Pattern five. A building standing
In a queenly eastern town:
Substance symbolizing spirit,
Holy truth's material crown.
His the first gift, thus inspiring
Others, till erected there
Is the happy consummation
Of a people’s faith and prayer.

\section*{The Old Testament}

With many evidences that Jesus the Christ accepted the Old Testament prophecies concerning himself, and with the unmistakable evidences that his immediate followers who listened to his teachings about the Scriptures from beginning to end believed the prophecies of olden times also believed in it, I do not see how I could consistently question the authority of the Old Testament as a divinely given guide for the children of God.

Of course to deny the reality of the prophecies concerning Christ would practically exclude me from being a Christian. For a real Christian could not possibly doubt any of the most clear and emphatic teachings of his Master. Indeed, Christianity itself is built upon the fulfillment of Old Testament prophecies concerning the life, death, and resurrection of Christ.

In more than twenty passages of the gospels Jesus himself appeals to Old Testament teachings. It is the Book of Genesis to Malachi, concerning himself. He believed that the Scriptures from beginning to end contained many prophecies which were being fulfilled in his person and in his work.

Look at one or two texts out of the many: "O fools, and slow of heart to believe all that the prophets have spoken!"

expounded unto them in all the Scriptures the things concerning himself." (Luke 24: 25-27.)

Then opened he their understanding that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. (Luke 24: 45-47.)

For had ye believed Moses, ye would have believed me: for he wrote of me. (John 5: 46.)

Then in the Acts, we find quite as many texts showing that the Apostles accepted in full these same precious teachings. And the Epistles have many evidences of the belief held by the early Christians who lived in the first generation. All of these same precious verses concerning the teachings of Moses and the prophets about the Christ.

To discount the value of the Old Testament prophecies and prophecies would make quite as much against the New Testament as against the Old. The two must stand or fall together. One construction would put out the light of the world. To eliminate them as a divine guide would soon set the trend of civilization back toward the dark ages.

Oh! I wish I could say something here to help all the doubting ones to see the real beauty of the Bible as a safe rule of life.

It is easy to see that we have had a taste of the "Bread of life" the many things in the Bible that satisfy the hunger of the soul. It is hard for the skeptic, who has had no experience in religious life, that the Book of God is really an inspired revelation of the Divine will for human guidance.

The difficulties and objections of the critics can be answered; but it requires a broader and more thorough education than most people have to be able to meet the objections regarding the Old Testament.
is with the critics and all the worldly influences against the believer, makes it all the harder to furnish specific answers to the various objections, and so puts the believer in a great disadvantage.

If one is so inclined to be skeptical on his own ground and solve his problems by masterly arguments concerning inspiration and revelation, he has, in the Old Testament, it is well enough to do so. And if not able to convince him, it is well to show him that his views contain greater difficulties than the Bible offers, and if adopted would do much more harm than belief in the Bible as the rule of life could possibly do.

I find that matters which must be accepted by faith are very hard to get into the mind and heart of an unbeliever. And if we can find some ground on which to stand with such a man, our chances to convince him are better.

If I am asked why believe such and such a doctrine, and I say, "Because it is in the Bible," the next question will be, "Why do you believe the Bible?" And if I answer, "Because it is inspired," then he wants to know how I know it is inspired. And if I say, "Because the Bible says so," I am only reasoning in a vicious circle. This will only arouse contempt and drive the man further from the religion taught by Christians. It is better to seek some standpoint upon which we can both agree, and begin there.

I feel that Christ himself, the personal, historical, Christ is the built foundation upon which the Christian system rests. "Other foundation can no man lay than that is laid, which is Jesus Christ." The critic already knows about him, and what he taught; so no long drawn out argument about inspiration or revelation is needed. Historical records have already convinced unbelievers that he was not only the grandest of men, but one who claimed a special commission from God. There is an illustration of what I mean: J. Monroe Gibson tells us of the final attitude of John Stuart Mill, who was as far from leaning toward Christianity as one could well be. He disbelieved in the doctrine of inspiration of the Scriptures. But from the story of the angelic visitation centuries before his birth, he did admit in his last work, that whatever else is taken away by rational criticism, Christ is still left, a unique figure, not more unlike a prince among unbelievers admits all his followers." Then after a few words of comment he said: "Even to the skeptic it remains possible that Christ was a man charged with a special, express, and unique commission from God." So, on Christ I would stand, because in him I find a person who is well recognized by all critics as a living reality in his day. I believe I am better established than is Julius Caesar, or Constantine, and that too by at least four reliable historians whose veracity no critic has the temerity to go against.

So far as I know, every critic has had to admit that Jesus was the most perfect, true, spirit-saturated character the world has ever known. As a reliable witness for truth the Christ can not be excelled in sincerity and as to sound judgment. And starting with such a one, when attacked by the critic, gives me the advantage to begin with, an advantage far superior to any to be found in attempts at arguments and unqualified assertions regarding questions, and Old Testament stories which are difficult, at best, to explain. And for me to insist ever since, "every writer of history," would only make bad matters worse, and drive the man further from the religion taught by Christians. It is better to seek some standpoint upon which we can both agree, and begin there.

I f one is able to meet the skeptic on his own ground. I find that matters which must be accepted by faith are very hard to get into the mind and heart of an unbeliever. And if we can find some ground on which to stand with such a man, our chances to convince him are better.

"Search the Scriptures ... for they are they which testify of me." (John 5:39.) So Christ built upon the Old Testament did not depart from the scriptural language, using the best words of their own time. The Old Testament was a book of God-given messages. But as human history goes on, the book took on the record of that revelation. It is a wonderful testimony and the record of it set in human history, makes a wonderful Bible. That noble, glorious life of the divine Son of God is the grandest thing of which earth has any knowledge.

While in a certain sense we are "built on the foundation of the apostles and the prophets," let us not forget that, "Jesus the Christ is the chief corner stone."

Let us not overlook the fact that it was the "old writers—who were inspired with God's Holy Spirit, and authorized by God—" who were the ones who wrote, and who they were familiar—expected by people to express the thoughts of Jehovah. As mere historians, relating the simple facts of history taking place before their eyes, they needed no special inspiration, only a conscientious purpose to state the truth.

**Writing Where You Stand**

A father saw his son about to write an essay on the Sabbath. The boy wanted to write about the history of the Sabbath. His father warned him not to try to write on the subject because it was a difficult and important topic. The father advised the son to look for the inspiration of Jehovah's words in the Bible. He explained that without the inspiration of Jehovah, the boy's essay would be difficult to write. The father went on to say that the Bible was the only true source of inspiration, and that by studying the Bible, the boy would find the inspiration he needed to write his essay.

The father then went on to explain the importance of the Sabbath. He reminded the boy that the Sabbath was a day of rest and worship that was established by God as a commandment for all people. The father emphasized the importance of understanding the Sabbath as a day of rest and worship, and of following the commandments of Jehovah as a way of living a holy and righteous life.

