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CHRIST'S CROWN AND COVENANT

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VOL. LXII. JUNE 1928 NO. 6.

A special friend, Mrs. John Hanna of Philadelphia, Pa., recently passed away. We expect to publish her obituary in the near future.

The Minutes of Synod will be published about the first of July. Our readers will then get a full account of the meeting. It was a good one, and everybody will be anxious to hear what was done.

WHAT SHALL WE CHOOSE?

Samuel M. Ramsey

"Ask what I shall give thee." 1 Chron. 1:7.

After David had reigned forty years, he was succeeded by Solomon his son, who also reigned forty years. Solomon was only a young man when he began to reign; probably about twenty years of age. It was a great undertaking for one so young. Though raised in a palace, surrounded by luxuries

and honors, having the rich and the great as his friends, Solomon was not a spoiled child. He was a good young man and godly. He had been well instructed, and he had profited by the instruction he had received. "He loved the Lord, and walked in the statutes of David his father." He was not ashamed to do as his father had done. He was not like a great many young people are now, when they grow up, who refuse to go in the way of their parents; who think their parents are too old fashioned and behind the times, especially in matters of religion. Many, though they have been well trained and have had good examples set before them, do not profit from these. Many have no proper idea of what they owe to their parents, or proper appreciation of the religious privileges they enjoy, or the religious instruction they have received. They think it shows smartness, independence and manliness to differ from their parents, and to throw off the restraints that they have thrown around them. They think it would be humiliating, show a want of spirit, a lack of independence to follow in the way of their parents, or do as they advise. But it was not so with Solomon; he did not dispise his father's instruction, or cast it behind his back as some worthless thing. He felt truly grateful that he had such a father; he thanked God for what he had enjoyed in him, and received from him. He was not one of those vain, giddy, self-conceited youths who think they know everything, and are far wiser than their parents. Solomon was particularly blessed with good sense; he had right views of his own ignorance, inexperience and lack of wisdom. And what a blessed thing it is for all, and especially young persons to have such feelings, and views of themselves. But Solomon had a brother who was just the opposite of himself; a good type of our young America, to-day. Absolom was a spoiled child, a rebelious son, a fast young man; good looking, vain, and conceited. He thought he knew more than his father; if he only had things in his hand, he would conduct them very differently from the way in which they were then conducted. He spoke disrespectfully of his father, sought to undermine his influence, and rebelled against his authority. And to what a sad end did he come! A picture of the end that awaits many foolish young people to-day, who think little of,

and treat lightly parental training and authority—disgrace, ruin, death. Let all young people seek the spirit, and follow the example of Solomon; appreciate, respect, and follow the training of godly parents.

1. All must make choice: all do make choice of something. Some one thing must have the uppermost place in our hearts. There is something of which we think more than anything else. What is it for which we will do more, sacrifice more, suffer more than anything else? That is the thing of which we think most, that is our choice. Some seek after pleasure, and look to it as the source of all their enjoyment. They think more of it than anything else. Some seek after riches and devote their time and energy to securing this. They think this the most valuable thing to be obtained. Others seek after the honors of the world, labor to secure high position, desire the admiration and envy of the multitude. Others seek after learning, a knowledge of the arts and sciences; they spend their days in seeking to increase their store of worldly wisdom. Others seek after better things, things that will not perish with the using; the highest, noblest, best things. We are free to choose what we will, and the means are at hand to help us secure what we most desire. What is it that is most desired by us, most highly prized, most eagerly sought after? What is our choice? What are we choosing as our portion; setting our hearts upon; spending our lives to secure? What above all things else do we want?

2. We will generally get what we choose. If we set our hearts upon worldly pleasure, will likely get it; we will seek it in the way that usually leads to it. If we want learning, we will likely get this; we will put forth the effort to secure it. Do we desire worldly position, or honor? We will likely obtain these; we will use the means which tend to secure them. If it is riches we want, we will likely secure our desire; we will seek money in the way by which it can be obtained. If a young man starts out in life with the determination to make money, he will make it. He will so live, and work, and save, and contrive that he will accumulate money. There are plenty of these worldly things to be had, if we are only willing to pay the price for them, in diligence, labor, or sacrifice. But some one is ready to say, "I do choose, I would like to have, but do not obtain; I do not get what I would like most to have." They would like to become rich, but they are either too lazy, or shiftless, or self indulgent to do what is necessary to become rich. It is not because it is beyond their power to be-

come so, but because they are not willing to make the effort or the sacrifice required of them. If our soul's salvation, and the glory of God is our choice, we will likely obtain this. This is not beyond our reach. The opportunity, and the means are at hand, and if faithfully used, will bring salvation. God usually deals with persons as he did with Israel in the wilderness. "He gave them what they sought, but sent leanness to their souls." He gives men what they seek, but often sends leanness of soul along with it. If the thing sought is not good, if it is some worldly thing merely, it will bring want of spirtual life and blessing. O how many poor lean, weak, starved souls there are; too weak to stand up for God, or truth, or right; too weak to resist the world, or the flesh, or the devil; overcome, and led captive?

