Now abideth these three: Faith, by which we see the promises of the eternal sphere; Hope, by which we mount towards them; and Love, by which we grasp and inherit them—therefore the greatest of these is Love.

Love, amid the other graces in this world, is like a cathedral tower, which begins on earth and, at first, is supported by the other parts of the structure. But at length, rising above walls, arches, parapets and pinnacles, it reaches so high that the glow of the morning and evening sun illuminates it while the rest of the pile is enveloped in darkness.

Almighty God, will you give us the true spirit of prayer and help us to work together without any holding back among men. We thank thee for the plan for us to dwell in thee and to have thy power from on high working in us. Will thou enable us to be at one with thee, so thy will and thy pleasure may be seen by others through our lives. Make us in very deed the light of the world in Jesus' name. Amen.

A Very Important Study

Again my pastor has given his church one of those practical lessons which the hearers enjoyed very much, and it seemed to me that if the main points in it could appear here, my wide-spread audience might also like it, and receive help from it.

Young people's executive board

President—Russell Maxson, Level Park, Battle Creek, Mich.
Recording secretary—Mrs. Gladys Coon Hemminger, 102 Governor St., Battle Creek, Mich.
Corresponding secretary—Mrs. Glen E. Ellis, 229 N. Washington Ave., Battle Creek, Mich.
Treasurer—Caswell A. Davis, Ashaway, R. I.
Secretary—Samuel H. Davis, Westerly, R. I.

Interstate board of managers

President—J. F. Randolph, Junction, Wis.

SPRING EDITION


AMERICAN SABBATH TRACT SOCIETY

President—Carls G. Randolph, Woodville, N. J.
Recording secretary—Winstead R. Harris, Harris, N. J.
Corresponding secretary—Miss Ruby C. Randolph, Plainfield, N. J.
Treasurer—Elvan Saunders, Alfred, St. Lawrence, Wis.

COMMISSION OF THE GENERAL CONFERENCE

Term expiring in 1930—Moore H. K. Herr, Salem, Va.; Curtis F. Randolph, Alfred, N. J.; Edgar D. van Horn, Alfred, St. Lawrence, Wis.

Western—Mrs. George H. Trainer, Salem, W. Va.
N. Y. Coast—Mrs. John F. Randolph, Plainfield, N. J.
Pacific—Mrs. Harry H. Pierce, Riverside, Calif.

SABBATH SCHOOL BOARD

President—J. F. Randolph, Level Park, Battle Creek, Mich.
Recording secretary—Mrs. Glen E. Ellis, 229 N. Washington Ave., Battle Creek, Mich.
Corresponding secretary—Mrs. Grace A. Teale, 127 Manchester St., Battle Creek, Mich.

EDUCATIONAL OFFICE

Secretary—Clifford A. Bedes, Bremo, Va.
Treasurer—W. E. Trumbull, St. Louis, Mo.
Secretary—Mrs. F. Randolph, Austin, 52 Beach St., Westerly, R. I.
Interstate board of managers

President—J. F. Randolph, Junction, Wis.

FINANCIAL SECRETARIES

Western—Mrs. Blanche Burdick, Ashaway, R. I.
Southern—Miss Ethel Coon Hemminger, 130 Governors St., Battle Creek, Mich.
Western—Miss Edna H. Hemminger, Alfred, N. J.
Southern—Miss Mona Snider, 127 Manchester St., Battle Creek, Mich.
Arks—Miss Gladys Coon Hemminger, 102 Governors St., Battle Creek, Mich.
Ark—Miss Helen L. Burdick, Charles St., Plainfield, N. J.

EXECUTIVE COMMITTEE OF LONE SABBATH KEY


SEVENTH DAY BAPTIST VOTATIONAL


GIFTS AND BEQUESTS

Gifts and bequests for any denominational purpose are invited and shall be used 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 Society. Gifts and bequests are solicited as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL PUBLISHING SOCIETY

(Incorporated 1916).

President—Carls G. Randolph, Woodville, N. J.
Recording secretary—Miss Elva C. Randolph, Plainfield, N. J.
Treasurer—Mrs. John W. Meeks, Alfred, St. Lawrence, Wis.

ADVISORY COMMITTEE—William L. Burdick, Chairman, Ashaway, R. I.

SABBATH RECORD

Vol. 108, No. 8
Plainfield, N. J., March 3, 1930
Whole No. 4435
The Sabbath Recorder

Pastor Bond also showed that the same rule holds good in the relations of the business world, and between nations as well. Christ can not be shut out. In his own wondemful way he will at last be found standing in the midst.

What about the Other Shut Door? referred to by our pastor was the familiar one about Christ knocking at the heart’s door. In this case he may not enter with “the door being shut.” There is one door through which he can not enter until another will opens it.

It is sad to think, my friend, that you can close the door against Christ and keep him out. On the other hand, it is blessed to think that if we will, we may let Christ in to bring us help, if we can not force an entrance against your will.

The greatest blessing that can ever come to human life is offered in giving to man the privilege of opening the door of his own heart to Christ. Jesus and his wonderful help must await you until before you enter the shut door of your heart.

Do You See the Distress? Dear friends in Are You ready to do your part? Have you read commissioner article? If you look closely at all the signs of prosperity—in your homes, on your farms, in business matters, in pleasure resorts, and on every highway in the land—it can not be that you think we are not able to relieve the distress and help our boards to go on.

Study the debts of the boards; see the distress we are in and tell me:

Are you ready to help out?

Here is the Sabbath Recorder! It has led the meeting of just such an emergency several times in the years gone by. You have been glad to have the help come because you, the people, united heartily in the movement each time. Indeed, the work did not seem burdensome to you, your friends, if you look closely at all the signs of prosperity—in your homes, on your farms, in business matters, in pleasure resorts, and on every highway in the land—it can not be that you think we are not able to relieve the distress and help our boards to go on.

Now tell me, friends, what better work can we all do between this time and General Conference, than to unite heart and hand—editor and people—to the payment of every dollar of debts due the Missionary, Tract, and Sabbath School boards?

We can do it as well as not if we make up our minds to do so. The boards will give us the data week by week as to the amount of debts, and also report each week the gifts received to pay on them, the Sabbath Recorder will keep the case before the people until the thing is done! Will you join wholeheartedly? If we do not, the editor in one of the boards will do his best work of this kind? Come on, let us go at it all together!

Who should support the onward movement?

And by its elevating art

The why and wherefore of the boards, the necessity of the work, the need of the world or entering the inviting fields and doing the work of missions.

The harvest truly is great, but labors are few. The workers are few. The boards are few. The people are few. The money is few. And then how can it be that the harvest is not great?...)

The wby and wherefore of the boards, the necessity of the work, the need of the world or entering the inviting fields and doing the work of missions.

The harvest truly is great, but labors are few. The workers are few. The boards are few. The people are few. The money is few. And then how can it be that the harvest is not great?...)

The wby and wherefore of the boards, the necessity of the work, the need of the world or entering the inviting fields and doing the work of missions.

The harvest truly is great, but labors are few. The workers are few. The boards are few. The people are few. The money is few. And then how can it be that the harvest is not great?...)

The wby and wherefore of the boards, the necessity of the work, the need of the world or entering the inviting fields and doing the work of missions.

The harvest truly is great, but labors are few. The workers are few. The boards are few. The people are few. The money is few. And then how can it be that the harvest is not great?...)

The wby and wherefore of the boards, the necessity of the work, the need of the world or entering the inviting fields and doing the work of missions.

The harvest truly is great, but labors are few. The workers are few. The boards are few. The people are few. The money is few. And then how can it be that the harvest is not great?...)

The wby and wherefore of the boards, the necessity of the work, the need of the world or entering the inviting fields and doing the work of missions.

The harvest truly is great, but labors are few. The workers are few. The boards are few. The people are few. The money is few. And then how can it be that the harvest is not great?...)

The wby and wherefore of the boards, the necessity of the work, the need of the world or entering the inviting fields and doing the work of missions.

The harvest truly is great, but labors are few. The workers are few. The boards are few. The people are few. The money is few. And then how can it be that the harvest is not great?...)

The wby and wherefore of the boards, the necessity of the work, the need of the world or entering the inviting fields and doing the work of missions.

The harvest truly is great, but labors are few. The workers are few. The boards are few. The people are few. The money is few. And then how can it be that the harvest is not great?...)

The wby and wherefore of the boards, the necessity of the work, the need of the world or entering the inviting fields and doing the work of missions.

The harvest truly is great, but labors are few. The workers are few. The boards are few. The people are few. The money is few. And then how can it be that the harvest is not great?...)

The wby and wherefore of the boards, the necessity of the work, the need of the world or entering the inviting fields and doing the work of missions.

The harvest truly is great, but labors are few. The workers are few. The boards are few. The people are few. The money is few. And then how can it be that the harvest is not great?...)

The wby and wherefore of the boards, the necessity of the work, the need of the world or entering the inviting fields and doing the work of missions.

The harvest truly is great, but labors are few. The workers are few. The boards are few. The people are few. The money is few. And then how can it be that the harvest is not great?...)