The father concluded by urging the boy to study the Bible and to seek the inspiration of Jehovah in his writing. He reminded the boy that the Bible was the only true source of inspiration, and that by studying the Bible, the boy would find the inspiration he needed to write his essay.

The father's advice to the boy was based on the biblical principles that the Sabbath is a day of rest and worship that is established by God as a commandment for all people. The father emphasized the importance of understanding the Sabbath as a day of rest and worship, and of following the commandments of Jehovah as a way of living a holy and righteous life. The father's advice was based on the biblical principles that the Bible is the only true source of inspiration, and that by studying the Bible, the boy would find the inspiration he needed to write his essay.

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METHODS OF CHURCH FINANCE

NEAL D. MILLS

Another student's chapter, "The Chamber of the Rural Church"—Rev. E. D. Van Horn's class in seminary work

We live in a time of awakening. Industry, business, and commerce within the last general session have been organized, enlarged, and expanded. Most of the affairs of the world are carried on, not by individuals, partnerships, or companies, but by great corporations. Their capital, in millions, Education has taken on new and scientific methods until the little one-room country school is almost a thing of the past.

But when we turn to the church we face a somewhat different picture. It is true that many city churches have a few wealthy members. A few, however, are awake to their opportunities and are doing "big business" in the interest of the kingdom. But an all too common type of church is stuck in the old rut of ecclesiastical routine, trying to live by the philosophy that:

"The old time religion
Is good enough for me."

Such churches keep up weekly (or weakly) "service" to their own enjoyment and satisfaction, taking up their "penny collections for the heathen" and singing "Faith of Our Fathers," which to all appearances is long since dead. They are saving money but not many souls.

A man born in a sound heart, strong constitution, a good stomach, strong healthy bones, capable limbs, and a fairly good head piece, is indeed a rich man.

I think strong bones are better than gold; tough muscles and quick-witted nerves are far better than silver, or even houses and lands. It is better for a man to have had the right kind of father and mother than to have inherited acres of land.

What a blessing would come to this old world if the hearts of men could get over thinking that the possession of wealth is absolutely necessary in order to be rich. While this notion holds a man captive, he will find that the hardest thing to get along with in life is his own self.

our hearts be also. We should learn to con­

secrate our wealth to a divine purpose. We have learned to assemble our wealth into great masses for industrial purposes. Why not organize in a similar way our many contributions, large and small, into large funds for financing the kingdom of God?

It is a mistake to think that one can

"treasure up in his clothes, to be rich. A man may

A man born with a sound heart, strong

"write his self upon his mind and helps to

in the judgment book of God.

That many church people, even ministers, are reluctant to admit, Money stands for

"It is a mistake to

"As a matter of good

"What they are doing

"Our treasures, worth more than gold think that one can

"Take his pledge to the treasurer

"An old colored minister when told that

"As a matter of good

"Our treasures are

"The Savannah Recorder

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the Savannah Recorder

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MINUTES OF THE WASHINGTON UNION ASSOCIATION, JULY 26-28, 1929

Friday, 26—eight o'clock, p. m.

The first meeting of the Washington Union Association was held in the large open-air tabernacle connected with the Washington Seventh Day Baptist church, Tenth and V Streets.

After a live song service conducted by Elder Lewis C. Sheafe, pastor of the Washington Church, a prayer was offered by Rev. A. C. Williams, a visiting minister. All then joined in singing that beautiful old hymn, "What a friend we have in Jesus."

The sixth chapter of first Corinthians was read by Pastor Sheafe; the last verse was the key note for the thought of the evening. "Ye are bought with a price. To everything good or evil there is attached a cost. Would we have the best God has to offer? Then we must answer this question: "Are we willing to pay the cost?"

The pastor next introduced the delegates and visiting ministers: Rev. and Mrs. W. D. Burdick, Rev. H. P. Woodson, Rev. Geo. B. Shaw, Rev. A. C. Williams, and extended to each a hearty welcome.

Rev. W. L. Burdick responded and expressed his pleasure of the privilege of driving 225 miles that day from Plainfield, N. J., to attend the association. He said: "There is need of these large meetings, for we have to get in touch with God ourselves. "We have to get in touch with God ourselves."

"Showers of blessing."

Rev. A. C. Williams, the next speaker, a local visiting minister, asked the question, "Can we afford the sin? Can we afford the sin? Can we afford the sin?"

"Our punishment is more than I can bear. We are responsible for those who sit under us. We are responsible for those who sit under us."

"And the grand old prophet, Daniel."

"We all get to heaven."

"Shine on."

"Let it shine on us."

"Bread and wine."

"Gloria Patri."

"Ain't we rolling along."

"Work and the grace of the Lord."

"The Sentence"

"The Star of the East."
Recitation, "The Pastor’s Vacation," by Miss Mary E. Evans.

An excellent talk was given by Mrs. Julia P. Hayes on the subject, "Women the Makers of God’s Kingdom."

Rev. William R. Jones, of the A. M. E. Zion Church, paid a high tribute to woman, and showed the inspiration to the race and the church, as shown by Phoebe Hearst, Truth, Phyllis Wheatley, Harriet Tubman, and others. We enjoyed the very forceful remarks of this speaker.

The meeting was brought to a close with the singing of another spiritual.

**Business Meeting at seven p. m.**

Elder Lewis C. Sheafe, moderator, opened this business session by singing “My faith looks up to thee,” repeating the twenty-third Psalm and offering prayer.

The following reports were read and received:

- Report from clerk of Washington Church who reported sixty-five members, besides three lost by death during the year and one by letter.

- Reports from the Charleston, W. Va., Church, Sabbath school, Christian Endeavor, and Church Mission work. These excellent reports showed a spirit of co-operation and service in all departments of the church. It was requested by Rev. Geo. B. Shaw that all these reports be sent to the Executive Committee.

The next report received was from the Pastor’s Aid society of the Washington Church, Miss Mary E. Evans, president. This organization has raised funds by having suppers, rummage sales, paying of dues, ten cents a week, etc., to help pay the pastor’s salary; paid pastor’s fare to Rogersville, Tenn., where he took an active part in the commencement exercises of Swift Memorial College, given clothing to the needy; fitted up the church office and kindergarten room.

As it was time for the election of officers of the association, after a vote the moderator was empowered to appoint a nominating committee. The following were appointed:

- Rev. W. D. Burdick, Mr. J. R. Williams, Mrs. Bessie B. Madison.

Closed by singing, “God be with you till we meet again,” Benediction by Pastor Sheafe.

After lunch was served at seven forty-five we went to the outdoor tabernacle for a social hour. Here we listened to recitations, songs, and a cornet solo by Ralph Giles, accompanied by the piano by his sister Miss Lillian C. Crichlow.

To be sure, we were ready for rest after a day full and running over with good things.

**Praise Service Sunday Morning, six o’clock**

Led by Rev. H. P. Woodson.

Singing, followed by a season of prayer, then Mr. Woodson read that beautiful fifteenth Psalm. What a searching question for each heart: "Lord, who shall abide in thy tabernacle? Who shall stand in thy holy hill?" And the answer God has so graciously given, covers every phase of private, public, social, or business life. How wonderful to know and serve such a God was the expression in the testimonies that followed.