3. We have the same privilege as Solomon, to receive what we ask. It was only **implied** that Solomon would receive what he asked; we have a better hope than that; we are **assured** of it. "Ask and ye shall receive." "Ask and it shall be given you; for every one that asketh receiveth." "Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them." "Verily, verily I say unto you, whatsoever ye shall ask the Father in my name, He will give it you." What promises could be fuller, plainer, better than these? What better assurance could we have? Of course we must know that God will only give us what is good for us. It would be no kindness in him to give us anything that would be to our injury, even though we do ask him for it, and desire it ever so much. God deals with us as with children. Even though a child may ask its parents for something that would hurt or injure it; though it may desire it very much, and cry for it, yet the parents are kind in withholding the hurtful thing from the child. So it is with us; though we ask God for something not good for us, though we may desire it very much, He is good and kind in withholding it from us. He often shows his love more by withholding what we ask, than He would by giving it to us.

4. We should make a right choice. We should choose wisdom before every thing else. Thus it was with Solomon. He said afterward "Wisdom is the principal thing, therefore get wisdom." And again he said "The fear of the Lord is the beginning of wisdom." True religion, the love of God and Christ, the pardon of sin, this is the first thing in true wisdom. He means that the first, the most important thing, is religion; this should be sought first, as above all things else. Thus the

Savior said, "Seek ye first the kingdom of God, and his righteousness." He meant that an interest in that kingdom is more important, more valuable than anything else. He presented the same truth when he said, "What shall it profit a man if he should gain the whole world, and lose his soul; or what will he give in exchange for his soul?" Any one's soul is worth more to them than the whole world beside. So the welfare of the soul, its salvation, is the most valuable blessing we can secure. The truly wise will look after the interests of the soul first, and think nothing too much to do to obtain these. Solomon does not say the fear of the Lord is **all** of wisdom, but the beginning of it. We need much besides religion; we need to know something of the world, and worldly things, in order to obtain what we need in life, and be able to do good in the world; to know how to live and act; what to choose and what to refuse. He does not say wisdom is all that is worth seeking in the world, but the principal thing; get it first, and other things afterward. The first thing a young person needs, is love to God, love for the Savior, religion, and then they will be ready to begin in the work of life.

5. God usually exceeds his promises. Solomon found this to be the case. He only expected to get what he asked; God gave him many things beside. What Christian has not found this to be so in their own experience? God does more for them than they ever thought he would do. The command is "Seek ye first the kingdom of God, and his righteousness," and every other needful blessing will be added thereto. If God has bestowed the greater the better blessing, we should not be too much concerned about the lesser things of life. The greater includes the less. Salvation includes every other thing the Christian needs. He who purchased the one, purchased all. Christ not only secured Salvation for his people, but all else that is necessary for their good and comfort. These lesser blessings are only promised in a general way; we should leave it to his wisdom, and kindness, and love to bestow them as he sees best. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things."

1. The blessing came to Solomon, not when he was praying for it, but while he was giving thanks for what he had already received. And may we not be so engaged in seeking, praying, as to forget what we already enjoy? Are we thankful enough for our blessings? It may not be want of prayer, of

desire, or asking that hinders God's blessings, but want of gratitude and appreciation.

2. The blessing came when he was feeling the want of it most keenly. He felt his want of wisdom, his insufficiency for his work. No doubt he had been praying for help. When we feel our want, our need, our insufficiency as we should, then the blessing will come. Then we will lay hold of the promises as Jacob did, and say "I will not let thee go, except thou bless me."



DUANESBURG, JUNE 17, 1928

SHE DIDN'T SPARE THE ROD

There is considerable discussion these days as to whether the spare-the-rod method of training children is or is not an improvement on the old-fashioned way of bringing young offenders to time. Without taking either side of the question, we quote a letter written by a mother to the "Chicago Daily News," and telling in no uncertain language where she stands in the matter:

I am a busy English mother, she says, with a flock of ten, the eldest being 17 years. My husband and I have struggled hard to bring them up in a decent way and I am proud of the result. And we didn't use moral suasion, either. Every

one of my children has been punished for his or her sins and if I had used moral suasion I am afraid there wouldn't be much time for anything else. No, I just paddled them soundly when they were naughty and I found that a few spanks administered when they were little saved a great many when they were grown.

I never scold and harp on their faults and I never put them to bed for a day or half day.

And I don't make them learn poetry or Bible verses or give them some housework to do, as I have noticed that in time these "punishments" become hateful to the offenders, and surely none of those things ought to be hated by anyone.

And I don't deprive them of going to some place of amusement to which they have been looking forward for weeks perhaps.

And I don't deprive them of their food.

