### Receipts For the Several Items of the Onward Movement Budget

**TO JUNE 1, 1931**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount of Budget</th>
<th>Amount Raised</th>
<th>Amount to be Raised</th>
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<td>Tract Society</td>
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**Totals**

- Amount of Budget: $58,100.00
- Amount Raised: $23,598.38
- Amount to be Raised: $34,501.62

Some of the items have received various amounts specially designated to them. These special gifts, to the amount of $3,268.80, are included in the amounts raised.

Amount received the past week: $821.01.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church August 21-23, 1931.

President—Willard D. Burdick, Rockford, Ill.

Secretary—Paul C. Conner, Alfred, N. Y.

Corresponding Secretary—Herbert C. Van Horn, Salem, N. Y.

Treasurer—Of General Conference—James, H. Coon, Milton, Wis.

Treasurer of General Conference—Harold R. Cundall, 111 Main St., New York.

Secretaries of the General Conference for Three Years—Mrs. Alfred Conner, La Vergne, Tenn.; Mrs. Walter C. Reeder, Westerly, R. I.; Frank Hill, Ashaway, R. I.


Treasurers of General Conference terms expiring in 1932—George H. Utter, Westerly, R. I.; A. N. Randolph, Plainfield, N. J.; William M. Simmons, Santa Cruz, Calif.

Treasurers of General Conference terms expiring in 1933—Willard D. Burdick, Rockford, Ill.; A. W. Combs, Bolivar, N. Y.; Moses E. Van Horn, Salem, N. Y.

AMERICAN SABBATH TACT SOCIETY

President—Colin F. Randolph, Maplewood, N. J.

Recording Secretary—Ralph E. Harris, Plainfield, N. J.

Assistant Recording Secretary—A. N. Randolph, Plainfield, N. J.

Corresponding Secretary—Herbert C. Van Horn, Plainfield, N. J.

Treasurer—Mrs. William Stillman, Seventh Day Baptist Building, Plainfield, N. J.

Term of office held on the first First Day of the month in the months of September, December, and March, and on the first First Day of June in the Whitford Memorial Hall, of Milton College, Milton, W. Va.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Clara F. Burdick, Westerly, R. I.

Secretary—Ralph E. Harris, Plainfield, N. J.

Assistant Secretary—Miss Alberta Simpson, Westerly, R. I.

Corresponding Secretary—William L. Burdick, Ashaway, R. I.

Treasurer—Samuel H. Davis, Westerly, R. I.

Term of office held on the first First Day of the month in the months of January, April, July, and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.

Recording Secretary and Treasurer—Earl F. Saunders, Carteret, N. J.

Corresponding Secretary—Walter L. Greene, Anderson, N. C.

The regular meetings of the Board are held on the second Monday of every month.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. Herbert C. Van Horn, Dunellen, N. J.

Recording Secretary—Mrs. L. Rutledge, Adena Center, Ohio.

Western—Mrs. Alva E. Hurley, Adena Center, Ohio.

Northern—Mrs. Alva E. Hurley, Adena Center, Ohio.

Central—Mrs. Fred C. Randolph, Ashaway, R. I.

Southern—Mrs. Carrie T. Bond, Rockford, Ill.

Caucus—Mrs. Jane B. Bond, Rockford, Ill.

PBeer Coast—Mrs. Harry M. Pierce, Riviera Beach, Calif.

Pacific Coast—Mrs. Lotta Bond Lotts, Sacramento, Calif.

Treasurer—Mrs. L. Ray Polan, Plainfield, N. J.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—George V. Storb, Battle Creek, Mich.


The Sabbath Recorder

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

Vol. 110, No. 24

Plainfield, N. J., June 15, 1931

Whole No. 4,501

EDITORIAL

COLLEGE YOUTH PEOPLE

A recent caller recounted some rather astounding facts concerning the education of young people of fifty and sixty years ago. One could but exclaim—"And we think our modern youth are worse than young folks used to be." In the Education Department of the Sabbath Recorder of June 8, Dr. Alva J. C. Bond closed a most helpful series of articles published for benefit of college students from the Seventh Day Baptist homes. These writings have been read and commented upon by many of our young people. Doctor Bond is right when he urges that "the needs of this particular group of our young people are not so different from those of the rest of us." Our "real" needs are all much the same. The writer is glad to say as much as this.

