Front Elevation of the Denominational Building as it will appear when finished, made from Architect’s Drawing.

The Denominational Building is made possible through

“Moral Determination, Spiritual Strength, Mental Stimulus, Abiding Faith.”

THE DENOMINATIONAL BUILDING
Ethel L. Titworth, Treasurer
203 Park Avenue Plainfield, N. J.

From every stormy wind that blows,
From every swelling tide of woe,
There is a calm, a sure retreat;
Its found beneath the mercy seat.

There is a place where Jesus sheds
The oil of gladness on our heads—
A place than all besides, more sweet;
It is the blood-bought mercy seat.

There is a scene where spirits blend,
Where friend holds fellowship with friend;
Though scattered far, by faith they meet
Around one common mercy seat.

There, there on eagle wings we soar,
And sense and sin molest no more;
And heaven comes down our souls to greet,
And glory crowns the mercy seat!

—Stowell.

The Sabbath Recorder

Vol. 106, No. 12
March 25, 1929

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The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Seventh Day Baptist Tract Society, Plainfield, N. J.

VOL. 106, NO. 12 PLAINFIELD, N. J. MARCH 25, 1929 WHOLE NO. 4,386

The Amount Needed on March 20, 1929, $16,697.03 to Complete the Building

This picture shows the building so far as we now have funds and pledges for its completion. As fast as funds and pledges come in the picture will grow on this page, so you can see just how fast we are getting along with the good work. We now have over three-quarters of the amount needed. If everyone who can remember his loyal father and mother who have passed on will respond liberally, it will soon be done.
In these days of speculation and controversy about Christ's relation to God, and other questions that people are in danger of missing the main question:

"What is Christ to me?" Whoever misses this question must fail to receive the real blessing Jesus brought to earth. If we can realize fully, as his disciples did after he had left them, the wonderful blessing of his promised, personal promise, to be near and help to me, and teach me how God would live if he had Christ's cross, made of wood, and bore it cheerfully and bearing the cross for Christ. There was no one but you may have reason to fear lest you shun it, for the cross he bearing. To us the cross is Christ to. 

May thy father in heaven, bless you as you hear me. 

May thy hopes, stir our hearts and be lifted up and when we live, and when life is done receive us in our Father's house to abide forever. Amen.

What Is Christ To Me?

In these days of speculation and controversy about Christ's relation to God, and other questions that people are in danger of missing the main question:

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the supreme Cross-Bearer. Our common crosses should have a deep spiritual meaning and result in high and holy service for the soul. If we could see God's purpose in our crosses I am sure it would help us to "re­joyce in tribulation." There is no rose without its thorns, and to thank God for the roses and also for the thorns.

When Christ was on the cross the Jews said, "Come down from the cross and we will believe." A Saviour who would not have believed if he had come down. He had done greater miracles than that would be, and yet they did not believe. No, the world has nothing but contempt for the one who comes down from his cross. Had Jesus come down from the cross He would have lost his power as a Saviour. He did not come down; hence the power of the cross through the ages.

Christ's cross was one of submission, of service, of endurance, and of sympathy. The bearing of such a cross won this marvelous testimony from an enemy: "Surely this was the Son of God."[5]

The Christian's cross faithfully and cheerfully borne is both a symbol of faith, hope, loyalty to our Lord. As a burden, it becomes a real test of discipline, a token of self-sacrifice, and an assurance of victory. The way of the cross is indeed the way to the crown.

Now please turn to another page and start the poem, "The Changed Cross." I am sure it will be a help to you as it has been to others.

Report of the	The treasurer's report on the	Building	the Fund\n	Mandate Church shows that she has received since last week's report, subscriptions amounting to $307. This makes the total amount of fund, $73,302.97.

Taking this from the amount required to complete and furnish the much needed building, leaves $16,697.03 still to be raised.

Our readers will note the changes in the standing report on another page. This report will be completed as fast as the churches are heard from. The canvass is still going on in some of them.

So build we the walls, for the people have a mind to work, is our way of putting the prophet's words in Nehemiah 4: 6.

And then with lightened eyes and willing feet, Again I turned, my earthly woes to meet,

With forward footsteps, turning not aside For fear lest I should be found there.

And there—in the prepared appointed way, Listening, little did I hear to obey—

A cross I quickly found of plainest form, With riddle-red with mystery there.

With thankfulness I raised it front my rest, And joyfully acknowledged it the best—
The cross. Oh, China, will you allow this to be literally true, for to every one of our China group, Mrs. Williams' letters meant more than we can possibly say. We miss them sadly, but we cannot lose the memory of her refreshing sense of humor, her spirit of helping, and her exhilarat­ing interest in work we are doing.

This life, inspired by close, conscious acquain­tance with the "Source of all life, enriched countless other lives, and her influence lives on, as her spirit dwells in the hearts of the many who pause in glad, daily appreciation of having known her. Shanghai,

M A R Y R. D A I V I S .
February 14, 1929.

BOOTLEGGING A REVOLUTION

Dispatches to the New York Times state that the present revolt in Mexico has been made possible by shipments of war material to the revoltig generals during a period of many months. Practically all these shipments have been made in the United States.

In other words, private business interests in this country, having munitions to sell, have been the motive power behind the revolt in Mexico. It is believed that they have helped to bring on this attempt at revolution, even though in doing so they have done what they thought was in the interest of the international policy of the United States.

The United States government is so deeply interested in maintaining the present Mexican government, that it has been the source of international law and practice to assist it. But its own citizens, thinking of the "source of all life," have done what they could to bootleg in this uprising.

Surely it is time that the manufacture and export of munitions were put under govern­mental control. Why should the peace of the world be endangered by reckless personal profiteering of this sort? At the first op­portunity the government should ratify the convention now before it to control the international trade in arms, and measures should be adopted for the control of all such manu­factures.

Christian Century.
MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.
Contributing Editor

PASTORAL EVANGELISM

We hear much about pastoral evangelism. As it is generally used today, this term does not refer necessarily to revival meetings carried on by the pastor, though it may include such work; neither does it refer to missions or church evangelism. Perhaps the thought in the minds of those who are pleading for pastoral evangelism is that the pastor should make evangelism the supreme object of all, and should lead his entire church and all auxiliary organizations to such work. And by evangelism, in this connection, is meant the getting of men to accept Christ's way of life and helping them to follow it.