I just take the offender to my own room and have a short heart-to-heart talk and then I administer a sharp switching. A switching never injured anyone's mind or body to my knowledge. There the guilty one must sit until the tears are dry and the heart is repentant, and then all is forgiven.

Sometimes it takes quite a time for the offender to feel sorry for what he has done. But my experience is that this method is far the best. They all know what to expect and it does away with promises and threats, which are the worst things possible.

"Cruel and heartless," you say. Neither. It is no pleasure to me to have to punish my babies, for they are all young, but it is my duty to bring them up the best way possible. My three eldest have not been punished for years and they are three manly, well-behaved boys. And the children all love and respect their parents above all else. I am proud of my babies.—The Continent.

NOTES ON THE WORK OF THE NATIONAL CHRISTIAN COUNCIL OF INDIA, BURMA AND CEYLON, FOR THE YEAR 1927.

During the year 1927 the National Christian Council was largely occupied in carrying forward some of the important

schemes already initiated by the Council. Of new undertakings the one that has ocupied most attention during the year under report has been that which was concerned with the preparations and arrangements for the Jerusalem Meeting of the International Missionary Council.

1. First of all there have been schemes involving union and cooperation between Missions and Churches. Of these mention may be made of plans for cooperation in Theological Training, which are before us but which are too vague to be considered, as yet, as practical propositions, and the plan for a united training centre for medical workers at Miraj. This latter has been widely approved in principle by Missions and has now to be formulated more concretely. But of such cooperatve projects that have been before us during the year the most important is the contemplated **School of Islamic Studies** at Lahore which is likely, when established, to give a very valuable stimulus to work for Moslems and indeed to exercise a significant influence upon all our Mission work. At the meeting of the N. C. C. Executive in February 1928, the Moslem Work Committee was authorized along with the Secretaries of the N. C. C. to proceed with the plans for the establishment of this Islamics centre.

2. Valuable work has been done during the year in surveying certain departments of the field and considering what is needed for advance and development. Thus a survey of the Moslem situation has been prepared and published and can be obtained (price 12 annas). This and the valuable visit of Dr. S. M. Zwemer to India during the past year, when he conducted most stimulating intensive courses for workers among Moslems, should do much to call renewed attention to the importance of this department of work in India. In this connection it should be mentioned that during the year the N. C. C. has been strengthened in this department of its service by the generous arrangement by which Dr. Murray T. Titus of the Methodist Episcopal Church has been enabled to give part of his time to the Secretariat, especially in connection with Moslem work. Further a Committee of Medical missionaries have been conducting a careful investigation of the **Medical situation** under the heads of "Survey, Cooperation and Efficiency" and their report should soon be issued. The important investigation into **Industrial Conditions** which is being carried on under the able leadership of Miss M. Cecile Matheson must

also be mentioned. With her are associated Miss Wingate of the Y. W. C. A. and Mr. Reuben David, an Indian Secretary of the Y. M. C. A. engaged in welfare work.

3. There is no department of work carried on under the direction of the N. C. C. that is more important than that which is concerned with the administration of the **Indian Literature Fund.** In 1922 Dr. Cornelius H. Patton quoted with approval the statement that "if the Edinburgh Continuation Committee had done nothing else than inaugurate, through its special sub-committee, the union Literature movement, it would have justified its existence". The Report of what the Indian Literature Fund was able to do during the past year will be found on pp. 25ff. of the Minutes of the Executive of the N. C. C. Rs. 8,980 were distributed in grants as compared with Rs. 13,265 in the previous year, and Rs. 19,853 in 1924. This situation is disappointing involving as it does a narrow limitation of the activities of the Fund. Thus large language areas, such as Bengali and Urdu, receive no assistance, while the fine beginnings made in establishing Literature organizations at various centres cannot be extended to other regions where the need is as urgent. It is necessary to reiterate continually the importance of this department of work, an importance which increases with the changing circumstances of India. It is easy to see how, when the financial difficulties of the missionary societies increase and the resources available for the maintenance of work diminish, this Fund is one of the first to suffer.

4. It is not necessary to give an account of what was done during the year to prepare for the **Jerusalem Meeting** around which so many hopes and longings have gathered. One chief means by which the thoughts of workers throughout the land were turned towards the problems that the Meeting was to examine was the "National Christian Council Review". An important and representative Conference was convened in Bombay from January 31st. to February 2nd. (1928) and considered fully the subject of Religious Education. Its Resolutions were sent to the Jerusalem Meeting. In these preparations very valuable service was rendered throughout the year by Miss Van Doren who did much to arouse interest in the problems of religious education and to direct the minds of missionaries and Christian workers towards them. She has also edited an account of "Fourteen Experiments in Rural Ed-

uation" which has just been published and can be obtained (price Re. 1-4-0 and Rs. 2).

