

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



- CROW, LEWIS & WICK, ARCHITECTS -

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.

—From a memorial poem honoring Jesse F. Randolph, 1841-1928, by Rev. Ahva J. C. Bond, D. D.

The Sabbath Recorder

And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

—Isaiah 2: 2-4

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WHOLE No. 4,406

Our Father in heaven, we do thank thee for the revelation of thyself to the children made in thine own image. We praise thy name for the wonderful story of redemption, for the messages about the coming Redeemer, and for the blessings he should bring to earth. We do rejoice in the fulfillment of those promises, when "unto us a Child is born; unto us a Son is given, whose name was called Wonderful, Counsellor, Prince of Peace," and who became our Savior so that those in darkness could walk in his light.

Wilt thou help us to ever live in his light, and to be, in his name, the light of the world.
 Amen.

The Old Testament Christ's Bible With the 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 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 persistently deny and set aside many 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, all the way from 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! Ought not Christ to have suffered these things and to enter into his glory? And beginning at Moses and all the prophets, he

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 behooved 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 that generation. They also held the same precious views concerning the teachings of Moses and the prophets about the Christ.

To discount the value of the Old Testament teachings and prophecies, would make quite as much against the New Testament as against the Old. The two must stand or fall together. Their destruction 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 show those who have had a taste of the "Bread of life" the many things in the Bible that satisfy the hunger of the soul. But it is not so easy to convince 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.

The fact that the spirit of the present age

is with the critics and all the worldly influences are against the believer, makes it all the harder to furnish specific answers to the various objections, and so puts the believer to a great disadvantage.

If one is able to meet the skeptic on his own ground and solve his problems by masterly arguments concerning inspiration and revelation of 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 other ground on which to stand with such a man, our chances to convince him are better.

If I am asked why I 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 will never convince one who knows nothing of the experiences that come to a man of faith. So it seems to me wiser to seek some other ground upon which to stand—a foundation which he too accepts—as a *starting point*. Let me explain in the next editorial.

"On Christ the Solid Rock I Stand" When asked to give my reasons for confidence in the writings of "Moses and the prophets," I would rather say, "I believe them on the authority of Jesus Christ, the central figure in the Bible."

On Christ the solid rock I would stand, because in him I find a person who is well recognized by all critics as a *living reality in history*; one who is 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 gainsay.

So far as I know, every critic has had to admit that Jesus was the most perfect, true-spirited 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, who is thus regarded by the critic, gives me the advantage to begin with, an advantage far superior to any to be found in attempted arguments and unqualified assertions regarding mooted questions, and Old Testament stories which are difficult, at best, to explain. And for me to insist that *every word* there is God's word, 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 feel that Christ himself, the personal, *historical*, Christ is the 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. Here 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 any one could well be. He disbelieved in the doctrine of inspiration of the Scriptures. But from the story of the evangelists as *simple history* 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 all his precursors than 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."

Now, friends, this is just the point; if when talking with skeptics, you can begin with Christ as the only ground and foundation for your belief, you start off with one whom a prince among unbelievers admits was "a man charged with a special, express, and unique commission from God." In that one thing is laid the foundation for the entire Christian system set forth in our Bible.

If Christ is admitted to have such a commission from God, then there remains but one thing to do. That is, believe what *he*

says about *God*, about *himself*, about *Moses and the prophets*, about the *Holy Spirit*, and about *our duty* to believe and obey the commandments.

I don't wonder that Paul wrote: "We are built on the foundation of the Apostles and the prophets, Jesus Christ himself being the chief corner stone."

So when pressed with questions about some Old Testament stories that you yourself can not quite understand, it may be well for the common Christian to say: all these are only side issues; your criticisms do not touch the rock upon which I am standing. I believe in the Lord Jesus Christ and his teachings. Have you anything to say against him? Have you a knowledge superior to his? Have you as good a chance to know the facts in the case as he had?

His testimony regarding the law and the prophets gives me perfect confidence in the Old Testament as a revealer of God's will and plan of salvation.

In Nazareth Jesus read Isaiah and said to the people: "This day is this Scripture fulfilled in your ears." (Luke 4:21.) Again, "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner." (Matthew 21:42.)

When accused before Caiaphas, Jesus said, "But all this was done that the Scriptures of the prophets might be fulfilled." (Matthew 26:56.)

Before he was taken away, almost the last thing, "beginning at Moses and the prophets, Jesus expounded unto them in all the Scriptures, the things concerning himself." (Luke 24:27.)

Finally: "Search the Scriptures . . . for they are they which testify of me." (John 5:39.) So Christ built upon the Old Testament. He believed in it.

Nothing can be gained with thinking men by the claim that the Old Testament was a purely divine revelation, as though stereotyped in heaven and handed down to men, ignoring the human authorship. The true revelation God has given is in "The Word made flesh." The Book is only the *record* of that revelation. It is a wonderful revelation, 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 *men*—the *writers*—who were inspired with God-given messages. But as human authors they were left to choose their own language, using the best words of their own—words with which they were familiar—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 Can't Rub It Out A father saw his boy writing on the window pane with a sharp diamond, and he exclaimed, "Please don't write there, my boy, for you can never rub it out." The boy seemed somewhat surprised. He had not thought about that phase of his action.

Many a boy today is writing before the world where he can not rub it out; and the sad part of it all is that too many fathers do not seem to think about it enough to protest or to apply a remedy.

If I could get the ears of all the dear boys in all our homes, I would like to impress upon them the important fact that they are constantly writing, day after day, that which they can't rub out. The thoughts and actions, the plans you are working out now, are settling the question as to what your character shall be in a few years hence. Your character will give you standing with men and with God.

Then too, you are writing on the hearts and lives of your loved ones in a way you little think. Every time you speak unkindly or do an unkind thing toward your dear mother, you are writing upon the tablet of her heart something that gives her pain every time she thinks of it, and you can't rub it out.

If you express an impure or wicked thought in the ear of your playmate, it

writes itself upon his mind and helps to make up his character, and you can't rub it out.

Thus it is that all your thoughts, words, and deeds are being recorded in your own character and in the character of others, and in the judgment book of God.

Oh! my boy, please be careful about writing any bad thing where you can't rub it out.

If I could get the ears of fathers and mothers I would plead with them: for the sake of your child in the years to come, and for your own future good, please do be more careful and painstaking with your boys and girls when you see them writing where they can't rub it out.

Precious Treasures, It is a mistake to **Worth More Than Gold** think that one can not be rich without money. A man does not need money in his pocket, or even a pocket in his clothes, to be rich. A man may be born rich even in a poverty-stricken home. The most precious inheritance sometimes comes to a man at birth, whose parents own neither houses nor lands, nor stocks, nor money.

Did you ever think of this: a man is rich who is born with a good disposition—who is naturally kind-hearted, patient, cheerful, hopeful—and who is blessed with a flavor of wit and fun in his composition.

A man born with 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 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.

METHODS OF CHURCH FINANCE

NEAL D. MILLS

(Another student's paper on phases 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 generation have been reorganized, enlarged, and expanded. Most of the affairs of the world are carried on, not by individuals, partnerships, or companies, but by great corporations which count 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 and not a few rural ones 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.

We need the faith and the vision of our fathers who struck out into the unknown, blazing new trails in industry, politics, education, and religion. In order to meet the demands that are now being made upon the church a broad and sound financial system is needed.

Finances have a moral and spiritual value which many church people, even ministers, are reluctant to admit. Money stands for anything useful—food, clothing, education. To the church it means the services of a minister, the religious training of children, and the spiritual service that the church can render its community and to the world. The interest that people have in the Christian program is expressed in their gifts to the church. To increase our giving is to increase the spiritual benefits that come from giving. Where our treasure is, there will

our hearts be also. We should learn to consecrate 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?

Many churches are suffering from wrong ideas of property and finance. Usually a few families bear the expenses of the church, while others equally able to pay use the collection basket only as a place to put their spare change, which they seldom have. People with a loose give-as-you-please habit deceive themselves into thinking that they are giving "as the Lord has prospered" them.

One evidence of poor church financial method is the matter of the minister's salary. Our government has estimated \$1,800 or \$2,000 per year as a bare living wage for a laboring man. How many churches pay a bare living wage to their ministers? Many churches not only pay a salary far below the minimum wage but lag months behind in the payment of it. This requires that ministers spend a large part of their time earning a living at other occupations. Then we complain of hastily prepared sermons by preachers who are not abreast of the times.

An old colored minister when told that his church had decided to raise his salary replied, "I appreciate de intentions ob de bredren, but my ole back's done humped enough now, raisin' de present salary." In many churches it is left largely to the minister to raise the funds. If he does not succeed, his own salary suffers; hence the embarrassment of ministers when they are obliged to mention financial matters.