One may ask, what other course would a church and its pastor follow? They ought not to follow any other. They ought to make this the supreme object of all, for it is the purpose for which Christ founded the Church; but it seems sometimes as though evangelism is largely lost sight of in our preaching, teaching, and struggling. Perhaps the evangelistic spirit predominates many times when it is not apparent, and perhaps sometimes it is only latent. It is possible that preaching and religious teaching should degenerate into professionalism and formalism; and it is possible that the Christian doctor does not do what he is supposed to do, which is to be a evangelist. The purpose welling up in the heart counts for much here. Every-thing produced by an evangelistic desire to lead men to the world's Redeemer and help them follow him becomes evangelistic and missionary. The question of methods to be used is second in his mind. Every Christian is under obligation to strive continually to win men to his Savior. It is not given by evangelistic desire to lead Christ he committed himself to this work, to the Christian point of view that for which Christ lived and died. When the Christian ceases to evangelize and to dedicate his all to the propagation of the reli-
gion of Jesus, his Lord, he has already commenced to depart from Christ. It should not only be his constant desire to win men away from sin, but also from false ideas, but also he should always be studying how best to do this.

The pastor's work and the summer's vacations are approaching and that part of the year, in the homeland at least, when pastors, missionaries, and churches stress evangelism. This is drawing to a close; but the evangelistic passion and effort should be perennial, and these words are written to make a plea that they should be with our churches. Let the church stress evangelistic efforts during certain favorable seasons, and then let it hold steady to the same endeavor throughout all the year.

MAKING BRICKS WITHOUT STRAW

The treasurer of the Missionary Society received from the Onward Movement $370.08 for the month of February. The amount due the workers (including those on the foreign field) supported in part or in whole by the society amounts to about $2,200, which is about the average per month throughout the year. If you subtract $370.08 from $2,200, it leaves quite a deficit for February. To be sure the society receives from endowments an income that ranges about $750 per month during the year, but this is constant for purposes other than the support of workers. The $370.08 from the Onward Movement is not a regular income, but if endowments added together would still leave a deficit of about $1,100 for February.

The Onward Movement for February less than for some other months? Yes; but the amounts received from the Onward Movement ranged from $82.24 to $964.32. Moreover, during the first six of the present Conference year and averaged $300.98 per month, less than $500.00 for February, and the eight months already past the average has been only a little better. The total amount received from the Onward Movement thus far this Conference year, eight months, is $3,152.67, while the disbursements of the society have been $18,644.90, all of which have been used for mission purposes.

The society is not supposed, under the present system, to solicit funds for its special evangelistic work and the facts are not brought out for the sake of asking for money, much less to complain; but the purpose is to let churches and the General Conference know the situation; asked to carry on the denomination's missionary work; urged to extend it; a large force of workers employed and sent out to four continents and the island of the sea dependent on the budget of the society; funds not supplied by the General Conference which has assumed to do this; and the society's hands tied so it cannot solicit among our people funds for this work. How long can this policy be followed?

THE POLICY ADOPTED BY ONE BOARD

The whole world is looking for information concerning what is taking place in China, and multitudes are eager to know what our people are doing under the changed conditions. It is well that this is the case. It is particularly necessary that those responsible for mission work in China and their support should view the situation from every point of view, for success will come in proportion as policies are harnessed and co-ordinated. Most of the boards doing work in China have been doing their best to get at the exact situation, where the road to success is found. They have been trying to plan their future work in the light of actual conditions. More than one board during the last two years the officers of the various boards have met to compare and discuss plans, and from time to time the Missions Department has given the policies of a few boards doing work in China. The last institution to take definite action, as far as is known by the mission-
board meeting of the Shanghai board of governors and stood firmly for the principle on which this mission work is founded; two of the Chinese members of the board came to her, and at the same time, took both of her hands and said: "Miss Osten, you are a true friend of China. They like gentleness and loyalty to the Christian doctrines, for when one of them is converted to the Christian faith, many times they can put this by his loyalty and faithfulness. Because they ask of us that we stand there as the people of God upon which we are founded in the teaching of the Christian religion and making Christ known among men."

W. H. Davis

L. D. Verney

George Ellis

D. H. Louie

Mignott, January salary $24,026.73

WIIL.

WILL A. Verona Church, Battle Creek

New

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Mario
Seventh Day Baptist boys of West Hallock. And here Uncle Shef Grove, was busy recruiting for both cavalry and infantry. An old copperhead neighbor, of whom we were not particularly fond, was more sulphurous than polite, that he would shoot anyone who tried to enlist his two sons.

This reached the ears of fiery Squire Grove, who promptly galloped over there and enlisted both boys, who gladly marched away in his company, the eightieth Illinois infantry, a short time later.

By his side also marched his young son John as drummer boy. In this same company he also had Ansel Crouch, Mat Maxson, Sanford Stillman, and Charlie De vine from among our West Hallock Seventh Day Baptists. Sanford Stillman marched with Sherman to the sea. Still later, Ansel Crouch was chosen as one of the guards of honor over Abraham Lincoln's bier at Washington and upon the long, sad funeral journey to Springfield, Ill.

So you see our West Hallock church did her bit in wars as well as peace, and her boys were all permitted to return home safely.

Than during these years, men and women of the church became active in the work of the church. Ministers never preached more sincerely, congregations never worshiped more fervently. In our neighborhood revivals broke out and were held throughout the year round, in schoolhouses as well as homes. Never were summers too hot or rainy; never were winters too cold or dark.

In this time of need, the drums seemed to give tempo or measure for the return of the men. The buglers were heard, and the church bells chimed to the call. From every direction came the soldiers and the drum. From the windows and through the faces stiffened fingers grasped the drumsticks, and out from that drum there rolled such a rhythm that was never heard. Otherwise, Uncle Shef was a drummer too. He carried his faithful horse, with a cold lunch in his saddlebags, roamed all over the prairies, far and near, relieving the sick. There were no roads, no bridges, no anything to follow, and at night the north star was his guide, or the flicker of a tallow candle in some distant window showed where some one was waiting for him to come.

Legend says that still many years before, a lone white family settled on what we came to know as the Lavinia Stillman farm, and where Rev. Nathan Wadner afterwards lived. In the corner of it, almost directly across the road from the present cemetery, a little girl was buried. The parents, said one, "I'll know where.

Would you not call this hardship?

The first Sabbath school superintendent of our church, the famous West Wisconsin eagle, was there. He was an outstanding figure in all that pertained to the church and its welfare. At prayer meetings in the school, prayer meeting, or any other appointment, he was always present, taking an active part, until his untimely and lamented death in 1881. The emblem on the shield of his brother John, who courageously took up the joys and burdens of the church and especially cared for them until his own death in 1903.

For some reason no bell was purchased at the time the church was built, when the pastor Rev. Anthony Hakes and a number of other families from Berlin, N. Y., were the founders and first members of the church. The church was left with no deacons. It fell to Edward Ludwig, Moses Crouch, Niles Burdick, and Daniel Davenport as the new ones.