The physical man, too, we found, needed food as we sat down to breakfast at eight o’clock.

**Business Meeting nine a.m.**

Pastor Sheafe, moderator, presided.

After a hymn, prayer was offered by Elder J. A. Hawkins.

The first report read and received was given by Miss Mary E. Evans, the secretary of the King’s Daughters. Two years ago this society was organized under the name of Electric Light Club, its purpose being then to pay off an indebtedness of $500 covering the installation of lights in the church. When this debt was paid, the club was re-organized September 27, 1928, under the name of the King’s Daughters. Receipts for the past ten months $190.

Paid out for tabernacle mortgage ........................................... $135.00
Paid out for pastor’s overcoat ............................................. $40.00
Leaving a balance of ......................................................... $115.00

There are nine working members, Mrs. Ruth Smith, president, Miss Mary Graham, treasurer.

The following reports were also read and received:

Missionary report by Mrs. Mary Gregba.

Report of Sabbath school work by Miss Hilda Halliday.


Rev. W. L. Burdick asked that the report of the Recorder be sent to the Recorder for publication.

The treasurer of the association, Rev. H. P. Woodson, gave next an interesting report of finances received during the year and in addition he gave the list of donors.

<table>
<thead>
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<th>Report</th>
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<tr>
<td>Dr.</td>
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<td>Paid out for entertainment of association</td>
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Report received.

After discussion, it was voted that treasurer’s report hereafter be closed a week prior to the date set for the convening of the association.

Also voted that all finances given during the period covering the meetings of the association unless designated otherwise, shall be used for the association.

Voted that all visitors and members of the denomination be extended the privileges of delegates except voting.

The committee on nominations submitted the following report which was received and adopted:

Moderator, Elder L. C. Sheafe Washington, D. C.
Assistant moderator, Elder H. P. Woodson, Charleston, W. Va.
Secretary, Mrs. Lillian W. Crichlow, Washington, D. C.
Treasurer, Mr. Charles Warren, Washington, D. C.
Sergeant-at-arms Mr. John R. Williams, Washington, D. C.

Voted that the next session of the association convene at the People’s Seventh Day Baptist church at Washington, D. C., and that the executive committee be empowered to arrange the date of said meeting.

After discussion, it was voted and carried that Elder J. A. Hawkins be set up as a member of the committee made up of one member appointed by each association to consider the matter of ex-changes of delegates and other matters relating to the associations in the denomination, and to report back with recommendations.

Voted that the churches undertake to raise the sum equal to or more than the dollar per member for use in mission work of the association under the direction of the executive committee.

The secretary read an interesting letter from Mr. Corliss Randolph regretting that it was impossible for him to attend the meeting of the association.

Rev. W. L. Burdick suggested that the minutes be sent to the Recorder to be printed; this suggestion was approved by all present.

The session closed with singing, “Praise God from whom all blessings flow,” and prayer by the moderator.

**Sermon by Rev. W. L. Burdick at eleven a.m.**

After song and prayer, Rev. W. L. Burdick drew our attention to the text found in Matthew 28: 19, 20, pointing out the three forces bidding for world support—Buddhism, Mohammedanism, and Christianity. Which of the three shall triumph is the serious question for each follower of Christ to answer. The purpose of the Christian religion is to make known the principles of the Christian’s God, the only true God.

Our conception of God makes or unmakes our lives, We need a clear conception of God and let others see by our lives the true Christ and his fortitude under cares and suffering.

The word is lost, and men and women, and boys and girls, are greatly in need of a Savior.

One half of the people of the world go to bed hungry every night.
The Sabbath Recorder

More than half the people of the world worship an inanimate thing: We transform human society when we transform the individual.

It is the purpose of Christian missions to establish on this earth a brotherhood of all nations, tongues, and peoples. This is the burden of the kingdom of the heavens. If we can not do this on earth, we can not do it in heaven.

The crisis of the world is on. Today is the hour for the churches all over the world. Will we meet the issue or fail?

Pastor Sheafe offered a very touching prayer, asking God to bless to our hearts the words spoken in our hearing.

All hearts joined in singing that beautiful old hymn, "Go and tell to all the gospel story." The meeting was then opened to remarks and many responded with testimonies of benefits derived from the meetings.

Closed with benediction by Elder Sheafe. An excellent dinner was enjoyed by all at half past one.

Young People's Meeting at three p. m.

We went outside to the tabernacle at three o'clock. After singing, with Miss Lillian Giles at the piano, accompanied by Luther W. Crichlow on the cornet, Rev. Geo. B. Shaw spoke to the young people, using as a text Song of Solomon 1: 9. He drew a beautiful picture of young people who have been filled to overflowing with a passion for souls. Pray God to give us a passion for souls.

There is living, dark in sin and despair. Help them to see Christ—his great Repairer—who can take our broken lives and rebuild them.

Remember, we can not help others until we have been filled to overflowing with a deep passion for souls. Pray God to give us a passion for souls.

After prayer, Miss Lillian Giles and Mr. Robert Hamilton sang a duet, "It pays to serve Jesus," while Elder Sheafe made the appeal if there was one soul who needed Christ to decide to start tonight. The choir sang, "Softly and tenderly Jesus is calling." Truly we felt the presence of God and lifted our hearts in thankfulness as Pastor Sheafe sang, "I've a new name written down in glory," and "His eye is on the sparrow." All then joined in singing, "Blest be the tie that binds," as each shook hands with his neighbor. We felt indeed that we had been feasting on the mountain top and we go forth from this association with hopes renewed and courage stronger for the conflicts of life.

STATEMENT ONWARD MOVEMENT TREASURER JULY, 1929

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<tr>
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SPECIAL

Alfred, First:
- For Cornelia Slater: $5.00
- For Sabbath School Board: $25.00
- For Tract Society: $1.12
- For Missionary Society: $1.12
- **For native worker, Jamaica:** 8.00
- **For Missionary Society:** 27.25

**Total:** $627.25

Debentural Budget: $574.19

Special: 62.25

**Total:** $636.44

Disbursements

- Missionary Society: $25.00
- Special: 36.13
- Tract Society: $46.00
- Special: 31.12
- **Total:** 92.00

**Total:** $562.25

Balance August 1, 1929: $74.19

Total: $636.44

TREASURER

Harold R. Crandall,

Treasurer.

81 Elliott Ave.,

Yonkers, N. Y.,

August 1, 1929.

PEACE WINNING

As they say at the prize fights, this is Peace's round. War is weakening and taking a lot of punishment. Both in Mexico and China grim-visaged Mars has been pounded into practical subjection. In both those countries the legitimate government comes out on top as rebellion is repressed. The only wars of late years have been civil wars, and now they seem to be about finished with no more looming on the horizon.

On the other hand, the dove of peace is cooing lustily over on the banks of Lake Leman. The talk is all about disarmament—a beautiful dream of scrapping big guns, condemning poison gas, bombing planes, and sneaking submarines. The very powers who have been suspected most of evil and secret designs are the loudest in their demands and arbitration agreements.