Preachers who receive three or four thousand a year nearly always have written contracts, while those who need every cent of their promised pittance trust to luck and a verbal agreement. As a matter of good business form, all agreements should be in writing.

So much by way of describing the situation; now for the way out. First a thorough safeguarding of the gifts of the people is of great importance. Every church should have a board which is responsible for the wise securing and handling

of funds. A good plan is to have all money handled by two persons. After counting it together one will take the money away for deposit and the other will keep a record of the amounts collected. Careful and accurate accounts should be kept and properly audited at least once a year. The congregation should be informed at least four times a year of the amounts in the various funds and how they are being used. The accounts should be open for inspection by any one at any time. Such publicity will help to establish the same confidence regarding church funds as prevails in the business world.

The adoption of the every member canvass was a great step in advance. Perhaps the next step will be taken when every member will take his pledge to the treasurer without waiting to be canvassed. The envelope method of paying is democratic. The gifts of the poor appear the same as those of the rich. This system is well suited to the wage earner and the salaried person. The farmer whose income is irregular may plan to put more into the envelopes at the season when he receives the most money.

The canvass should be made at the most favorable season, which will probably be the fall in rural communities. Too much emphasis can not be laid upon the importance of wisdom and the right attitude on the part of the canvasser. The church is no beggar, and the officers who speak of collecting the church money as "begging for the church" are simply perpetuating a falsehood behind which people try to hide who want to ignore their just debts to the church.

The church is directly or indirectly a benefit to everyone in the community, those who belong to the church and those who do not. In fact, there is reason for the opinion that those who take no part in church activities owe more than those who have given freely of their time to church work. In Europe it is admitted that the church is a benefit to the whole community, and all citizens are taxed for its support by the government. Every member of the community should be approached by at least one church for support. Those who are not church members may prefer to divide their gifts between two or more churches.

(Continued on page 184)

ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary
926 Kenyon Avenue, Plainfield, N. J.

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. D. Burdick responded and expressed his pleasure of the privilege of driving 225 miles that day from Plainfield, N. J., to attend this association. He said: "There is need of these mountain-top meetings, for we have to get in touch with God ourselves if we would help to rescue the perishing. There are thousands of people throughout the country who have no interest in the church. Let us permit God to use us to help others."

All joined in singing, "Take the name of Jesus with you."

"Despise not the day of small things," was the thought of the next speaker, Rev. H. P. Woodson, who came from Charleston, W. Va. "Let us realize that it is 'not by might nor by power but by my Spirit, saith

the Lord.' Strive to make this association one that will be filled with his Spirit that all may draw near and feel the showers."

We each offered that prayer as we sang "Showers of blessing."

Rev. A. C. Williams, the next speaker, a local visiting minister, asked the question, "Can we afford the price of sin? Cain found the price high. 'My punishment is more than I can bear.' We are responsible for those we come in contact with day by day; therefore, let us learn more of the great teacher and let our light shine forth."

We felt this need as we sang, "Down at the cross."

Rev. George B. Shaw, coming from Salem, W. Va., drew a beautiful word picture of the five-fold vision of Isaiah.

1. A vision of God's holiness: the first need of mankind.
2. A vision of sin: we do not know sin until we have seen God.
3. A vision of forgiveness: when we have seen our sin we ask forgiveness.
4. A vision of service: we serve when we are forgiven.
5. A vision of the dark past and the fair future: that future when all will have a knowledge of God's holiness.

Mr. Shaw then opened the service for personal expressions. A number responded.

Feeling that it was good to be here, we closed by singing, "When we all get to heaven."

Sabbath Morning at six

Led by Pastor Sheafe, we gathered in the church and in the early morning sunlight offered prayer and earnest testimonies of thanks. We enjoyed singing those old songs of Zion: "Shine on me," "I love the Lord," "Bread of heaven," and our hearts were touched with the thought of the privileges of the Christian.

Special prayer was offered for the young people.

Breakfast was served at eight o'clock.

Sabbath school convened at the regular hour, half past nine, for an interesting study of that grand old prophet, Daniel. His birth afforded him a good start in life. His training enabled him to stand for principle when tested. The reward: honor from man, greatest honor from God.

There were forty-nine present, divided

into four classes. Three classes were of young people and children.

The primary children sang their candle-light song, "Jesus bids us shine."

After an intermission of five minutes, Pastor Sheafe opened the morning service by reading the one hundred twenty-second Psalm, followed by singing "Gloria Patri."

All read in concert the thirty-second Psalm.

Prayer offered by Elder J. A. Hawkins was followed by singing the Lord's Prayer.

Rev. W. L. Burdick, present from Ashaway, R. I., read the Scripture lesson from 1 Corinthians 3: 1-15. We joined in singing that very appropriate hymn for this occasion, "Lord, we come before thee now."

Rev. H. P. Woodson delivered a stirring sermon on the "Doctrines of the Church." Beginning at the Apostolic church, their aim, hope, and teaching as given them by the Master Teacher himself, he sought to impress upon us that the same teaching was just as necessary for the world today. As his followers, we are to be living epistles, to show the divine truths of the Sabbath, baptism, and all other truths as set forth in his holy Word.

All bowed in prayer as Elder A. C. Williams implored the throne of grace to bless the words spoken to our good.

The choir sang, "Free from the law."

Just after the offering was taken, Rev. and Mrs. W. D. Burdick sang a beautiful duet, "Friends of long ago," and tears gathered in the eyes of many as we thought of the times we listened while father and mother read from the pages of the Word of God in the long ago.

After a few solemn words as to the reason for, and who could partake of, the emblems of the Lord's supper, given by Rev. W. L. Burdick, all gathered around the white-draped altar and lifted our hearts in prayer that we might prove faithful until we eat bread in the kingdom of God.

The deacon and deaconesses stood with Pastor Sheafe as the hand of fellowship was extended to all, and tears of joy filled our hearts as we remembered that the Master will some day take our hand and say, "Enter ye into the joy of the Lord."

At half past one every one went to the kindergarten room where the flower decked table was spread and a capable staff of

workers served the excellent meals and lunches three times a day, so that all could stay to the services from six in the morning until the night services.

The Washington Church with its sixty-five members had been divided into six committees by the pastor, as follows: committee of enrollment, committee on programs, committee on Sabbath school work, committee on missions, committee on young people's work, committee on entertainment.

Each member was at his post of duty filled with the spirit of service.

The committee on entertainment, among other things, prepared a rest room for the ladies, and the pastor's study as a rest room for the men.

Woman's Hour at three p. m.

After a lively song service conducted by Miss Lillian L. Giles, accompanied by Miss Marion Jones at the piano, Mrs. Virginia Goode took charge of the meeting. After repeating the one hundred twenty-first Psalm, we bowed in prayer with Rev. Geo. B. Shaw.

A spiritual followed: "Ain't going to study war no more."

About five minutes were given to scripture quotations and comments on women.

All enjoyed Mrs. W. D. Burdick's interesting talk on the Work of the Women of the Denomination. She told of the way it was started in Shiloh by the Female Mite Society, the saving of pennies to do some important piece of work for the cause, the organizing of other societies, and finally the need for a head which called for the organization of the Woman's Board.

Hearts were inspired with the desire for service as she explained the work now and the needs for the future.

After another spiritual, "King of Kings and Lord of Lords," we listened to an original poem, "The Grace of God," recited by Mrs. Bessie B. Madison.

A beautiful solo, "It pays to serve Jesus," was rendered by Mrs. Ruth Larkin.

Miss Losceola Howard read an interesting paper on "The Work and Workers of the Sabbath School"; then we were favored with a duet, "It is my Lord," by Mrs. Mary Gregba and Mrs. Beulah Barron.

"The Sentence" was recited by Mrs. Virginia Goode.

A solo by Miss Lillian L. Giles.

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 Climax of God's Creation."

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 that such women as Sojourner Truth, Phyllis Wheatley, Harriet Tubman, and others were. 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 the 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 RECORDER.

The next report received was from the Pastor's Aid society of the Washington Church, Miss Mary E. Evans, president. This society 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 into the outdoor tabernacle for a social hour. Here we listened to recitations, songs, and a cornet solo by Ralph Giles, accompanied at the piano by his sister Miss Lillian L. Giles.

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 the 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 50.00

Leaving a balance of \$185.00
..... 5.00
\$190.00

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.

Report of Christian Endeavor by Miss Ruby Freeman.

Report of home mission work of the church by Mrs. Lillian W. Crichlow.

Rev. W. L. Burdick asked that the report of mission work be sent to the RECORDER for publication.

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

<i>Cr.</i>	
Charleston Christian Endeavor for stationery	\$ 4.00
Charleston Church association fund.....	10.50
Washington Church for stationery.....	3.75
Washington Church association fund.....	41.55
Total	<u>\$59.80</u>

<i>Dr.</i>	
Paid out for stationery	\$ 7.50
Paid out for entertainment of association..	52.25
Balance on hand05
Total	<u>\$59.80</u>

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 L. C. Sheafe serve on a committee made up of one member appointed by each association to consider the matter of exchange 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 one 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. D. 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 to get a clear conception of God and let others see by our lives the true Christ and his fortitude under cares and suffering.