The wby and wherefore of the boards, the necessity of the work, the need of the world or entering the inviting fields and doing the work of missions.

The harvest truly is great, but labors are few. The workers are few. The boards are few. The people are few. The money is few. And then how can it be that the harvest is not great?...)

The wby and wherefore of the boards, the necessity of the work, the need of the world or entering the inviting fields and doing the work of missions.

The harvest truly is great, but labors are few. The workers are few. The boards are few. The people are few. The money is few. And then how can it be that the harvest is not great?...)

The wby and wherefore of the boards, the necessity of the work, the need of the world or entering the inviting fields and doing the work of missions.

The harvest truly is great, but labors are few. The workers are few. The boards are few. The people are few. The money is few. And then how can it be that the harvest is not great?...)

The wby and wherefore of the boards, the necessity of the work, the need of the world or entering the inviting fields and doing the work of missions.

The harvest truly is great, but labors are few. The workers are few. The boards are few. The people are few. The money is few. And then how can it be that the harvest is not great?...)

The wby and wherefore of the boards, the necessity of the work, the need of the world or entering the inviting fields and doing the work of missions.

The harvest truly is great, but labors are few. The workers are few. The boards are few. The people are few. The money is few. And then how can it be that the harvest is not great?...)

The wby and wherefore of the boards, the necessity of the work, the need of the world or entering the inviting fields and doing the work of missions.

The harvest truly is great, but labors are few. The workers are few. The boards are few. The people are few. The money is few. And then how can it be that the harvest is not great?...)

The wby and wherefore of the boards, the necessity of the work, the need of the world or entering the inviting fields and doing the work of missions.

The harvest truly is great, but labors are few. The workers are few. The boards are few. The people are few. The money is few. And then how can it be that the harvest is not great?...)

The wby and wherefore of the boards, the necessity of the work, the need of the world or entering the inviting fields and doing the work of missions.

The harvest truly is great, but labors are few. The workers are few. The boards are few. The people are few. The money is few. And then how can it be that the harvest is not great?...)

The wby and wherefore of the boards, the necessity of the work, the need of the world or entering the inviting fields and doing the work of missions.

The harvest truly is great, but labors are few. The workers are few. The boards are few. The people are few. The money is few. And then how can it be that the harvest is not great?...)

The wby and wherefore of the boards, the necessity of the work, the need of the world or entering the inviting fields and doing the work of missions.

The harvest truly is great, but labors are few. The workers are few. The boards are few. The people are few. The money is few. And then how can it be that the harvest is not great?...)

The wby and wherefore of the boards, the necessity of the work, the need of the world or entering the inviting fields and doing the work of missions.

The harvest truly is great, but labors are few. The workers are few. The boards are few. The people are few. The money is few. And then how can it be that the harvest is not great?...)

The wby and wherefore of the boards, the necessity of the work, the need of the world or entering the inviting fields and doing the work of missions.

The harvest truly is great, but labors are few. The workers are few. The boards are few. The people are few. The money is few. And then how can it be that the harvest is not great?...)

The wby and wherefore of the boards, the necessity of the work, the need of the world or entering the inviting fields and doing the work of missions.

The harvest truly is great, but labors are few. The workers are few. The boards are few. The people are few. The money is few. And then how can it be that the harvest is not great?...)

The wby and wherefore of the boards, the necessity of the work, the need of the world or entering the inviting fields and doing the work of missions.

The harvest truly is great, but labors are few. The workers are few. The boards are few. The people are few. The money is few. And then how can it be that the harvest is not great?...)

The wby and wherefo
ought and have our share in the kingdom of God with only half of us on the job, so to speak.

Some of our members, both resident and nonresident, have lacked interest in the Onward Movement, a few even professing to disbelieve in it. In nearly every case this lack of interest is due to being relatively out of touch with the church and denominational activity through irregular church attendance or non-attendance or through unfamiliarity with this activity. But here it is made clear that one who does not read in our paper of the work of the denomination, or who stays away from church where he could hear through the pastor of this work, is not apt to be in close touch with the things which we, as a denomination, are engaging in for the kingdom of God. As a natural result, those who are out of touch do not give much, if any, toward the work with which they are unacquainted, for men do not invest in things in which they are not interested. Where your heart is, there will your treasure be also.

ARE YOU ONE of those who wish to have all his giving go toward the local work? Do you neglect or do not give to the Onward Movement because you do not believe in it, or are not interested in it? If so, you do not understand what the money is used for, or you do not appreciate how the kingdom of God is being advanced through such means. You may be showing your ignorance of this great work of God, and if there is no new appetite created among the boys. Nickels expended in 1912 made this statement: "We publish liquor to create an appetite for liquor in the growing boys. More 'soda water' will not work and if there is no new appetite created our counters will be empty as well as our coffers. The open field for the creation of an appetite is among the boys. Nickels expended in treats to boys now will return in dollars to your treasury after the appetite has been formed."—Harry Emerson Fosdick, Park Avenue Baptist Church, 593 Park Avenue, New York City.

THE SATURDAY RECORDER

Onward Movement monies. Certainly all of these things do directly.

HELP THE LOCAL CHURCH

The Sabbath School Board is supported by the unified budget also. In what way does the Sabbath School Board help this church? It helps us with the lesson quartermasters for our Sabbath school. It employs Director Erlo E. Sutton, who visited us last fall and performed very valuable service to our school and church. This board carries on the Vacation Religious Day schools, such as the one we had last summer under a supervisor sent out under the board. Are not these things of value to this church? Is it not aiding the local church to help make these things possible by contributing toward their cost through the denominational budget?

Some of the Onward Movement money is used for scholarships and some goes to the Education Society. This money is used for the education of young men for the ministry. Your pastor was recently a beneficiary of denominational aid for theological instruction at Alfred is provided by the Education Society. The scholarship money is extended to young men studying for the ministry to assist them in defraying the cost of years of preparation. It is perfectly plain that anything that helps to equip the pastor for efficiency of service to the local church.

When the local church can raise up, from its own membership, all the pastors, and when it can train them and provide for their support, then it will not need the help from the denomination, then it will not need the help from the denomination. In what way does the Sabbath School Board help this church? It helps us by the work done by the Missionary Society budget, and if there is no new appetite created through the denominational program, you will not count it a privilege to help through the Onward Movement.

Rev. S. Duane Ogden, In Newtonville Review.

BELIEVE IT OR NOT

In 1908 the Retail Liquor Dealers' Association admitted that there were, 4,000 liquor retailers in Minneapolis without licenses. —Authority—Minneapolis Daily Press, March 26, 1908.

A speaker in the convention of the Retail Liquor Dealers' Association held in Ohio in 1912 made this statement: "We publish liquor to create an appetite for liquor in the growing boys. More 'soda water' will not work and if there is no new appetite created our counters will be empty as well as our coffers. The open field for the creation of an appetite is among the boys. Nickels expended in treats to boys now will return in dollars to your treasury after the appetite has been formed."—Harry Emerson Fosdick, Park Avenue Baptist Church, 593 Park Avenue, New York City.

The manufacture of proof spirits for the whole of Canada in 1929 exceeded August 31, 1929, was more than one-third larger than for the previous year, the amount being 18,560,830 this year, an increase of 6,500,000.—Authority—Department of National Revenue, Ottawa Dispatch of October 14, 1929, printed in American List of Obituaries.

[Data published by the W. C. T. U.]
CHRISTIAN GROWTH

UNCLE OLIVER

Growth.—Not Just Becoming Bigger.

One mild winter day when the snow became soft, some of my school boys built up, at recess time, a snow man. They finished it the next recess in a pretty good shape, fine enough to stand there till spring. But there came a still milder day, the sun shining brightly, and their snow man was melted. It was the one hundredth anniversary of the birth of a nearly grown up man, and I saw it brought snow, and put it together in proper form—copper and zinc, and then fashioned the mass into its present manly and dignified appearance. Though it was, I do not suppose that I had grown up, yet it was soon done. Did I say it had grown up? If so, I was wrong. For it had not grown at all. It came to be what it was because the boys had brought snow and put it together in the form of a man.

I see sometimes a noble statue of a colonel who, while gallantly leading his regiment at Chickamauga, was so wounded that he died the next day. This statue is majestic in size and proportions and did, however, grow to be what it is. An artist had caused it to be put together in proper form copper and zinc, and then fashioned the mass into its present manly and dignified appearance. Though it may stand there for hundreds of years to be admired by thousands, it can never become any larger than it was wont, for it is the temper of the age that causes growth.

The soul is the same thing, save that the soul of a living body is ever changing, growing, and maturing. It is the soul that is the unerring guide of the body, and moves it on to its proper place. This growth is a matter of education of these given faculties.

Here is a favorite sentiment often given at roll call by my young people in school:

"Heaven is not reached by a single bound; We build the ladder on which we rise From the lowly earth to the vaulted skies, And we mount to its summit round by round."

THE SABBATH RECORDER

The Lord does oftentimes lead a soul apart, sets it in the solitude of a sick chamber, or in loneliness of spirit, or takes away from it earthly companions and friends when he would speak with it or heal it.—R. C. Trench.