Well, if we all want peace why can't we have it? Especially now that the Tczas-Arica dispute has again been settled!—The Pathfinder.
WHAT CHURCH MEMBERS CONTRIBUTE

The average church member in the United States contributes for all purposes less than the price of three two-cent postage stamps per day. He would probably regard it as an insult if he were told that he could not afford the price of a telephone call or the cost of a package of chewing gum or the insurance of an automobile car to ride per day, the luxury of a shoe shine every other day. But this is all the average church member pays in supporting the church.

The fact is that many millions of church members do not contribute even a nickel a day because a great number of others give very much more. The members of two great communions in this country, having a membership of five millions, contribute less than three cents per day.

The average church member in the United States contributes only about one-eighth the sum given by all the members. The members of two great denominations in this country, having very much more, contribute from 16 cents to 25 cents per day, the luxury of a shoe shine every other day, the cost of a package of chewing gum or the expense of one trolley car ride per day, the expense of one meal at a restaurant every other day, the expense of a movie or the cost of a nickel a day. He would probably regard it as an insult if he were told that he could not afford the price of a telephone call or the cost of a package of chewing gum or the insurance of an automobile car to ride per day, the luxury of a shoe shine every other day. But this is all the average church member pays in supporting the church.

The ability and training shown give unusual promise for the future.

The program, which was furnished largely by members of the association, was of a high order as all the visitors will attest. The ability and training shown give unusual promise for the future.

The utmost harmony and good will pervaded every session, and a deep spirit of consecration was practically manifested in some of the meetings.

The work of the year as brought out in the reports from the churches was both encouraging and interesting. It was evident that the churches, under the direction of their leaders, had formulated and followed a plan for the work in their midst and throughout the world. While this was true regarding all lines of work, their missionary and evangelistic endeavors seemed to have been especially well planned and their reports on mission work were instructive as well as interesting. For instance, to the annual meeting of the church of Charleston, W. Va., there was committed the carrying on of the missionary work of that church. Such a plan is feasible in this church because practically all the members of the church belong to and attend

AN ASSOCIATIONAL MEETING IN WASHINGTON

The Seventh Day Baptist Washington Union Association held its annual session in Washington, D. C., July 28, 1929. There was a large attendance on the part of the members of the churches making up the association, and the visitors from a distance were Rev. Willard D. Burdick, general secretary of the General Conference; Mrs. Willard D. Burdick, representing the Woman's Board; Rev. George B. Shaw, pastor of the church in Salem, W. Va., and William L. Burdick, representing the Missionary Society. Others will give a more or less detailed account of the various sessions, but it may not be amiss for the general secretary to mention some impressions received while in attendance.

Very seldom, if ever, have we seen business conducted in a more orderly and approved manner. Pastor Lewis C. Sheafe was the moderator. He considered himself, as each quarter meeting had a pastor or deacon as a presiding servant, and treated all with the utmost consideration and courtesy. He knew good parliamentary practice and followed the same. The reports were presented in writing and were usually in good form. The church in which the meetings were held belonged to our people in Washington, is located in a favorable part of the city, and is well provided with all modern conveniences. Among the rest of the equipment is a pavilion for open-air services.

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THE LAYMAN'S DUTY TO PROPAGATE HIS RELIGION

The General Committee of The Church League, at its annual meeting on June 7, 1929, adopted as an expression of its own conviction the following statement by Dr. Robert E. Speer:

Any man who has a religion is bound to do one of two things with it, change it or spread it. If it isn't true, he must give it up. If it is true, he must give it away. This is not the duty of ministers only. Religion is not an affair of a profession or a caste. It is the business of every common man. There is no proxy religion. Each man has his own. If he hasn't, he must make one. No other man can have it for him. And if he has his own, then he must propagate it, if it is true, or repudiate it, if it is false.

The idea that the world or any one land is to be evangelized by one section of the Christian body, is preposterous for many reasons. It is chiefly because of the faith that does not make every possessor eager to propagate it, is not worth propagating, and will not be received by any people to whom it is offered. The religion that would spread among men must be offered by man to man; and its power seen in dominating the lives of all its adherents and making them eager, if its dissemination, is essential as a testimonial of worth.

THE PLACE OF THE MINISTER

The minister is to be simply colonel of the regiment. The royal fighting is to be done by the men in the ranks who carry the guns. No ideal could be more non-Christian or more irrational than that the religious colonel is engaged to do the fighting for his men, while they sit at ease. And yet, perhaps, there is one idea current which is a religious snare. That is, that there is to be no fighting at all. The religious colonel is paid to spend his time saluting his regiment, or giving it gifts, educational instructions, and propounding his doctrines in any downright manly effort on the part of the whole regiment to do anything against the enemy.

THE WORK OF LAYMEN

Laymen are bound to propagate their religion by speaking about it, by preaching it, in fact. Telling men the gospel, explaining what Christ can be to a man, is preaching. Ministers ought to make this plain, and lay the duty of such preaching upon all their laymen, and teach them how to do it. It makes no difference if it is done haltingly. A broken testimony from a laborer...
to his friend is likely to be more effective than a smooth and conclusive Sunday morning sermon. The true ideal of Christian evangelism is the propagation of Christianity not by public preachers so much as by private conversation and the testimony of common men.

THE WITNESS OF HOME LIFE

And no religious propaganda is likely to accomplish much that does not spring from and rest upon, a family life, visibly influenced by religion. If men talk about Christianity to their fellows and have religionless homes, or homes marked by unkindness, harshness, distrust, their talk is as sounding brass and clanging cymbals. The home is the best possible kingdom. And the best fountain and corroboration of religious testimony is the Christian home, where the family has its duties and worship as a family, openly and unitedly, before the Father after whom it is named. When all our homes are evidently filled with the Spirit of Christ, then the gospel will spread as it will never spread from church or our homes are evidently filled with the Spirit of Christ, then the gospel will spread from church or

BETTER RURAL CHURCH BUILDINGS

EVEETT T. HARRIS

(Student's paper on phases of the rural church at close of term; Rev. E. D. Van Here's class in seminary)

The call to the country church has been to the individual soul and the family, but it is the entire community. We can never have a great Christian civilization in the world if we can not build little Christian civilizations in the smallest of our rural communities.

But as the Church goes forward to take up its new tasks in community service, in co-operative development, and in worship, it finds itself handicapped by buildings that are the product of by-gone days.

Centralized schools and new courses are the result of educational advance; the home on the mobile has changed transportation; the telephone, rural mail delivery, and increased value of farm land have changed the fact of a community; but the country church building has remained the same. The old building is out of harmony with the new era in which we live, and in most cases it is not ministering to the present needs.

The old line, dividing things secular and things sacred, has almost vanished. We have come to believe in the whole man, both the temple and the tenant. We now seek to save not merely the soul, but to save the total man. Hugh Price Hughes says, "All the souls he knew anything about possessed physical bodies and lived on earth among men."