The world 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.

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 that God would bless to our hearts the words spoken in our hearing.

All hearts joined in singing that beautiful 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 compared to the chariot horses of Pharaoh in their endeavor to live clean, pure, strong lives.

The young people gave the pageant, "The Galilean Conquers," after which Rev. W. D. Burdick spoke a few words and Mrs. W. D. Burdick drew a beautiful lesson from the story of the wren.

Closed by singing, "Bring them in."

Sunday Night, eight o'clock

After a lively song service conducted by Pastor Sheafe, the evening service was opened by singing that beautiful old hymn, "Majestic Sweetness," followed by Scripture lesson, the nineteenth Psalm.

Prayer was offered by Rev. H. P. Woodson.

The chair sang, "Higher Ground," and

Pastor Sheafe introduced the speaker, Rev. W. D. Burdick, who presented to our consideration the thought found in Matthew 11: 20-30.

When we look around us and see the suffering in homes, hospitals, asylums, etc., we stop to wonder what is the cause of all this and we find the answer, "sin."

Is there a remedy for sin? Yes, God has provided a way, given in John 3: 16—"God so loved the world that he gave his only begotten Son that whosoever believeth in him might have everlasting life."

Mr. Burdick cited the testimony of several prominent men on their attitude toward the greatest Teacher. A Jewish Rabbi has said: "Christ is the greatest personality in history."

The only way out is through the application of the Christian principles.

Know Christ as your Savior and know him as your Teacher.

We need to help God in saving people; we need to help God in teaching people.

God is looking for men and women, boys and girls, he can trust—those who will ring true to principle under any test.

There are lives dark in sin and despair. Help them to see Christ—the 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 feast-

ing 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**

<i>Receipts</i>	
DENOMINATIONAL BUDGET	
Alfred, First	\$ 92.43
Alfred, Second	26.30
Berlin	25.00
Carlton	14.00
Dodge Center	10.00
Edinburg	5.15
Gentry	2.66
Milton	73.65
Milton Junction	19.00
Pawcatuck	250.00
Rockville	11.00
Washington	10.00
Lucius Sanborn, Goodrich, Mich.	20.00
Dr. W. H. Tassell, Honesdale, Pa.	15.00
	\$574.19

SPECIAL	
Alfred, First:	
For Cornelia Slagter	\$ 5.00
Alfred, Second:	
For Sabbath School Board	\$ 25.00
For Tract Society	1.12
For Missionary Society	1.13
	27.25

Seventh Day Baptist Christian Endeavor Union of New England ..	\$ 1.50
Hopkinton, First, seniors	8.00
Hopkinton, First, intermediates ..	1.00
Hopkinton, Second, intermediates ..	1.50
Pawcatuck seniors	7.00
Pawcatuck juniors	2.00
Rockville Christian endeavorers ..	3.00
Waterford Christian endeavorers ..	6.00

For native worker, Jamaica....	20.00
For Mr. Berry's salary, Georgetown	10.00

Denominational Budget	\$62.25
Special	62.25

Total	\$636.44
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<i>Disbursements</i>	
Missionary Society	\$205.60
Specials	36.13
	241.73
Tract Society	\$ 64.05
Special	1.12
	65.17
Sabbath School Board	\$ 35.50
Special	25.00
	60.50

Young People's Board	20.55
Woman's Board	39.25
Ministerial Relief	37.40
Education Society	14.05
Historical Society	4.65
Scholarships and Fellowships	11.20
General Conference	63.55
Contingent Fund	4.20

Balance August 1, 1929	\$562.25
Total	\$636.44

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, limiting navies, 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 shouts for the securities of peace. They would go further than the nations with clean records in their disarmament demands and arbitration agreements.

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

NOTICE

The yearly meeting of the Seventh Day Baptist churches of Iowa will be held with the Church of God at Marion, Iowa, August 30, 31, and September 1.

All Sabbath keepers will be welcome.

MARY MICHEL,
Secretary.

MISSIONS

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

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 expense of one trolley car 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 amount of money being spent per capita by the churches for missions and benevolences has been steadily decreasing from year to year. The fact is, only about one half of a cent a day per member is actually sent to foreign mission fields.

There is a great fluctuation among the churches in the amount spent for benevolences. In one great denomination, having more than nine thousand churches, thirty-four local organizations contributed \$1,250,000—one-eighth the sum given by all the churches of this denomination for benevolent purposes. — *"Institutional Financing."*

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 good 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 our 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 missionary 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, not the dictator of the assembly, but its 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 belongs 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.

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 markedly manifested in some of the meetings.

The work of the year as brought out in the reports from the churches was both commendable and encouraging. It was evident that the churches, under the direction of their leaders, had formulated and followed programs for extending 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 Sabbath school of the church of Charleston, W. Va., had been 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

the Sabbath school. The following report of the mission work in the Charleston Church illustrates this point and is instructive.

MISSIONARY REPORT OF THE SEVENTH DAY BAPTIST CHURCH, CHARLESTON, W. VA., FOR THE YEAR ENDING JUNE 30, 1929

GREETINGS:

The church missionary work has been carried on mostly and most effectively through the Sabbath school and the young people's society.

The object of the Sabbath school has been in the missionary work twofold, the Onward Movement and the home work.

1. In the Onward Movement we have endeavored to send in what we could each quarter, but this latter half of the year our finances have been so low we have not done what we wish we might have done. The Sabbath school feels that its responsibility rests in helping in the general and foreign missionary work.

2. The home missionary work has been looked after by the Sabbath school in doing personal work and encouraging its members to work for particular souls and also in class work with our visitors who would respond. It also sees in its missionary work that the church is at study from the youngest to the oldest.

The young people's missionary work has been extended by the use of the Sabbath literature of the denomination—every member using the tracts in personal work, giving the truth concerning the Sabbath and its origin. The object is to make all it reaches acquainted with the history of Seventh Day Baptists and the truth they stand for. It has had good leadership and the results have been good. The Lord is leading and will prosper his work. So hasten the kingdom of the Lord and Savior Jesus Christ.

The pastor has led out and supervised the missionary activities, and has urged the use of our tracts in every way possible. It has been the pastor's purpose to bring souls to Christ—in his personal efforts, by preaching and personal work in co-operation with churches of other denominations, by correspondence with Brother Alfred and Brother Boyd in McDonald, Pa., which looks like a hopeful field for us. They have begun to use the *Helping Hand* in a Sabbath school of twelve members.

MRS. O. A. ALEXANDER,
Clerk.

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 of 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 has none. 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, chiefly because a 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 for 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 real 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 more absurd still. That is, that there is to be no fighting at all, but that the colonel is paid to spend his time solacing his regiment, or giving it gentle, educative instruction, not destined ever to result 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, as scriptural as any preaching can be made. 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 test of religion. And the best fountain and corroboration of religious testimony is the Christian home, where the family has its altar, and prays and worships 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 chapel.—*The Church League.*

156 Fifth Avenue,
New York.

MISSIONARY BOARD SPECIAL MEETING

A special meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in Westerly, R. I., Sunday, August 4, 1929, at 1.30 p. m., with eleven members present, and President Burdick in the chair.

Prayer was offered by S. H. Davis.

This special meeting was called to consider tentative plans proposed for a new school building or buildings to be erected in Shanghai, China, sent to the board under date of June 29, 1929, and recommended by a committee of nine members elected for this purpose in Shanghai.

Communications were read, plans exhibited, and the matters fully considered.

It was voted that the board authorize the building of the Girls' School in Shanghai, China, with funds available, and that the treasurer authorize Rev. Jay W. Crofoot to draw ten thousand dollars (\$10,000) for that purpose.

It was voted that we request Brother Crofoot, as early as convenient, to send to this board a map of the land we now own in Shanghai, with accurate measurements and location of present and proposed buildings. The meeting adjourned.

A. E. BABCOCK,
Secretary pro tem.

BETTER RURAL CHURCH BUILDINGS

EVERETT T. HARRIS

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

The call to the country church has been to enlarge its ministry to include not only the individual soul and the family, but also 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 religious education, 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 automobile has changed transportation; the telephone, rural mail delivery, and increased value of farm land have changed rural commerce; 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 girl or the boy. The church, though spiritual in message and motive, should be material in method and means.

Buildings express ideals. A hut and a palace, each tells its own story. Churches should give forth a message of hope and

should be capable of pointing each passerby to something higher and better. The church edifice of today should be beautiful and inspiring but it must also answer the call of utility. Without detracting from spiritual worship, we are coming to place a new emphasis upon Christian work. Instead of regarding the Church only as a means of saving a few souls, we want the building set apart to be used in Christian 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 mechanic can not do efficient service without up-to-date tools. 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 not the emotion of admiration for a fine building, but the sacrifice of giving.