To the special recipients of the Recorder during these weeks the writer wishes to say, our Tract Board continues to be deeply interested in you and in your careers. We shall be glad to hear from you, and to help you all we can.

Do We Pray? Much is said in the Bible about Jesus praying. Jesus went apart to pray. In the very early morning hours he withdrew to pray. He went up into the mountain to pray. He went into the garden to pray. “Enter thou into thy closet.” He prayed in private. He prayed in public. He prayed with his disciples. Time and place for prayer must be given by us. Certainly the need of prayer in our lives must be constantly emphasized. An editorial, "Shall We Pray?" appeared in the Sabbath Recorder of April 27. If a father forgets his children, who will remember them? Your poor editor must confess that while he has not forgotten to pray, the special season and matters suggested in the editorial referred to have been more or less submerged by other duties. Is this our trouble? We are not giving our heavenly Father opportunity to help us? In the story of the prodigal we learn, "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him," and did for him what he could not do for himself. It is very possible to be a prodigal and in a

"far country," even while about the Father's business.

A letter from a consecrated woman calls "Shall We Wait Upon the Spirit?"

"This is sixth day morning, June 5, and I feel like singing, 'Here I raise my Ebenezer; Here I stop my pilgrimage, and say, Truly, goodness and mercy have followed me all the days of my life. Praise the Lord!' I have just read Psalm 71, and again read, 'Shall We Pray?'"

The Separate Portion

An unhallowed atmosphere is created in the church when financial worry is permitted to hold up the congregation. It appears to many to be the panacea for financial ills. But in many cases far more than the tenth of his income. The Israelite did that..."}

The Amount Left

One is not sure that what one gives is so much a measure of his love and devotion as what he has left. Zaccheus said, "The half of my goods I give to the poor." The man gives that amounts to so much with the Lord, but what one retains for himself..."

The Sabbath Recorder

even in these expressing financial times, the members of Seventh Day Baptists have been altogether free. "It is required of a steward that he be found faithful."

Foundamentalists' Page

With this issue brother Alva L. Davis is closing the Fundamentalists' Page of the Sabbath Recorder. During these few years the writer has been less than or less intimate acquainted with Mr. Davis. During these years a mutual affection has existed between us. We have worked together and prayed together. We have rejoiced and have wept together.

We appreciate the study, the zeal, and the thought the Recorder has put into the work during the past two and a half years. We shall continue to welcome articles from his able pen on the Corresponding Secretary. Many have been helped by the writings on this page: others have not. Both favorable and unfavorable comments concerning the department have been made. To the same end the writer has been naturally separated from that fellowship. It is indeed a sign of personal fellowship with God. It 'introduces man into the abundant life of a spiritual partnership with the eternal.'

Observations by the Corresponding Secretary

Rev. Herbert C. Van Horn

Nortonville.—Across the wide, flat Platte, I write the change of this dear couple in Farmington it was acci-

den tally in the interest of our local Methodist Episcopal pastor was an over-seas..."
"hit hard," but the people go forward. Our folk seem a bit surprised to learn that people in the East are just as much affected by the climate as we are in the West. As we learn how common are our problems and sorrows and burdens, our sympathy deepens and our love and appreciation for each other grows. "If we know each other better we would love each other better."

There is no reason why a church like Nortonville with a consecrated membership and a devoted and willing conductor, dedicated to God, and enthusiastic in his service, should not be a growing and a going concern. It will be if all are loyal and faithful.