The church of fifty years ago did not think to provide for physical and social beings, and in the building there was no place for the given or the boy. The church, though spiritual in message and aims, should be material in method and means.

Buildings express ideals. A hut and a picture, each tells its own story. Churches should give forth a message of hope and should be capable of pointing each passer-by to something higher and better. The church edifices of today should be beautiful, not only because of their grace and inspiration but also because of their function and inspiring but it must also answer the call of utility. Without detracting from spiritual worship, we are coming to place a value upon a material work. Instead of regarding the Church only as a means of saving a few souls, we want the building to be used in Christian education and ministry to men. The change is not one of spirit but wholly one of service. Church buildings of a century ago, emphasized beauty, stability, and architectural orthodoxy; today we want to add a fourth element, "utility." A first class mechanical can not be enlarged, built up to-day, or a telephone or a car. Able leadership can not do competent work without adequate buildings. Another inestimable value of church building is the grace to the giver. To be a builder is the high calling of God, and every layman can have a part in it. Ruskin says the highest motive in church building is "the emotion of admiration for a fine building, but the sacrifice of giving." There is an optimistic suggestion in a new church that expresses the growth, growing faith, and future progress. It announces to the community that the church expects to stand as a balance to the trendings that are not a part of the Christian program. Christ said, "I came not to be ministered unto, but to minister." By this the Church, and we must build serviceable buildings to carry on his ministry.

The modern church needs an audience room, committee rooms, social rooms, a boys' club room, a reading room, gymnasium, kitchen, and dining room.

This is a mighty challenge and ought to stir us out of our stereotyped and ancient methods, and cause us to redouble our efforts in the conquest of Christ's coming kingdom.

The salvation of our young folks is a constant concern of the human side by the ministry in which we provide a place for them in our building and speak to them in our message.

Our forefathers won many victories and saved thousands in log cabins and barns. They met their problem and solved it. Our problem is a different one. Fifty years ago there were few places for youth to go except to church; today there are a hundred or more avenues and conduits for their demoralization and condensation is not the solution. If we give young men and women something to do in the church and make our program more extensive, there is no reason why it should not better meet the needs of the Sabbath school and the growing religious educational program.

For we believe before the Sabbath school had become a part of the Christian program. It does not seem reasonable that such buildings could be suited to the needs of today. It is a great power centered in the Christian people that has never been harnessed to any thing.

Not only should the new building be suited to an extended program concerning community social needs, and supervised recreation, but it should better meet the needs of the Sabbath school and the growing religious educational program.

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Thus far new buildings have been emphasized. Where it seems impossible to build new, it is a practical solution for almost every rural parish to repair and remodel the old church building. It can be raised up and a good, roomy basement provided for use in holding socials and literary entertainments at a cost not exceeding one thousand dollars.
WOMAN’S WORK
MRS. GEORGE E. CROSLEY, MILTON, WIS.
Contributing Editor

FROM CHURCHES OF THE CENTRAL ASSOCIATION

The following reports of the women’s societies of the Central Association were presented at the meeting of that association held in Brookfield, N. Y., June 13-16.

ADAMS CENTER
Mary L. Stoddle
The work of the Adams Center Ladies’ aid society has been carried on along the same general lines as during last year. Our society is divided into three circles, and although the number of active members on each circle is small, we are more efficient.

Our activities are varied. We served the high school alumni banquet last year and are planning on serving it again soon. Our annual supper and sale was held on August 12, and also a lawn supper on the church lawn. Each of these was well patronized by passing tourists. A traveling food basket, a rummage sale held in a vacant store in Watertown, dinner served to the Rotar clubs of Adams and Watertown, a New England dinner also lay, food sales, a missionary tea, day schools, thimble parties, and a tea following the annual meeting have been our ways of earning money.

Most of our members pay $1 for dues. We have had eight regular dinners, three爆казал, one by passing tourists. A traveling food basket, a rummage sale held in a vacant store in Watertown, dinner served to the Rotar clubs of Adams and Watertown, a New England dinner also lay, food sales, a missionary tea, day schools, thimble parties, and a tea following the annual meeting have been our ways of earning money.

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BROOKFIELD
Adelaide Brown
The Woman’s Missionary Aid society of Brookfield is continuing the activities of former years. The treasury has been supplied by means of monthly dinners and suppers to the amount of $151.20, the annual supper and sale of domestic and fancy articles, $85.41; food sales, $25.30; musical social, $12.05; cash gifts, sale of cook books, sal-o-jell, and extracts $12.50.

The outstanding event of the year was the celebration of the fiftieth anniversary of the organization of the society under its present name, although the women of the church had labored under various organization names for many years previous to 1878. At this anniversary $51.50 was added to the treasury. Thus the total income during the year has amounted to $350.69.

The society has sent $50 to the Denomination Building Fund and $125 to the Onward Movement.

Before the arrival of Pastor Polan and family the society furnished one bedroom, painted the floors in five rooms in the parsonage, and attended to other minor repairs. Now that the church has purchased a new parsonage, it has helped to make the home ready for the pastor’s family by papering three rooms, purchasing window shades and cleaning the house. This expense has totaled nearly $100; $56 has been paid into the church treasury for general expenses.

The former parsonage makes a most convenient parish house for holding Aid society meetings, socials, and other church activities.

In February we met with a great loss in the death of Mrs. Dr. Brown, whose deep interest and love for the society were ever manifest in her devotion to, and financial support of, all its affairs.

The worship programs and also the questions of denominational interests have been helpful. The circular letters from sister societies have been interesting.

Our membership is twenty-two.

WEST EDMONSTON
Zama Felton
Our report is about the same as one year ago. We have fifteen active members, and though few in numbers each takes a lively interest in the work of the society.

We have our Aid dinners each month. A traveling food basket was held, and baked goods in the nearby house cleared, also a nice sum was received from the sale of LeNord toilet articles.

We have met our apportionment of $50 toward the Onward Movement and $6 toward the China Relief, and are planning assistance on repairs at the parsonage.

Our society is free from any reason for discouragement, but hope and pray that the coming year may be one of still greater work done for the cause we represent. Our membership number remains the same.

We have raised $109.92 during the year.

The work of the society the past year has been piecing bed quilts and making aprons, for sale.

Our main source of income is from our Aid dinners, regular dues and birthday dues, and the sale of aprons.

VERONA
Marion Sholtz
The Ladies’ Benevolent Society of Verona has had quite a prosperous year. Although we have not gained any new members, neither has there been any loss. Perhaps we have not been able to raise large sums of money, but we feel that we have helped to do our bit in various ways.

Last fall we held several sales of fancy and baked goods in the nearby cities. From this we realized $67.56. We also received $22.50 from ‘McCall’ subscriptions. From monthly collections, sale of Jello, vanilla, etc., we received $100.28, making the total realization $100.84.

We have continued to pay $5 per month toward the pastor’s salary. We paid $17 toward repairs on church and parsonage. The apportionment of $50 to the Board has also $10 to the Missionary Board, and $5 to the denominational building.

At last we have succeeded in obtaining a much needed well of water at the church. For several years we have talked of this necessity but until the past year we have never succeeded in obtaining it.

