Is it not a wonderful privilege to have a part in such a far-reaching service as the missionary work of our denomination through the Onward Movement? Are you a having a share in this glorious work, and if not, you can help.

The second half of this year is the last half of the old holiday is that mail on the day itself. It was glad to have that over.

And while the light of noon-day sun is smiling in Jamaica, we had that it would be ill­

The Sun Never Sets on This Church

The Sabbath Recorder

A Visit to Milton College

Rev. A. J. Bond

It was my intention when I first returned from my visit to Milton, Wis., the latter part of January, to make some report of it in the Sabbath Recorder. However, the time, however, very generous reports of the serv­ice which I tried to render appeared in the college weekly, and from that paper these re­ports were clipped for publication in the Re­corder. For a time, therefore, I persuaded myself that anything I should write would be superfluous. There is still lurking in my mind the feeling that one must at least express in these columns my apprecia­tion of the opportunity that was given me to meet some of our students there, and my gratitude to Pastor James L. Skaggs and Presi­dent Alfred E. Whitford and many others who co-operated to the best extent in making my stay as successful as possible.

I have read of such experiences on the part of Christian men who have visited college as the interest of the religious life of the students, and have made some attempt myself to reach in this way Seventh Day Baptists from our own colleges. I have never met a like situation. I am under such a satisfac­tory circumstance, however, as I did at Milton on this trip, and in my heart I am still giving thanks for the experience.

I went to Milton at this time on the invi­tation of the Milton people; the program was planned for the entire time I was there. While the day went well; all Seventh Day Baptist students had been com­municated with from the office here in

The Sabbath Recorder

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Plainfield; the co-operation of the church and college at Milton left nothing to be de­sired; and the spirit of co-operation on the part of the students themselves was stimu­lating and inspiring.

All who have read the reports of the meetings and conferences as they have ap­peared. Not only do we know what the time days at Milton were crowded full of strenuous activity.

Besides the public meetings, which have been reported by the students with sympathy and appreciation, there were the private con­versations with students which can never be written down, and which brought to me great pleasure and satisfaction.

I do not mean to say that I was able to meet the problems of these students in a manner satisfactory to me. I did not expect to do that and I did not. I do not wish to do that and I did not. Yet I did wishes joy the frankness with which young people spoke of their problems, and it was a privi­lege to try to help them. President Whit­ford gave us the use of his office where I met by appointment twenty-two students whose names I will cite, or by twos or threes. They talked over their personal religious problems, the question of their life work, of their desire to have a good influence on the cam­pus, of the place of God in their lives and the place in Christian experience. I was very much pleased to have one young man, a freshman, come to talk with me with no particular object in mind, except to have an experience in meeting people and thus to help overcome timidity. Of course we did discuss their religious experiences, his home life — what a blessing to a young man or young woman who goes to college is the memory of a good home and happy family life — but also to have a new prospect and a new encouragement — for completing his college course.

Besides a pleasure to meet in private con­feren­ce many whom I had seen at Teen­Age Conferences in various parts of the de­nomination. I had a feeling that these for­mer contacts with many young who attended college made it easier for them to consult me with reference to their newer problems.

Growing out of my experience at Milton are suggestions which would make advisable a revision of any future program planned with a like purpose. On the whole, however, the meetings, the group conferences and the personal conver­
Mexico City. This community has a population of three thousand.

A request has been made of the ministers of the various churches of the country by Dr. S. Parkes Cadman, national chairman, and David A. Brown, chairman of the board of directors, to appeal to their congregations to support the effort to secure financial assistance for the destitute men, women, and children in China. A letter from Rev. R. J. Vanden Berg, minister of the Second Reformed Church of that city, to Dr. S. Parkes Cadman, national chairman, stated that this community has a population of three thousand.

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nished, also purchased carpet for the vestibule and small rooms adjoining it.

Work has been going on for some months, so we have had no meetings aside from the one when the group dinner is held.

Just now they are coming in for quilts, and we hope to meet twice a month for all day sewing. When we meet for this purpose, we take our own lunches.

We have acquired, also the pieced quilts for several years. We furnish material and get them ready for the quilting. We come to us from several states and various towns of our own state. Nearly all have been from other denominations. They choose the designs.

The Methodist Ladies' Aid of Uniontown, Pa., gave us several orders. We made the quilts for them during the winter. One special order was a saten appliquè quilt which we made for Mrs. Ruth Bryan Owens to be used in her home at Coral Gables, Fla.

Gertrude G. Davis

Salem College.—Teenage girls and Professor Siedhoff left Monday noon by bus for a tour of southern West Virginia. Mrs. Helen Powell, of Rochester, N. Y., daughter of Rev. S. S. Powell, has been with us all winter and has attended church services regularly. We have especially enjoyed her presence, particularly through her singing. Mrs. Powell, of Dodge Center, Minn., has also been here and attended services this winter.

We had our regular annual dinner and business meeting at the church on Sabbath night, February 1. An evening of music and readings was enjoyed by all. Mrs. Seager served refreshments, after which we all "listened in" until a late hour.