Plans are now being made (see Executive Minutes pp. 8f) to convey the message of the Jerusalem Meeting to India, Burma and Ceylon. It is proposed accordingly that the Meeting of the National Christian Council to be held at the close of the present year should be an enlarged one and should deal specially with the Message of Jerusalem and its application to the sphere of the Council.

HE HAD NO SONG

By J. H. W.

Several years ago, as I was passing out of meeting one evening, a lady sought me to go with her and see her husband, who was quite sick. On the way she told me he was anxious about his soul, knowing he would soon have to die. When I entered the room, I found him sitting in an easy chair, as he could not lie down without coughing. After a few words about his bodily sufferings, I asked him about his soul.

"Well," he said, "I think my chances for getting to heaven are pretty good."

I felt he was not real; so I said: "Do you believe heaven is a reality?" "Yes."

"Is it true there is a hell?" "Yes, I believe it."

"And you have an immortal soul that will soon be in one or the other of these places forever." "Yes," earnestly.

"You just now said you thought your chances for heaven were pretty good; you believe heaven is a reality, and hell is a reality, and your precious immortal soul will soon be happy in heaven forever. You must have some reason for it. Will you please tell me what it is?"

His voice was weak, and I waited for his answer as it came slowly. It was this: "Well, I've always been kind to my wife and children, and I have not intentionally wronged my fellow men."

"That's all very good," I said, "and it is nice to be able to say that; but now tell me, what kind of a place do you think heaven is, and what do they do there?"

"Well," he said, "I think there is no sin or sorrow there. It must be a happy place, and I think they sing there a good deal.."

Turning to Rev. 1: 5, I said: "Yes, they do sing there, and I'll just read you a song they sing. It is this: **'Unto Him that loved us, and washed us from our sins in His own blood.'** You see, they are praising their Saviour, the one who loved them and died for them. I'll read it again. 'Unto Him that loved us, and washed us from our sins in His own blood.' I want you to take notice; they have not a word to say about what **they** have done. It is all about what He has done. He loved them and died for them. Now, suppose you were up there and had got there in the way you say, because you had been good to your family, and so on. There would be one sinner in heaven that had never been washed from his sins in the blood of Jesus. Could you join in the song they sing?"

I waited for an answer. His head had dropped and his eyes were turned to the floor. I shall never forget his look as he raised his head and turned to answer me. It was as one waking out of a life dream. He was now coming face to face with eternal realities. He replied:

"Well, I never thought of that before."

But I said: "God has, and He has written a verse for persons just like you, who are willing to take their chances, as you said, on their good works, and are deceiving themselves by the false hope of getting to heaven in that way. I'll read the verse. It is the fourth verse of the fourth chapter of Romans: "Now unto him that worketh is the reward not reckoned of grace, but of debt.' Let me explain this: When you were well and could work, you received your wages because you had earned them. You were under no special obligations to the man that paid you. You would come home to your wife and say, 'Here is what I made to-day.' You could talk about what you had done, and what you had got, and you would not have a word to say about the man who paid you. That is just what God means by that verse. 'Now to him that worketh is the reward not reckoned of grace, but of debt.' If you could get to heaven by what you have done, there would be

no grace about it. You would know nothing of God's love as shown in Jesus. You could not sing, 'Unto Him that loved us, and washed us from our sins in His own blood,' for you would be there without a Saviour and you would have no song. Do you think you could be happy?"

He was now ready to give up his ground, and for the first time frankly owned what his wife had said, that he was anxious about his soul and wanted the question settled. He fully confessed that in spite of all the good he claimed, he was a sinner and needed a Saviour. It was with joy I read to him this Scripture (I Tim. 1:15). "This is a faithful saying and worthy of all acceptation, that **Christ Jesus came into the world to save sinners."** He repeated, "To—save—sinners! —to —save—sinners!"

"Yes," I said, "to save sinners—**not** to help sinners to be saved, but to save sinners. He is not a helper, but a Saviour, and God's word is to him that worketh not, but believeth on Him that justifieth the ungodly; his faith is counted for righteousness. And again, **'Believe on the Lord Jesus Christ and thou shalt be saved.'** He did believe. I left him that night, after reading other Scriptures to him, with a new hope—not based on what he had done, but believing what God says about what Christ has done

I called the next morning to see him. As I entered he looked up with joy in his face and said: **"Oh, I'll have a song now. It will be 'Unto Him that loved us, and washed us from our sin in His own blood.' "**

And in a week he fell asleep, happy in the Lord.

Reader, will you be able to sing that song? Or will you have to say, "I am tormented in this flame?" It will be one or the other. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). Again: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). And again: **"Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent me, hath everlasting life and shall not come into judgment, but is passed from death unto life"** (John 5:24).

—The Presbyterian.

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GOVERNOR SMITH'S MORAL RECORD

His Opposition to Law Enforcement and to all Moral Reforms, His Defense of Bootleggers and Gamblers, has Lowered the Moral Tone of the whole State and Encouraged Criminals and Increased Crime.