Our society, as shown by the Woman’s Board have proved interesting and helpful. We also enjoyed the ideas and suggestions received from the chain letter. The society remembered a family in the community who were unfortunate in having their home destroyed by fire. We also assisted other needy families.

I think the strength of the society is to help to those in need, to assist in the church and society work, to help brighten the hours for those who are ill, to help in any way where assistance is needed.

Perhaps a good motto for the coming year might be:

"Without halting, without rest, Lifting better up to be at."
ANSWERS TO JUNE QUESTIONS

1. Breaking ground for the new denominational building.

2. "Sabbath Eve," Words by Mary Alice Stillman. Music by James Stillman. (If author of words was given the answer was given full credit.)

3. A Chinese woman converted to Christianity and a member of the St. John's Church. A Bible woman working under Doctor Swinney and the later missionaries.

4. Two hundred dollars to the girls' School, and one hundred dollars to the hospital at Liutho.

5. They hold an afternoon session in the form of a forum, bringing their lunches and remaining for the afternoon session in addition to the morning service.

6. (Omitted owing to a mistake in copy.)

7. Total receipts for first nine months of the present Conference year, 1928-1929, $16,749.65.

8. The proposition to erect a building especially for the treatment of tuberculosis, on the hospital property at Liutho.

9. The relation of our colleges to Seventh Day Baptist young people.

As usual Hammond society gets honorable mention again, with the highest percentage of correct answers, and as all the societies sending in lists this month have already won the two dollar prize, we are unable to make any award.

There were also good lists from North Lap, Garwin, and Dodge Center, with some splendid lists from the Dutch Baptists.

Summing up the work for the last six months, January to June, we find that twenty-two societies have been represented by some list, and twenty-six have represented each of the six months, namely, Hammond, Garwin, North Lap, Dodge Center, and Milton Junction. Of these societies, to Hammond must go the honor of having the largest number of correct answers in proportion to membership. Forty-five are represented in six months, each one of its nine members sent lists.

Of the larger societies, the honors go to North Lap. In Lap this credit is correctly given, and it is not so easy for them to work together.

Three individuals have sent correct lists each month and are entitled to honorable mention, they are, Mrs. T. M. Campbell, Hammond, La., Mrs. R. J. Mills, Hammond, La., Mrs. J. B. Clarke, Milton Junction, Wis.

HOME NEWS

MILTON JUNCTION, Wis.—Conference visitors visiting the larger societies have their peculiar charms as have other localities that have entertained this great annual meeting. Some of the larger societies, maple and elm, our well kept lawns, the attractive shrubbery, and the flowers that give color to our home pictures will be pleasing to you. Not all of the grounds have been landscaped but the public grounds have also improved by the artistic hand of the gardener of the college campus, church properties, and the parks as well as the cemeteries show the artistic hands of man.

But I am writing this to call particular attention to the excellent local work that Milton Junction Seventh Day Baptist Church society. Through a committee of the church of which the pastor is chairman and the leading spirit and active gardener.

One year ago a small sum was appropriated by the church for the purpose of making our church home more attractive. The work was begun by removing the decaying steps and constructing a broad concrete entrance with an easy flight of steps and artistic iron railings. This done, a plan was secured for landscaping the lot. Shrubs were ordered and a good show of work. What I am to say is somewhat prophetic, for the plantings are small but give promise to fulfill the mission for which they were ordered.

In our neighborhood, dear friends, our fathers wisely planted the beautiful elms on all sides of the property that now furnishes a background for the animated work of this generation. Japanese barberry now flanks the lower front steps, while the front lawns and plantings of pink weigela, and along the front stone walls of the church basement the Regels privet has found a useful place. To round out the formal grounds of the church a honeysuckle has been set enclosed by a number of Thunberg's spirea, with their narrow leaves, slender canes, and clusters of white flowers in season. Between the windows of the basement stone wall on the south side are planted singly Van Houtt's thistles on the north side corn lilies and Hercules' club. To screen the rather unsightly buildings at the rear of the church barberries, hawthorn, and symmetrical, a screen of spirea, American high bush cranberry, and sumac have been planted. The front corners of the church are treated also. A single honeysuckle stands at the corner and is flanked by group plantings of hills of snow Japanese barberry, and green hawthorn and roses. The rear corners and angles of the church are surrounded largely with group plantings of Japanese barberry.

Some of these shrubs came direct from the nursery, others were donated, and others came from the woods and fields. Remember this is only a beginning and the small plants still grow and other corners are on our drawings for attention.

ALLEN B. WEST.

EARN MEALS AT CONFERENCE

There will be an opportunity for a number of young people to earn their meals at Conference by helping in the dining room. Also we shall need some additional help in the kitchen, working longer hours for wages. Any who wish to apply for either of these should write to Professor W. D. Burdick, Milton, Wis.
YOUNG PEOPLE'S WORK

LOYALTY TO WORK

Friday—God's promise (Rev. 2: 20)
Thursday—Loyal unto sacrifice (Acts 14: 26)
Wednesday—Supreme loyalty (Acts 13: 34)
Tuesday—Work with your might (Ecc. 9: 10)
Monday—Apply this rule (Micah 6: 8)
Sunday—The loyal workers (Exod. 35: 5, 6, 7)
Saturday—Loyal to the pledge (Matt. 16: 21-25, Neb. 6: 1-3, Consecration meeting)

What is our work?
What do we mean by loyalty?
Why does a loyal person work?
Will loyalty to the pledge help in loyalty to our work?
What is the true measure when we choose a mature, healthy person or a standard set by those who know us?

INTERMEDIATE CORNER


Sunday—The true measure (Eph. 4: 13)
Saturday—A wrong measure (Rom. 12: 3-5)
Friday—Jesus himself (John 14: 10)
Thursday—Junior superintendent—Measuring ourselves (1 Cor. 11: 13, 15; Rom. 12: 3, 13, 15; 1 Cor. 3: 11, 13, 15; 2 Cor. 10: 13)
Wednesday—Apply this rule (Micah 6: 8)
Tuesday—Peter's idea of himself (Matt. 26: 33)
Monday—A wrong measuring (Eph. 6: 7)
Sunday——The true measure (Eph. 4: 13)

We make a mistake when we measure our spiritual growth by other people. Christ is the person we should use as our measure, and the standards of spiritual growth are found in God's book of health—the Bible.

FOR DISCUSSION

What is our work?
What do we mean by loyalty?
Will loyalty to the pledge help in loyalty to our work?
What hinders loyalty?
How can we cultivate a spirit of loyalty?

YOUNG PEOPLE'S PRE-CONFERENCE MEETING

The Young People's Pre-Conference Meeting will begin on Monday afternoon, August 19, at three o'clock. There will be an afternoon and an evening program with a fellowship luncheon between. If you are planning to attend Conference, be sure to reach Milton in time for this meeting. There will be several other special meetings for young people during Conference week in addition to the regular program. You will enjoy them all. Be sure to come!