He is not troubled that troubles, but distant. It is not the water without the ship, but the water that gets within the leak which drowns it. It is not outward affliction that can make the life of a Christian sad; a contended mind would sail above these waters. But when there is a leak of discontent open and trouble gets into the heart, then it is disquieted and sinks. Do, therefore, be like the mariners—pump the water out and stop the leak, or you will lose your soul, and no trouble can hurt thee.—Thomas Watson.

The truly great and good in affliction bear a countenance more princely than they are wont, for it is the temper of the highest hearts, like the palm tree, to strive most upwards when most burdened.—Sir Philip Sidney.

Dear Lord! in all our loneliness grieve for our right or wrong; And that which is unbearable, Take thine, not our sorrow. —F. W. Faber.

PRAYER

O God, who makest cheerfulness the companion of strength, but apt to take wings in time of sorrow, we humbly beseech thee that if, in thy sovereign wisdom, thou sendest weakness, yet for thy mercy's sake deny us the comfort of patience. Lay not more upon us, O Heavenly Father, than thou wouldst bear, and, since the frettfulness of our spirits is more than the heaviness of our burden, grant us that heavenly calmness which comes of owning thy hand in all things, and patience in the trust that thou dost all things well. Amen.

One does not have to be a confirmed optimist to see in Mr. Hoover's conferences something more than a determined and powerful effort to substitute a new psychology.—Charles M. Schwab.
THE FAMINE IN CHINA

For a number of weeks communications have been coming from different national and philanthropic organizations regarding the famine in China. The newspapers have also been frequently reporting conditions and joining in the appeal for help.

There is no doubt but that conditions are horrible. It is to be feared that two or three million people have already died of starvation and that five million more will starve to death before crops are available again unless relief is sent from countries there is a plenty.

The situation seems all the more distressing because the famine has been brought on by Chinese rulers or those who would be responsible for it. The famine has been brought on by Chinese rulers or those who would be responsible for it.

It is the opinion of this joint meeting that the present famine is the result of brigandage, piracy, excess taxation, war, and the inhumanity of China's rulers, Christian people ought to blame for the terrible condition of the principal factors; and the civil wars in China are set to blame for the terrible condition of the country to desolation.

The Committee of Reference and Counsel on January fourteenth recommended to the Foreign Missions Conference in session at Atlantic City approval of the proposal to make a renewed appeal for the China famine sufferers.

It is derived from Christian churches, and in many of the northern provinces. In addition to this, reports from missionaries and from the National Christian Council in China indicate the urgency of measures to help relieve suffering in districts that can be reached by missionaries and by organized relief agencies.

ADVANTAGES

In favor of working through the great societies it may be stated that this method centers missionary interest and effort among Christians. So large a work seems to call for large groupings of force. With respect to the missionaries themselves, this method provides a way in which earnest men and women may enter fields of missionary service, which they themselves might not be able to reach. It offers a ready channel for the missionary interest and gifts of the world to be more economically than it could be conducted by scattered efforts. It has the valuable effect of unifying the work of a particular group or company of Christians so that the supporters of the work can see it for what it is, and the results can be brought tangibly before them so as to awaken their gifts and to confirm their confidence, and deepen their interest. It gives a group of Christians a general understanding, and keeps the world from seeming too large. It forms a social bond between the group and group, and renders communications easy.

It may be said also that the method of working through the great societies promotes efficiency on the field. As a rule, under all methods that have yet prevailed, missionary societies have generally been able to transmit funds but also to consider making such arrangements as are necessary with organizations where necessary.

That in the opinion of this joint meeting, an approach should be made to the National Christian Council in China, and to other societies that are working through them, for the purpose of being able to reach and support the many famine districts.

The Committee of Reference and Counsel on January fourteenth recommended to the Foreign Missions Conference in session at Atlantic City approval of the proposal to make a renewed appeal for the China famine sufferers.

ADVANTAGES AND DISADVANTAGES OF WORKING THROUGH MISSIONARY BOARDS

PROFESSOR WILLIAM NEWTON CLARKE, D. D.

(Taken from "A Study of Christian Missions")

It is the common practice to conduct the work of missions through great societies, but this method does not es-

T1t~

For a number of weeks communications have been coming from different national and philanthropic organizations regarding the famine in China. The newspapers have also been frequently reporting conditions and joining in the appeal for help.

There is no doubt but that conditions are horrible. It is to be feared that two or three million people have already died of starvation and that five million more will starve to death before crops are available again unless relief is sent from countries there is a plenty.

The situation seems all the more distressing because the famine has been brought on by Chinese rulers or those who would be responsible for it. The famine has been brought on by Chinese rulers or those who would be responsible for it.

It is the opinion of this joint meeting that the present famine is the result of brigandage, piracy, excess taxation, war, and the inhumanity of China's rulers, Christian people ought to blame for the terrible condition of the principal factors; and the civil wars in China are set to blame for the terrible condition of the country to desolation.

The Committee of Reference and Counsel on January fourteenth recommended to the Foreign Missions Conference in session at Atlantic City approval of the proposal to make a renewed appeal for the China famine sufferers.

It is derived from Christian churches, and in many of the northern provinces. In addition to this, reports from missionaries and from the National Christian Council in China indicate the urgency of measures to help relieve suffering in districts that can be reached by missionaries and by organized relief agencies.

ADVANTAGES

In favor of working through the great societies it may be stated that this method centers missionary interest and effort among Christians. So large a work seems to call for large groupings of force. With respect to the missionaries themselves, this method provides a way in which earnest men and women may enter fields of missionary service, which they themselves might not be able to reach. It offers a ready channel for the missionary interest and gifts of the world to be more economically than it could be conducted by scattered efforts. It has the valuable effect of unifying the work of a particular group or company of Christians so that the supporters of the work can see it for what it is, and the results can be brought tangibly before them so as to awaken their gifts and to confirm their confidence, and deepen their interest. It gives a group of Christians a general understanding, and keeps the world from seeming too large. It forms a social bond between the group and group, and renders communications easy.

It may be said also that the method of working through the great societies promotes efficiency on the field. As a rule, under all methods that have yet prevailed, missionary societies have generally been able to transmit funds but also to consider making such arrangements as are necessary with organizations where necessary.

That in the opinion of this joint meeting, an approach should be made to the National Christian Council in China, and to other societies that are working through them, for the purpose of being able to reach and support the many famine districts.

The Committee of Reference and Counsel on January fourteenth recommended to the Foreign Missions Conference in session at Atlantic City approval of the proposal to make a renewed appeal for the China famine sufferers.
It very easy for a missionary society to become too conservative. Its own accepted ideas and traditional practices may obtain too strong a right of way in its proceedings. It may be too timid about trusting new impulses. A society is sure to become a large owner of real estate abroad, and of invested collections. Visiting a laundry and cooking school have netted over $103. The society is ever on the alert to help those who need aid. The Lord's love and mercy are great. To be reborn or born again has the same meaning. Sin, as the east is from the west, is removed our guilt; and thou for­give our trespasses unto the Lord; and thou for­give our trespasses unto the Lord; and thou for­give our trespasses unto the Lord; and thou for­
according to the fruit of your doings, saith the Lord"—Jeremiah 21: 14. Galatians 6: 7, 8: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”

2. Holy Sorrow.

Sorrow is unseasonable or grief, arising from the privation of some good we actually possessed. Sorrow, indeed, becomes sinful and excessive when it causes us to be insensible to public evils, when it diverts us from the good we possess and causes us to endanger our lives, and makes us inattentive to the privation of some good we actually and excessive when it causes us to be inattentive to the privation of some good we actually and excessive when it causes us to be inattentive to the privation of some good we actually and excessive when it causes us to be inattentive to the privation of some good we actually and excessive when it causes us to be inattentive to the privation of some good we actually. In order to moderate our sorrow, we should consider that we are under the direction of a wise and merciful Being who permits no evil to come upon us without a gracious design; that he can make a trouble of a spiritual advantage; that he might have afflicted us in a far greater degree than he has taken from us, yet he has left many other comforts; and that the time is coming when he will wipe away all tears, and give to them that love him a crown of glory that fadeth not away. 2 Corinthians 7: 10:—’For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.” Proverbs 15: 13:—’A merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken.”

Ephesians 4: 18:—’Having the understanding darkened, being alienated from the presence of God, and lost in darkness, being the unfruitful trees cast forth; for an enemy hath done his work: but let not this be ye, which have taken from the Lord a crown of glory that fadeth not away.”

3. Deep Humility.

A. Historical—which assents to the statements about the works and life of Jesus and the apostles as historical truth.

B. Continuing—upon the ground of faith, an assent to the truth of revelation, and an entire trust and confidence in God's character and Christ's teaching, with an unreserved surrender of the will.

Faith in the absolute sense of the word is, therefore, a spiritual and personal union with Christ through which we become one with him as he is one with the Father. Paul gave to the world the greatest definition of faith, which he expressed thus: "By faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.”