The influence of Governor Al Smith throughout the whole of his public life of 25 years has been injurious to the moral welfare of New York State. His influence has encouraged the underworld to be more bold and aggressive. He has refused to give help in enforcing the moral laws of the State.

Even when gambling and lottery schemes were being carried on openly upon the public streets in some places, and local officials would not suppress the same, and local citizens appealed to Governor Smith asking him to insist that the local, city and County officials enforce the laws, or remove them from office, he has refused to give such aid.

Such help was given by Governors Hughes, Sulzer, Dix, Glynn and Whitman — both Republicans and Democrats. But Governor Smith has always refused to give such help. One sentence from would stop the wave of public gambling and lotteries now sweeping over our State, as was done by Governor Hughes.

AL SMITH WANTS BACK BRASS RAIL AND BEER FROTH

Reprint from New York Times, March 9, 1923.

Governor Smith was asked this afternoon when he received the newspaper correspondents if he had any comment to make on the attempt of Senator Edge of New Jersey "to steal your thunder by advocating 3 per cent beer." "He can have all of my thunder he wants," said the Governor, with a laugh.

"I will be glad to go down and help him put over his bill if that will get us somewhere where we can put a foot on the brass rail again and blow off the froth."

The above story reprinted from the New York Times shows the real sentiment of Governor Al Smith. At heart he wants the old time saloons to come back, and if he has his way he will bring them back, no matter what he may say for political effect.

GOVERNOR SMITH WANTS THE SALOONS BACK

At a Democratic dinner held in Hotel Vanderbilt, New York City, April 24, 1922, to discuss campaign issues and ways of raising campaign money, some advocated that the Democratic Party should declare itself in opposition to the Volstead Law; others opposed so

doing. Governor Smith arse and among other things said:

"I don't believe the Democratic Party should camouflage on this subject. The Democratic Party is a saloon party and everybody knows it is a saloon party, and it ought to come out and say so."

This was first printed in The Reform Bulletin of October, 1922, but not until recently has he denied the same. However, one who was present at that dinner gave to a personal friend of the editor of The Reform Bulletin, immediately after that occasion, a typewritten report of several pages of practically everything said that night by different ones present with reference to the temperance question, with the names of every person present. Our friend gave us that typewritten statement at that time, which we still have in a safe deposit vault here at Albany. At the close of Governor Smith's address one well known Tammany politician jumped to his feet and excitedly said: "Governor Smith doesn't mean that. He doesn't mean that."

Another one arose and said: "That is just exactly the thing that the Democratic Party doesn't want the people to believe, that it is the saloon party. If you attack the Volstead Law in the way that you propose, the Democratic Party will be thought by a large percentage of the people to be the saloon party, and that is just what it ought not to let itself be tagged with, either by its indirect course of action, or by the open declaration which Governor Smith stands for."

The written report which we have of that gathering ends thus: "There had been no liquor served at the dinner and Governor Smith was sober when he made his statement."

MORE FACTS CONCERNING AL SMITH'S RECORD

Governor Smith is not only against Prohibition, but first, last and always is for the saloon. He always fought strenuously for the saloon when it was licensed and since then he has done everything he could in this State to prevent Prohibition enforcement. He approved and signed the repeal of our Mullan-Gage State Prohibition enforcement law in 1923. He forced through the Legislature in 1920 an unconstitutional Beer bill, which he signed. Several times he recommended that the Legislature memorialize Congress to amend the Volstead law so as to allow the sale of beer and wines—the passage of which would have wrecked and nullified Prohibition enforcement.

Therefore, Governor Smith's attempt to make the Democrats of other States believe he is for law enforcement, though not in favor of the law, is an attempt to deceive, as can be shown by many facts. Here are a few.

First. In the case against public officials in Saratoga County in 1926 for their failure to enforce the law, the attorney for the complainant stood up in open court and named several witnesses whom he wished to have subpoenaed to prove that Governor Al Smith was present and witnessed drinking and gambling in "The Brook," a famous Saratoga resort, and made no protest. As the Governor frequently visits Saratoga Springs every summer, and has often been seen in such places, he surely must have known that booze joints and gambling places there were being run wide open, unmolested and unafraid.

Second. Governor Smith selected as delegates to the coming National Democratic convention at Houston, Texas, from the 29th

Congressional district of New York State, two close personal friends, Dave Fitzgerald of Glens Falls and A. J. Leonard, former Police Commissioner of Saratoga Springs.

Dave Fitzgerald is a man whose business is well known to every summer visitor to Saratoga and from whose place politicians more or less intoxicated were seen departing almost every night last August. Leonard was severly condemned in a written opinion of a Supreme Court Justice of this State for protecting speak easies and gambling joints in Saratoga Springs, and resigned under charges. However, the criticism against Leonard recently became so great that evidently the Smith managers asked him to resign as delegate to the National Democratic Convention, and another man has been selected.