Farina. — Again, with real regret good-bys were said, and Nortonville was left behind as the secretary, embussed (save the word), continued the journey to Kansas City. Another beautiful, refreshing morning made this part of the day's travel pleasant indeed. Naturally, one felt a bit depressed while passing the Federal Prison grounds at Leavenworth. Rackets, boot-legging, and similar such vices and laws are disheartening. One cannot but feel that the home, school, and church must somehow be at fault. The Bible, no longer an open Book, the family altar no more an integrating factor, the reality and even existence of God so much discredited — all make their contribution to this situation. But, be it realized, it is not a new way. There is a large "righteous remnant." Godly homes are everywhere found stimulating the children and sister in this their double loss. We wish to express our deepest sympathy for each of their loved ones and stimulate them with undying faith and devotion. Certainly for such there will be a crown of righteousness of unsurpassing beauty and glory. When God gives man a more holy and inspiring blessing than the love, devotion, and uplift of noble, spiritual womanhood as helper and companion, certainly the consummation of the ages will have been reached.

Calls on invalids and other shut-ins were made, and a social evening furnished the secretary an opportunity to present the interests so much to his heart. While a good audience was there, the speaker understood that many more would have been present except for the presence in the community of large numbers of transient berry pickers. For obvious reasons, however, it seemed advisable to terminate the field work at this time with the Farina visit. Every phase of church work, yet we knew her presence and her love was always with us. We feel that her taking up the work of the Kingdom of God will eventuate well, for she who led him to the place of execution that God could send legions of angels and rescue him, but for some unknown reason he did not interfere. But Christ in his last expiring hour in his agony of soul and extreme suffering cried with a loud voice, "My God, my God, why hast thou forsaken me?"

The task begun will be finished: "going home," loved ones will greet us in the morning.

THE WILL OF GOD

BY GEORGE H. GREENEAN

Christ did not want to die on the cross. He was hoping that God would deliver him from such a cruel and treachrrous path. He was conscious that the Jewish sanhedrin was thirsting for his death. Shortly before he was crucified he went to a secret place and prayed, saying: "Father, — not my will, but thine be done."

Christ, in the most scatting terms, had pronounced woes upon the chief priests, scribes, and Pharisees, for their hypocrisy, pride, and deceit, which so incensed them that they determined to crucify him. Pilate was the only one who found no fault with him, but he was only unscrupulous and willing to yield to the demand of the rabble — but washed his hands to attest his innocence. Christ chose those who led him to the place of execution that God could send legions of angels and rescue him, but for some unknown reason he did not interfere. But Christ in his last expiring hour in his agony of soul and extreme suffering cried with a loud voice, "My God, my God, why hast thou forsaken me?"

The thousands of generations, of human beings have suffered martyrdom in attestation of their loyalty to the truth and the will of God. An example of God's will was manifested in the attempt of the slaveholders of the South to carry slavery into the territories and set up a confederacy of their own, but it was God's will that they suffer defeat — but at the cost of thousands of lives. The Christian world borrowed the false notion from the old dispensation of the Jewish nation that the shedding of blood and the offering of lambs and goats was to be a abject offering would appease the wrath of God and be an atonement for their sins. Christ in all his teachings never alluded to shedding of human blood to Satan and demons of redemption, but he did most forcibly demand repentance and a godly life as absolutely essential to entrance into the kingdom of God.

MYSTIC, Conn.

AN APPRECIATION

The Woman's Missionary Society of the Seventh Day Baptist Church of North Looup, Neb., learned with a sorrowful heart of the going home of our sister, Mrs. Eva Mattison Thorngate. Her quiet and sincere Christian life has been an example and an inspiration to all who came in contact with her.

Her devoted care for her aged mother, who went home such a short time before, prevented her taking an active part in many phases of church work, yet we knew her heart, her prayers, and her loving interest were always with us. We feel that this true friend, devoted daughter, wife, and mother, and good neighbor has left a sorrow which only the love of our heavenly Father can heal.

We wish to express our deepest sympathy for the lonely husband, the bereaved children and grandchildren, and the brother and sister in this their double loss.

WOMAN'S MISSIONARY SOCIETY,

By the Committee.