In Authorized Version of 1611, "Now faith is the substance of things hoped for," the evidence of things not seen."—Hebrews 11: 1.

In English Revised of 1885—"Now faith is the assurance of things hoped for, the proving of things not seen.”

The American Revision of 1900—"Now faith is the assurance of things hoped for, a conviction of things not seen.”

These three translations will help the world on to a better knowledge and understanding of faith, which is one of the positive powers upon which depends eternal life. References on Faith.

Mark 11: 22:—’And Jesus answering saith unto them, Have faith in God.”

Mark 11: 24:—’Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.”

6. Repentance.

In general the word signifies sorrow for some act committed. The Scriptural doctrine involves three things as essential to repentance:

A. Godly sorrow for sin. 2 Corinthians 7: 9:—’Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance.”

B. Confession of sin.—Psalm 51: 3:—’For I acknowledge my transgressions: and my sin is ever before me.”

C. It is an act of evangelical repentance. It is exhibited in a true sense of the enormity of sin as in the case of David, Psalm 51: 1:—’Have mercy upon me, O God, according to thy loving kindness: and wipe away all my transgressions.”

"Wash me thoroughly from mine iniquity, and cleanse me from my sin”; and the publican—Luke 18: 12:—’I fast twice in the week, I give tithes of all that I possess.”

It is a recognition of the fact that sin is a violation of divine law, is against the moral government of God, and must be excised toward God. Acts 20: 21:—’Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.”

True "repentance toward God" is followed by "faith toward Christ.”

8. Love and Devotedness to God’s Glory.

A. The perfect exercise of love includes our whole duty to God and our fellow creatures. The Son of God is the spiritual object of divine love. Deuteronomy 6: 5:—’And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.”

B. The test of love is the surrender of personal interests and a abandonment of self in our devotion to another. It prompts a desire to promote the welfare and happiness of others, they do, for they are the imputes that moves people ever on—it is the olive branch. If you are without it, cultivate a true religious love, for only those who love have love to give, and you get and keep love by giving it.

Matthew 19: 19:—’Honour thy father and thy mother: and thou shalt love thy neighbour as thyself.” John 15: 13:—’Greater love hath no man than this, that a man lay down his life for his friends.”

1 John 4: 12:—’No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.”

There are certain things which God requires us to do and they all come under government. We must keep the Ten Commandments, not only one but all of them, and not because we must or it is our duty, but because we love God and want to keep them.

We must be baptized. John 3: 4, 5:—’Nicomodemus saith unto him, How can a man
be born when he is old? Can he enter the second time into his mother's womb and be born? “Jesus answered, Verily, Verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”

Good deeds are another requirement, but not by righteous deeds alone can we be saved. Titus 3: 5—“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.”

We must always guard our actions and our conversations, because God weighs them all—1 Samuel 2: 3.

The man that is born again becomes the temple of God and obeys the things of the Spirit. John 2: 27.

"Except a man be born again he can not see the kingdom of God."—John 3: 5.

FITTING TRIBUTE TO A FAITHFUL WOMAN

In the afternoon of February 8, Mrs. Malvin Townsend passed away at the home of her daughter, Mrs. E. B. Loofboro, Janesville, Wis.

The death of Mrs. Townsend calls to mind many interesting incidents in her life and work as a conscientious member of the Seventh Day Baptist denomination.

It will be remembered that her attention was called to the truth of the Bible Sabbath by the work of a student quartet from Milton College, that was holding evangelistic work in nearby towns.

Mrs. Townsend readily offered her services in that capacity, and the trip to Long Lake was made for that purpose.

Deacon Charles Crandall went into the water with her in case she should need assistance. He may as well have stayed ashore, for she did not need him. I have not forgotten the look of happiness on her face, as she calmly and efficiently administered the beautiful and significant ordinance. It was a great day for her, and some of the rest of us still feel the influence of it.

At another time we spent a helpful week together in evangelistic work in Caloma, Wis. Later for several months she was employed by the Woman's Board in missionary work in needy fields, among the small pastorless churches.

In my position as corresponding secretary of the board I was in closer touch with her, perhaps, than was any other member of the board. Mrs. A. B. West, who was the president of the board, joins with me in this tribute to the ability and faithfulness of her work.

She was recalled from the field when she was pastor of a little church in Farnam, Neb., because of lack of funds for the necessary expense of carrying on the work.

Still later when Christian Science appeared to her and she was questioned as to her attitude concerning the Sabbath she answered, "I have not given it up yet."

And so, while she drifted away from us, it is comforting to say that we render this small memorial of appreciation of her worth.

A good woman has gone to her reward, but her Christian influence will live on, for we are told in the Word that "The memory of the just is blessed."—METTA P. BARCOCK.

WOMAN’S WORK

MISS ALBERTA DAVIS, SALEM, W. VA.

Contributing Editor

A LETTER FROM NORTH LOUP, NEB.

DEAR MISS BOND:

The North Loup Church has two missionary societies. The first one was organized many years ago by Mrs. George Cran­ dall, and they call themselves "The Woman’s Missionary Society.”

Since November 14, 1912, we have been growing older, and while we have a number of the younger women members, the name did not fit so well. The name has been changed to "The Nellie B. Shaw Missionary Society.” Mrs. Shaw was instrumental in organizing the society. We have had no great, unusual experiences. There have been times of discouragement and times of rejoicing over the work accomplished.

Just now the work is going nicely and interest is good. Mrs. Ethel Hamer is pro­ viding a very efficient president, though she felt unequal to it with her family of seven children to care for.

We take our share of the credit for the repairs in the church basement that were made last fall. We bought paint and helped spread it on the walls and ceiling. When a good thing gets started there are plenty to help out. Now with the new curtains, new floor covering, and fresh paint, our church basement is a pleasant place. It was used last night for the birthday supper. Our soci­ ety will serve the dinner to the Loup Val­ ley Ministerial Association that will meet at our church on February 27.

Our meetings are held every other Wed­ nesday afternoon through the year, but through the winter months every other meet­ing day is an all day work meeting, when we carry our dinners and spend the day at such work as we find to do. Incidentally, the husbands are on hand at dinner time as well as the less than school age children. Sometimes we make quilts, sometimes we re­ pair clothing that is to be given to those who can use it, and sometimes we help busy mothers with sewing or mending.

We have the printed program outlines for the privilege, and flow them quite closely, but it is understood that changes are made if it seems best.

MRS. NINA LEWIS,
Corresponding Secretary.

North Loup, Neb.,
January 30, 1930.

REPORT FROM ROCKVILLE, R. I.

Officers of the Local Workers for this year are as follows:

President—Mrs. L. A. Smith

Vice-President—Mrs. Alice B. Kenyon.

Secretary—Mrs. Mary E. Kenyon.

Treasurer—Mrs. Lyra B. Irish.

Six regular meetings were held during the past year with an average attendance of eight members.

Eight suppers have been served by the society during the year, from the proceeds of which the sum of $5 was given to the On­ wey Bend Home.

Money was given to the church to help pay its expenses, and the society also helped pay for repairs on the parsonage, besides paying taxes and repairs on other houses.

Suppers are served in the parish house, and during the winter meetings are held here; in the summer they are held in the homes of the members.

M. LENA SAUNDERS.

THE WORSHIP PROGRAM FOR MARCH

FRUITS OF THE SPIRIT—MEEKNESS

Hymn—My Jesus, as Thou Wilt.

Leader—Meekness includes many of the finest traits of character. A spirit of gentleness and kindness, mild temper, patience, forbearance, submissiveness, and humbleness. Jesus was kind and gentle, the children’s friend, and the instigator of the brotherhood of man. He describes himself as meek of heart.—Matthew 21: 50 (member read).

Leader—Many promises are given to the meek (members read: Psalms 25: 9; 37: 11; 149: 4; Matthew 5: 5; Isaiah 29: 19).
LEADER—The meek are not only promised blessings but Jesus' followers are instructed to be meek. (members read: James 1: 21; Zechariah 12: 3; Colossians 3: 12).

LEADER—Jesus is the standard of measure for all Christians. If he is the pattern, one can not become egotistical. If we measure ourselves by others, we may think more highly of ourselves than we ought to think. 2 Corinthians 10: 12; 17: 18.

PRAYER.

QUESTIONS FOR FEBRUARY

1. Rev. C. Grant Scannell.
2. Alfred, N. Y.
3. Mr. Henry Hein.
5. Dr. T. L. Gardiner.
7. Dr. Olen P. Cray.
very much to the point and very inspiring. Pastor Coon responded in a very fitting talk.

MITTON, Wis.—The Annual Bulletin of the Milton Churches shows excellent work during the year. All the committees have been faithful in their work, and Pastor Skaggs reports of the twenty-eight persons to the membership, twelve of them by baptism. Seven have died during the year.

The pastor expresses hearty appreciation for the co-operation of the various societies in his work as pastor and for the excellent work they have done in the sphere of harmony and good will that has prevailed, and the outlook for 1930 is good.

Reference is made to the matter of entertaining General Conference and the co-operative spirit of all the workers and committees in providing homes and lodging for more than 537 visitors, and in furnishing about 4,700 meals in the dining hall.