Established during the rush of the road, it came to be known as the famous West Hallock Church, although its official name is still Southampton. Now, after nearly a hundred years, the old church is still standing in good repair and is still used for school purposes.

Three early settlers endured hardships, as all early settlers do. I have heard Elder Hakes tell of how he paid for his farm the third time before he got a clear title. Or, Phineas Crouch, riding his faithful horse, with a cold lunch in his saddlebags, roamed all over the prairies, far and near, relieving the sick. There were no roads, no bridges, no anything to follow, and at night the north star was his guide, or the flicker of a tallow candle in some distant window showed where some one was waiting for him to come.

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The seriousness of the crisis is known to every intelligent Englishman, and the British government of today is turning more and more to the classes of the population engaged in industry, commerce, and finance, and less and less to the landed gentry, who form, indeed, a slowly disapp
THE SABBATH RECORDER

YOUR MOST IMPORTANT STUDY

What then is your most important and in our present day curriculum your most neglected study, if you are being "educated" for your life tour? It is undoubtedly the study of yourself, gaining an expert knowledge of how to drive and control and feed and care for your personal life like a touring car, which is that complex of mind and body called by your name.

All around you life's roadway is strewn with wrecks. The hospitals and graveyards are filled with victims, half of such disasters wholly unnecessary and easily avoided by a better trained driver.

OUR FIRST LESSON

Remember then as the first lesson in our "course" for 1928-1929 that your most urgent and important study is not mathematics, or history, or foreign syntax, but personal hygiene and physical training, learning to drive your high-powered body car safely and skillfully before you join the racing throng on America's crowded and competitive highways.

Dr. Henry Louis Smith in "Washington and Lee University Bulletin."

SUBSCRIPTIONS TO DENOMINATIONAL BUILDING

The total amount subscribed by each church or its members for the Denominational Building since June 30, 1928, is reported to the treasurer up to and including March 30, 1929. Total Receipts, $30,239.50.

**Eastern Association**
- Adams Center: $1,111.00
- Princeton: $675.00
- East Orange: $575.00
- West Orange: $50.00
- Total: $3,214.50

**Central Association**
- New Brunswick: $125.00
- North Brunswick: $55.00
- High Bridge: $50.00
- Bound Brook: $50.00
- Flemington: $50.00
- Total: $285.00

**Western Association**
- South Bound Brook: $50.00
- Somerville: $50.00
- Bound Brook: $50.00
- Verona: $50.00
- Total: $150.00

**Southern Association**
- Secaucus: $50.00
- Jersey City: $50.00
- Englewood: $50.00
- Totowa: $50.00
- Total: $200.00

**New England**
- Individual Subscriptions Not Included in Above: $1,175.00
- Total: $1,675.00

**Recapitulation**

- Eastern Association: $23,214.50
- Central Association: $2,205.00
- Western Association: $2,855.00
- Southern Association: $2,905.00
- New England: $1,675.00
- Total Amount: $31,959.50

**Total Amount Received since June 30, 1928**
- $23,214.50

**Previous Received**
- $8,256.00

**Total Subscriptions**
- $31,470.50

**Amount needed yet**
- $2,489.00

**Total Estimated Cost of Building**
- $90,000.00

FROM JERUSALEM TO JERICHO, THE JORDAN, AND THE DEAD SEA

DAISY B. SCHRAER ANDERSON

The distance from Jericho to Jerusalem is fifteen miles as the crow flies, and twenty-one miles by road. Jericho is northeast of Jerusalem, and five miles west of the Jordan.

We made this trip in the seven passenger Hudson sedan driven by our Arabian chauffeur over the new broad road built since the World War.

The Jericho road is said to follow the course of the ancient route from the Jordan valley, which the Jews from the northern and eastern tribes followed when they came to sacrifice in the temple. Christ must have passed over this ancient road on his way to and from Jericho and the Jordan River. We read of its dangers in his parables. The robbers made the road proverbial (as it also has been in modern times) down to a few years ago. This road was selected by history as the scene of his parable of the "good Samaritan."

Over half way on our drive from Jericho to Jerusalem on an elevator our guide pointed out another called "Good Samaritan's Inn." The original Arabic name of this inn is Khan Hathrur, but more commonly called "Khan el Ahmar" (Red Inn) from the red color of the rock and soil of the vicinity. Before the war this inn or resthouse was a lively spot, where travelers used to stop to refresh themselves and where tourists bought a few truffles from the store of souvenirs. Now it seems to be abandoned. When it was in use, the large yard back of the building was usually taken up by a scene of hubbub and commotion; Bedouins, mounted and otherwise with their herds of laden donkeys and camels and vehicles, all mixed up together; so we were told by our A. C. Guidebook.

Tradition has, very aptly, identified this place with the scene of Christ's parable of "the man who fell among thieves" (Luke 10: 30-37). An old rough road back of the inn leads up the hill and joins the newly repaired road. I could easily see how the priest and the Levite at that place could have passed by on the other side, leaving the wounded man at a distance.

Farther on from the elevation to the left of the old road near the remains of an ancient apartment, a grotto was found. This is Wady el Khelt, a very deep and precipitous gorge which is the continuation of the Wady Fara northeast of Jerusalem. Our guide pointed out this place as the scene of the Twenty-third Psalm. On the slope of one of these hills stand the ruins of an old sheepfold with fine views.

As we drove down a precipitous incline we saw the ruins of old Jericho, a tumbled mass of stone lying on the hillside—the city of Joshua's time. The compass of it is about the same as the Colosseum in Rome. Next we came to a banana orchard with trees four or five feet high, hanging full of green bananas. We wanted some to eat if there were ripe ones, so guide Nizar told our chauffeur to drive the car in order to failed to find any ripe ones; so we had to do without. Soon after they were served to us at the pension where we stayed, and we found that they had been powdered with a pink tint here and there when ripe. They were small but very delicious in flavor.

After passing this orchard, we came to a sand desert, and the Dead Sea, seemingly not far distant. Guide said, "How far do you think it is over there?" I thought it was at least twenty miles; and he said, "It is seven." There was no laid out road, as the drifting sand shifted and they had lines. Then appeared we could follow it, was quite rough, for the sand had drifted over low-growing sage brush and cacti, impossible to avoid at times.