There is an optimistic suggestion in a new church. It speaks of a living, growing faith, and future progress. It announces to the community that the church expects to stay, that retreat or surrender are not a part of the Christian program. Christ said, "I came not to be ministered unto, but to minister." That is the duty he has given the Church, and we must build serviceable buildings to carry on his ministry.

The modern church needs an audience room, Sabbath school rooms, 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 conditioned on the human side by the manner 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 various doors open, calling him away. Condemnation is not the solution. If we give young men and women something to do in the church and make our program more extended so as to cover the social and recreational side of their lives, we can accomplish far more than by piously folding our hands and condemning the dance.

The Country Life Commission, which organization has been carrying on an extended research into the rural situation, says, "The church must take a larger leadership in social re-organization of rural life. The rural church must be more completely than it now is, a Christian social center." This means abler leadership, better salaries, better business methods, and better buildings. A one-armed man or a cripple may, and often does, accomplish great things, but he would do better with a complete body. Victory over infirmities is no argument against good health and strength. It is nonsense to say that social activities centering in the country churches will detract from religion and lead to worldliness. Social service tends to give life and reality to religion. People are saved to serve. Too often we get people into the church and then fail to set before them any definite form of service. There is a great power centered in the Christian people that has never been harnessed to anything.

Not only should the new building be suited to an extended program concerning community social needs, and supervised recreation for young folks, but should better meet the needs of the Sabbath school and the growing religious educational program. We find churches still in use that were built before the Sabbath school had become a part of the Christian program. It does not seem reasonable that such buildings could be suited to present needs.

Thus far new buildings have been emphasized. Where it seems impossible to build new, it is a practical possibility 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.

(Continued on page 185)

WOMAN'S WORK

MRS. GEORGE E. CROSLY, 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

MARGARET G. STOODLEY

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 were held in August, 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 on Election day, food sales, a missionary tea, day socials, thimble parties, and a tea following the annual meeting have been our ways of earning money. Most of our members pay \$1 for dues.

Two boxes of clothing were sent to Florida following the flood last October; plants were purchased for the Junior Christian endeavorers to carry to the shut-ins at Easter time. One of our older members, Mrs. Adrea Greene, pieced a quilt for us. This was finished at a thimble party at her home and will be sold or given to someone in need.

We have paid our apportionment to the Onward Movement of \$112, have sent \$100 to the Denominational Building Fund, and bought new dishes, an oil range, and other kitchen equipment. Two rooms at the parsonage have been painted and papered, and

new window shades hung, beside the usual cleaning at the church.

Three of our members have been removed by death, Mrs. Libbie Langworthy, Mrs. Martha Colton, and Mrs. Sophronia Maltby. Their mantles have fallen and we, whose lives are richer for their having lived among us, must carry on.

"Carry on," through storm and danger;
"Carry on," through dark despair;
"Carry on," through hurt and failure;
"Carry on," through grief and care.
'Twas the slogan they bequeathed us,
As they fell beside the way
And for them and for our children
Let us "carry on" today.

DE RUYTER

MRS. R. W. WING

To sister societies of the Seventh Day Baptist Central Association convened at Leonardsville, N. Y., greetings:

Our Ladies' Benevolent Society of the De Ruyter Seventh Day Baptist Church would report a goodly interest in the work of the society. Our meetings have been held regularly the greater part of the time; a few times the meetings have been taken up because of illness and other unavoidable reasons. Our usual holiday sale of food, aprons, fancy articles, etc., was held on December 4, from which a good amount was 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, also paid \$6 toward the China Relief, and are planning assistance on repairs at the parsonage.

Our society is small, but we see no 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 numbers fifteen. We have raised \$109.92 during the year.

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 the 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 Denominational 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 the society 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 proved very interesting. Our present membership is twenty-two.

WEST EDMESTON

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 welfare of the society.

We have our Aid dinners each month at the home of one of the members, but this year on account of sickness and some of the members being away, we have had only eight regular dinners, three business meetings, and one month no meeting at all.

We gave \$50 to the Onward Movement and remembered some of our members with money, also sent fruit and flowers to our sick and shut-in sisters.

The work of the society the past year has been piecing bed quilts and making aprons, for which we find a ready 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 received \$190.34.

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 \$40 for the Woman's Board has been paid; 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.

The worship programs sent 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 aim of the society is to help—to help 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 place where assistance is needed.

Perhaps a good motto for the coming year might be:

"Without halting, without rest,
Lifting better up to best."

LEONARDSVILLE

HATTIE T. GREENE

The secretary of the Women's Benevolent Society of the Seventh Day Baptist Church of Leonardsville, N. Y., would respectfully submit the following summary of the year's work. Another year has rolled round in the cycle of time. We have had losses in our church and society this year, much sickness and sadness. And for this reason more than any other, perhaps, our activities have been lessened. We have not accomplished as much as we hoped to do at the beginning of the year.

We have twenty-five members, have lost two, and gained three. We have maintained the monthly meetings, and carried out the missionary programs as sent out by the Woman's Board, and have enjoyed them very much. We always pay a dime or more at these meetings and serve refreshments. These have amounted to \$18.94. In December we held a sale of fancy and useful articles, quilts, etc. Our chairman very generously had woven and donated twelve colonial rugs; these sold very readily. This may be a suggestion for other societies. We had a parcel post office, candy, and baked goods. Our specialties were the rugs and aprons; the proceeds were \$60. Our young ladies put on a bake sale when home during the summer; we have also held one beside this. We have sold some pieced quilt tops, and have made much needed repairs on the parsonage. Received from birthday tags \$22.70. We had a range given us for the church kitchen, which is much appreciated. We also purchased one for the parsonage, and a white sink. We have tried to send cheer where there was sickness and sorrow. We sent one shut-in sister new batteries for her radio, which are very much appreciated, and flowers and dainties to the sick.

Sometimes we have felt discouraged, but since Pastor and Mrs. Burdick came to us we feel more encouraged, and there are other signs of renewed interest.

We are hoping to do better work for the Master in the coming year. Total receipts \$225.81; expenditures \$217.13.

I will read these lines from Tennyson in memory of our dear departed members who have gone home during the year: Mrs. Emily D. Brown, Mrs. Ella Meeker, both

faithful members of our society, and Pastor Peterson, who though not a member always helped us in every way he could.

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea,
But such a tide as moving seems asleep,
Too full for sound or foam,
When that which drew from out the boundless deep,
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;
For though from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

ANSWERS TO JUNE QUESTIONS

HATTIE E. WEST

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 devoted member of the Shanghai 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 Liuho.
 5. They hold an afternoon session in the form of a forum meeting, bringing their lunches and all 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 Liuho.
 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 Loup, Garwin, and Dodge Center, with some scattering ones.

Summing up the work for the last six months, January to June, we find that twenty-two societies have been represented by the lists sent in. Five societies have been represented each of the six months, namely, Hammond, Garwin, North Loup, 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. Four out of six months each one of its nine members sent lists.

Of the larger societies, the honors go to North Loup, to whom much credit is due, for the members of this society are scattered 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 will find that the Miltons have their peculiar charms as have other localities that have entertained this great annual meeting. We hope our beautiful trees, 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 only have our private grounds been landscaped but the public grounds have also improved by the artistic hand of the gardener. 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 more recent work begun by 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 to make a start on the good 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 intended. It will be remembered that our fathers wisely planted the beautiful elms on all sides of the property that now furnish shade and the proper setting for the work of this generation. Japanese barberry now flanks the lower front steps, while along the end walls of the steps are 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 front corners 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 Houti's bridal wreath, and on the north side common lilac and Hercules' club. To screen the rather unsightly buildings at the rear of the church and to make the plantings harmonious and symmetrical, a screen of spirea, American high bush cranberry, and sumac have been planted. The front corners of the grounds have received attention also. A single honeysuckle stands at the corner and is flanked by group plantings of hills of snow (Hydrangea arborescens) and prairie roses. The rear corners and angles of the church are surrounded largely with group plantings of bridal wreath.

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 for these 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

MRS. RUBY COON BABCOCK
R. F. D. 5, BOX 165, BATTLE CREEK, MICH.
Contributing Editor

LOYALTY TO WORK

Christian Endeavor Topic for Sabbath Day,
August 31, 1929

DAILY READINGS

Sunday—Loyal workers (Exod. 35: 5, 30-35)
Monday—Loyal stewards (Matt. 25: 14-30)
Tuesday—Work with your might (Eccl. 9: 10)
Wednesday—Supreme loyalty (Acts 20: 17-24)
Thursday—Loyal unto sacrifice (1 Cor. 9: 11-15)
Friday—God's promise (Rev. 2: 10)
Sabbath Day—Topic: Being loyal to our work
(Matt. 16: 21-25; Neh. 6: 1-3. Consecration meeting)

Let me find it in my heart to say when vagrant wishes beckon me astray: "This is my work, my blessing, not my doom; of all who live I am the one by whom this work can best be done in the right way."—*Van Dyke.*

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?