CREEDS CO-OFFERING FOR DEEDS

[We give here a much needed and clear explanation of the plans and purposes of the Federal Council, with a partial statement of the good work it is doing for the good of the kingdom of God on earth. It should clear up many misunderstandings concerning the policy of this body of Christian men involving General Conference and the co-operative spirit of all the workers and committees in providing homes and lodging for more than 537 visitors, and in furnishing about 4,700 meals in the dining hall.

The article was published in the Chicago Evening Post soon after the meeting of the council's executive committee meeting in Chicago.—r. t. g.]

The faith of men in the supreme spiritual reality may express itself in many different forms, in many varying rituals, in many sorts of organization, but in spite of these diversities it has an underlying unity which more and more we recognize, and which tends increasingly to bring us into co-operative relationships for the service of humanity. Within the Protestant group of sects the Federal Council of the Churches of Christ in America represents the most comprehensive and most effective instrument for promoting this co-operation. Recently its executive committee held its annual meeting in Chicago, and surveyed the work which

had been done, and the field in which need and opportunity challenge further effort.

There has been a good deal of misunderstanding concerning the aims and methods which characterize the council. Much of this misunderstanding has been created by deliberate misrepresentation on the part of those who are antagonistic to the spread of Christian principles in the world's life. There is a pagan spirit in which the message of Jesus resists the message of Christianity. It has its organizations, its newspapers, its magazines, its methods of propaganda and obstruction. There can be no greater tribute to the work of an agency of Christian faith, such as the Federal Council, than the active opposition of this pagan spirit to all that is peaceful and vindictive is in its attacks, the more sure we can be that the cause of faith is making headway, is gaining ground. It is asleep, complacent, concerned merely with the singing of hymns and the reciting of prayers, the pagan forces would ignore it. Only in so far as it is seeking to translate its ideals into terms of life, into terms of human relations in society, in business, in industry, into terms of citizenship and international policy does it find itself the target of attack.

The Federal Council of Churches has been a vigorous exponent of the spirit of international good will and peace. In this role it has spoken with united voice for millions of Christians in all lands and for those who believe that war is not in accord with God's thought for the world, and that the way of Jesus is the way of understanding and reconciliation, of good will and brotherhood, and the brotherhood which reaches across barriers of race and nationality. And because it has spoken thus with united and earnestly, it has aroused the hatred of those who cling to the pagan view of life and find war a necessary and apt expression of that view. At its executive meeting the council invited the fullest investigation of its organization and methods, and took occasion to declare that it maintains no lobby at Washington or anywhere else. In a statement issued during its Chicago session it declared that it has carefully refrained from employing "any lobbyist or legislative representative, and from using any form of political or personal pressure or partisan (Continued on Page 277)
On Friday evening, January 31, the regular Christian Endeavor meeting was held by the recorders secretary, Miss Elsie Jordan. The first part of the meeting was a Doctor Clark meeting. The leader spoke briefly concerning our interest and interest in Christian Endeavor, also about the growth since it was first organized in 1881. The latter part of the meeting was upon the topic, "How Can Endeavorers Crusade with Christ?" The leader gave us a very interesting account of the ancient Crusaders, then brought out three main topics for us to think about, Evangelism, Citizenship, and our World Peace. The following acrostic was placed upon the blackboard suggesting things that every Christian Endeavor should help put across in order to crusade with Christ:

Christian Endeavor
Rounds the World
Uplifting Comrades
Serving Christ
Aiding Others
Day Right
Eager
Righteous
Enduring Missionaries

The night after the Sabbath we brought Christian Endeavor week to a close by holding a "birthday social" in the parish house. Several of our former members were invited to attend and we enjoyed our visit and several birthdays were remembered throughout the games. During the refreshments a large candy box was brought in and upon it were lighted candles, in the form of "49," representing the forty-ninth birthday of Christian Endeavor. We were fortunate in having at this time Rev. Erlo Sutton of Milton Junction, who gave us a short but interesting talk for our educational feature.

CORRESPONDING SECRETARY

As always, the church has heard much with the Berlin Church in June;
and we will be of interest to the societies. Who will be the first?

Our Eastern Association is to be held with the Berlin Church in June; it I think it
would be nice if each society would put forth an effort to send at least one delegate, and as many more as possible, to attend that session.

How marvelously the recent report of the Western society concerned our socials?
Who will be the next to give us a write up?

Let's each other know what we are doing and that we have a live society.

Sincerely,

MRS. BLANCHE BURDICK,
Association Secretary.

INTERMEDIATE CORNER

REV. JOHN PITE RANDOLPH
Intermediate Superintendent, Milton Junction, Wis.

DAILY READINGS
Sunday—Help in the Word (Matt. 4: 1-4)
Monday—Help in prayer (Matt. 26: 36-46)
Tuesday—Help in friendship (Ex. 4: 9-12)
Wednesday—Help in the topic (Ex. 6: 10-18)
Thursday—One that failed (Acts 5: 1-6)
Friday—Strength through temptation (Jas. 1: 12)
Sabbath: Topic: Temple strength. Can we get when tempted?
(1 Cor. 10: 12, 13; Heb. 4: 14-16)

Topic for Sabbath Day, March 15, 1900

WAYS TO ESCAPE

The Bible—Jesus treated the quotation with reservations from the Bible. If we are acquainted with the truths of the Bible we will recognize, as false, the falsehoods of temptations; we will have a ready answer for those who would tempt us to do wrong. Temptations can not stand before the truths of God's Word.

Prayer—Jesus taught us to pray regarding our temptations, "Lead us not into temptation."

Pray not only keeps many temptations from the seas of its power, helps us to overcome the temptations that we do meet. Try it if you do not know that to be true. You are told that God helps those who help themselves.

Good Friends—Those who trust us. We would not betray that trust, and so we are helped over our temptations. The right kind of friends help us to avoid evil. If our associates make it hard for us to do right, there is something wrong with that friendship.

Paul warns us against feeling too secure in our own strength. He also tells us that our temptations are common to man and no harder than other men's temptations. It is a comfort to know that God will care for us and protect us during our trials and temptations. Our temptations will not be more than we can bear. Our comfort and help during temptation will be from God.

God is our help in temptation, for he never lets us be tempted beyond our strength and always provides a way for our escape. Our Savior is also our help in temptation for he pleads for us as our great High Priest in heaven, who understands our trouble, for he has been tempted. So let us be more grateful to our gracious King from whom we find grace to help us in time of need.

When tempted to do something we should not do, we can set our minds and hearts against it and say to ourselves, "I will not do it," and so with all our strength resist both the temptation and the desire to do something wrong. The resistance will make us stronger to resist the next temptation, and so temptations lose their power over us. Strength for this resistance will always come through reading the Bible and praying.

CREEDS CO-OPERATING FOR DEEDS

(Continued from Page 274)

alignment, but has relied wholly upon the moral power of its statements to influence public opinion.

The council has a Washington office, just as it has in New York and Chicago; but the annual budget of its Washington office is only $11,000, and the executive secretary, who directs it, is paid the princely salary of $1,500. Three-fourths of the Washington office budget are expended on assisting the army and navy in the work of chaplains and YMCA workers.

Statements of the council from time to time have supported the Kellogg treaty, the world court, the work of the League of Na-

(Continued on Page 275)
A little while to labor on 
Ere comes sweet rest from care, 
A little while to win the crown 
That Christ would have us wear. 
This little while, how blest to know 
We have a guide to trust, 
To help us up the way where Time will not steal nor rust.

THE DISCONTENTED GOLDENROD
M. G.

Once upon a time there arose upon a pretty green hill in Farmer Bennett’s yard, a tall branch of goldenrod. All around it were lovely buttercups, daisies, and violets, lifting their dainty faces to the sun, and Goldenrod was very much discontented.

“Oh, dear!” said he, “can I have pretty blossoms like these other branches? I am only an ugly green thing without even a promise of blossoms. How unfortunate I am.”

Day by day, he sighed more and more, as he admired the beautiful flowers. The children passed him by without even a glance, shouting gleefully, “Oh, what pretty daisies!” and gathered them every one but Goldenrod, and still more sad and lonely was he.

The summer passed and the days began to grow cool. The flowers died one by one until not even a branch of goldenrod was left. Then one day, Goldenrod discovered some tiny green bunches growing on the end of his little twig. “What little green things be?” he thought. “Surely they are not blossoms, after all this time.”

The days grew colder and colder, and Goldenrod sighed, “I am sure I must soon die.”

But one day he was surprised to see one of his little branches begin to open. He looked closely, and soon saw a beautiful yellow star as bright as the sun; more and more kept coming; until he was completely covered with shining blossoms.

“Oh, mother!” shouted Betty Lou, as she found him, “what a beautiful bunch of goldenrod! It is more lovely than all the flowers I have seen this summer.”

She carefully picked the little branch and carried it home, where it blossomed for many days in a dainty brown vase.

“Ahh!” breathed Goldenrod, “I never dreamed I could be so happy. I wish I had not been so discontented.”