Upon our arrival at the Dead Sea, at the southern coast of what may be called the Delta, we went down to the beach, which in the briny waters of that strange sea about thirteen hundred feet below the Mediterranean. The beach was fine, covered with small pebbles, and the water clear. We found it was next to impossible to sink, and if one keeps his head up there is really no danger. The water is cold and the sea is beautiful, almost as blue as the Sea...
A few Arabians live here to wait on tourists. There are pole-like sheds covering tanks where tourists can buy a few refreshments. And a long low bath house, where one has to take a fresh water spray after a dip in the sea. Not very far distant, quite close to the beach, are evaporating reservoirs, where salt is taken out orating reservoirs, where salt is taken out of the water.

About a mile from here is the anchoring reservoirs, where salt is taken out of the water.

We stopped on our way to see Bethany, where our guide pointed out the ruins of the house of "Simon the leper," and then took us down to what is said to be the tomb of Lazarus.

The American Colony Guidebook tells us Bethany is a small Moslem village on the southeast slope of Olivet, consisting of a confused collection of houses. It seemed very much so to us, as there seemed to be no order in their way of laying out streets or buildings, that being an account of her varied, and often amusing, experiences in lyceum work. Mrs. Harry Gruner rendered a vocal solo, playing her own accompaniment.

On February 15, the organized groups of women in the churches of the town united in the observance of the Universal Day of Prayer. The Bethel Presbyterian church at two-thirty in the afternoon.

Our missionary ladies served supper for the many Christian Endeavor Convention, held at our church February 21. Financial totals of the Missionary Society for 1929 as follows: Receipts, $211.52; all expenses, $182.03; paid to the church treasurer, Henry Ring, for Onward Movement, $1.36.

Financial totals of the circle for 1928 are as follows: Receipts, $250.58; paid to Missionary Society, $155.

We soon will all march homeward away from these things here. Eli-sha's fountain with its generous supply of water, that is really the life of Jericho, and the fruit, oranges, lemons, apricots, dates, and bananas, that grow in the orchards below. Here are two large cement reservoirs, with water flowing out from the large one where Arabians with their mule teams pulling crude wagons filled with barrels, and women bearing water-jugs on their heads, as in Bible times, come for their water-supply. There is a good walk around these pools and we had the pleasure of following it. On the north side of the upper one are plane trees, white with blossoms facing the sunny south. The corner of the larger post where the beans are growing is against the hill from which the fountain gushes.

As we started out in the auto at this point our guide pointed out the probable site of our Lord's temptation, upon the rough mountain northwest of Jericho, some two miles away, now marked by a Greek Orthodox Monastery, where we retraced our way back up the mountains toward Jerusale.

The tomb of Lazarus is near the mosque which was built adjoining the ruins of the house of Simon the leper. One descends twenty-two steps into the cavern containing the tomb. Careless was a fee to the keepers of the key. I did not go down as the way was very slippery and I could see it quite well when the rest of our party went down with their candles. From here we went to the ruins of the home of Mary, Martha, and Lazarus, where they are said to be built chiefly of stones taken from earlier Christian buildings.

The sun is sinking in the west, the last light fades away. We see the wintry snowball glow Which finishes the day. While some are drifting, drifting winds; We feel the ice cold blast; Then comes a wish within our heart That winter time were past.

We see the snowdrifts far and near, Snow carpets all the earth; We often hear church parodies Of laughter and of mirth. Our lives love not these long days, And plainly we can see The schoolhouse on the hillside And the hand slee of the tree. We seem to hear the laughter Of the boys and girls of yore; But now, alas, Some have passed to yonder shore. While some are drifting, drifting Along the path; We soon will all march homeward Away to care and strife.

The day of life glides swiftly by, And at its sunset glow May a glimpse of morning sunshine Beam brighter as we go. And when the day of life is passed, Comforted near the setting sun, May we hear the sweet, glad welcome, As we pass from life's "Well done!" Dodge Center, Minn., March 10, 1929.
YOUNG PEOPLE'S WORK

MRS. RUBY COON BARBOCO
R. F. D. 6, BOX 165, BATTLE CREEK, MICH.
Contribution Editor

NEEDED BIBLE MESSAGES
Christian Endeavor Topic for Sabbath Day.

DAILY READINGS
Sunday—Come to Christ (Matt. 11: 28-30).
Monday—Self-denial (Rom. 15: 1-3).
Wednesday—Faith (Matt. 6: 25-34).
Thursday—Love (Matt. 5: 43-48).
Friday—Sabbath Day—Topic: Bible messages needed today.
Saturday—Come to Christ (Matt. 16: 24; John 3: 16; Isa. 55: 1, 2, 6, 7).

A THOUGHT FOR THE QUIET HOUR

By L. Gale RANDALL.

"Ho, every one that thirsteth, come ye to the waters. " Incline your ear and come unto me: hear, and your soul shall live." Seek ye the Lord while he may be found." If ye will not seek him he will be found of you; but if ye shall seek after him he will be found of you.

"Let us pray that the world will return to God and the Bible, and let us do all in our power to make it better.

IF YOU CAN LEAD

Pray

Pray that the principles of Christ may be applied to world problems of today, to the problems of the church, and to our own personal problems.

Pray that the Bible may become a real help to every Christian.

Prepare

Make a list of needed Bible messages. The daily readings and topics suggest several, others are listed below. At the preceding meeting assign topics for one or two minute talks. Plan the number and length of the talks so as to allow time for general participation.

Assign this topic for general discussion—What Bible message do we most need as a society? a church? a denomination? Also this one for individual conviction and prayer—What Bible messages do I need most?

Needed Message:

Tithing. Malachi 3: 10-12.
Personal religion. 1 Corinthians 8: 13.
Wealth. Matthew 6: 19, 20; Romans 12: 11.
Sabbath. Exodus 31: 13; Mark 2: 27, 28.

Plan the Meeting

Choose songs in which Bible messages are included.

Let the leader read the Scripture message upon which each talk is based. Hold the markers to the time assigned them for the talks.

Close the meeting with a period of silent meditation and prayer, followed by a suitable song and the Mizpah benediction.

INTERMEDIATE CORNER

KEV. J. P. PETERS

Intermediate Superintendent.

Topic for Sabbath Day, April 13, 1929.

DAILY READINGS
Sunday—Grow in knowledge (1 Tim. 4: 12-16).
Tuesday—Growing to be like Christ (Eph. 4: 15).
Wednesday—Bible food for the soul (1 Pet. 2: 2, 3).
Thursday—How faith grows (2 Thess. 1: 3).
Friday—Growing in love (1 Thess. 3: 19, 12).

FOR DISCUSSION

What forces affect our growth?
To what extent are we responsible for our own growth?

YIELDING TO CHRIST

All of us are familiar with the Scriptures which tell us about two men who built their houses, upon the one hand, the other upon the rock; and both the one fell not because it was built on the rock.