Third. ALBANY, the Governor's official residence for eight years, has been overridden with immoral houses, speak easies, gambling places, and dens of vice, and he has never once made a move to have the laws against these places enforced. Why? Because for the last eight years the control of Albany has been in the hands of the Democrats, the dominant influence of which has been two notorious politicians who have prostituted the city's welfare to their own financial profits and have "shaken down" the underworld for hundreds of thousands of dollars. Both of these men were convicted in the United State Court last year for conspiracy in connection with the conducting of the famous Albany Baseball gambling pool, in which the public has been robbed of millions of dollars, and both men paid heavy fines.

This great swindling baseball pool continues its operations on a vast scale right here in Albany up to this very hour, under the very shadow of the Capitol and the Executive Mansion. Yes, it has had its agents for years in the Capitol building and various State Departments selling thousands of baseball pool tickets. Has the Governor of this State ever lifted his hand to stop this outrage? One word from him long ago would have stopped it in every State building. One word from him would cause the Sheriff and District Attorney of Albany County and the Police Commissioner of the City of Albany to stop this evil within twenty-four hours in the city and County of Albany, where nearly 200 places now are selling lottery tickets in the Albany baseball and stock market pools.

What has Governor Al. Smith ever done to suppress the large disgraceful red light district of Albany? Last June the New York Civic League procured evidence against nearly 100 such houses in Albany and started injunction and abatement proceeding against more than fifty of the **worst** immoral houses here in Albany and against the proprietors and property owners of such places. This so terrified the underworld that the whole red light district of more than 100 houses closed up tight immediately after we won our first injunction suits, and have been closed ever since, for the last five months—a thing that has never happened before during all the eight years of Governor Smith's administrations. This, of course, resulted not from any order of Governor Smith, but from the underworld's fear of the New York Civic League's work.

AL SMITH'S ATTACK UPON NEW YORK CITY SCHOOLS

In 1912 William Sulzer, a Democrat, was elected Governor of New York by the largest majority ever given any Governor in the

history of the State, carrying with it the election of a large Democratic majority in both Houses of the Legislature. Al Smith was elected Speaker of the Assembly. In New York City the Superintendent of Schools was Dr. William H. Maxwell, a man of fine character and great ability, whom Tammany wanted out in order to get complete control of New York's Public Schools.

One of the first things done by Al Smith as Speaker was to rush through the Assembly a "ripper bill," the McKee bill, to do away with the office held by Dr. Maxwell and re-create it under another title and thus throw him out of office. The bill passed the Senate and went to Governor Sulzer, who was supposed to do the bidding of the Tammany boss, Charles F. Murphy. But, while Governor Sulzer made some mistakes in life, like most people, yet he had a much higher sense of honor than the ordinary Tammany crowd. He refused to sign the McKee bill. Big Tammany officials and even high Church dignitaries came to Albany to see him, and begged, cajoled and threatened him in order to secure his signature to that bill.

On April 13, 1913, Boss Murphy made his last call on Governor Sulzer, laboring with him until after midnight, trying to get him to sign the McKee bill, but the Governor was firm and refused. Finally as Murphy was leaving he turned to Governor Sulzer and said: "I will disgrace and destroy you," and he proceeded to carry out his threat by means of his handy man, Al Smith.

Impeachment charges were made and the fight in the Assembly began, but practically all the Democratic Assemblymen outside of New York City were men of honor and absolutely refused to vote to impeach their own Democratic Governor. Al Smith found it necessary to get a few venal Republicans to vote with the Tammany crowd in order to impeach the Governor. The Republican members of the Assembly held a caucus and decided that if the Democratic Governor was to be impeached they would let the Democrats do it themselves, and the Repubilcans would have nothing to do with it.

The New York Civic League had a paid representative day after day at the Capitol working for the passage of good bills and against bad bills. About midnight that night Al Smith decided that all reformers must leave the Capitol; that no one could stay in on the Assembly floor or lobby without a special card signed by the Speaker and dated for that night. The New York Civic League's representative walked boldly into Al Smith's private office as he sat at his desk, on which our man saw several piles of money of large denominations. Al Smith of course was quite excited and threw up his hands saying, with an oath, "What are you doing here?" Our man said, "Al, I hear you are going to throw all the reformers out of the Capitol tonight, and I want to stay and see the fun. Give me a special permit to stay to the end of the session. My eyes are bad and my memory is poor. Give me a ticket andI will get out." He got it.

During the night our man saw Al Smith call into his private office several Republican Assemblymen, one at a time, and when the roll was called on impeachment at 5 o'clock in the morning, seven of those Republicans broke away from their party agreement and gave their votes to Al Smith to impeach Governor Sulzer. Why?