A LITTLE WHILE

The Victory May Depend on You.
WALTER L. POLAN

A LITTLE WHILE

The Victory May Depend on You.

To L. S. K. Juniors,
Everywhere,
America.

People believe that the British Isles were converted to Christianity by missionaries from the early church, maybe one was Paul, himself! This would account for the many references to Sabbath keeping in the early history of England, Scotland, Ireland, and Wales. After the revolt against the corrupt Catholic Church, and the formation of “Protestant” denominations, there were many Sabbath-keeping Baptist churches in the British Isles. Today some day you will want to read their fascinating history.

For a long time, those in control of the English government tried to force people to accept the church they happened to be sanctioning. Free-thinkers, among them Seventh Day Baptists, were bitterly persecuted. One church was even organized in jail, by Francis Bampfield, one of many independent preachers who were imprisoned there. This man finally died in another prison because he insisted on doing as his conscience told him. One minister of our church, John James, was the victim of the most dreadful plot and died on the gallows rather than deny his faith. Another real martyr was a talented woman, Mrs. Traské, who had kept a fine private school. She languished long in prison and there died. People, Richard Lovelace, in his poem, “To Althea from Prison,” wrote these lines, which are supposed to refer to our Mrs. Traské:

“Stone walls do not a prison make, 
Nor iron-bars a cage; 
Minions of the earth, presume 
That thus to fetter me.”

Edmund Townsend was sentenced, “on account of his being an Englishman,” to be set upon a pillory, tied to a cart’s tail and whipped all the way to Fleet Prison.

But after these terrible years, tolerance came instead of persecution and we find some of our leaders in high favor. Dr. Peter Chamberlen, whose picture with one of his home which you find enclosed, was a physician and governor of the famous King’s College. Notable was the Stennett family who gave a number of gifted preachers to England.

There were many of these hymns which you could learn this month:

**Another Seven Day’s Work is Done—Joseph Stennett.**

On Jordan’s Stormy Banks—Samuel Stennett.

And I think you could learn “Faith of our fathers, living still, in spite of dungeon, fire, and sword,” etc. Does not that have a new meaning to you now? Did you see the picture of the pastor of the one active English Seventh Day Baptist Church (Mill Yard, London) in recent Recorders? Next month we will learn about the early church in our own country, America.

Mrs. J. I. Stillman.

Houston, Tex.

CREEDS CO-OPERATING FOR DEEDS
Continued from Page 277

the fact that the Christian conscience of America can find such effective and influential expression—that is what lies behind the attacks on the council in this particular field.

Among other activities of the council, which are largely those of research and education, are its efforts to promote in the churches the spirit of social service, and in business the spirit of good will and better human relations, of stronger emphasis upon the human values. Obviously if the Church is true to the ideals of Jesus it cannot neglect this sphere. It is willing to encounter opposition, to be misunderstood, to be regarded as a meddler, to sacrifice and to suffer in order that the way of life which its Master taught may become the way of life in every realm of human experience. And here, as in the international field, the pagan spirit shows its resentment of the influence which a united Christian conscience can exercise. Again, that resentment is most marked in the council, and a challenge to all men of honest faith to stand by the council in brave and loyal support.

The promotion of good will between Jews and Christians is a recent endeavor of the Federal Council which illustrates the breadth of its vision and aims. This endeavor has sought to remove those prejudices which still exist in Christian circles. It is an educational work.
Investigation of Labor Problems by Federal Council

The seven-day week and the long-hour day still continue in many steel plants of the United States, although it is popularly assumed that they no longer exist in the industry, according to a study published in a recent issue of the Information Service of the Research Department of the Federal Council of the Churches of Christ in America. The report is based on data which covered steel plants employing a quarter of a million men and which were gathered during the past summer by graduate students co-operating with the Federal Council's Research Division.

The figures published by the Research Department indicate that 26.9 per cent of the men worked a seven-day week. As to the length of the working day, it is found that 46.6 per cent are working eight hours a day; 44.6 per cent are working ten hours; 2.1 per cent eleven hours; 0.7 per cent twelve hours.

The material is presented in the Federal Council's weekly Information Service as a strictly factual report. The comment is made, however, that the facts presented are of little value in the wake of the public announcement in July, 1923, that the long shift in steel was being abolished.

The data collected in this study were portions of Alabama, Pennsylvania, Maryland, Ohio, Western New York and Northern Illinois. These plants published in some form of elemental processes of steel production, such as blast furnaces, open-hearth furnaces, Bessemer, rolling mills, sheet mills, etc., were included in the study.

The number of plants in which the inquiry was made was 158, belonging to 127 companies. Study was made of 21 additional plants which belong to four companies and are not included because they are regarded as too incomplete and unreliable for tabulation. The requirements for tabulation were that data should be from official sources and sufficiently definite to be regarded as convincing and that they must cover every phase of the hours and days problem.

The names of the plants and the location are not included in the report because the emphasis is placed on the general results of the survey rather than on any attempt to make comparisons between conditions in particular plants.

A summary of the figures is given, as follows:

<table>
<thead>
<tr>
<th>Length of Working Day</th>
<th>Number of Men</th>
<th>Per Cent of Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>8 hours</td>
<td>115,619</td>
<td>46.6</td>
</tr>
<tr>
<td>10 hours</td>
<td>109,698</td>
<td>41.8</td>
</tr>
<tr>
<td>11 hours</td>
<td>5,320</td>
<td>2.1</td>
</tr>
<tr>
<td>12 hours</td>
<td>16,610</td>
<td>6.7</td>
</tr>
</tbody>
</table>

**Total** .... 248,247

**100.0 per cent**

**The Working Week**

<table>
<thead>
<tr>
<th>Length of Working Week</th>
<th>Number of Men</th>
<th>Per Cent of Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 to 5½ days</td>
<td>51,234</td>
<td>20.6</td>
</tr>
<tr>
<td>6 days</td>
<td>130,390</td>
<td>52.3</td>
</tr>
<tr>
<td>7 days</td>
<td>66,712</td>
<td>26.9</td>
</tr>
</tbody>
</table>

**Total** .... 248,247

**100.0 per cent**

The investigators consider that the figures may be taken as representing the minimum number of men on the 10, 11, and 12 hour shifts and on the seven-day week.

The investigators found that in some cases the standards for the smaller concerns were admittedly set by the larger companies, which illustrates the force of example and the effects of competition. In some cases there was decided unwillingness on the part of officers at the plants to give information, and this factor played a large part in the exclusion of the data from the 21 plants of the four companies above referred to, which are not tabulated.

While the eight-hour day is generally regarded as a considerable improvement over the twelve-hour day in men in the continuous processes, the investigators are of the opinion that the long day is not a question of life and death and that it is time to do something in the government could do something to curb the government could ship enough over there in a week to save all the people. "Yes," another added, "and it would not be missed.

**The Demands of the Day**

**Rev. Hurley S. Warren**

Pastor of the church at North Loup, Neb.

**Sermon for Sabbath, March 15, 1930**

Text—Micah 6: 8.

**Order of Service**

- **Hymn**
- **The Beatitudes—In unison**
- **Prayer**
- **Responsive Reading**
- **Special Music**
- **Offering**
- **Scripture Lesson:** Psalm 24.
- **Hymn**
- **Sermon**
- **Hymn**
- **Benediction**

The other evening I was in the barber shop. The conversation drifted to the starving millions of China, and was expressed by one man something like this: "I do not see that we are doing right in producing millionaires in America while millions are starving in China. I could never get very enthusiastic over foreign missions, but when it is a matter of life and death it is time to do something. The government could ship enough over there in a week to save all the people. "Yes," another added, "and it would not be missed."

**The one who hates much**

I shall never forget the remark of Rev. J. W. Crofoot at the Detroit Student Volunteer Convention, in speaking of the over heating of hotel rooms during moderate winter weather, "This American waste goes against my Chinese sense of economy." There was wasted in America during the same days that four million inhabitants of Shensi and Shansi provinces, China, were suffering from cold, many times the heat sufficient to have made them comfortable. There hangs in the wardrobes of this country enough extra clothing to supply the needs of every man, woman, and child of the stricken areas. Each day the garbage cans of this great land receive food in quantities that would dispel the hunger of every starving body of China. There is going to waste in the fields, along the roadside, in the pig-pens, and cattle-yards of Nebraska this very instant corn that would furnish every breathing creature of the famine regions with the diet of the pioneers of this prosperous state. A missionary born in Kansu province, whose name is George Andrews, tells us that conditions in that province are by far worse than in Shensi and Shansi. Typhus is raging. We need only to recall the ravages of the influenza of a few years past upon a people of health to sense something of the awful conditions that exist among those who are starving. The people are eating elm leaves, chalk, and any rubbish obtainable, and desperate parents are ready to give their children away to anybody who will feed them. Some are turning cannibals.
"WHAT DOTH THE LORD REQUIRE OF THEE?"