Just so it is with character building; to build it well we must yield ourselves to God, and accept the solid Foundation which is Jesus Christ, for no other will set us right.

Then what we are and how we grow depend largely upon ourselves. It is best that we keep close to God, that we may have him as a Friend, for our character house develops with every thought, word, and action of our lives.

He has given us the Bible to guide us. We should use it as the seaman uses his compass. It marks our course across the sea of life, it guides us to heaven.

Our heart is a garden, and the fruits we bear each day are the things he sees us doing and the words he hears us say. A plant grows by growing by shutting out the sunlight. It must yield to it, so we advance by accepting what God gives us.

We must prepare the soil of the heart by eliminating the false things which poison us, by prayer and by reading the Word of God.

We grow by serving God. We were created for him. We can grow only as we obey the laws of growth, which are the laws of God.

Stish, N. J.

INTERMEDITES, GET ACQUAINTED

Miss Venita Kenyon,
1062 N. Normandy,
Los Angeles, Calif.

DEAR VENITA:

I have often thought of writing to you but have not been quite often through your Grandma Kenyon. It has been a great many years since I have seen you, has it not?

I suppose you are having fine weather most of the time. One day was pleasant here and then the next stormy and the next pleasant. We have had some snow this winter but not enough to step the cows. Spring will soon be here. There has been a great deal of sickness around here this year. Our family has escaped so far.

Will close now, hoping to hear from you soon.

Your friend,

Helen Ouessler.

De Kayser, N. Y.,
March 4, 1929.

Over seventy names and addresses of different intermediates have appeared in letters and lists on this "Get Acquainted" column. Have you a complete list? How many have you written to? We need more letters.

INTERMEDIATE CHRISTIAN ENDORER SUPERINTENDENT.

JUNIOR JOTTINGS

ELIZABETH K. AUSTIN
Junior Christian Endeavor Superintendent.

The treasurer of the Shiloh society spent her holiday well. Mrs. Irving M. Sheppard, superintendent, writes: "Very little had been paid in toward the denominational building when I received your card. The last two Sabbaths have been so bitter cold and many of the members were sick, so we had no meetings. But Tuesday was a holiday in our school so our treasurer saw some of the members and from them she brought in seven dollars. Hope soon to send the other three dollars, for our goal is to fill one envelope, and I hope another one.

FUN-O-GRAM

GRACE M. OSBORN
Social Superintendent.

MARCH

"Socials to Save" is our motto, and Amos R. Wells asks the question, "To save from what?" and answers it thus:

"To save from discontent. Down with snobbery and every true social committee—Permit no caste except the cast iron pledge.

"To save from loneliness. The social committee has come to the kingdom to be
... the everlasting foe to cliques, and sets, and selfishness. It will seek to make the unpopular popular by changing either his character or the character of those who snub him.

"To save from uselessness. — Develop latent talents and energies."

"To save from sin. — But Christians dare not forget that Christ came not to save the righteous but sinners, and that the disciple of Christ is to be a savior, not only to himself, but to all others.

When you plan your next social consider these things prayerfully. Are you really making your socials helpful? Are you reaching those outside? The seventh item on the goal is to remind you of the importance of bringing the children. Regular attendance at church is a benefit to all who are true enough to bring them to do. The older folks should set the example and should impress it upon the hearts and minds of the younger people their church to attend. Unless we attend church service regularly, what will we do in the coming generation? We as young people learn, while we have the opportunity, to take charge of ourselves, so that we can form ideas that will be beneficial to us in years to come. We should not go to church, sit down and look on. We should take an active part and try to uphold our church and denomination. Regular attendance at church is a benefit to all who are true enough to bring them to do.

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To save from sense. — W. R. Alger.

KEEP TRYING
Do not blame yourself cruelly, nor think of escaping from yourself; but pardon your failures, and quietly keep trying till you succeed in gaining that full self-possession in equilibrium which is at once happiness and religion.

MARGARET E. LA MONT.

THE SABBATH RECORDER

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CHRISTIAN ENDEAVOR NEWS NOTES

NORTONVILLE, Kan. — The Nortonville Seventh Day Baptist intermediates were represented at the East Kansas Christian Endeavor Convention, in Kansas City, November 9-11, by Pastor Stephan, superintendent; Alice Virginia Jeffrey, Lois Wells, Lucille Prentice, Harriet Louise Burdick, Barbara Stillman, Margaret Stillman, Cecily Stephan, Pastor Ogden, Harry Stephan, and Norris Wheeler drove down for the last sessions of the convention. An interesting conversation and a good time sightseeing was the verdict. Reports were presented at prayer-meeting and the convention adjourned.

Some of the Seventh Day Baptist young people who did not attend the convention gathered at the home of Alphonse Balocko, the night of November 10, and spent a pleasant social evening, with popping corn as a special feature.

Good standard schools have been held by the intermediates November 24, December 23, January 19, and February 17. The one held on December 23 was an original affair, a group of songs on Christmas were written. A story was recited on "Sharon" and sung substituting the letter "I." Several of our Milton College young people were present.

On January 19, progressive games were played, and an orchestra was enjoyed. On February 17, games and contests on a Valentine nature made up the entertainment, and the educational feature was a talk by Pastor Ogden on the history of Valentine's day.

After vesper, the night of January 12, the intermediates went to Atchison to see Al Jolson in "The Singing Fool." At the regular meeting of the intermediates on November 24, the responses to roll call were verses about Thanksgiving.

On Christmas morning, the intermediate carollers went from house to house, singing for the older people. This annual observance is much appreciated by the listeners.

Christmas cards, seals, and tags were sold to raise money for the society. Of the profit thus made, a tithe ($1.20) was given to the juniors for "bricks" in the denominational building.

The sum of $5 has been given to the Onward Movement.

The distribution of the denominational calendars was in charge of the intermediates this year. A calendar has been placed in every home.

The Jefferson County Christian Endeavor Convention met at our church, February 21, afternoon and night. Field Secretary Harold Lovitt, Rev. C. O. Bickle of Topeka Evangelical Church, and Miss Ruth Carter (corresponding secretary of Shawnee county, and formerly of the mission division of Kansas Christian Endeavor) were present from Topeka. The night was opened with a song service in charge of Mr. Lovitt. Then followed a devotional period led by solo singing, and was concluded by Miss Timmerman of the Christian Church and of the high school faculty here. Miss Carter gave a five-minute talk, in which she stressed the work of the mission committee of Christian Endeavor societies. Mr. Lovitt spoke briefly on the coming International Christian Endeavor Convention, and Alfred Stephan distributed registration cards.