The following Monday a reception was given for Mr. and Mrs. T. M. Campbell at their home. This was in connection with the wedding anniversary and also the latter's birthday.

The Berean class, of which Mrs. Powell is teacher, held a church social instead of their regular monthly class social, Sabbath night, February 22. A sum of money was raised at this social to apply on church expenses.

We were favored with a visit by Doctor White and son, James, not long ago. Many of the church members called at the parsonage to visit with them during the one evening they were here.

The church repairs are completed. Pastor Seager has worked diligently for this to come about and we can not express our appreciation of this enough in that as well as all other church activities. He has also worked with the other ministers in Ham mond and members of the Ministerial Association here. This has been the means of bringing about a greater cooperation between the other churches in any religious work that is undertaken in the city.

The other ministers are planning a fare-well banquet for Pastor and Mrs. Seager, Monday night.

Our Pastor and his wife expect to leave us for their new pastorate at Jackson Center, Ohio, in about a month. We know that our loss is almost too great to bear, but we know that our loss will be the gain of fellow Christians so we can but strive to carry on as best we can. Our most earnest prayers go with them to their new field.

We would ever be thankful for the blessings of the past and look to God for guidance during the future years.

March 6, 1930. Correspondent.

THE SABBATH RECORDER

YOUNG PEOPLE'S WORK

Rev. Clifford A. Beebe
P. O. Box 73, Berea, W. Va.
Contributing Editor

CHRISTIAN ENDEAVOR ITEMS OF INTEREST

TEMPORARY CORRESPONDING SECRETARY

Miss Glee Ellis, corresponding secretary of the Young People's Board, is in the University of Wisconsin for the remainder of the school year. Her address is 421 Sterling Court, Madison, Wis. During her absence, orders should be addressed to Mrs. Ruby C. Babcock, R. 5, Box 165A, Battle Creek, Mich.

APPRECIATION

I would be ungrateful indeed if I did not here publicly express my appreciation of the work of my wife, Clara L. Beebe, who has faithfully cared for the work of this department during January and February, while the editor was away. I am sure the young folks who read this page feel as I do.

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March 6, 1930. Correspondent.

THE SABBATH RECORDER

THE SABBATH RECORDER

MISSIONARY EVANGELISM

Christian Endeavor Topic for Sabbath Day, March 20, 1932

DAILY READINGS


ELIZABETH ORMBSY

Someone has said that the best remedy for a sick church is to put it on a good diet. Let us change this around and say that any church becomes sick which loses its interest in missions. This church is to put it on a good mission diet. Let us change this around and say that any church becomes sick which loses its interest in missions. This church will soon die if it continues to disregard its responsibility and duty to spread the gospel which was begun by Jesus.

Consider the work of the missionaries of our own denomination. What makes them successful? What individuals and groups may have a share in this great missionary enterprise? What were some of the things which Paul did in his work as a missionary? Who really founded the church and its members at home or the people who are being taught about Jesus for the first time?

Read Matthew 28:19 and 20. Why is this called the Great Commission? Other questions to be answered or discussed are:

What is our responsibility for the non-Christian world?
The Sabbath Recorder

Where are our denominational missions at work?

Do we know the names of all our foreign missionaries and where they are working? If not, it would be well to find out. The leader might plan to have each member tell something of importance about one of our missionaries at our next Seventh Day Baptist Sunday School meeting.

We need to know all we can about Seventh Day Baptists and what they are doing throughout the world. Are we as individuals doing our bit to help make evangelism in foreign fields more successful?

Suggested songs:

We've a Story to Tell to the Nations.

From Greenland's Icy Mountains.

The Morning Light is Breaking.

The Whole Wide World for Jesus.

Alfred Station, N. Y.

Thoughts for the Quiet Hour

Lyle Crandall

The children in the Junior department of our Sabbath school are in the hands of a leader who is doing as much as possible to bring about a splendid way for children to become interested in missionary work, for some of them may be our future missionaries.

We, as a denomination, are like one big family, and therefore we should feel a great interest in our missionaries and mission fields. The children we represent are interested in these fields, and we should support them in every way we can. When we think of the history of our denominational missions and fields of work, we are able to see how the hundreds of people who have been won to Christ, we can say that there has been successful evangelism in our various mission fields.

When we think of the many doors which are open to us for missionary work, we wonder where the workers will come from. Let us get back to the question of how we can raise missionaries for these open fields, so that the gospel may be carried to precious souls who have never heard it, and let us conciliate our pocketbooks to both home and foreign missions. Let our whole denomination pray for missionaries and pray that the results will be the "best remedy for a sick church is to put it on a missionary diet."

A Christian Endeavor Missionary

Native Worker in Jamaica being Supported by New England Christian Endeavor Union

I have been asked to write something concerning the work of Nathaniel Augustus Edwards, a native worker in Jamaica, who is being supported by our New England Seventh Day Baptist Christian Endeavor Union.

I will try to give a brief report concerning him from the time we started to support him, to the present time.