The appeal for relief has not come directly to the United States government. It has come to the church for help to the needy. At the base of the whole problem is the Christian community, and especially to the churches. This is one of the greatest crises in the history of our country. If the Churches of Christ in America respond to the need of suffering millions in a Christlike spirit, the religion of the Master will go forward beyond all human anticipations. Men like the Master will fail, future generations will inherit the task of healing the open wounds of the situation. Days passed and no delivery. The governor investigated and was given the legal right to purchase the coal (however, we ought to give him credit for having common sense). It is plain that the dealers had no intention of selling the coal which has much, of the greatest privilege.

A RE-EVALUATION OF VALUES

We are told that several years ago the poor people of Lincoln were suffering from the cold and the price of coal was prohibitive. The governor of Nebraska bought three car loads of fuel to relieve the situation. Days passed and no delivery. The governor investigated and was given every assurance by the company that the shipment would be delivered. Days became weeks. Coal that was ordered long after the governor's was being delivered to the dealers. The governor telephoned the office of an under-official of the carrying company and said, "For the sake of those suffering women and children find that coal!" This official traced the shipment and found it shunted among many empty cars at an out of the way place. The coal reached the city on the day the official lost his job. A certain newspaper championed the issue, the company, in order that it might not be said that they were forced to deliver the coal, delayed its final arrival a day and a half.

We do not know that the governor had the legal right to purchase the coal (however, we ought to give him credit for having common sense). It is plain that the discharged official went out of his way at the risk of his position to know that David and his followers entered the temple and found it shunted among many empty cars at an out of the way place. The coal reached the city on the day the official lost his job. A certain newspaper championed the issue, the company, in order that it might not be said that they were forced to deliver the coal, delayed its final arrival a day and a half.

We do not know that the governor had the legal right to purchase the coal (however, we ought to give him credit for having common sense). It is plain that the discharged official went out of his way at the risk of his position to know that David and his followers entered the temple and found it shunted among many empty cars at an out of the way place. The coal reached the city on the day the official lost his job. A certain newspaper championed the issue, the company, in order that it might not be said that they were forced to deliver the coal, delayed its final arrival a day and a half.

We do not know that the governor had the legal right to purchase the coal (however, we ought to give him credit for having common sense). It is plain that the discharged official went out of his way at the risk of his position to know that David and his followers entered the temple and found it shunted among many empty cars at an out of the way place. The coal reached the city on the day the official lost his job. A certain newspaper championed the issue, the company, in order that it might not be said that they were forced to deliver the coal, delayed its final arrival a day and a half.

We do not know that the governor had the legal right to purchase the coal (however, we ought to give him credit for having common sense). It is plain that the discharged official went out of his way at the risk of his position to know that David and his followers entered the temple and found it shunted among many empty cars at an out of the way place. The coal reached the city on the day the official lost his job. A certain newspaper championed the issue, the company, in order that it might not be said that they were forced to deliver the coal, delayed its final arrival a day and a half.

We do not know that the governor had the legal right to purchase the coal (however, we ought to give him credit for having common sense). It is plain that the discharged official went out of his way at the risk of his position to know that David and his followers entered the temple and found it shunted among many empty cars at an out of the way place. The coal reached the city on the day the official lost his job. A certain newspaper championed the issue, the company, in order that it might not be said that they were forced to deliver the coal, delayed its final arrival a day and a half.

We do not know that the governor had the legal right to purchase the coal (however, we ought to give him credit for having common sense). It is plain that the discharged official went out of his way at the risk of his position to know that David and his followers entered the temple and found it shunted among many empty cars at an out of the way place. The coal reached the city on the day the official lost his job. A certain newspaper championed the issue, the company, in order that it might not be said that they were forced to deliver the coal, delayed its final arrival a day and a half.

We do not know that the governor had the legal right to purchase the coal (however, we ought to give him credit for having common sense). It is plain that the discharged official went out of his way at the risk of his position to know that David and his followers entered the temple and found it shunted among many empty cars at an out of the way place. The coal reached the city on the day the official lost his job. A certain newspaper championed the issue, the company, in order that it might not be said that they were forced to deliver the coal, delayed its final arrival a day and a half.

We do not know that the governor had the legal right to purchase the coal (however, we ought to give him credit for having common sense). It is plain that the discharged official went out of his way at the risk of his position to know that David and his followers entered the temple and found it shunted among many empty cars at an out of the way place. The coal reached the city on the day the official lost his job. A certain newspaper championed the issue, the company, in order that it might not be said that they were forced to deliver the coal, delayed its final arrival a day and a half.

We do not know that the governor had the legal right to purchase the coal (however, we ought to give him credit for having common sense). It is plain that the discharged official went out of his way at the risk of his position to know that David and his followers entered the temple and found it shunted among many empty cars at an out of the way place. The coal reached the city on the day the official lost his job. A certain newspaper championed the issue, the company, in order that it might not be said that they were forced to deliver the coal, delayed its final arrival a day and a half.

We do not know that the governor had the legal right to purchase the coal (however, we ought to give him credit for having common sense). It is plain that the discharged official went out of his way at the risk of his position to know that David and his followers entered the temple and found it shunted among many empty cars at an out of the way place. The coal reached the city on the day the official lost his job. A certain newspaper championed the issue, the company, in order that it might not be said that they were forced to deliver the coal, delayed its final arrival a day and a half.

We do not know that the governor had the legal right to purchase the coal (however, we ought to give him credit for having common sense). It is plain that the discharged official went out of his way at the risk of his position to know that David and his followers entered the temple and found it shunted among many empty cars at an out of the way place. The coal reached the city on the day the official lost his job. A certain newspaper championed the issue, the company, in order that it might not be said that they were forced to deliver the coal, delayed its final arrival a day and a half.
The Supplementary Hypothesis

In tracing the progressive development of what is termed higher criticism at the hands of German rationalists, we have presented the documentary theory as taught by Eichhorn, and (2) the fragmentary hypothesis, as advocated by Vater and Hartman. We next consider the supplementary hypothesis.

Wilhelm Martin De Wette (d. 1849). In 1806 De Wette published a work on the Old Testament which ran through six editions. While taught in general, the same major principles as that advocated by Eichhorn, he rejected the fragmentary hypothesis, and held that Deuteronomy was composed, in the age of Josiah, in the seventh century B.C.

Frederick Bleek (d. 1859). Bleek was a pupil of De Wette, and was one of Germany's greatest Biblical scholars of modern times. He accepted the "redactor" theory of Le Clerc, and brought to bear upon its criticism great scholarship, remarkable thoroughness, and clearness of methods.

Both De Wette and Bleek, Knobel (d. 1864), Stahelin (d. 1875), and others advocated, in various forms, the supplementary hypothesis, a modification of the documentary theory, and a reaction against the fragmentary theory.

The supplementary hypothesis retained Elohist and the Jehovist idea of the documentary theory. But instead of making these two, authors of distinct and independent documents, which were later combined and pieced together by different hands, them, that the Elohist first composed his treatise which lies as the basis of the Pentateuch throughout, then the Jehovist, who lived later, undertook to prepare an enlarged edition of this older history (Elohist). So he retained all that was in the earlier work, preserving its form and language, incorporating into its sections of his own, supplying omissions, amplifying and supplementing as he thought necessary. These supplementations were such that the Hexateuch was composed of the Elohist, the oldest document, written by a priest of the eleventh century B.C., supplemented by a Jehovistic of a later century, and then by the writer of Deuteronomy about the seventh century B.C., and that this writer of Deuteronomy was possibly the redactor or compiler of the Hexateuch.

The Crystallisation Theory

The crystallisation theory, Heinrich Ewald (d. 1875). The simplicity of the supplementary hypothesis proved inadequate to remove the complications of the divisive critics. Ewald's works were largely directed against the disintegration of the fragmentary hypothesis, yet it was not much improved. His crystallization theory was a modification of the supplementary theory by increasing the number engaged in the process from one to a series successively operating at distinct periods.

The most ancient portions of the Pentateuch, he affirmed, were made up of four primitive treatises, existing only in fragments, embedded in the mass which had accumulated around them. Then he finds what he terms the "Book of Origins." Then come the third, the prophetic narrators, each of whom adds his accretion to what has been previously recorded. Then a different person wrote Deuteronomy. Thus the Hexateuch, with its various accretions, gradually grew—a vast conglomerate thing in the course of many centuries.

Modified Documentary Hypothesis

Hupfeld (d. 1866), tried his hand in removing the obstacles that blocked the supplemental theory. And he did so, in the end, by abandoning the theory. He returned to the Eichhorn documentary theory with certain modifications.

He declared the Jehovistic sections possessed a continuity and independence which showed that they were a separately existing document. But he maintained that the Elohist sections were made up of two distinct documents. So that all the troublesome passages that he could not assign either to J or E, he assigned to a third writer whom he called "P." Thus he affirmed three independent documents—the first Elohist, second Elohist, and the Jehovist, and held that the redactor who took the liberty of inserting, retrenching, modifying, transposing, and combining at his own pleasure.

So when any difficulty arose in the method of interpretation, or any miscarriage of the hypothesis, it was very convenient to have a redactor at hand to whom it could be attributed.

