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THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

April 29th—Right Attitudes Towards the Religions of Others. Rom. 14:1-13.

This is a subject of far-reaching significance. In no realm of human life has there been such feeling as people entertain towards those who differ from them either in political or religious affairs. The antagonism on these grounds between man and man has come down through the ages. The long list of martyrs and heretics is an evidence of the narrowness and bigotry of people in every age. It is so easy when the opinion of others does not coincide with ours on some of the great issues of life to frown down upon them as outcasts and sinners. It is scarcely to be expected that all men should think alike. There are circumstances over which people have no control which generally determine their political, national or religious adherence. There have, consequently, been many types of religion extant in the world. There is the entire group of non-Christian faiths, such as Buddhism, Confucianism, Hinduism, Mohammedanism, Judaism and others. And then there are the two main types of the Christian religion known as the Catholic and the Protestant. And then there is again the vast variety of Protestant beliefs expressing themselves in many different denominations. In some cases the difference is vital and fundamental. In others it is superficial and temporary, but whatever the grounds of difference may be there are some people who are hating and devouring each other because they are not adherents of their own faith or do not happen to belong to the same fold. There are, therefore, different attitudes which people may take towards the religion of others.

First—Hatred. Folks may become intolerant to those who differ religiously from them. They may even find support in the Scriptures for their attitude. They do not want to be "unequally yoked together with unbelievers." They want to come out from among those who do not follow the Lord Jesus. They will have absolutely nothing to do with them. Now, on the surface, this would appear to be the proper attitude to take. People accept one form or another of religion because they regard it as the best and they are supposed to be thoroughly loyal to the same. But loyalty to one's own family does not mean that you are to hate other families. Indeed, you can be loyal only to your own family if you properly regard the families of others. So to be loyal to one's own religious faith does not mean that you will have to hate all others. Jesus condemned bigotry and prejudice and narrowness wherever He found it. He did this in His teachings as well as by His personal example. They accused Him of eating with publicans and sinners and in mixing with people of other nationalities which implied other religious beliefs. We are to be fully persuaded in our own minds, but we need not be mean and ugly towards others. We can be charitable and sympathetic. There are those people who are so bitter against the Jews and against the Catholics that they will have absolutely nothing to do with them. This is scarcely a Christian attitude. Our relation to others is determined not by what may be regarded as the accidents of history, but by the inner worth of people and by the estimate which Jesus Himself has set upon them. Those who differ from us may still be the children of God. They were made in God's image and God certainly is interested in them as well as in us. We ourselves could scarcely claim to have a monopoly of God's goodness and kindness and favor. If God should cast people out then we might do the same thing, but when His arms are outstretched to include "Whosoever will" and when His attitude is one of inclusiveness rather than of exclusion, we ought to take the same attitude.

Second—Compromise. There are those who would assume a compromising attitude towards the religion of others. This is a wrong attitude



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Hereafter and until further notice the County Commissioners of Carroll County will meet at their office in Westminster every Monday and Tuesday of each week for the transaction of business.

By order.

SAMUEL J. STONE,
Clerk.

cultivate the faculty of entering into the judgment of others and seek to understand the type of life which gives rise to their faiths we might have a different attitude than we sometimes manifest.

Third—Tolerance. The Apostle Paul in this 14th Chapter of Romans, gives us a striking lesson on tolerance towards others. They had their differences in Paul's day. One of them was the question of the disposal of meats that had been offered to idols. Paul was willing to follow the law of accommodation. There were those who took umbrage at people eating the meat that had been used in the worship of gods. Paul said that it was not a question of eating or not eating, but if anybody would be offended he would abstain. He also said that we should not judge our brother nor set him at nought. Each one should be fully assured in his own mind and then be charitable and loving and sympathetic towards one that was weak in the faith. If this attitude recommended by Paul had been followed throughout the centuries the world would have been spared much bloodshed and suffering and torture. We need to cultivate the spirit of tolerance and of liberality. We must see the good in each and all. Why should we not have what is called a Fellowship of Faiths? Why can not people come together and talk over the things that they have in common and disregard the things on which they differ? The attitude of Christians towards others should always be one of love and not of hatred and bitterness.

"He drew a circle and shut me out.
And called me heretic and clout;
But love and I had the wit to win;
We drew a circle and took him in!"

This attitude must be constantly

Improved Uniform International

Sunday School Lesson

(By REV. P. H. FITZWATER, D.D., Dean Moody Bible Institute of Chicago.)
(©, 1928, Western Newspaper Union.)

Lesson for April 29

THE COST OF DISCIPLESHIP

LESSON TEXT—Mark 10:17-27; 12: 41-44.

GOLDEN TEXT—Where your treasure is, there will your heart be also.

PRIMARY TOPIC — Loving Jesus Best of All.

JUNIOR TOPIC—Putting Jesus First.

INTERMEDIATE AND SENIOR TOPIC—The Supreme Choice.

YOUNG PEOPLE AND ADULT TOPIC—The Peril of Riches.

I. The Rich Young Ruler (10:17-27).

1. His question.

"What shall I do that I may inherit eternal life?" This young man was in earnest. He came running and kneeled to Jesus. This question reveals a void in his heart. He was a young man with a lovable character. "Jesus beholding him, loved him." He was moral, honest, earnest and courageous, but had a defective theology. He thought that eternal life could be obtained by good works. Though he claimed to have kept the law, he was conscious of lacking something. He was willing to do something to fill up that which was lacking, therefore he came to Jesus to make inquiry as to that lack.