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—The true measure (Eph. 4: 13)
Monday—A wrong measure (Prov. 25: 6, 7)
Tuesday—Peter's idea of himself (Matt. 26: 33-35)
Wednesday—Apply this rule (Micah 6: 8)
Thursday—Measuring others (Matt. 7: 1-5)
Friday—Jesus measures himself (John 14: 10)
Sabbath Day—Topic: Measuring ourselves (1 Cor. 11: 31, 32; Rom. 12: 3. Consecration meeting)

Topic for Sabbath Day, August 31, 1929

MEASURING OURSELVES

Why does a lad step up to father or mother and stretch himself out to compare his height? Why do the schools measure and weigh the pupils about so often? "Why, of course, to see how much the lad

or the pupil is growing," I hear you say. It is important that young people should make a normal growth, and it is worth our while to know that the body is in a healthy and growing condition. It is just as important that we know we are making a normal spiritual growth.

OUR STANDARDS

Boys and girls do not measure themselves with one another, unless it be to satisfy a selfish pride in being bigger than the other fellow. That does not indicate what one's measure should be. The other fellow may not be as tall as he should be. We find our true measure when we choose a mature, healthy person or a standard set by those who know.

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.

CORRECTIONS

When people find, by the accepted standards, that they are not measuring up to the standards of health, they immediately set about correcting conditions. There is just the same need in spiritual malnutrition—better food, more Bible reading and less unhealthful reading; a better atmosphere, better associates, church attendance; better habits and exercise, more prayer, more faithful to Christian Endeavor and other church work, more daily exercise in Christian living.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent
Junior superintendents will be well repaid by purchasing some of the recent books along the lines of religious education. Many libraries carry books which are profitable for Junior workers to read and study. From time to time I will try to call attention to helpful books.

"Bright Talks on Favorite Hymns," by J. M. K., published by the John C. Winston Company contains, as the subject implies, talks on twelve of the regular church hymns. Although written for use in mothers' meetings there are many helpful suggestions for presenting the hymns to

children. The hymns taken up in this book are: Rock of Ages, How sweet the name of Jesus sounds, There is a green hill far away, Abide with me, Hark, my soul, it is the Lord, Just as I am without one plea, Jesus, Lover of my soul, I gave my life for thee, Our God our help in ages past, Sun of my soul, I heard the voice of Jesus say, and Safe in the arms of Jesus. Extracts from many of these chapters could be used to advantage in worship services.

The price of the book is seventy-five cents and may be purchased from the Judson Press, 16 Ashburton Place, Boston, Mass.

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 topic cards, and in preparing the lesson, the SABBATH RECORDER and the *Christian Endeavor World* are used.

We have a membership of fifteen. No new members have been added this year.

We began the year with \$8.66 in the treasury and had \$8.62 in the treasury July first.

The Christian Endeavor society had charge of the Sabbath morning service on Young People's Week, February 23. The young people led the opening devotions, and Pastor Cottrell gave a fitting sermon.

The press committee has sent one report

to 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 State Christian Endeavor Convention of New Jersey is held at Bridgeton, a city seven miles from our community, in October, and we consider it a great opportunity for us. The president of the society is to attend the meetings with all expenses paid by the society. Others are planning to attend also. We are sure the meetings will be a help to us.

Following are the officers elected for the next six months, July to December, 1929.

President—Emma Tomlinson
Vice-president—Ella Tomlinson
Secretary—Florence Harris
Treasurer—Rollo Davis
Organist—Margaret Harris
Assistant organist—Florence Harris
Corresponding secretary—Emma Tomlinson
Committee chairmen:
Prayer meeting—Erwin Lawrence
Lookout, fruit and flower—Mary Davis
Social—Emma Tomlinson
Music—Ella Tomlinson
Missionary—Rollo Davis
Press—Pastor Cottrell
Quiet Hour superintendent—Ida Davis
Tenth Legion superintendent—Ella Tomlinson
Assistant—Ruth Davis
Goal superintendent—Harriet Cottrell

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

Dr.

July 1, amount on hand	\$568.10
Onward Movement treasurer	221.30
Onward Movement treasurer for First Hopkinton	25.00

\$814.40

Cr.

Rev. Wm. Simpson, Kansas City expense	\$ 34.54
Corresponding secretary, expense	1.50
Balance	778.36
	<hr/>
	\$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, Gentry, North Loup, Battle Creek.

Intermediate Christian Endeavor reports received from Plainfield, Alfred Station, Nortonville, Milton.

Correspondence has been received from: Harold Burdick, Orville Babcock, Miss Ruth Hunting, Miss Eunice Thomas, Mrs. Frances Sholtz, Rev. Hurley Warren, Miss Bernice Brewer, Loyal Todd, Morton Swinney, Miss Margaret Dickinson, Mrs. Elisabeth Austin, Mrs. Blanche Burdick, Rev. Lester Osborn, Mrs. Grace Osborn, Miss Anna Scriven, Ellis Johanson, Rev. August Johansen, Miss Janette Loofboro, Miss Velma Davis, Miss Ethel Rogers, President B. C. Davis, Dean Nelson Norwood.

FRANCES FERRILL BABCOCK.

The following correspondence was read: Margaret Dickinson—requesting an outline of our work for the coming year.

Frances B. Sholtz—presenting her resignation as associational secretary.

Elisabeth Austin—giving an explanation of the work of the New England Union for next year.

Much of the correspondence concerned the Conference program.

Some societies have requested that 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:

Moved that plans be made for the new year and mailed 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 Doctor Thorngate's salary, be placed in the budget of the Missionary Board. We are further decreasing this budget by \$100. The budget follows:

Board expenses	\$650.00
Conference expenses, including traveling, awards, printing, fellowship breakfast, etc.	\$200.00
Printing, stationery, etc.	75.00
Corresponding secretary, salary	200.00
Corresponding secretary, expenses	75.00
Miscellaneous	100.00
	<hr/>
	\$650.00
Field work	500.00
Extension	250.00
Associational secretary expenses	\$ 50.00
Junior work	50.00
Intermediate work	25.00
Special, foreign and home field	125.00
	<hr/>
	\$250.00
Contingent Fund	400.00
	<hr/>
Total	\$1,800.00

The second budget is submitted because of an offer received by the board from Miss Marjorie Burdick to act as our field secretary for eight months during the year at a salary of \$800 with \$500 for expenses. The Young People's Board does not feel that it can assume the responsibility of recommending the acceptance of this offer in view of the present condition of denominational finances. However, at the last two Conferences, the young people have been insistent upon more field work and Conference has each time confirmed their report which included that recommendation, therefore we wish the matter to come before the Commission for discussion, and we will appreciate a recommendation to Conference from them in regard to it. If a field secretary is employed according to the terms mentioned above, we feel that we would need a budget of \$2,800 divided as follows:

Board expense	\$450.00
(Items as in first budget, except corresponding secretary salary is omitted)	
Extension (Items as in first budget)	250.00
Field secretary, salary	800.00
Field secretary, expenses	500.00
Contingent Fund	800.00
	<hr/>
	\$2,800.00

The nominating committee submitted a report which was adopted.

The field committee gave a report, recommending that the corresponding secre-

tary attend Conference on the basis of former years. Efforts are being made to encourage the editor of the Young People's page to attend Conference.

The matter of employing a field secretary was discussed informally.

It was voted that the president appoint a committee to formulate plans for the coming year's work. The following committee was appointed: A. Russell Maxson, E. H. Clarke, Glee Ellis, Wm. M. Simpson.

Members present: B. F. Johanson, Frances F. Babcock, E. H. Clarke, Dorothy Maxson, Mabel Hunt, Mrs. Helen Simpson, Glee Ellis, Mrs. Ruby Babcock, Russell Maxson, Lloyd Simpson, Virginia Willis, L. E. Babcock, Marjorie W. Maxson. Visitor, Rev. Wm. M. Simpson.

Respectfully submitted,

MARJORIE W. MAXSON,

Recording Secretary.

Battle Creek, Mich.,

August 1, 1929.

PUTTING THE PROGRAM ACROSS

MRS. BEULAH SUTTON

(Paper read at the fellowship breakfast, at Lost Creek, during the Southeastern Association)

For my few remarks on the given subject, I understand to be in reference to the Christian Endeavor programs.