Brother Edwards was formerly a school teacher. In 1928, the New England Union began the support of a native worker in Jamaica, and from the first letter received from him in May, 1928, he writes: "I thank the Lord that he has moved on the hearts of his children who have associated yourselves in this great society of Christian Endeavor, to seek in Jamaica through the agency of dear Pastor Coon, some one to represent the endeavors. The lot has fallen on me, and with the help of the Lord, I do the Master's bidding, trusting in him for strength. I crave your special prayers for the field that I am working on, that I may overcome my 'moral weakness.' I myself have my weakness, but as you will be standing behind me in your earnest prayers for me, I hope that the Lord will help me do the work and make me strong by your prayers, and by the power of his might. I will therefore report from time to time of the work that I am doing in Jamaica, and will do my best to make you happy in your trust. May the Lord bless and keep us as workers together with him."

From subsequent reports from Brother Coon, we gather he is spending a great deal of time in quiet ways. He is doing much work in Spring Garden, as he had hoped after his long service there, but did convince the people there that he is a man of high moral Christian character, and they accepted the Sabbath and united with our church in Bath. He also did important work outside of his duties in Jamaica.

He is now working in Lower Buxton, which is about seventy-five miles from Kingston. It is well known that Brother Edwards was born and brought up, and where his father and mother, now only old people, live. Brother Edwards had not been back in Jamaica for many years, but he had seen his parents in nineteen years, till he went there some months ago to do missionary work.

On this trip, he and a party of folk from Middle and Lower Buxton, have conducted open air meetings at Milford Cross Roads, about one and one-half miles from home. They have had regular Sabbath school meetings there the first Sunday in the month and Sunday school meetings the remainder of the month. This building had two rooms and it was here he held meetings.

At the start of his work, the rainy season hindered quite a bit as the roads were muddy, but his spirit of this same interest was shown and several young people planned to be baptized and some older ones were considering keeping the Sabbath.

Brother Edwards is a good penman and uses good language, and has a very fine spirit. His first wife died several years ago, his second wife worked for him in September, 1928, by Brother Coon. His wife is a Sabbath keeper and will work in sympathy with him and our cause, but one of her hard problems will be to pay rent and live on the $20 a month sent by us; also from this sum he has to pay traveling expenses as he goes about the work. He is a real 7th Day Baptist and is using his influence for getting our churches and people better organized for real Seventh Day Baptist services.

From a letter writer by Brother Coon in 1929 we learn that Brother Edwards did not accomplish as much work in Spring Garden as he had hoped after his long service there, but did convince the people there that he is a man of high moral Christian character, and they accepted the Sabbath and united with our church in Bath. He also did important work outside of his duties in Jamaica.

We, as a denomination, are like one big family, and therefore we should feel a great interest in our missionaries and mission fields. The children we represent are interested in these fields, and we should support them in every way we can. When we think of the history of our denominational missions and fields of work, we are able to see how the hundreds of people who have been won to Christ, we can say that there has been successful evangelism in our various mission fields.

When we think of the many doors which are open to us for missionary work, we wonder where the workers will come from. Let us get back to the question of how we can raise missionaries for these open fields, so that the gospel may be carried to precious souls who have never heard it, and let us conciliate our pocketbooks to both home and foreign missions. Let our whole denomination pray for missionaries and pray that the results will be the "best remedy for a sick church is to put it on a missionary diet."

In a recent letter from Sister Coon, she says: "Brother Edwards is fearless in denouncing sin and holding up the truth, and he stands in well with the Baptist people where he is now. He and the leader of the mission in Lower Buxton, Buxton, were so fond of the minister who comes out there from Brown's Town occasionally warns the people against him, but they like Brother Edwards and are inclined to follow him."

In a very recent letter to the president of our union, Brother Coon writes that "when Brother Edwards got out of Buxton he began attending and taking part in the meetings in the Baptist Mission House. The people took to him in a wonderful way. He was often called upon to lead their meetings and to teach the Sunday school. He helped in their prayer meetings and often led them. The people were getting such spiritual food as they had never had before, and they appreciated it. He was also teaching the Sabbath truth as he had opportunity in quiet ways."

"Some of the people went in and helped Brother Edwards to start the building of a booth right at hand on his father's land. He laid a good stone foundation. They found good stumps. They made it strong and substantial. It is much the largest and most substantial of any booth they have yet complete. They put coconut boughs for the roof. They borrowed benches and boards for seats and both benches and boards. I conducted the first service to be held in the booth. They held two entertainments there the first Sunday we were with them. They were the first one, and an immense throng the second. We have attended a great many entertainments there, both the first and second, since coming to Jamaica, but never before saw such a throng of people at any. Brother Edwards preached in the middle of the field. We were for the construction of the booth. It is paid for as far as they have gone with it. They got $25 in the entertainments. They have the $25 in cash and they have the seats. Then they want to plaster the walled walls outside and in. When commin
planted it will make a very comfortable meeting place for years to come.

"We were there for three Sabbaths. Attendance at the meetings was good, quite often reaching close to the two hundred mark. A splendid feeling prevails among the people towards Brother Edwards. He is held in high honor and respect."

Recorder Reporter for the Union.

INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH
Intermediate Superintendent, March

DAILY READINGS

Monday—A holy life (Phil. 4: 8).
Tuesday—A holy life (1 Tim. 2: 11-16).
Wednesday—A holy life (John 5: 7-13).
Thursday—An honest life (Rom. 12: 16-21).
Friday—A beautiful life (Phil. 4: 8).
Sabbath Day—Topic: What is meant by "living a Christian life"? (Tit. 2: 11-14).

Topic for Sabbath Day, March 29, 1930

SUGGESTED MATERIAL FOR THE MEETING INTERMEDIATES

Christian means Christ-like.

Christ’s life was an active one and he tells us many things to do. He made it possible for us to become the sons of God. John 1: 12.

Let us find some of the things he recommends:


Suggested hymns:

Abide with me.

Work for the night is coming.

I heard the voice of Jesus say.

Jesus Savior pilot me.

I gave my life for thee.

JUNIOR JOTTINGS

ELIZABETH K. AUSTIN
Junior Christian Endeavor Superintendent

The following poems came from an old hymn book and are just as appropriate for Junior Christian Endeavor committees as for the people for which they were written.

LOOKOUT COMMITTEE

The lookout committee needs very sharp eyes, To see where the need of true help lies. When any are absent, the "Lookouts" must find What keeps them away, and must put them in mind Of their duty to come, while new memberships, Must be sought and reported by "Lookouts" most true.

PRAYER MEETING COMMITTEE

The Junior committee on meetings for prayer, Must see that all have a part in the work; Must be in their places to help from the start, And keep a full record of those who take part.

MISSIONARY COMMITTEE

The duties are many, not one may we shirk; To interest the members in all mission work, The home work and foreign, to aid as we can, To help our own church in its labor and plan, To get and give money, books, pictures, and all For which we may hear any loud, earnest call.

SOCIAL COMMITTEE

The social committee has social in charge, And makes happy times for the little and large. Newcomers at meetings the members must greet, And heartily welcome the strangers they meet.

SUNSHINE COMMITTEE

The Sunshine Committee will try to prevent All troubles and quarrels, for sunbeams were meant To brighten and sweeten each place where they fall, And so this committee makes sunshine for all. It must find out the needy, the sick, and the sad, Report to the home, and send help to the land. And speak pleasant words that make cheerful and glad, Get flowers and fruit, and distribute them, too, And do the sweet things that all sunbeams should do.

If you want a foretaste of hell on earth, just practice magnifying all the evil you can see in your fellows, and close your eyes to their good qualities until you are susci- tious of everybody who does not believe just as you do, and you will have hell enough this side the grave.—T. L. G.

CHILDREN’S PAGE

MRS. WALTER L. GREENE, ANDOVER, N. Y.
Contributing Editor

CRUSADING WITH CHRIST IN JAPAN

Junior Christian Endeavor Topic for Sabbath Day, March 29, 1930

MRS. HERBERT L. POLAN

Cruiser pictures and posters should be saved for different lessons on crusading. Get your Junior "artist" to draw a large map of Japan for use in the talk on "Cru­ sading in Japan." The missionary committee should keep an eye out for saving all pictures and maps and other things appropriate for use in missionary meetings. They may have a great need of large envelopes to keep clippings and pictures in. Paste on each envelope a picture to show which country or nationality is represented by the pictures within.

A SUGGESTIVE PROGRAM FOR YOUR MEETING

2. Leader recite slowly, clearly and impressively the words to the first verse of "Crusading in Japan." And makes happy times for the little and large.
3. All rise for sentence prayers—three boys and three girls leading.
4. Scripture lesson, three boys leading.
6. All rise for sentence prayers—three boys and three girls leading.
7. Offering, special—for some designated worker or field. Pass the offering plate and at the close stand on a platform at the front of the room and hold the plate quietly before you. While all the juniors stand and bow their heads in silent prayer for the worker and the work.
8. Testimony meeting.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

You may think I am quite a large "child," for I am nearly eighteen years old, but I am writing to you how much I enjoy the "Children’s Page," in the Sabbath Recorder. It is interesting to see what others are doing.

We have lived in Ashaway nearly three years and in that time we have made many friends. We attend the First Hopkinton Church and Sabbath school.

We have taken the teacher training course in our Sabbath school class. Mrs. Blanche Burdick is our teacher.

We live off the state road. The house is surrounded by woods. As we have always lived in the country, I think it would be hard to get used to city life.

My father has a large bird dog, but we have made a pet of him. His name is Tip. We expect to have a puppy. We will call him Spot.

Sincerely yours,

ALICE V. BRIGGS.

R. F. D. 1.
Westley, R. I.
March 1, 1930.

Dear Alice:

I am so glad you have written, even if, as you say, you are a large child, and hope you will do so often. I, too, enjoy the letters from the children and I am a large child of three times eighteen. There, I have almost told my age, but please don’t tell any­ one.

I, also, like it in the country, especially now that most country places have so many conveniences. I think the country around Westley and Ashaway is very beautiful. I have been there twice at Conference time.

Sincerely yours,

MIZPAP S. GREENE.