SOME OF AL SMITH'S FINANCIAL BACKERS

A man is known by the company he keeps and the friends who back him. Among those who sponsored Al Smith"s candidacy for

Governor and contributed liberally toward his election in 1926 are the outstanding figures among the brewers, the gamblers, the prize fighters, and promoters of the vilest theatrical enterprizes in America, such as:

George Ehret and Jac Rupert, both famous N. Y. brewers who each gave	$2,000.00
C. P. Doelger, N. Y. brewer	1,000.00
T J Mara, whose relations to the race track and other gambling interests is a matter of common knowledge	1,000.00
Tex Rickard, the noted former gambler and now prize fight promoter	5,000.00
W. G. Fox, well known moving picture producer of New York City	3,500.00
Nicholas Schenck, well known moving picture producer, New York City. (Fox and Schenck are said put on the vilest of all movies.)	2,500.00
Lee Shubert, head of the great Shubert Theatres combination and promoter of such vile and filthy productions as "Gay Paree" and of the famous "Artist and Models" winter garden shows	1,000.00
J. Cavanaugh, the king of the bookmakers, the man who runs the "Cavanaugh Special" pullman train every summer from New York City to Saratoga Springs just before the opening of the races, carrying the sports, gamblers and bookmakers, and protects their interests	1,000.00

These contributions, however, are merely the signs of the zeal and interest of these persons in Smith's election. It was obvious on election day in November 1926, that the **recorded** contributions were not one-tenth of what was **actually** spent by these same interests to secure Governor Smith's re-election.

AL SMITH'S LEGISLATIVE RECORD ON MORAL QUESTIONS

Year 1904. As Assemblyman on April 14th. he voted for a bill to weaken the town local option law so as to make it impossible for the people to vote out hotel bars.

Year 1905. April 12th. voted on second reading for several Amendments to weaken or destroy Wainwright local option bill; the same day voted against this bill and it was lost.

Year 1906. May 2nd. on second reading voted for several Amendments to kill the local option bill and for motion to lay it on the table, and finally voted against the bill.

Year 1907. June 5th. voted for a Sunday baseball bill, which he moved to advance.

Year 1908. April 8th. voted for the Oliver bill to allow Jews to keep stores open Sunday. April 23rd. voted for bill to allow saloons nearer than 200 feet of a church or school building. June 10th. voted against the Hughes anti-racetrack gambling bill.

Year 1909. April 26th. voted for bill to allow saloons within 200 feet of a church, which bill re introduced. April 8th. voted for Oliver bill to legalize Sunday theaters.

Year 1910. April 20th. voted against the Agnew-Perkins anti-racetrack gambling bills, to strengthen the Hughes' anti-gambing laws. April 19th. voted for the Oliver bill to allow Jews to keep their

stores open on Sunday. April 26th. voted for the McGrath Sunday baseball bill; on same day voted against city local option bill.

Year 1911. March 14th. voted for the McGrath Sunday baseball bill. May 4th. voted against the city local option bill. July 7th. voted for the Bush Sunday baseball bill. July 20th. voted for the Gittin's racetrack gambling bill to repeal all of Governor Hughes' anti-racetrack gambling legislation. This same year he voted for a bill to allow saloons within 200 feet of a church, a bill to increase the number of hours that saloons can keep open, and for fourteen other vicious bills to weaken our State Excise Law!

Year 1912. March 25th. voted for the Hackett bill to take all liquor cases in New York City from the Court of Special Sessions and try them exclusively before a Grand Jury, where it would have been practically impossible ever to convict liquor law violators.

Year 1913. This year as Speaker of the Assembly he helped put through the Walker bill to increase the number of hours the saloons could keep open and the McCue bill to make it hard to convict liquor law violators.

Year 1914. March 19th. voted against the city local option bill.

Year 1915. March 25th. led fight against and defeated Fish State Prohibition referendum bill, April 15th. voted for McElroy Sunday baseball bill. April 20th. voted against Howard city local option bill. Apirl 22nd. voted against Optional Local Prohibition bill.

Years 1916-1917. As Sheriff of New York County he wholly ignored many flagrant violations of law reported to him affecting morals.

Year 1918. President N. Y. City Board of Aldermen; city's morals were bad then.

Year 1919. AsGovernor he opposed ratification of the National Prohibition Amendment; recommended abolishing State Troopers, who had been a great police protection to the rural districts and very successful in catching bootleggers; favored passage of bills to make possible the legalizing of professional baseball on Sunday and the opening of movie theaters on Sunday, and signed such bills passed by Legislature.

Year 1920. Got unconstitutional 2.75% beer bill enacted, signed prizefight bill.

Year 1923. Got Mullen-Gage State Prohibition enforcement law repealed, thus making effective Prohibition enforcement impossible in our State. He wrote every member of Congress urging modification of Volstead law to allow sale of beer and light wines.

Year 1924. Urged the Legislature to repeal movie regulation law; in 1923 did same.

Year 1925. Urged the Legislature to repeal State movie regulation law.