In the first place, our programs must be interesting. The program committee must study the subject and then choose the leader that has the personality to fit into that subject. Then after receiving the notice to lead, the leader has quite a bit of work to do. There must be time and thought spent on the topic and prayerful study put into it. If the leader has never led before and is rather timid, the program committee may well help out in preparing the program and assisting in every way it can. If the leader wishes some of the members to give talks or readings on the topic, it is best to give notice a week in advance so they too may spend some time and prayer on their subject. Then it is up to the other members of the society to help make the meeting a success. Regardless of the amount of time the leader has spent in preparing a program it can never be a success without the co-operation of the other members.

Right here is a good place for some helps from the Grafton Convention. The Qualities of a Successful Society:

1. Willingness to serve.
2. Willingness to co-operate.
3. Personality on the part of leaders.
4. Everybody working.
5. Planned meetings.

Willingness to serve. When we are asked to do a thing for Christian Endeavor let's do it not vainly, but lovingly.

Willingness to co-operate. Let's learn early the lesson of helping the other fellow. It will help us at the same time. Can we imagine one person doing all the work for Christian Endeavor? Let's be boosters, not knockers.

Personality on the part of leaders. If we are given the leadership let's stop and study ourselves, and see if we do not fit in some way to the topic.

Everybody working. This means you and it means me, so let's get into the harness and make our society the best yet. We can if we want to very greatly.

Planned meetings. We understand by this it means we must put some thought and study on our programs. The program committee is always ready to assist in every way.

From the Radio Conference, Grafton. The first and most important duty of Christian Endeavor members is to acquire information and to get members in the place where they fit.

It seems in all our Christian Endeavor societies we have a problem that has not fully been worked out, and that question also came up in the Radio Conference. Why do young men not attend Christian Endeavor? The answer was as follows: Some meetings are not masculine enough to grip. Our socials are built ladylike. Don't be afraid to put up a challenge to them.

Unless our program leaves a lasting good impression on some one person, our meeting has been a failure.

We do not want to forget our music committee. This committee has a large part to play in the success of the meeting. Special music fitting the topic may mean more than a twenty minute talk at random.

Giving the young people a chance. In our societies we sometimes see a few older

ones who have the most of the work to do and it seems to me this would naturally mean the decline of any society. The young people must come to realize that it is their meeting and that they are expected to carry on the whole affair. One thing especially seems to be embarrassing to young men and women, and that is praying in public. If our young Christian endeavorers could learn to pray in our meetings, then it would not be such a task when called on in a larger audience.

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. If the leader of each meeting can get across the idea that every topic has a personal application to each one of us as members, then he or she has been a successful leader.

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 made the lesson 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. Therefore the meeting was a grand success. To carry to some one else the idea of crusading with Christ and for Christian Endeavor means a wide awake Christian Endeavor society.

Christian Endeavor socials. We now come to the recreation part of our society. I do not believe any society can live any length of time without a recreation hour. There should be a Christian Endeavor social at least once a month. These socials should be planned by the social committee and given time and thought. An educational feature must always have a place on the program and active games that are wholesome in every way may be used. Our Christian Endeavor socials do not include Christian Endeavor members only, but we invite outsiders to partake in our social activities. This, no doubt, has won more young people to Christ than we will ever know. There are members in our society today, no doubt, who became members through the influence of the Christian Endeavor socials they had attended. The life of the society depends largely upon our so-

cial. This may seem a little worldly to some, but young people are going to have entertainment some way and some where. It is up to us as Christians to see that this entertainment leads upward instead of downward. If we do not have Christian Endeavor socials for them, you will most likely find them, naturally, moving along with the crowd to other places of amusement. I say *naturally* because I believe it is only natural for young people to want to have what we call today "a good time." I hope we can see, as professed Christians, our duty toward the younger Christian Endeavor members. The Christian life should have a drawing influence on those we associate with. The Grafton Convention brought out fully, I think, that young people can have a wonderfully good time working together for Christ.

METHODS OF CHURCH FINANCE

(Continued from page 165)

One advantage of the tax-supported church of Europe lies in equalization. By that method the large and wealthy city churches may help to support the weaker rural churches. This principle of equalization has been applied to some extent in America by the Church itself without government support. It is done through denominational home mission boards or other denominational assistance to rural churches. Equalization is being increasingly applied by the states in support of public schools, and no doubt the churches would do well to study their methods.

Some method of equalization would seem to be justified as long as rural churches as a rule raise more money in proportion to membership and wealth than the large city churches. We may test this statement for our own denomination by consulting the *Year Book* and doing a little figuring. Selecting seven churches whose memberships are all over two hundred, we find that with one noticeable exception the per capita contributions are from about twelve to fourteen dollars. Out of seven churches whose memberships range between fifty and one hundred, four show per capita contributions between seventeen and twenty-eight dollars, and only two falling noticeably below the range for the large churches.

This discussion does not attempt to solve the problem of church finance, but if it contains a suggestion that will stimulate constructive thinking on the subject, it will have been highly worth while. The writer believes that a thorough study of the financial methods of modern business, public school systems, and other institutions, as well as those being tried by various churches, must be undertaken before a more satisfactory financial status in our own denomination can be enjoyed. While pleading for more consecration of wealth to the Master, let us urge that the very best methods be sought and used in financing the kingdom.

BETTER RURAL CHURCH BUILDINGS

(Continued from page 175)

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" situation, for boys want a place where they 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. Give them the cellar or an adjacent barn and let them fix it up.

Many a country girl is losing her idealism and her altruism because of lack of opportunity for self expression. Many a barn, remodeled at a cost of less than \$1,000, has made an excellent parish house, allowing place for a gymnasium-auditorium for games, plays, entertainments, and concerts. The largeness of the task should never be a check when the motives are Christian and the opportunity present.

The country church is the one institution that has done and can do most to enrich individual character, make homes happier, and daily toil more attractive. Other societies can supplement, but none can replace it. The country church is the source of the young life that is taking the leadership in city churches as well as in other phases of life. A survey of four colleges and semi-

naries showed that eighty-five per cent of the students came from rural districts. Upwards of sixty per cent of the men and women mentioned in "Who's Who" are from the country. The truly rural mind is more democratic, being the product of its environment, it is more original than the urban mind, more practical and persevering, freer and more perfectly balanced than the urban mind.

Within recent years there has been a "return to the farm" movement. The future of the farmer seems promising, he has more time to live. It is up to the country church to meet the new demands that are arising. This is no time for a religious retreat, but the opportune hour for a great advance. We must retrench our position and reaffirm our purpose to make the country church a social center, and a center of intellectual and religious forces of the entire community. The men who possess a larger vision of country life will demand better buildings in and through which to express the larger ministry of modern Christianity to the needs of all men and to all the man.

NOTICE

The Battle Creek Church extends a cordial invitation to all those who are planning to motor to Conference this year to spend the preceding Sabbath, August 17, in Battle Creek as guests of this church. It is then a pleasant one day drive to Milton. 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.

Someone will be at the church any time Friday afternoon, August 16, to direct you to entertainment.

THE CHURCH ACTIVITIES COMMITTEE.

Joan (romantically): "I think the poets are right, George. It's only in the great open spaces that we find ourselves!"

George: "Well, we're twenty miles from anywhere, the sun's going down, and I've lost the map, so now's your chance!"

—Selected.

CHILDREN'S PAGE

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

AN ANSWERED PRAYER

MRS. JOSEPH B. KELLER

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

"I's 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 dolly close to her little heart and tell her about the little snow 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 as 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 explained, "let us pray for potatoes. You said Jesus would give us things if we prayed for them. We can pray for potatoes."

Grandmother smiled at the little girl but was not so sure about the potatoes. Kneeling down little Annie prayed, "Dear Jesus, please send us some potatoes. I's so hungry for some and grandmother is, too."

Without even looking toward the table, little Annie picked up her dolly and rocked to and fro in her little rocking chair. "We're going to have potatoes for supper. We're going to have potatoes for supper," she sang.

Poor grandmother could only look at the little girl, sitting there in her little rocking chair with a beaming face, singing so happily, and wondered where the potatoes were coming from.

Just as the old clock struck the hour of five a light rap was heard on the door. "I knew Jesus would send them! I knew Jesus would send them!" cried little Annie, joyously, jumping up from her little rocking chair.

When grandmother opened the door, a kind lady gave her a dish of steaming potatoes. "I thought you and little Annie would like them," she said.

Grandmother thanked the lady and then told her how little Annie had prayed for potatoes.

"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 us by Mrs. Keller. 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 some 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.

OUR PULPIT

THE LAW AND THE PROPHETS

(Sermon preached at Plainfield, N. J., in 1910, and repeated at Southeastern Association at Lost Creek, W. Va.)

REV. EDWIN SHAW

Professor of Religious Education in Milton College

SERMON FOR SABBATH, AUGUST 24, 1929

Text—Matthew 7: 12.