2. Jesus' reply (vv. 18, 19).

He knew the young man's heart and put His finger on the weak spot in his life. Jesus reiterated the commandments. The young man averred that he had all his life kept these commandments, but when it came to parting with his possessions in order to help his neighbor he parted with the Lord, going away sorrowful.

3. Lacking one thing and yet lost (vv. 21, 22).

When the Lord pointed out to him that the defect in his life was the love of money, he was unwilling to pay the price. When the time came in his life to choose between eternal life and riches he chose wealth and parted company with Christ.

4. The peril of riches (vv. 23-27).

Jesus said, "How hardly shall they that have riches enter into the kingdom of God." When He discerned the astonishment of the disciples He answered again and said, "How hard is it for them that trust in riches to enter into the kingdom of God. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." The difficulty does not lie in the fact that a man possesses riches, for one may possess riches and still be an heir of the kingdom. Wealth is a mighty power. In itself it is good. It will provide bread for the widow and orphans, amelioration for the suffering, and send the gospel of Christ to the ends of the earth. The peril of riches lies in trusting in them. However, the step from possession of riches to trusting in them is a very short one. The tendency of growing wealth is to destroy the noble life of the soul. So long as a man possesses riches he is safe, but as soon as riches possess the man he is in deadly peril.

II. The Widow's Mite (Mark 12: 41-44).

Jesus had spent a strenuous day and was now quietly watching the surging throng. Observe:

1. Jesus sitting over against the treasury (v. 41). The treasury was the place where the worshipers deposited their tithes and offerings. Jesus sat where He could see them drop their money into the chests. He saw the poor casting into the treasury their small coins and He also saw the rich bringing larger coins. It is a solemn truth that Jesus' eye always beholds the gifts of the people. We may be able to conceal them from the people, but we cannot conceal them from His eye.

2. A certain poor widow threw into the treasury two mites (v. 42).

The mite was the smallest copper coin made. The mite was worth about one-eighth of a cent, therefore her offering was one-fourth of a cent in value.

3. Jesus said unto His disciples, "Verily I say unto you that this poor widow hath cast more in than all they which have cast into the treasury" (v. 43). The Lord estimates gifts by the motive of the heart, not by their amount.

4. Gifts are measured by what the giver has left, not by what was given

60 PER CENT OF WORLD'S PEOPLE EAT NO BUTTER

American Table Delicacy Unknown to More Than Billion in Other Nations.

Chicago.—Sixty per cent of the population of the earth, or 1,032,000,000 people, do not use butter and a considerable per cent have never heard of it.

This doubtless will astonish persons unfamiliar with the history of foods and accustomed to butter on the home table since infancy. Similar popular myths prevail regarding the length of time coffee, tea, and tobacco have been numbered among civilized luxuries. The addiction of European people and their descendants on this side of the Atlantic to these pleasant stimulants dates back only a few hundred years. All the conquests and great exploits of the ancient and medieval world were achieved without them.

Butter as a spread for bread is used only in a comparatively small area of the earth, chiefly in northern Europe and America. In other parts of the world, olive oil, tallow drippings and coconut oil take the place of butter in cooking and as a table dish. In China, Japan, India and other nations of southeastern Asia, where rice is the staple food, no butter is used and various fats and oils are added to the cereal to give it flavor and nutritive value.

Margarine has been an established article of diet in Europe and America since the reign of Napoleon III in France when Hippolyte Mege-Mouries developed the method of manufacturing it. It was at first considered a substitute for butter but now in several European countries butter is a substitute for margarine. In Denmark, notably, one of the leading dairying countries of Europe, it is almost a universal custom among the farmers to export their butter to England and use margarine on their family tables.

No prejudice exists in Europe against margarine and the inimical sentiment against it which developed a decade or so ago in America and which, from an economic view is difficult to understand, is gradually disappearing. Margarine is a wholesome food made under thoroughly sanitary conditions and government inspection. It is made only from the finest oils, vegetable or animal or both combined, milk, and salt and, its manufacture is a source of immense profit to American farmers. As far as taste goes, it is difficult for even a connoisseur to distinguish between the best quality of margarine and the best quality of butter. As a spread for bread, both butter and margarine are considered by dietitians merely as delicacies or what are known technically as accessory foods.

"Given an ordinary, every-day reasonably well-balanced diet for the average man, or child," says Dr. William D. Richardson, internationally famous scientist and dietitian, "it does not make any difference from the dietary standpoint whether the individual eats margarine or butter and the one he chooses is entirely a matter of taste, preference, or economy. He may choose to eat one or the other or neither without any appreciable influence on his growth, health, strength or physical or mental energy. His diet usually is, and should be, so balanced and varied that he is not dependent on the small quantity of fat which is spread on bread to make it palatable."

"TRAINED WORKER" IS CRY OF INDUSTRIES

Chicago.—Demand for more trained men than the nation's colleges and universities can turn out has advanced the home-study school to first place in importance in America's adult educational scheme.

There is scarcely a branch of learning or a trade that the home-study student may not make his own, it is shown in a recent survey by Dr. John S. Noffsinger, secretary of the National Home-Study Council, 839 Seventeenth street, N. W., Washington, D. C. The council is an association of the leading correspondence schools operating under a code of ethics designed to insure high standards of home-study education

"Every year our association directs thousands of young men and women in educational courses to train them

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