Mrs. Greene:

I am five years old and live at Alfred Station, but have been visiting my grandma, uncle, and aunt in Canastota since November 3. I have a lot of other relatives near Verona where I visit and have such good times. One cousin has a large dog named "Snoopy." He is a pet. He goes on a farm; and he and his cousin, Warren Stone, who is my age, and I rode on a sleigh when my uncle drew wood from the woods to the house when he broke out the roads. We went to the cheese factory, made snow men, and did a lot of things boys like to do. I enjoyed being around the animals, too.

Our car is in the garage for repairs so we couldn’t go the eighteen miles to church last Sabbath, but I had learned for Sabbath school, "Be ye kind one to another."

My uncle and aunt have a dog named
Teddy," who sings when anyone plays the piano.
Among a nice lot of presents I had at Christmas were a sled and snow shovel, so I am glad to have snow.
Your true friend,
RUSSELL L. LANGWORTHY.
Canastota, N. Y.,
March 2, 1930.

Dear Russell:
I felt like shouting, "Hurrah!" good and loud when your letter came, for I do love to hear from children I have known and been fond of all their lives.
I am glad you are having such fine times there, too. I like good times there, too.
I have known and been fond of all their lives. When your letter came, for I can see you once more, and so will I. I hope you are not growing so large that we will not know you.
I should like to hear Teddy Dog sing. Does he sing the tune of "Whose Little Dog Are You?" I wonder.
Your true friend,
MIZPAH S. GREENE.

LITTLE DAVID'S FAITH

MRS. JOHN BLAKE

"Mother," said little seven year old David, "when I am walking home from school I sometimes hear strange noises in the woods and they frighten me; but I always pray: Father, if it is your will, then do not let anything hurt me," and God never did let anything come out of the woods to hurt little David.

Was this not a wise way to do? God's Word tells us to cast every care upon him, for he careth for us.

Little David was careful also to say, "Thy will be done." This we should add to every prayer, for God knows best.

R. 2, Dilety, Mich.

THE OAK AND THE WOODBINE

(Continued)

R. 5.

The years sped by; the woodbine grew through the oak. The oak tree, seeing its bright hue, at last was almost gay.

It envied not one maple tree For all its flaming glory, But just enjoyed each fall to see Their beauty grow and grow.

One pleasant day in early fall, A group of children came. With happy hearts and voices all, Playing a merry game.

And when they saw the tall oak tree, Draped in the woods Entwined with leaves of glowing red, Most wonderful to see; For o'er its branches climbed and spread The woodbine joyously.

"You blessed vine!" exclaimed the tree, "How can I ever repay The precious gift you've given me?" And woodbine bent to say, "You more than pay me, for you hold Your arms so tall and strong, Where I may cling as I unfold, And grow the whole day long.

Without your help I now would pine, All trampled in the dust, You've made of me a climbing vine, And it is only just

That I in turn should do my share Your wish to gratify, And help you grow in powers rare. Oh, very glad am I!

For as we thus each other bless, We are both blessed, I ween. And happily its bright hue does press The oak tree's leaves of green.

"Now, Tommy," said Mrs. Bull, "I want you to be good while I'm out." I'll be good for a nickel," replied Tommy.

"Tommy," she said, "I want you to remember that you can not be a son of mine unless you are good for nothing."

—Louisville Courier Journal.

THE SABBATH RECORDER

OUR PULPIT

THE SOCIAL Meter

REV. HURLY S. WARREN
Pastor of the church at North Loup, Neb.

SERMON FOR SABBATH, MARCH 29, 1930
Text—Matthew 7: 12.

ORDER OF SERVICE

HYMN
THE BEATITUDES—In unison

PRAYER
RESPONSIVE READING
 SPECIAL MUSIC
OFFERING
SCRIPTURE LESSON: Matthew 7: 1-12.

HYMN
SERMON
HYMN
Benediction

One writer says, "The Sermon on the Mount is not made up of legislative statutes; it is not philosophical speculation; it is a description of what human relations would be if men really believed Jesus' teaching that God is love and built society upon love. It has never been and can not be taken as literal legislation, but it can be taken seriously as an exposition of ideals. Only, a man needs courage to undertake such a life.

"If Jesus were simply a gentlemanly idealist, trying to build a Utopia without a foundation— If he knew the thing might well be ignored, but Jesus sees God under social evolution. (God is the source of social progress and sustains it; he reveals himself in and through social unfoldment.)

"What the will of God in gravitation is to buildings, the will of God in love is to human relations.

"The Sermon on the Mount is Jesus' description of life lived in accordance with love. It is practicable because God is love." Professor Ellwood says that "love is the disposition to serve."

Jesus sets forth "The Gospel of the Kingdom" in clear and definite terms. He tells what is on the minds and hearts of these eager disciples as they follow him up the mountain-side. The master Teacher understands the upheavals of thought and feeling which his words have caused. Gibb...
olutionize the whole of life, both of that
day and of the present time, if heeded. He

we desire from our neighbors is love—true,
constant, discerning love; and it is from our
experience of ourCreator, that we project
that we can discern how much love of the
same kind we owe to others."