ORDER OF SERVICE

INVOCATION AND LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE LESSON—Matthew 7: 1-12

PRAYER

OFFERING

HYMN

SERMON

HYMN

PRAYER

One of the charges brought against Jesus by the religious leaders of his day was that he was a revolutionist, not a reformer; that he was a disturber of the peace, a stirrer up of trouble. This was because of the radical changes which he advocated in the social life of men as being the outcome of a still more radical change in the hearts of men as individuals. The same charge was brought against Paul and other apostles, and they were called "the men who turn the world upside down."

From the point of view of the worldly-wise religious leader, contented with the existing order of things, this seemed indeed to be true, for the acceptance of the teachings of Jesus would have made such a change in the lives of men that it might well have been called revolutionary.

But Jesus looked upon his work more in the light of restoration than of revolution, and in the Sermon on the Mount after stating the general principles which govern the

subjects of the kingdom of heaven he says, "think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill." And then after a number of examples and illustrations by which he shows that his teaching does not abolish the law, but only enlarges it, makes it full and frees it from the shackles of the wrangling debates of literalism he says, "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." He did not aim at revolution, his plea was for restoration.

And yet, in our day, even as in the time when Jesus was upon earth, any man who seriously and thoughtfully undertakes to use the Sermon on the Mount as a practical basis for his treatment of his fellow men will soon discover that it is revolutionary of many things that are securely fixed in society by long standing customs and deeply rooted even in the religious convictions of the world. For example, men and women are yet living who can remember how religious leaders, great and good men, defended the institution of slavery in this country; and the great Apostle Paul says of his early treatment of the followers of Christ that he verily felt that he was right and that he had the approval of God for his actions.

Is, then, the Golden Rule, which Jesus says is the law and the prophets, the Sermon on the Mount—is it a practical working basis for our treatment of our fellow men? Is it? Can we by it determine our actions, our intercourse in the world of business, in civil matters, in the professions, in social relations? Some people say "yes," and hold that it is the bounden duty of every disciple to do so. Some people say that it is impractical and impossible. They say that for the home and family, the Golden Rule works all right, a beautiful ideal, and practicable too for the family, yes, and for the church, and for clubs and fraternal organizations, and for the friendly social circles in which we live. But when it comes to business, commercial relations, civil and governmental affairs, it will not work; men are too selfish; there is too much rivalry and competition; a man would soon be down and out who strictly applied the Golden Rule principles in all his relations in life. A business concern with a man like

Jesus for the superintendent would be as short lived as a lamb in a pack of hungry wolves.

What shall we do then? Shall we say that the teachings of Jesus are impracticable, the ideals 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 another for business, for trade 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 Christianity. Nor do I think 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 am now doing." He seemed to think that because he was not committed to the church as a professed member it was all right for him 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 was only one standard of right action, and that it was just as wrong for him to do the things which he was doing as it would be for one who was a professed follower of Christ; but he did not see it that way. He 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 yet in force, but he accuses the people of disregarding in their conduct the real spirit of the law. The law of God is the law of love, and love must be the guiding motive in the conduct of men with men as well as of men with God. 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 shall smite 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 twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away." I say, how shall we apply 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." If I understand the views of the Russian philanthropist, Tolstoi, he 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 these same words of Jesus.

If then, some one cheats me out of a dollar, am I to give him the same opportunity to cheat me out of another? If a man crowds me out of a sale of goods that I am trying to make, am I to wait about and give him the first chance at the next customer? If a man slyly fouls me at basket ball, am I to encourage him to repeat the offense? If a man asks me for my watch am I to give it to him? Well now, it all depends. If I understand what Jesus said about the scribes and Pharisees of his day, one thing was this, that they were too formal and too literal in their interpretation of the law; and I do not feel that these words of Jesus are to be taken always in their literal sense, but rather they represent general principles. We read that Jesus himself was smitten on the cheek, but we do not read that he actually turned and offered the other also. Whatever turning there was must have been in his heart, in his spiritual attitude towards those who smote him. And so I am inclined to believe that one type of modern Phariseism consists in a too literal application of the words of Jesus, even as in his time they were too literal in the application of the letter of the law and the prophets. The fundamental principle of the Sermon on the Mount is the principle of love, and love is not exacting or narrow, love goes more than half way, love is overflowing, loves does not ask how little must I do, but how much can I do. Love obeys the law not because it has to, but because it wants to, it would not be love if it did not do so; love returns good for evil—wait a moment. If you buy a ton of coal of me

and I give you underweight, less than a ton, when you pay me with wheat will you heap up the bushels, a little more than full? Will you? Does the law of love require you to do it, and thus return good for evil? The law of love does not require, the law of love is voluntary.

But I must confess that when I try to apply the law of love to the practical conduct of men with men, I am often sorely puzzled and am met by problems that I can not solve. Much of life among men is conducted on the principle of competition, rivalry, friendly it may be, yet on the principle of competition. Now is competition consistent with the law of love? Is the principle of competition antagonistic to the law of love? What is the difference between the battle of Gettysburg and a game of basket ball, running for office, or getting an order, when someone else is after the same order, to manufacture a printing press? What is the essential difference? The death of a thousand men in battle, the sprained knee in the game, the loss of a night's sleep to make a speech in the campaign, railway fare and hotel bills to make the sale—these are only incidents by the way. Are they not all competitive? Is there a difference in the real nature? In each case there is a strife, a conflict, a combat, a struggle to win, and if you win, then your opponent loses, is defeated. Is there any chance for the operation of the law of love in a contest? I have seen a mother play a game with a loved child, and to the delight of the little one it was always the winner. But was this a real contest when the mother let the child win every time just to please it, she loved it so much? Is there, I ask again, any chance for the operation of the law of love in a contest? Can there be any competition and strife, and not violate the Golden Rule? I am not sure that I can think it out clearly and logically, and state it plainly, but my heart tells me that there can be, that there can be a struggle, a competition, a battle, and not break the law of love, not contradict the words of Jesus when he said, "resist not evil." I verily believe that there were many men in the battle of Gettysburg on both sides who deliberately aimed their muskets at their opponents with the knowledge that they might kill, and did it not breaking the

Golden Rule, the law of love. I verily believe that one can play a game of basket ball, deliberately snatch the ball out of the hands of his opponent and toss it into his own goal, and not break the law of love, do it unselfishly; I verily believe that a man can run for office and, securing the majority of the votes of the people, defeat his opponent and rejoice in it, not violating the law of love. I verily believe a salesman can win over a competitor in selling an automobile or an insurance policy or a sack of flour, and not break the law of love; I verily believe that many a woman has refused to give a tramp a piece of bread and a cup of coffee and deliberately shut the door in his face and yet not transgressed the law of love.

But listen, friends, I fear that in the battle of Gettysburg, and in the ball game, and in the running for office, and in the business transaction, and in the treatment of tramps, there are a great, great many times when the law of love is broken, crushed, disregarded, and unheeded. It is only the grace of God in large measure in the heart that can keep it clean and pure and sweet and unselfish, free from hatred, envy, and scorn, that can keep the words and actions free from deceit. We believe that Jesus entertained no ill will towards those who did him evil. So must it be with us.

Now while I believe that it is possible for man to compete with man and not violate the law of love, yet it is not an easy task; and I think that when the Sermon on the Mount is taken as a basis for the conduct of men, then more and more will the competitive spirit cease, be eliminated from the world; wars will be no more, oppression and injustice not be known, people will dwell together in peace and harmony, labor and capital will co-operate, work together, and not be antagonistic.

Someone said in my presence recently that all the evils of the world have their taproot in money, in dollars and cents, in coin. I am not sure but the statement is about true. Let us apply it to the subject of rivalry, or competition. I have said that it is easy to apply the law of love in family and church and friendly social relations. In these relations it seldom happens that the competition is carried on with the purpose of obtaining money or property. But the

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 here on earth, the object, or the stake of competition will not be money, but will be human welfare and human comfort and human happiness. The spirit of the 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 constantly growing. All sorts of movements and organizations, some of them wise and others otherwise, are starting up on all sides. And then 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 ownership of property which the public, that is society, uses and enjoys should be vested in the public and not in individuals. In these days the government which is really the public, is saying that individuals shall not own the forests and the mines and the water power and other great natural resources of the country. There are those who go further and say that individuals shall not own the public utilities, like railroads, telegraphs, telephones, water, gas, electric plants, and so on. Some people go yet further and say that even as the streets and parks are owned by the public, so also the ownership of all land should be vested in the public, and that individuals should only rent. I mention these things merely to indicate the tendency to consider that the ownership of the things which belong by rights to all should not be in the hands of individuals, but should be shared in partnership by all.

Now I do not know, I can not say, except this, it seems to me that, as things are now, the opportunity of individuals holding the ownership of property so many thousand times in excess of what they need and can themselves use, does not foster the spirit of the law and the prophets. I sometimes think with the disciples of old, "Lord, how can

these things be." And I hear the same response, "With God all things are possible." But I am coming to believe that, as in the home and the church, so also in business and in society, the principle of stewardship, rather than that of ownership, is to dominate in the kingdom of God here on earth; and where the spirit of stewardship prevails, the spirit of greed and oppression and selfishness will grow less and less.