THE SEMI-ANNUAL REPORT OF THE MARLBORO CHRISTIAN ENDEAVOR SOCIETY

The Marlboro Christian Endeavor society held twenty-five regular weekly meetings, and six standard socials, from January to July. The weekly meetings are held on Sabbath afternoons in the church. We use the Christian Endeavor book as the program guide and the contestant must supply the name of the pastor. We are planning to continue the contest until the names of the churches and pastors are committed to memory.

MEETING OF THE YOUNG PEOPLE'S BOARD

The regular meeting of the Young People's Board convened at the Seventh Day Baptist church at eight o'clock. The president called the meeting to order and L. E. Babcock offered prayer.

The minutes of the previous meeting were read.

The treasurer presented a report, which was received. It follows:

REPORT OF TREASURER

July 1, amount on hand $814.40
Onward Movement treasurer $25.00
Onward Movement treasurer for First Hopkinton $25.00

The SABBATH RECORDER telling of our activities.

We have a standard social once every month. For an instructional feature we have a contest concerning the churches and pastors. The name of the church is given, and the contestants must supply the name of the pastor. We are planning to continue the contest until the names of the churches and pastors are committed to memory.
The SABBATH RECORDER

183

C.
Rev. Wm. Simpson, Kansas City expense $ 34.54
Corresponding secretary, expense 1.50
Balance 778.36
$814.40

The report of the corresponding secretary was received and ordered placed on file.

REPORT OF CORRESPONDING SECRETARY FOR JULY, 1929

Number of letters written 60.
Annual reports have been received from Ashaway, Westerly, Rockville, Waterford, Plainfield, New Market, Shiloh, Marlboro, Adams Center, Little Genesee, Salem, Lost Creek, Ritchie, Fouke, Georgety, New Market, Shiloh, Marlboro, North Loup, Contingent Fund ...

INTERMEDIATE CHRISTIAN ENDVOUR REPORTS received from Plainfield, Alford Station, Nortonville, Milton.

Correspondence has been received from: Harold Burdick, Orville Babcock, Miss A. M. Huntting, Miss Eunice Thomas, Mrs. Frances Sholtz, Rev. "Harvey Warren, Miss Bernice Brewer, Loyd Todd, Morton Swiney, Miss Margaret Dickinson, Mrs. Elizabeth Austin, Mrs. Blanche Burdick, Rev. Lester Osborn, Mrs. Grace Osborn, Miss Anna Scriven, Ellis Johanson, Rev. August Johanson, Miss Janette Cobb, Miss Velma Davis, Miss Ethel Rogers, President B. C. Davis, Dean Nelson Norw.""

FRANCES FERRILL BACOCK.

The following correspondence was read: Margaret Dickinson—requesting an outline of the work of the New England Union for next year.

Much of the correspondence concerned the Conference program.

Some societies have requested an outline of the program of work for the coming Conference year be sent to them during the month of August. Inasmuch as this request has been received the following motion was made and seconded:

Motion that a new mail to all societies as soon as possible, and that Conference be asked to authorize this board to send out plans, hereafter as early as August first. The motion carried.

The Conference program committee reported that this program is practically complete.

The budget committee reported, and the report was adopted. It will be presented to the Commission and the General Conference, as follows:

The Young People's Board submits two budgets this year.

The first is similar to our previous budgets, except that we recommend that the $300 which is sent from our board to the Missionary Board for Dr. Thorndike's salary, be placed in the budget of the Massonx Board. We are further decreasing this budget by $100. The budget follows:

<table>
<thead>
<tr>
<th>Budget Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Board expenses</td>
<td>$600.00</td>
</tr>
<tr>
<td>Conference expenses, including traveling, awards, printing, fellowship breakfast, etc.</td>
<td>$200.00</td>
</tr>
<tr>
<td>Printing, stationery, etc.</td>
<td>75.00</td>
</tr>
<tr>
<td>Corresponding secretary expenses</td>
<td>75.00</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>100.00</td>
</tr>
<tr>
<td>Total</td>
<td>$885.00</td>
</tr>
</tbody>
</table>

The second budget is a proposal of an offer received by the board from Miss Marjorie Burdick to act as our field secretary for eight months during the year 1929, for $500 for expenses. The Young People's Board does not feel authorized to recommend the acceptance of this offer in entire.
ones who have the most of the work to do and if this were natural would mean the decline of any society. The young people must come to realize that it is their meeting of the time they are expected to carry on the whole affairs. One, especially it seems to be embarrassing to young men and women, and that is praying in public. If our young people were to learn to pray in our meetings, then it would not be such a task when called on in a large company.

If we want our meetings to be a success and mean anything to anyone, we will have to work to that end. The success of the meeting depends on every Christian Endeavor member. Our social committee can get across the idea that every topic must be planned by the social committee. Therefore the meeting was a grand success.

A few weeks ago we had for our topic, "Thinking Things Through." Our leader brought out the idea that we have to do our own thinking and the lessons apply to local activities. It was a wonderful lesson and I am sure that the ones who were there fully understood that it meant each one of us.

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Many a country girl is losing her idealism for more consecration of wealth to the Master. Give them the cellar or an adjacent barn and let them fix it up. Many a country girl is losing her idealism for more consecration of wealth to the Master. Give them the cellar or an adjacent barn and let them fix it up.

In a few communities the old church has been repaired and used as a social center, a dining hall, Sabbath school rooms, and a chapel for prayer meetings and committee meetings; while a new building was erected for the regular Sabbath services.

A Boy Scout movement, or some similar organization, is not enough to meet the "boy" problem. Each one of us can meet, which they can call their own. Some magazine, books, perhaps a traveling library, natural curios that speak of the outdoors, some group pictures, games, and gymnasium apparatus; these will put your boy in his particular seventh heaven. Christian Endeavor is a wonderful thing, plans are being made for some sort of program, Sabbath afternoon and evening.

If convenient to do so, notify Russell Maxson, 374 N. Kendall St., of your intention to make this stop-over. If your plans are too indefinite for this, do not fail to stop anyway.

The Battle Creek Church extends a cordial invitation to all those who are not able to meet here during the preceding Sabbath, August 17, in Battle Creek as guests of this church. It is then the opportune hour for a great advance. This is no time for a religious retreat, but the opportunity present. It is the time of our position and real with the others. This is no time for a religious retreat, but the opportunity present. It is the time of our position and real with the others.

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It was a sad little girl who was walking slowly beside her grandmother towards a humble little cottage.

"Oh, lonesome," said little Annie as she looked up at her grandmother and shook her curly head.

"Dear God took mama to heaven to live," replied grandmother, sweetly.

As the days went by little Annie found plenty to keep her busy. The summer had been very warm and grandmother worked very hard for little Annie and herself. At last winter came with its cold winds and snow.

Little Annie would sit by the window and hug her doll close to her little heart and tell her about the little sugar fairies as they danced by her window.

As winter advanced, grandmother's supply of potatoes had given out. Little Annie had brown bread and beans, until she would only sit at the table with big tears in her blue eyes and wish for potatoes. Then one day the little girl sat down to the table and watched her grandmother work a bright thought began to unfold in her little mind. "Oh, grandmother!" she exclaimed, "let us pray for potatoes." You said Jesus would give us things if we prayed for them.