The great principle as given by the mas-
ter, "Thou shalt love thy neighbor as thyself," was
asked the Master, "Which is the great commandment in
the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

The law and the prophets which were
filled so full of meaning in "The Gospel of the
Kingdom" magnified these two commandments,
"Thou shalt love thy neighbor as thyself," the Golden Rule was founded. This rule made the whole of the king-
dom as related to man at large. "The law had said, 'Thou shalt love thy neighbor as thyself,' but it made a neighbor a jew or a proselyte, and had commanded complete
destruction of the Canaanites, and sanc-
tioned merciless war with the heathen around,
that is, those who were pagans. What was
fore, a rule for the nation towards its own
members, but no great law for mankind.
But Jesus ignores this narrowness, and proclaims all men brethren, as common children of one Father in heaven."

There is no narrow thinking of the nation and stripped
proriniciaty from it. He purified and purified
the statement of practice and announced it in
positive terms, high and
the spirit conquers. This great truth was
released to all men everywhere.

"Thus the Master caught the narrow
statement of practice and announced it
in positive terms, high and
by law and the

whatsoever we wish to have done to them
is really

buy many things for his family and does not
provide proper working conditions and pay
a profit for them."

Our neighbor may be a farmer in poor
health. The Christian Herald cites the fol-
lowing incident: A farmer living near Des
Lacs, North Dakota, was disliked for his
winter and spring. The time for sowing of wheat
found him dangerously ill in bed. His
neighbors got their heads together, set
apart a day, and with twenty-two outfits of
plows, harrows, drills, and other agricultural
implements, sowed one hundred acres with
wheat on that single day. The women also
helped by coming from their homes with
baskets of lunch which they served to the men
before they returned to their homes.

Our neighbor is human. Jesus, in a
comments, "In these days, when to out-
run and take advantage of a neighbor is a
common failing, it is glorious to see such an
act of brotherly love as this."

Yet, the good-hearted, lovely, common
talk of the rural communities is practicing
this type of thing day in and day out.

We would not have any of you infer from
these examples that we believe all factory
owners to be unjust, for that certainly is not the
view of all factory owners to be generous, for
that surely is not so.

In the name of the One who gave the
greatest social precept of all time and who
declared that we try to more
fully understand what he means when he

"Therefore all things whatsoever ye
would that men should do to you, do ye even to them: for this is the law and the
prophets."

LETTER FROM GEORGE H. GREENMAN

Fifty-six years ago I began my first pas-
tory in Battle Creek. There I
found four families of Greenmans, all
 stuanch Seventh Day Baptists, and strong
prohibitionists. These men gave me a good
start in the ministry, and made it
possible for me to become a splendid backing for their pastor in
his contentions with the saloon element.

The three old men—brothers—passed
away years ago. The fourth was "George
Henry," "Uncle George's" son, clerk of
the church, and manager of the store business.

They frowned—nay, positively got
up their nose at anything more or
more; I am not quite sure—but he is still
found on the right side of the prohibition
question, and deeply interested in every
move, as will be seen by the following letter:

T. L. Gardiner, Editor,
Flannel, N. J.

Dear Sir:

Mr. Walter Lippman says the eighteenth
amendment can not be repealed. In order to
repeat it, there would be two-thirds of the
Senate, and two-thirds of the House, and
a majority of both houses in thirty-seven
states. A repeal could not pass Congress by
three senators, or by 146 representatives, or by
a majority in thirteen state senates. A repeal
might pass Congress; it might pass one house
in the remaining thirteen legislatures and still
the eighteenth amendment would be intact.
As long as prohibition has a majority in one branch of the
Congress it is impossible, and probably the
eighteenth amendment is impossible. An­other
thing is that all Congressmen in both the Senate
and the House were genuine temperance men, that they
might use of all intoxicating drinks, the eighteenth amend-
ment would remain the law of the land and
be much more thoroughly enforced. It
would be in the same category with laws against
murder, trial by jury, and a hundred others in
our statute books. The trouble lies in the
fact that we are of our citizens, both native
and foreign born, have no moral stamina and
are self-denial enough to govern their thirst
for some, and not for others the
fact that so many of our
children are working for law enfor-
cement, that block the wheels of progress in
the line of the suppression of the rum traffic. The
Challenge in the March 1930

IF WE BUT KNEW

"If we but knew!" we sometimes say,
"life might be brighter, or easier!" But if we knew and always heard
the unk ind, the cruel word, the
word, and pain and
life be ne'er the same again.

"If we had known!" again we say,
"how differently would we have acted, or
how differently would we have thought, or
how differently would we have been treated, Our hearts forget the fancied wrong
that passing kindly deeds along.
It is well we do not know.
All of life's ways, as we go on.
But just enough to sense the
good, the kindly
And thus our hearts be brave and strong.
And sing and trist in spirit of joy."

Fred Scott Shepard.
BIBLICAL CRITICISM

XII

CRITICISM AND SUMMARY OF HIGHER CRITICISM

Three Ways of Banishing the Miraculous

Three methods have been employed, and are still employed, to banish the miraculous—natural and miraculous. We have discussed these. Briefly, we state these again.

1. Deism seeks to set aside the supernatural and the miraculous by imputing these to deception and priestcraft. That is, deists declare that these are all traceable to impositions upon the credulity of the ignorant in order to exalt the priests, or ministers of religion.