Year 1926. Urged the Legislature to repeal State movie regulation law.

Year 1927. Urged Legislature to petition Congress to amend the Volstead Law so as to allow sale of beer and wine; also urged Legislature to repeal movie regulation law.

Year 1928. In his annual message to the Legislature he complained bitterly of our State having ratified the 18th. Amendment and attacked those who put it through.

From the Reform Bulletin. April 6, 1928.

CHRISTIAN ENDEAVOR TOPICS

June 10, 1928

Topic: "How Are Our Amusements A Measure of Our Christianity?" Rom. 14: 7, 13-19.

BIBLE READINGS

Monday—Crude Fun. Luke 22: 63-65.
Tuesday—Amusements That Degrade. Exod. 32: 1-6.
Wednesday—Drunken Follies. Amos 6:1-6.
Thursday—Social Pleasures. Luke 14: 12-14.
Friday—Athletics and Earnestness. 1 Cor. 9: 24-27.
Saturday—Be Generous. Prov. 24: 29.

COMMENT

The way we play, just like the way we live, influences others, and we must remember this fact (v. 7).

If we cheat, or play a mean game, and get away with it, we are putting a stumbling-block in the way of others (v. 13).

Play should be "in love," just as our general behavior. A good deal of it is "in ferocity," and is unchristian (v. 15).

If we cannot play energetically without injuring others, or using profane language while we play, it is time to call a halt (v. 19).

PRACTICAL QUESTIONS

1. What amusements are helpful?
2. What amusements are harmful?
3. What do our young people have for amusements?

June 17, 1928

Topic: "The Church's Responsibility for Recreation." 1 Cor. 9: 22-29.

BIBLE READINGS

Monday— Golden Rule in recreation. Matt. 7:12
Tuesday— Feasts of old. John 12;1-9
Wednesday— Training through recreation. Prov. 22;6
Thursday— Undirected play, Luke 7:31-33
Friday— Health in exercise. 1 Tim. 4:8
Saturday— Children the church's charge, John 21;15-17

COMMENT

The feast of harvest, the first-fruits or Thanksgiving feast, was always a time of joy charged with religion (v. 39).

The feast of booths, here described, was a reminder of the time when Israel dwelt in tents in the wilderness. There was always meaning in Israel's holidays (vs. 42, 43).

Body and mind need the rest of change; not more excitement, but quiet joy (v. 31).

The modern Christian Endeavor institute is giving the church a chance to lead in young people's vacations and make them worth while (v. 32).

PRACTICAL QUESTIONS

1. Why should the church have any responsibility for recreation?
2. What recreations has our Church?
3. What are some of the values of play?

June 24, 1928.

Topic: "Missionary Possibilities in Recreation at Home and Abroad." 1 Cor. 9: 23-27. (Missionary Meeting.)

BIBLE READINGS

Monday—	Teaching fair play	Matt. 20:23
Tuesday—	Teaching team-work.	Ezra 4:3
Wednesday—	Teaching self-control.	Prov, 13:3
Thursday—	Teaching purity.	Heb. 12:1-3
Friday—	Teaching generosity.	1 Thess. 2:5-13
Saturday—	Teaching honesty.	1 Peter 2:5-12

COMMENT

If playing with people would have helped to win them to Christ, Paul would have played with them for the sake of closer contacts (v. 23).

Recreation has educational value: it teaches us to be good winners or losers, to strive hard and try again (v. 24).

Games enforce the need of self-control and training. If this is needed to win an earthly prize, how much more to win a heavenly? (V. 25.)

If recreation helps to teach people to "master the body," it has taken them a long way toward teaching them to master also the soul (v. 27).

PRACTICAL QUESTIONS

1. What do we know about the games of other lands?
2. What may our missionaries do for amusements?
3. Does a missionary have special need for amusement?

July 1, 1928

Topic: "America First — In What?" Prov. 14: 34; Psa. 33: 12. (Consecration Meeting)

BIBLE READINGS

Monday—	First in justice.	Deut. 24. 17,18
Tuesday—	In benevolence.	2 Cor. 8:1-7
Wednesday—	In industry.	Psalm 127.
Thursday—	In religious freedom.	Gal. 5.
Friday—	In brotherliness.	I John 3:14-18
Saturday—	In hope.	Micah 4;1-4

COMMENT

America has a long way to go before it is first in righteousness and justice. Law-breaking is too common (v. 34).

If sin is a reproach we should hide our faces, for what with murder, lynching, bootlegging, graft, and injustice in the courts we are badly stained (v. 34).

America is committed to God and religion. The majority still believe in Him (v. 12).

Indeed it looks as if America, in God's providence hidden for ages, was chosen by the Eternal for a great experiment in liberty. Pray that we may be worthy (v. 12).

PRACTICAL QUESTIONS

1. What things in America appeal to human pride?
2. What things should keep us humble?
3. How can we help to make our country better?

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