The address of the evening was by Rev. Mr. Bickle, "Crusading With Christ." Crusading in evangelism, in world peace, and in Christian citizenship were discussed. A short business session followed the address. Then there was a quartet number by Cecil Stephan, Barbara Stillman, Lois Wells, and Harry Stephan. A prayer, the offering, and the closing song, and Mizpah benediction.

The juniors were entertained by Pastor Ogden November 3, in the church basement. There were twenty-two who enjoyed the program, games, and amusements. Bible baselines were played, the closest Christian Endeavor and other songs were sung, and Mizpah was said.

A standard social was held by the juniors the afternoon of February 9, at the parsonage. Valentine stunts and games were enjoyed.

The juniors distributed the December-Januar issue of the Nortonville Review.

The sum of $10 has been raised by the juniors for "bricks" in the denominational building.

MARGARET E. LA MONT.

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THE SABBATH RECORDER...
OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am nine years old. In my Sabbath school class we get five points if we study our lesson, learn our memory text, write our lesson in our note book, take our note book to Sabbath school, and be there on time. We get twenty-five points we get a gold star; if not, the teacher marks one point down. Her name is Miss Sayre. I have a little doggie. His name is Tiny. My daddy gave him to me. When he first came he would cock his head on one side, then on the other side at me. Nowadays he plays tag with me. The way we play tag is, he runs after me and when he catches me he grabs me by the leg. When I catch him I hang onto him by his collar to keep him from running away from me.

Your little friend,
ROBERTA PATTERSON.

Killbuck, N. Y.,
March 9, 1929.

DEAR MRS. GREENE:

I know your grandma and am very fond of her, so I am very glad to hear from her little granddaughter. I hope I will be able to see you some day and know you better. I am very partial to girls and boys.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR CHILDREN:

Mrs. Longfellow, of Rockville, R. I., has written you a very interesting letter about spring flowers, which you will begin to find very soon now. You find many different kinds you can find this spring.

The offensive odor which the leaves emit when burned can be picked up and examined. The pointed flower leaf, curved to form protection for the compact spike of flowers, is white yellow. The fluffy willow follows closely, and then in April we find the arbutus buds, and the flowers continue in their glory until in May. The mayflower is a very modest little blossom, hiding its cluster of delicate pink and white flowers beneath the green leaves and just above them the little bell of bright straw color. A little later comes the purple arbutus, with white violets, so modestly hidden away and so difficult to get that they often are overlooked and neglected. The large, blue wood violet seems to the true flower lover, like the hidden treasures of God's Word, found only by those who search the Scriptures diligently, and who receive a thousand fold reward for their diligence.

ROCKVILLE, R. I.

DEAR MRS. GREENE:

I am six years old. I read the children's letters in Grandma Slade's Sabbath Recorder. Grandma and grandpa are living with us this winter. I saw a robin. I go to school and am in the second grade. I live in Killbuck. We were named after an old Indian chief, Kill Buck. Grandma Slade knows you.

Very sincerely your friend,
ROBERTA PATTERSON.

Killbuck, N. Y.,
March 9, 1929.

DEAR ROBERTA:

I know your grandma and am very fond of her, so I am very glad to hear from her little granddaughter. I hope I will be able to see you some day and know you better. I am very partial to girls and boys.

Sincerely your friend,
MIZPAH S. GREENE.

Second School.

THE SEX OF THE FIRST BIRD

The first bird's name is a mystery, but I think you must have a very nice one if you have your own little bird. In sunny spots in the swamps we find, with the approach of spring the lover of wild flowers.

The arbutus is a better known as the mayflower. The mayflower is a very modest little blossom, hiding its cluster of delicate pink and white flowers beneath the green leaves and just above them the little bell of bright straw color. A little later comes the purple arbutus, with white violets, so modestly hidden away and so difficult to get that they often are overlooked and neglected. The large, blue wood violet seems to the true flower lover, like the hidden treasures of God's Word, found only by those who search the Scriptures diligently, and who receive a thousand fold reward for their diligence.

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ROCKVILLE, R. I.
of more souls than is any other place on earth. The sweetest and most sacred memories of life are those in the home. The Church is the biggest factor in modern life in making the community a home, for it makes our homes safe. Even the worst people can not be induced to live where there are no churches. True, we can not expect all to be all it ought to be. I greatly fear that it will never be so long as men believe that each human being is like you and me. However, after you have said the worst you can, I still believe that it is true that God's greatest gift to a sinful world—Christ is its head. The Church offers to the aged and shut-ins. The spirit of good cheer prevailed and there were many smaller table in the center. The spirit of trading. There were fifty-four sittings at the foot of the local church conferences on denominational work. The tables were set in the form of a hollow square in our Sabbath school room, and the church parlor was given up to visitors. There were fifty-four sittings at the table, and a large number of them. I think we can truly say it will always be. I think we can truly say it will always be. That is God's greatest gift to a sinful world—Christ is its head. The Church offers to the aged and shut-ins. The spirit of good cheer prevailed and there were many smaller table in the center. The spirit of trading. There were fifty-four sittings at the foot of the local church conferences on denominational work. The tables were set in the form of a hollow square in our Sabbath school room, and the church parlor was given up to visitors. There were fifty-four sittings at the table, and a large number of them. I think we can truly say it will always be. I think we can truly say it will always be. That is God's greatest gift to a sinful world—Christ is its head. The Church offers to the aged and shut-ins. The spirit of good cheer prevailed and there were many smaller table in the center. The spirit of trading. 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THE SABBATH RECORDER

where they attend college, to spend Christmas holidays. Their Chevrolet coach made over seven hundred fifty miles in twenty-six hours.

Mr. and Mrs. Elmer Fleischer and little son, Billy, of Chicago were Christmas guests of Mrs. Fleischer's parents, Mr. and Mrs. Fleischer, two miles away, to attend church with us. The pastor's wife (Mrs. John Harden) and guests of Mrs. John Harden, Mrs. Lura Benho, and Mrs. Elvin Eyerly. Mr. and Mrs. Eyerly have been in Emporia, where she attends the Kansas State Teachers' College.

In Nortonville, there are interested in Nortonville. Several times this winter, some people have driven over from Sabetha, about fifty miles away, to attend church with us. The number includes Mr. and Mrs. John Harden, Mrs. Belk, and Mrs. Bolkenkroger, all L. S. K. members of the Church of God; Orville Harden of Iowa, recently a guest of his parents named above; and Mrs. Thornton, a First Day Baptist leader and worker, who had never heard of Seventh Day Baptists until this winter.