"God bless you, darling," replied the kind friend, "Tomorrow, I'll surely send over more."

It was a very happy child who sat down to supper that night, and never did potatoes taste so good. "Oh, grandmother, Jesus did answer my prayer. I knew he would," she cried.

"Yes, darling," replied grandmother softly. "It was an answered prayer."

Grand Marsh, Wis.

Dear Boys and Girls:

I am sure you will enjoy this little story sent to us by Mrs. K. She tells us that it was told to her children by another mother whose own children never tire of hearing it. This mother said that it was a true story which happened near her home in Iowa.

We enjoy true stories best of all, do we not? Now I wonder, boys and girls, if you do not know true stories told you by mother, father, teacher, or friend that the rest of us would enjoy hearing, too. If so, please send them to me for the Recorder.

Do you know, I never go to the post office that I do not look for letters or stories from you, and I am always disappointed when they do not come. Let me whisper to you, "I have been disappointed often of late." "A word to the wise is sufficient."

Sincerely yours,

Mizpah S. Greene.
Jesus for the superintendent would be as shallow served as a lamb in a pack of hungry wolves.

What shall we do then? Shall we say that the teachings of Jesus are impracticable, that the life of a visionary dreamer, and go on our way satisfied with that situation? Shall we say that there is a double standard of life, one for home and church and friends and business and commerce? Shall we? Aye, but do we? It does not seem to me that the teachings and life of Jesus will warrant us in saying that we are permitted to live by two standards, one for the home and church and friends, and another for business, for trade, for the world. Yet this very charge is often brought against members of the church by those who are not professors of Christ's religion, the charge that there can be two standards of conduct, one for followers of Christ and one for others. I was one time talking with a young man, urging him to accept Christ as his Master. He said to me, "See here; if I become a Christian it would spoil my business. I could not do a good many things I do not now do. It seemed to think that because he was not committed to the church as a profession, men it is difficult to conduct his business on the principles he was then using, but that it would not be right for a Christian to do so. I tried to show that there were no such two standards of conduct, and that it was just as wrong for him to do the things which he was doing as it would be for a Christian to do them. Yet, the young follower of Christ; but he did not see it that way, evidently had in life two standards of right and wrong, one for a Christian and another for a man of the world. I do not see how this can be.

Jesus maintains that the law and the prophets are not in force, but he appeals the people of disregard. He is the real spirit of the law. The law of God is the law of love, and love must be the guiding principle in all our relations with men as well as with men. But how, for example, shall we understand and how shall we apply a statement of Jesus like this? "But I say unto you that ye resist not evil, but whosoever smiteth thee on the right cheek turn to him the other also. And if any man will sue thee at the law and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him two." I said to him that asketh thee, and from him that would borrow of thee turn not thou away." I say, how shall we understand these words of Jesus to our own personal treatment of other people? Shall it be a literal application? Some very good people without hesitation say, "Yes," but these same people are often sorely disillusioned. Tolstoi placed the very germ of the Christian religion so far as conduct towards others was concerned in the statement, "resist not evil." The lovable character of the Quakers is due in large part to a literal application in actions of the same principles as to the law of love, "for the one who was a professed follower of Christ, it was impossible for him, if he was to be a Christian to do so. I tried to show that the prophets are yet in force, but he accuses evidently had in life two standards of right and wrong, one for a Christian and another for a man of the world. I do not see how this can be.

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object of business, of trade, of labor, is just that thing, to secure money or property. Now I believe that it is going to come about that the spirit of competition in business and in life where money is the stake is going to be superseded by the spirit of co-operation; or possibly I better say that I believe that in the kingdom of heaven which is coming, the object, or the stake of competition will not be money, but will be human welfare and human comfort and development. The spirit of Christ, the spirit of love, which is the spirit of the law and the prophets, will, when cherished in the hearts of men, do just that thing. What are some of the signs of the times that point in this direction? In religious matters a spirit of unity and co-operation is coming in all sorts of movements and organizations, some of them wise and others otherwise, starting up on all sides. Again, many people are ready and willing to work together, co-operate, in so many ways for the betterment of the world. Notice the tendency to consider that the public, and that individuals should, in the public, and that individuals should

**NEW ALTARS**

Forsaken are the altars of foreign cities.

Faith, hope, and love, the reverent thought of God. For men, no more. esteem his guiding rod; Faith, hope, and love, the reverent thought of God.

They hail new by all reached.

The flame of passion warms their hearts today, They stand proudly high above God Whom they revere; he speaks no mystic code,

This god they serve; no corporeal supernatural way

Leads to his blessed peace. On open roads

They ply their worship—to the god of last

Ancient shall be more than, and

Conscience yields at last to carnal goads.

And can no longer pay for

Haven to turn to selves at fleshly, feasts.

—Thomas Curtis Clark.
they give the weight of their influence against the effort at the Christian evangelization of the Jews. As we understand it, the very best form of expressing good will to the Jews or any other non-Christian group is to reveal the good will of Jesus Christ in such a way as to lead them to the acceptance of him as Savior and Lord.

The point of concern which we wish to emphasize before this convention is that the present activity and development of the Federal Council is in a vital way jeopardizing the fellowship and co-operative unity of the constituency of the Northern Baptist Convention. The recent period of discord occasioned by our relation to the Inter-church Movement ought to be fresh in our minds and ought to forewarn us against the wounds produced by this chapter in our denominational history. Any advantages that could incidentally come through our relation to the Federal Council could compensate for the reopening of the denominational wounds and reopening the heartbreaks. We, therefore, believe that we ought to give serious consideration to a restatement of the limitations and reservations inherent in our relation to that organization. I now think this convention should appoint a carefully selected, representative committee to study the whole question of our relationship to the Federal Council and report to the convention next year a clarifying statement of our relationship to the Federal Council.—Taken from the "Watchman-Examiner."

Sabbath School Lesson VIII.—August 24, 1929

REFREILING THE TEMPLE—Ezra 3: 1 to 6: 22;
Psalm 84: 1-12.

Golden Text: "I was glad when they said unto me, Let us go into the house of the Lord." Psalm 122: 1.

DAILY READINGS

August 24—Love for God’s House, Psalm 122.

(For Lesson Notes, see Helping Hand.)

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WHAT PROFIT?
What profit though I glory In Jesus' rugged cross; Accept the gospel story.

What profit though I preach And call him Lord and King; In pious prayers beseech him, With voice his praises sing?

What profit though I rise And follow him. UNLESS his love in me is warm;

All is of words and empty form— A sham behind a screen— UNLESS his life is seen.

All is but vain and less than dross. A hollow, empty whim— UNLESS with my own rugged cross I rise and follow him.

What profit from my own An offering to God. UNLESS you have possession Of faith that lives in deeds?

If Christ is living in thy heart, His life is thy life too; And bounteous grace he doth impart To make and keep thee true. —Edgar Cooper Mason.

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