2. The second method of dealing with the supernatural and miraculous is that of rationalistic exaggerations. This is more prevalent, and more destructive than deism, since it makes a stronger appeal to real scholarship. But rationalism regards the miraculous and supernatural as simply oriental exagerations. It is the product of the habit of the age in speaking and thinking in supernatural terms.

Our closed last article by saying that the continental critics held three views in common, namely, that they denied (1) the validity of miracles, (2) the reality and validity of revelation, and (3) the validity of Biblical Rhetoric.

In other words, I mean to say, the formative forces of the higher critical movement were rationalistic forces. Face that fact. It stands on the page which the critic may read. The Bible, according to their view, is a human production, it merely marks a stage in the history of human religious thought. Furthermore, many of those men, instrumental in launching the higher critical movement, denied belief in God and the Certainty.

These are the views that have dominated the thought of modern Christianity. British and German, rationalistic criticism do not mean to say that these men were rationalists as a result of their Bible study, nor do I mean to say that the Bible was wholly a result of their rationalism. I do mean to say that we are not justified in saying that, since they refused to recognize the miraculous and the supernatural in our religion, and since they refused to recognize the Bible as being a revelation from God, we were free to form hypotheses without number.

But more serious than this was the animosity that many had held as the introductory section of the Word of God, given by his inspiration, through Moses, and bearing his authority.

Such has been the faith of the Church universal! And such a faith this higher criticism would shatter. Such a faith it has shattered for many, and would shatter for all of us.

The Critics' Theory Stated

1. According to this higher criticism, the Pentateuch is not a consistent, coherent, authentic, genuine composition. According to the critics, the Pentateuch is made up of four complete, diverse documents. These four different documents, they affirm, were the primary sources of the Pentateuch, or rather the Pentateuch, the book of Joshua being included. The Hexateuch, then, is a composite work, the sources of which were (a) the Theological Generalist, (b) the Deism, (c) the Deuteronomist, and (d) the Priestly Codes, designated respectively J. E. D. and P. Documents. These have we already discussed. (See Records for February 10-24, and March 3.)

2. The Pentateuch was not written by Moses. The books which we enjoy, they say, are not only not written by Moses, but not even written in the age in which Moses lived. It was not written, say, around 1500 B.C., (the reputed age of the sixth, seventh, and eighth centuries B.C.), long centuries after settlement was made in Canaan, part of it being written after the exile. Here are the approximate dates which the higher critics assign to the various documents, making up the Pentateuch (though they are not agreed fully): The parts of the Pentateuch, designated J and E, scattered through these various books, are assigned about 600 to 1000 B.C., the P document from about 650 to 625 B.C.; and the D document from about 525 to 425 B.C. They assume that the oldest book is Deuteronomy, written by Moses from 700 to 1000 years after Moses' death.

According to Graf's theory, and accepted by Kuenen and others, even the E story in the 700 B.C., was post-exilic. That is to say, the E document was written about 500 B.C. (for years 525 B.C. are said by S. R. Driver: "Moses, however, did not create a finished code: he was the founder of a principle, and a tradition..."

An examination of the Pentateuch shows (1) that the laws contained in it are not homogeneous, but fall into groups, differ-
To put it a bit more boldly, but accurately, this distinguished Christian scholar is required to say that he would take up arms even in a war which his enlightened conscience could not approve.

Last November, a Canadian woman, Margaret Webb, a greatly beloved Quaker, of Richmond, Ind., was also refused citizenship by a federal judge because she could not conscientiously promise to defend the Constitution by the method of fighting in the event of war. She unhappily declared that she loved the United States so much that she would lay down her own life for it, but she could not take the lives of others.

The case of Mrs. Webb takes an added meaning when it is recalled, first, that American Quakers have never yet been required to serve as combatants, not even on the World War; and, second, that women have never been expected to join the fighting forces of any country.

The issue seems to be clear cut: a conscience that is so poignantly sensitive to the wrong of war as to be unable to promise in any and all wars, no matter how unjustified, is a disqualification for citizenship.

And this at a time when our government, by solemn treaty, has renounced war as an instrument of national policy! At a time when good citizenship demands that all do everything in their power to support the government in its clear and definite policy of peace!

We can not believe that our country will continue to uphold the policy indicated in these two recent decisions. If, as appears to be the case, action by Congress is necessary in order to correct the anomalous situation, it is time for Christian citizens to lead in the defense of the American tradition of civil liberty and the freedom of conscience.

Show me a minister whose daily life makes a strong influence for manhood among his people; one who lives in such nearness to God and in such loving sympathy with men that it is a pleasure to meet him, and I will show you the kind most needed for the good of the kingdom of Christ.
NEED AND VALUE OF THE VACATION SCHOOL

Up to the time when the Vacation Religious Day School came into being, very little consecutive Christian teaching was planned for children. So often as Protestant children were concerned, about the only instruction they received was in the regular Bible school session, twenty or thirty minutes each week.

Thus are the Vacation School has a two-fold value. It inculcates vital moral and religious training it ties the children to the church in the community. The Bible is the center of its curriculum. Period, Bible study and Bible stories, and memorize and learn to sing the great songs of the Church.