Nortonville people have been much interested in the organization of a new church in Denver, Colorado. "If like faith and practice" are so far apart as in this section, to read of a new one five or six hundred miles away arouses much the same interest. A few of those who can stand out in the open and take a family moving into the vacant house next door. And did you notice that Denver's own Recorder is a former Nortonville girl, Mrs. Laura Benner, née Van Horn?

We have discovered that many people away from here are interested in Nortonville doings, some of them being so interested as to write and tell us so. The first of these responses was received from Rev. G. M. Cottrell of Topezka, former pastor of this church; and the last one came across the Pacific from Mrs. Helen Shaw, Thornton, gate, Linho, Ku, China, niece of a former pastor's wife (Mrs. H. L. Polan). MARGARET E. LA MONT.

THE PASSING OF THE WHITE HOUSE SPOKESMAN

Does the general public realize the journalistic revolution that has occurred at the White House under the presidency of Mr. Hoover into the White House? For the first time in years, an American president is announcing his ideas directly to the public in a responsible fashion. That is to say, the President is being directly quoted. This may not mean much to those who do not follow closely the way in which governmental affairs are managed. Yet it really marks an amazing change of front on the part of the mighty power since the time of Mr. Roosevelt it has been the fashion for Presidents, in dealing with the press, to insist not be directly quoted, and to provide that their ideas should be passed on to the public in such a form that, if the public reaction was not favorable, they could disavow responsibility. So we have come to read, in the Washington dispatches, of that amazing host of "well-informed members of the administration," "persons close to the White House," "persons in the confidence of the government," and that most preposterous ghost of all, the "White House spokesman." All these terms were euphemisms. The sentiments ascribed to such anonymity were really the sentiments of the President, as expressed during his regular Tuesday and Friday conferences with members of the press. The abuses to which the system was open are so obvious as to need no detailing here. They have already been discussed in these pages. Mr. Hoover, by sweeping away all this subterfuge, shows his courage and his good sense. He has courage enough to believe that his administration can stand out in the open and take full responsibility for its course. He has good sense enough to know that the country will eventually respond to the President who treats it in this candid fashion.

—Christian Century.

"There is no other book with which the Bible can be compared and no other reading of this means so much to the human race. It is the support of the weak; the dependence of organized government and the foundation of religion." —Rev. G. M. Cottrell.

OUR PULPIT

WEEKLY SERMON TO BE USED BY PASTORLESS CHURCHES AND LONE SABBATH KEEPERS

THE DANGERS OF SPIRITUAL FAMINE

Dr. C. A. Hansen
Pastor of the churches at Boulder and Denver, Colo.

SERMON FOR SABBATH, MARCH 30, 1929

ORDER OF SERVICE

Hymn—Holy, Holy, Holy
Responsive Reading—2 Timothy 3: 1-17
Hymn
Scripture—Psalm 119: 1-20
Prayer
Offering
Hymn
Sermon
Hymn
Closing Prayer

Famines, whether spiritual or for lack of food for the body, come largely from offending Jehovah. There have been some gruesome famines among the heathen lands, such as China, India, and Russia, where God has not compassionately blasphemed, but it has often occurred where the Word of God has been neglected among Christian nations.

We read of such cases in the Old Testament, where the people forsook the living God, and went after heathen gods to provoke him to wrath. Amos mentioned such a condition (Amos 4: 6-7) where God gave the people cleanliness of teeth because they sought him not, also that he withheld the rain so as to cause famine. All this was done in order to call people to repentance, yet the record says they repented not.

The Lord, and shall not find it." Verse 12.

Such a condition must be one of serious consequences; the results must be terrible. If men die from lack of food, yet their souls may be saved; but when men die without spiritual aid, there is no hope in the next world? Especially is it sad when we contemplate that most of such conditions are deliberately brought on by the people themselves, as it was in the case mentioned by Amos.

A WHOLESALE FAMINE

It happened in the days of Israel that through the sins of the fathers the temple was destroyed and the people were scattered, and the holy writings were lost. After a while the mercy of God was manifested in restoring the tribes and Jerusalem was
rebuilt, and they found the law again, and Ezra took the Book of the law and read to the people from morning till midday. The congregation was so hungry to hear the Word read that even the whole forenoon was spent in the whole house, and give them the Bible with such Word in many hearts and homes in our be-
who were honest in heart. When they never read through the 
Bible and read it to the customer, anxiously educators 
persons who were downtrodden and in ignor-
I believe there is a sad famine for God's 
and in catacombs in the 
to offer; and to do this they were taught lions of our fellow 

these people had gone without the Word so 
and better living.

common people. It was held that it was 
prison or burned to the stake for no 

and in the days 

people were 

onsight than reading the Bible. In the 

word he was dragged out to the 

this kind work he was caught with 

for fear they might misinterpret it and 

Bible would sell easily for upwards of 

Bibles in those days of papal oppression. 

f, having some means, bought 

Bibles and gave them to the people, and for 

Waldensian missionaries would lead the 

of heaven; instead many are 

found a family that- was thought to be open down from heaven; instead many are 

$1,500, which made it next to impossible 


who had withdrawn from the Church, thus proving that they never shared in the real life and fellowship, with those who had, they would never have gone astray.

False teaching is the worst danger of the Christian life. It looks insidious; it seems to come under the cloak of a higher philosophy, to be more broad and more beautiful; it is enticing. In Egypt, the magicians counterfeited Moses; in the Church, Simon Magus imitated Philip; today we find the false counterfeiting the true also. Russells, Christian Science, Theosophy, Spiritism: all these are counterfeits. With a small grain of truth as a lure, they lead one further and further from the true Christian faith.

Introduction

The Apostle John, in his writings, is especially concerned with eternal life—the life which is in Christ Jesus. The gospel he preaches is belief, faith, and that believing ye may have life in his name. “These things” he wrote especially to bring men to belief, “that believing ye may have life in his name” (20: 31). In his first epistle, he gives us three tests of eternal life. How may we know that we have it? The three tests are righteousness, love, and belief. Under the searchlight of God’s righteousness, love and service for our fellow-men, and according the truth of a false teaching, as John shows, is denial of the Christian truth of the incarnation of the eternal Son of God as Jesus the Christ; of the fact that Jesus was both God and man, the two natures being by some incomprehensible means united in one person. False teaching is extremely dangerous to Christian life, for it almost inevitably leads to false practice. False practice is scarcely anything sadder in life than elaborate apostasy after Christian profession.

I. THE MEANING OF BELIEF

Belief itself is intellectual judgment regarding the truth of a statement. Belief is “the response of the reasoning faculty under coercion of logical proof.” It is “intellectual assent to truth”—a voluntary impulse.