And now may God bless this message to your good. It has come out of fervent prayer and even painful thought. The problems of life we can not evade, we must face them. I have solved no problems this morning for myself, much less for you. But I pray that the meditation may send us more to the Word of God and the example of Jesus, to the law and the prophets, for the basis of our conduct, to guide us in our treatment of our fellow men; and I feel assured that as hour by hour and day by day we enter into the toil and pleasure of life we shall be divinely helped and guided into ways of success and prosperity, if we prayerfully take as a standard for all that we do Christ's law of love, the Sermon on the Mount, the principles of the kingdom of God, for "this is the law and the prophets." Amen.

Two men who had traveled were comparing their ideas about foreign cities.

"London," said one, "is certainly the foggiest place in the world."

"Oh, no, it's not," said the other. "I've been in a place much foggier than London."

"Where was that?" asked his interested friend.

"I don't know where it was," replied the second man, "it was so foggy."—*Youth's Companion.*

NEW ALTARS

Forsaken are the altars of our sires—
Faith, hope, and love, the reverent thought of God.
For men no more esteem his guiding rod;
They hail new faiths, beside new-kindled fires:
The flame of passion warms their hearts today.
Through golden doors they seek his high abode
Whom they revere; he speaks no mystic code,
This god they serve; no rapt, supernal way
Leads to his blessed place. On open roads
They ply their worship—to the god of lust!
The ancient shrines are prostrate in the dust
And conscience yields at last to carnal goads.
Men can no longer pray!—and manlike beasts
Have turned to sate themselves at fleshly feasts.
—*Thomas Curtis Clark.*

Fundamentalists' Page

REV. ALVA L. DAVIS, LITTLE GENESEE, N. Y.
Contributing Editor

THE BAPTISTS AND THE FEDERAL COUNCIL

(A statement read at the Denver Convention by
Judge F. W. Freeman)

[This resolution is given here in full that we may see just how the Baptists regard the "unity program" of the Federal Council, and their action in reference to it. In harmony with the resolution a committee of nine was appointed by the convention.—A. L. D.]

The relation of the Baptists represented in the Northern Baptist Convention to the Federal Council of Churches of Christ in America is one with possibilities of dis-fellowship, which, in our opinion, warrants a fraternal word of warning and the suggestion of a restatement of the objectives and ideals to be served through our relation to that organization.

The point of danger is two-fold:

First, the insistence and emphasis on church union by the speakers and representatives of the Federal Council; and, second, the assumption on the part of the Federal Council that it can speak for the denominations related to it on civic, social, and industrial questions.

On the first point, Baptists can not be other than disturbed and irritated by the assumption that formal Christian union is a consummation to be sought, and the corollary to this, that Protestantism would strengthen and enlarge its contribution to the kingdom in a formal union more effectively than through denominational channels. And they use the word Protestant to include the Baptists, thereby always proceeding on the assumption that union is a desirable if not a necessary objective to be reached.

Much of the discussion is based upon what Baptists believe is a clear misapprehension of the content and implication of the intercessory prayer of our Lord in John 17. Baptists can not but object to this program for the following reasons:

1. Our conception of the ordinances is such that we believe that they must maintain, both as to form and symbolic value, and retain the content given in the New

Testament by our Lord as the final expression of his will and command.

2. Our conception of ecclesiastical polity, which we believe is based upon clear New Testament teaching, is such that we can not disturb or merge the free and unembarrassed authority and autonomy of the churches by any alignment with overhead ecclesiastical control, whether in the form of an episcopacy or presbytery or hierarchy. To us this is not a matter of preference, but is a matter of loyalty to what we conceive to be the mind of Christ on this subject.

3. Any organic church union would of necessity call for some form of authoritative creed. Baptists will never agree to an authoritative creed written by and for themselves, and certainly could not be expected to subscribe to a creed made by an inclusive ecclesiastical body such as any form of church union would necessitate.

Until "the tide" of unionism shall so overwhelm us as to submerge at a minimum these three basic conceptions of Baptists we can not but look with disfavor on the persistent objective of Christian union designed to include Baptists; and if the tide should rise to this point it would mean the submergence of Baptists and the loss of their unique contribution to the kingdom of God and the destruction of their churches as divine units in the kingdom.

As to the expression of the denominational point of view on public questions, this convention itself, under its organic law, is the organization through which such expression should be made. See section 2, which reads as follows:

"The object of the corporation shall be to give expression to the opinions of its constituency on moral, religious, and denominational matters, and to promote denominational unity and efficiency in efforts for the evangelization of the world."

This body, being a delegated body, can not delegate to another the right to perform its delegated functions. It follows, therefore, and should be understood by the Federal Council itself and the public in general that its expressions on such questions can not be regarded as the authorized expressions of the Northern Baptists.

Members of the Good Will Commission of the Federal Council have, in my opinion, gone too far in relation to the Jews, when

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 a program that has the possibility, if not the immanent probability, of reopening the wounds produced by this chapter in our denominational history. No 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

REBUILDING 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 18—The Altar Set Up. Ezra 3: 1-7.

August 19—The Temple Foundation Laid. Ezra 3: 8-13.

August 20—Opposition of Enemies. Ezra 4: 1-6.

August 21—Enemies Aiding. Ezra 6: 6-13.

August 22—The Temple Completed. Ezra 6: 14-22.

August 23—The Purpose of the Temple. Mark 11: 11-18.

August 24—Love for God's House. Psalm 122.

(For Lesson Notes, see *Helping Hand*)

THE SABBATH RECORDER

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L. H. NORTH, Business Manager

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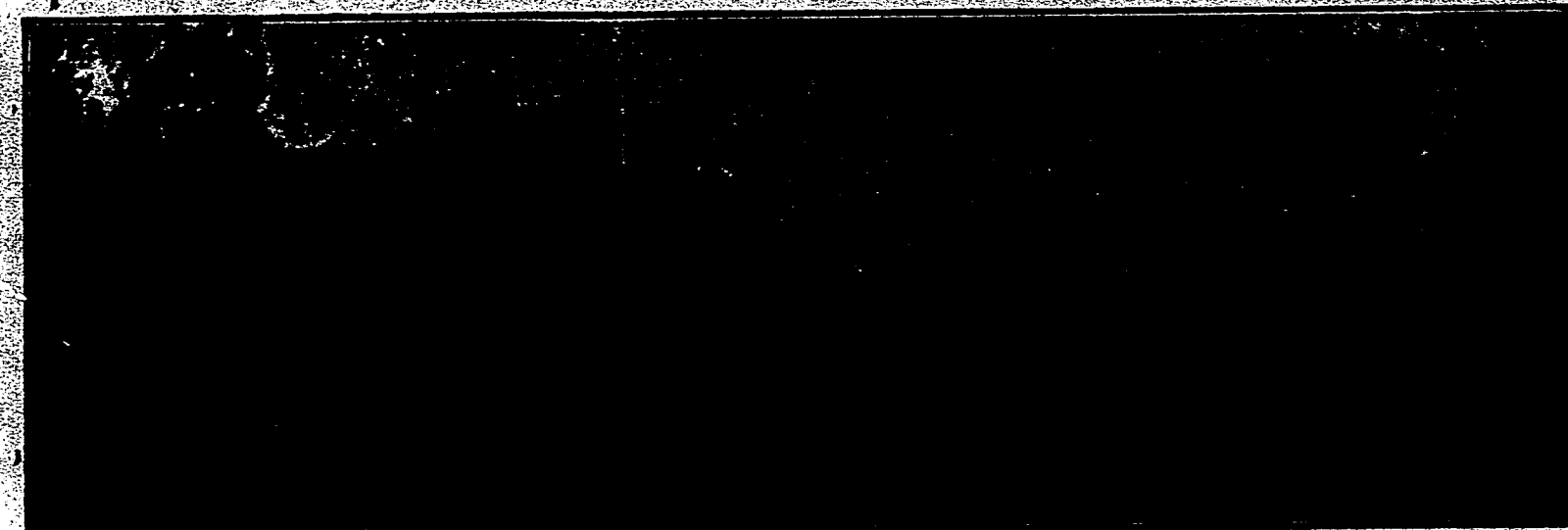
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WHAT PROFIT?

What profit though I glory
In Jesus' rugged cross;
Accept the gospel story,
Count worldly gain but loss?
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 through I preach him
And call him Lord and King;
In pious prayers beseech him,
With voice his praises sing?
All is of words and empty form—
A sham behind a screen—
UNLESS his love in me is warm;
And in my life is seen.

What profit is profession
Of faith in holy creed,
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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