The Vacation School is a real school, and the Bible is the center of its curriculum. The daily programs have in them a worship period, Bible study and Bible stories, mission stories, character stories, habit stories, and other character building elements. There are memory periods when the children memorize Scripture, and memorize and learn to sing the great songs of the Church.

The pastors are the key man, and should take the lead in the Vacation School. Most Vacation Schools owe their origin to the interest of pastors in the children of the neighborhood. Thus are the Vacation School, or are unwilling to give themselves to the task. The Vacation School is a tremendous influence. It is a marvelous way, and wins from them a spirit of love and devotion, and adds greatly to the prestige of the church in the community.

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One of the greatest opportunities for the pastor to work for the children of his church.

ERLO E. SUTTON, Director of Religious Education.

A WARNING

Sometime ago, a man who gave the name of J. C. Moore visited the office of the Christian Union and left indignantly because a check was not cashed for him. Later he passed a worthless check on a brother editor. Word has come that he posed as a special representative of the Federal Council of Churches, and two of his worthless checks were cashed by Port Washington. It is also said that he joined a Baptist church in San Antonio and the next day cashed checks to the amount of $25. Sometimes this man claims to be working under the Federal Council in the interests of boys who are released from prison.

The American Red Cross further reports that the same man, not long ago, made an effort to secure money from the Red Cross Chapter at Montgomery, Ala., and that, in this instance, he claimed to be traveling "in the interest of the federation of churches" and to be engaged in "prison welfare work."

The Federal Council.

BELIEVE IT OR NOT

That prohibition was so dominantly the issue in the Smith-Hoover presidential campaign that it completely overruled party lines and that drink was three times more decisive an influence than was the religious issue, which has been widely accepted as the controlling factor; are conclusions drawn in a study made by Professor William F. Ogburn of the University of Chicago.

He has prepared, after long research, what he calls a "philosophic" study of the factors involved in the election for Smith, and that, in this instance, he claimed to be traveling "in the interest of the federation of churches" and to be engaged in "prison welfare work."

The Federal Council.

The influence of party regularity was almost negligible during the last election, for democratic loyalty did not suffice to keep voters in line, but for prohibition and religion. There was practically no correlation between the votes which went to Cox and Davis and those that were cast for Smith.

Professor Ogburn's study overturns other theories prevalent about the election. The belief that the contest represented a clash between the old American stock and the newer immigration and their respective cultures has no basis, according to Professor Ogburn's analysis. Those foreign-born voters who cast ballots for Governor Smith did not because they were foreigners, but because they were wet or Catholic or for some other reason.

Nor was the election a contest between the urban influences and the rural. When the influences of drink, religion, and immigration were removed from the urban influence it went slightly more for Hoover than for Smith. Even when these factors were not considered, the urban factor was only slightly pro-Smith, the ratio being 1.6 to 1.

The method of the study was to use 173 counties located at random in the states of Massachusetts, New York, Ohio, Illinois, Wisconsin, Colorado, Montana and California.

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DEATHS

BURCH—Calvin H. Burch was born January 14, 1866, in Seneca Ranso, N. Y., and died December 4, 1923. He was the son of Lt. Col. Elmer Burch and Mary Babcock, who preceded him in death, April 4, 1923. Mr. Burch was a member of the First Presbyterian Church at Lansing, N. Y., and was held to be laid to rest in the beautiful cemetery of Forest Lawn, Mich. His parents have the sympathy of the Detroit Gazette family.

Lorenzo Leveson to mourn their loss his father, Royal Crouch. He leaves one brother, Herbert; his grandmother, Leona Crouch, of Norwich, Kans.; his grandfather, Charles L. Woolworth, of Centerline; eight uncles and eight aunts, also sixteen cousins.

DAVIS—Albert Glen, son of Mr. and Mrs. L. T. Davis, was born November 4, 1919, and died February 21, 1930—The youngest of four boys.

The father, Mr. Davis, and mother, Mrs. Davis, are the parents of four boys—Jay, Claude, and Alvin Davis, and Lorenzo Norris Crouch. Crouch was born in Clinton, Iowa, December 12, and was married to Bessie Jane Wells, December 21, 1915, at the home of her parents, Mr. and Mrs. Albert A. Wells, in Nortonville, Kans., where they have since resided.

Crouch died at Mt. Clemens, Mich., where he passed away in the morning of February twenty-seventh. All human aid failed and of separation from among us. The farewell service, conducted by Pastor J. J. Scott, was held at the home of Una Parks, assisted by associate pastor, Ralph Brookes. Lorenzo will be missed by the Davis family and the school he attended. He was laid to rest in the beautiful cemetery of Forest Lawn, Mich. His parents have the sympathy of the Detroit Gazette family.

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He who would speak divine things in a language that living men of today can comprehend, must use the researches and discoveries of men who study nature, and put her words into the speech of the present.—J. H. Vincent.

We are strangers to Christian love, if we harbor malice or revenge in our hearts toward any of our fellow creatures, whatever treatment we receive at their hands.

Charles Bausch.