JAPAN

In Japan there is going on all over the nation the working of the Kingdom Movement built under God around the personality of Toyohiko Kagawa. His fellow countrymen throng to hear him in great numbers. It is God's hope and the prayer of many that through the uniting of the Christian forces there may result a mass movement that shall shake the very foundations of the nation. — Selected.
THE MAGNITUDE OF OUR TASK

When we study the work before the Church we are impressed with its magnitude and the imperative demand that we perform the task set before us, in the presence of the colossal undertaking assigned the Church, questions of forms, methods, and ceremonies, though not to be ignored, are of little consequence, comparatively speaking.

What is the task Christ sets before his Church? At his ascension he said, "Go ye therefore and make disciples of all the nations," and just before this he declared, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The task Christ has assigned his Church is nothing less than the evangelization of the world.

This is a much larger undertaking than we sometimes think it to be. To evangelize the world does not necessarily mean that every one shall accept Christ; but it does mean that all people shall have the gospel presented to them in such a way that they understand it and shall have the opportunity of intelligently accepting or rejecting. To accomplish this the Church must establish a church in every community and this church through its members, native and foreign, must explain the gospel to every person in that community till he knows the offers of salvation and has had the opportunity to accept or to reject. To evangelize the world is more than to preach the gospel of the kingdom; it is the task of the Church to establish a church in every community.

POSSIBILITIES

The General Assembly of the Presbyterian Church in the U. S. A. met in Pittsburgh the last of May, and the history of the Christian churches in that city has been under review. Also the two hundredth anniversary of the coming of the Washita Indians to the States, which as we a nation are to celebrate next year, is already turning our attention to Pittsburgh, for it was on a journey to that place, then called Fort Du Quesne, that Washington first distinguished himself. Rev. Thomas C. Pears, Jr., writing in the "Presbyterian Magazine," quotes from the journal of Arthur Lee, who wrote in 1784, "Washington first distinguished himself at the siege of Philadelphia, which we are fighting under the patronage of the Church of England and the Catholic Church." The task set before us is one of these hundredth anniversaries.

A generation ago, the first world war was over, the world was in peace, and the Church was working in every land to establish churches and to give the gospel in every county, state, and nation. The Church was making possible the kingdom of God.

There are probably a billion people in the world today who have never heard of Christ, the forgiveness of sins, and life eternal. We point to the triumph of the gospel in China by saying that there are over 600,000 Christians in that land; but what are 600,000 compared with 440,000,000, the population of India? How compared with the 400,000,000, the population of India? And so it is around the world. Even in the United States there are multitudes who have never heard the gospel presented with such clearness and completeness as to place upon them the responsibility of accepting or rejecting their Savior. Such be the sound of the bell of many a church.

The imperativeness of the demand placed upon Christ's Church that it evangelize the world is equally as impressive as the magnitude of the task. It is not a matter left for the Church and its members to decide. It is an obligation that cannot be set aside.

This is an obligation that rests upon every generation while the world stands. One generation passes away and another takes its place. Through the people living today were all Christianized, in one generation they will have passed away and as many more will have taken their place. Each new generation will be Christless, and that new generation must face the exclusion from Christ's Church of the nations of the world. This is a task that cannot be set aside.

The Church dedicates itself to the task, it cannot fail.

STUDENTS AND THE WORLD OF TODAY

Many thoughtful students today believe that we are living in a society of contradictions: the name of Christ is exulted but his ethic is ignored; love and good will are preached but suspicion and hatred are practiced; service is praised but profits are sought and war incurred; all people are not free but some are in chains, some are subject to the authority of nation, race, and creed; national arrogance and class superiority make them enemies; in short the Church is in the world. Furthermore, the Church is in the world and it is the Church's task to bring to the world what it can make it a better world.