Christian belief is more—it is an act of the intellect (pisteuein) which is the response of the mind to the proof presented, but also the response of the whole “inner man” to the facts set forth. It is moral and spiritual as well as intellectual, in aligning one’s self with the truth received, living according to the light seen. It means submission to a holy and divine Being. Christian belief is to meditate upon the gospel message, yield to it, and allow the Holy Spirit to work in us to guide us into a greater understanding of the truth. In the last analysis, Christian belief is not entirely a work of man, but a power given by God (John 6: 29).

There has been much discussion of the meaning of the Greek word translated “faith” and “belief” in the New Testament. The word “pistis” is used in two meanings: the first of these is used with the word “believe” as in John 6: 24, “But Jesus answered and said unto them, ‘Verily, verily, I say unto you, if ye believe not, ye shall not see.’” This word, “pisteuein,” means to believe a fact, and the noun is in the accusative. And in 1 John 5: 1, 5 we find it meaning to believe a statement of fact: “Whosoever believeth that Jesus is the Christ is begotten of God.”

The Greek verb is “pisteuein”—and it is used frequently in John’s writings. It is given different shades of meaning in different places. In John 2: 4, we read, “But Jesus answered and said unto them, ‘Verily, verily, I say unto you, He that believeth on the Son of God hath as much life as the Son of God.” In this case “pisteuein” means to believe a fact, and the noun is in the accusative. And in 1 John 5: 1, 5 we find it meaning to believe a statement of fact: “Whosoever believeth that Jesus is the Christ is begotten of God ...” And who is he that overcometh the world but he that believeth that Jesus is the Son of God? When “pisteuein” is used with “eis” it means to submit to or accept, as a person or thing, as in John 12: 36, “While ye have the light, believe on the light, that ye may become sons of light, and 1 John 5: 10, 13, “He that believeth on the Son of God hath the witness in him. These things have I written unto you, that ye may know that ye have eternal life, because ye believe on the name of the Son of God.” Again in John 4: 48, 50, we find it meaning to receive the testimony of a person. “The man believed the word that Jesus spoke unto him, and he went his way.” Also in John 5: 38, “For whom he sent, him he judged, and upon him is the key of the house of David, which the Father hath put upon him.”

Belief is thus the reception of the truth in faith. It is “the response of the reasoning faculty under coercion of logical proof.” It is “intellectual assent to truth”—a voluntary impulse. "The response of the reasoning faculty under coercion of logical proof.” It is “intellectual assent to truth”—a voluntary impulse.

Christian belief is more—it is an act of the intellect (pisteuein) which is the response of the mind to the proof presented, but also the response of the whole “inner man” to the facts set forth. It is moral and spiritual as well as intellectual, in aligning one’s self with the truth received, living according to the light seen. It means submission to a holy and divine Being. Christian belief is to meditate upon the gospel message, yield to it, and allow the Holy Spirit to work in us to guide us into a greater understanding of the truth. In the last analysis, Christian belief is not entirely a work of man, but a power given by God (John 6: 29).

There has been much discussion of the meaning of the Greek word translated "faith" and "belief" in the New Testament. The word "pistis," translated "faith," is used many times meaning a simple personal faith or trust. See Mark 11: 22; Acts 6: 5; Romans 5: 1; Hebrews 11: 1, etc. This meaning is generally admitted. But what is often lost sight of is the fact that it has also a belief in the whole body of revealed truth. In Luke 18: 8, "When the Son of man cometh, shall he find faith (margin) on the earth?" Acts 16: 15, "So faith (margin) in God hath been strengthened in the faith." 1 Corinthians 16: 13, "Watch ye, stand fast in the faith, quit ye like men, be strong." 1 Corinthians 13: 5, “Try your own selves, whether ye are in the faith; prove your own selves, Ephesians 4: 5, “One Lord, one faith, one baptism.”

Colossians 1: 17, “If so be that this is true in the faith, grounded and stedfast.” 1 Timothy 4: 1, “But the spirit saith expressly that the Spirit himself testifieth in every man.”

1 Timothy 5: 8, “he hath denied the faith.” 1 Timothy 6: 20, 21, “Guard that which is committed unto thee, turning away from the false teachings and opposition of the knowledge which is falsely so called; which some professing have erred concerning the faith.” Titus 1: 13, "that they may be sound in the faith." 1 Peter 5: 9, “whom withstanding through the spirit of grace.” 2 Peter 3: 19, “Contend earnestly for the faith which was once for all delivered unto the saints.”

These passages, and many others speak of “the faith” as a possession rather than a direct personal response.

The two meanings are closely allied, however. Each is a form of a thing testified rests on a trust in the person. The personal experience and the intellectual acceptance go hand in hand. The experience is the proof of the truth of the faith and the intellectual acceptance of the body of truth, at least in part, is necessary to the experience.

There is a very close study of the meaning of faith and belief in the present. And it must close this section of our article. Next week we will go into the wider content of Christian belief; the grounds of this belief, and the application of the test of belief.

"Being a dwarf in body is an affliction. But it is quite common for a person to be a dwarf in soul, and yet not know it, or feel in the least inconvenience. Yet, of the two, it is far the worse affliction."
BURNETT.—Ernest O. Burnett was a son of George T. and Sarah Burnett Simpson, and was born in Stogumber, Eng., April 13, 1860, and died at his home near the village of Milton, Wis., February 16, 1922. He was the oldest of a family of eight children.

He came to the United States at the age of twenty-three years, and the greater part of the time since then he has lived in the vicinity of Milton.

He was married to Delenia Crandall Burdick at Eau Claire, Wis., October 22, 1885. Mrs. Burnett was a widow before her marriage to Mr. Burnett, and she had two sons, Lee and Charles Burdick. Two children, George and Jessie, were born to Mr. and Mrs. Burnett. George was born at Eau Claire, April 1, 1886, and lived at Milton, Lee in New York City, and George in the district of Columbia. A few years after his marriage Mr. Burnett was a widower before his marriage to Mr. Burnett, and she had two sons, Lee and Charles Burdick. Two children, George and Jessie, were born to Mr. and Mrs. Burnett. George was born at Eau Claire, April 1, 1886, and lived at Milton, Lee in New York City, and George in the district of Columbia. A few years after his marriage Mr. Burnett was a widower.

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As faith plays such an important part in human affairs from the babe who takes just what its mother gives it, on to the full grown man who takes for his daily toil the government's promises as money, so faith is the central idea of our holy religion.

The laborer never saw "the government"; but he knows that behind it lies all the vast resources of the nation. So the believer never saw his God; but he knows that in him are the resources of infinite wisdom and wealth and power and love. And he wisely says, "I will trust!"

—Theodore L. Cuyler.