The Development Hypothesis

This hypothesis is built around the laws. The arguments for this theory are not from the narratives of the Pentateuch, but from its historical sections, but from its laws.

It is obvious to the careful student of the Bible that the Pentateuch contains three distinct codes of laws, namely, (1) the Book of the Covenant (Exodus, chapters 20-23), which Moses is said to have read to the people at Sinai; (2) the Deuteronomic Law, which Moses rehearsed on the plains of Moab, shortly before his death; (3) the Ritual Law, or Priestly Code, found in the last chapter of the Hexateuch, and in certain chapters of Numbers.

These laws in their entirety are said to have been communicated to Moses by God himself.

Now the development hypothesis takes issue with all this, affirming that these laws could not have been written at once. Up to this time the higher critics had considered the Priestly Code the first and the oldest legislation, attributed it to E; and the Book of the Covenant the second legislation, and assigned it to J.

Graf (d. 1869), who was a pupil of Rendsburg, professed a still later hypothesis of Spinoza, in his book on The Historical Books of the Old Testament, undertook to reverse the order of the previous order of this time. He declared the Book of the Covenant belonged to an early stage of development, and that the Priestly Code, being the most minute and complicated, was of the latest origin. Hence, he declared, long centuries must have elapsed to make possible such a development. He also separated the historical from the legal portions of the E document.

Kuenen (d. 1891), professor in Leyden, Holland, and one of the most advanced exponents of the rationalistic school, boldly accepted the order as proposed by Graf, and contended against the almost unanimous voice of all antecedent critics, namely, that the entire Elohist document, both history and legislation, was the latest part of the Pentateuch. This reversal of former beliefs met with determined opposition.

In 1878, Julius Wellhausen published his History of Israel in which he advocated the development theory of Graf and Kuenen. The Book of Exodus, he wrote, was the leading liberal scholarship of Germany to his position. It may be of interest to know that while Kuenen was satisfied to find some sixteen or eighteen different writers, or sources, in the Pentateuch, Wellhausen finds twenty-two.

Lately, however, Put Wellhausen's position before us, as it touches the Pentateuch, and remember it is probably more generally accepted by higher critics, than any other. It is something like this: The Book of the Covenant (Exodus, chapters 20-24) was not written by Moses, not even the Decalogue. It is the oldest legislation, but it was written after the settlement of Israel in Canaan. Then the Deuteronomic Code—that large collection of laws containing originally in chapters twelve to twenty-seven, was placed second in the development theory. But now the Priest Code is definitely fixed, to a certain date, derived from the settlement of 2 Kings 22: 10, which concerns the Book of Hilkiah, the high priest, found in the temple of which Shaphan read to King Josiah. This book, they affirm, was none other than the Deuteronomist Code, not written from types, but composed there, somewhere about the middle of the seventh century before Christ, eight hundred years after settlement in Canaan.

The Priestly Code was the latest product, which they affirm did not take place until after the time of Ezra and Nehemiah in the fifth century B.C. Yet this Priestly Code—
large collection of laws relating to the religious ritual, uncleanness, and kindred topics—scattered through Exodus, Leviticus, and Numbers, to the entire Bible of Moses, and its authorship. This code, by the critic, is put nine hundred years after settlement in Canaan!

Let me quote, in closing, a sentence or two from Dr. A. B. Bruce. Says he: "It will be seen that the effect of modern criticism on the mode of viewing the religious history of Israel is serious. It amounts to an inversion of the order subsisting between law and prophecy. Instead of saying, the law and the prophets, we must say, the prophets and the law. The law, in the comprehensive sense, was not given by Moses; it came not till the great prophets Micah, Hosea, Joel, and Amos had revealed their message. Their scathing criticisms of the religious services of a people ungodly in life are not with the Romans Seventh Day Baptists. It is not then in existence (Apologetics).

Our next article will deal with British-American criticisms.

THE WELCOME CHICKADEE

(Continued from page 283)

tame, and perhaps, the tamer birds we have. Patient people who know how to whistle up these little spirits or induce the chickadees to light upon their hands.

To some winter is a dreary, dismal season, but to me it would be far drearer, far more dismal if it were not for the happy-go-lucky chickadee.

Robert Wallace, Jr., in Our Dumb Animals.

INVESTIGATION OF LABOR PROBLEMS

(Continued from Page 288)

opinion that the eight-hour day still involves much wage rates for common labor range from

24 cents to 56 cents per hour, but in the majority of cases the range is from 35 cents to 45 cents.

In at least 42 plants an age limit for hiring is in effect and the range is from 45 to 60 years of age. The most common age limit is 45 years.

Group insurance is in effect in at least 28, or 57 per cent of the 155 plants. A pension system is in effect in at least 28, or 18 per cent of the plants.

February 13, 1930.

BOLD BLACK TYPE

Teachers' Bibles

COMPACT SIZE, 4 x 6 inches. FITS THE POCKET (containing Matthew, Mark, Luke, John and a few of the Psalms and Proverbs). It contains every needed reference to the Bible student, including a complete Concordance, words not then in existence.

$4.00

4653. Same as 4612, with extra leather-lined covers... 4 75

THIN INDIA PAPER EDITION

With margin at top and bottom. One inch thick (in thickness, larger, heavier and sturdier than similar editions of other bibles).

EX. Egyptian Morocco Leather, red under gold edges... 7 00

6XX. Egyptian Morocco, black leather, gold edges, red under gold edges... 8 00

621. Algerian Morocco, red leather, lined to edges, silk sewed, round corners, red under gold edges, quality binding... 8 00

Send order to:

SABBATH RECORDER

Plainfield, N. J.

Any war of tomorrow will not be more horrible than the one in the Near East by Maj. H. L. Gilsdorf, chief of the Chemical Warfare Service.

The owner had just insured his building against fire.

"What would I get," he asked the agent, "if my building was to burn down tomorrow?"

"Oh, I should say about ten years," replied the insurance man nonchalantly.—Selected.

DEATHS

BURDICK—Marcus Irving Burdick, youngest of four children of Charles and Thankful Lucinda (Kenyon) Burdick, was born at Ashaway, R. I., in 1893. He came to Ashaway when he was four years of age and passed his life there, one of which has gone to Boston, another to the Natural History rooms at Worcester, and others will be donated wherever there is a welcome for them.

It is necessary that our prayers ascend for the safety of our country, which is in grave danger by the hands of drug and drink devotees.

DEATHS

BURDICK—Marcus Irving Burdick, youngest of four children of Charles and Thankful Lucinda (Kenyon) Burdick, was born at Ashaway, R. I., in 1893. He came to Ashaway when he was four years of age and passed away suddenly at his home in East Orange, N. J., February 16, 1930, in the eighth year of his age.

Mr. Burdick was united in marriage with Cornelia Anna Palmer July 2, 1874. Mrs. Burdick died about three years ago, leaving six children.

When but a boy Mr. Burdick was baptized and united to the Rockville Seventh Day Baptist Church. He came to East Orange in 1895, where he has since made his home. For a number of years he has been a faithful member of the First Seventh Day Baptist Church of New York City. Brother Burdick was a man of strong convictions, and was conscientious and consistent. He was much beloved and was thoughtful of the welfare of others. His general health had animated agitation against the cigarette, expressing itself in very keen discussion in open letters in the leading Worcester papers.
seemed to be good, though failing sight caused him to retire from his position two or three years ago.

Farewell services were held Wednesday evening in the Colonial Home, 132 Harrison Street, East Orange, Pastor Harold R. Crandall officiating. Interment was in Rosedale Cemetery.

H. R. C.

COOKMAN—William Clayton, son of Samuel and Mary Bond Cookman, was born at Lost Loofboro, March 19, 1870, and died February 10, 1930, at the age of eighty-one years, six months, and four days. His parents were the second generation of the early settlers of this part of Harrison County. He was baptized and became a member of the Lost Creek Seventh Day Baptist Church in 1875, of which he continued a loyal and faithful member and supporter for more than fifty-four years. He was never married. He leaves no brothers or sisters. For fifteen years, his niece, Miss Mary Smith, tenderly cared for him. Besides her he leaves to mourn his going two nephews, William and Ralph, other relatives and friends. For fifteen years, his niece, Miss Mary Smith, tenderly cared for him. Besides her he leaves to mourn his going two nephews, William and Ralph, many other relatives and friends.

As one who falls asleep he dropped the heavy restraining mantle of earth, with its pains and cares and disappointments, and with peace written upon his countenance he went away.

Farewell services were conducted by his pastor, H. C. Van Horn, who used the words of Paul for a text, "I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the righteous Judge shall give to me at that day; and not to me only, but also to all that have loved his appearing."

V. H. V.

TOWNSEND—In Janeville, Wis., on February 8, 1930, Mrs. Malvina Townsend passed away at the home of her daughter, Mrs. E. B. Loeboro. See memorial on another page.

Sabbath School Lesson XI.—March 15, 1930.


DAILY READINGS
March 10—Parables of the Kingdom. Matthew 13: 1-35.
March 15—The Rewards of Wisdom. Proverbs (For Lesson Notes, see Helping Hand).