The achievement of missions and the Christian Church in that city has been a striking illustration of how little men know what can be accomplished by the grace of God. We are often discouraged by the prospects and the many times denominations give up because of the dark outlook. To do so is a sad mistake. It is a mistake from the standpoint of the growth of the Church of our Redeemer, and is a far greater mistake from the standpoint of our duty to them whom we may help lead Christian men to the door of the vineyard and hold every field till the last battle is fought and victory won. There is no fear which does not have in it the grace of the Holy Spirit, limitless possibilities.
Our message is Jesus Christ. He is the revelation of what God is and of what man through him may become. In him we come face to face with the realities of the universe; he makes known to us God as our Father, perfect and infinite in love and in righteousness; for in him we find God incarnate, in ever-unfolding, revelational of the God in whom we live and move and have our being.

We hold that all that happens, in light and in darkness, God is working, ruling, and overruling. Jesus Christ, in his life and through his death and resurrection, has disclosed to us the Father, the Supreme Reality, as almighty Love, reconciling the world to himself by the cross, suffering with men in their struggle against sin and evil, bearing with them and for them the burden of sin, forgiving them as they, and for giveness in their hearts, turn to him in repentance and faith, and creating humanity anew for an ever-growing, ever-enlarging, everlasting life.

The vision of God in Christ brings and deepens the sense of sin and guilt. We are not worthy of his love; we have by our own fault opposed his holy will. Yet that same vision which brings the sense of guilt brings also the assurance of pardon, if only we yield to faith to receiving Christ so that his redeeming love may avail to reconcile us to God.

We reaffirm that God, as Jesus Christ has revealed him, requires all his children, in all circumstances at all times, and in all human relationships, to live in love and righteousness for his glory. By the resurrection of Christ and the gift of the Holy Spirit God offers his own power to men that they may be fellow-workers with him, and urges them on to a life of adventure and self-sacrifice in preparation for the coming of his kingdom in its fullness.

The gospel is the prophetical call to sinful man to turn to God, the joyful tidings of justification and of sanctification to those who believe in Christ. It is the comfort of those who suffer; to those who are bound it is the assurance of the glorious liberty of the sons of God. The gospel brings peace and joy to the heart, and produces in man self-denial, readiness to sacrifice and to suffer, and compassionate love. It offers the supreme goal for the aspirations of youth, the strength to the toiler, rest to the weary, and the crown of life to the martyr.

The gospel is the sure source of power for social regeneration. It proclaims the only way by which man's redemption is to come from those class and race hatreds which devastate society at present into the enjoyment of national well-being and international friendship and peace. It is also a gracious invitation to the non-Christian world, East and West, to enter into the joy of the living Lord.

Sympathizing with the anguish of our generation, with its longing for intellectual sincerity, social justice, and spiritual insipidion of the Holy Spirit, the treasures in his unsearchable riches which it is the privilege of his missionaries to proclaim, not to systems of opinion only, but to human beings, to men and women for whom Christ died. The most thorough and convincing intellectual statement of Christianity is necessary, but such statements cannot suffice. The gospel must be expressed also in simplicity and love, and offered to men's hearts and minds by word and deed and with compassion and loving-kindness, by justice, sympathy, and compassion, by ministry to human needs and the deep want of the world.

As together, Christians of all lands, we have surveyed the world and the needs of his Church, that we have come together, we offer the name of Christ and of Christianity from complicity in any evil or injustice.

To all who inherit the benefits of secular civilization and of material advancement we make our call. We claim for Christ the labors of scientists and artists. We recognize their service to his cause in dispensing the darkness of ignorance, superstition, and vulgarity. We appreciate also the noble elements that are found in nationalist movements and in patriotism, the loyalty and self-sacrifice which the present social love of country can inspire. But even these may lead to strife and bitterness and narrowness of outlook if they are not dedicated to Christ; in his universal kingdom of the spirit they must be subordinated to the spirit, their simplicity and self-sacrificing love must fulfill their own true destiny only in his service. When patriotism and science are not consecrated they are then debased in self-aggrandizement, exploitation, and the service of greed. Indeed, throughout all nations the great peril of our time arises from the lack of man's redemption power over the resources of nature which has been the great characteristic of our epoch. This power gives opportunity for wealth of interest, and, through facilities of communication, for freedom of intercourse such as has never been known. But it has outgrown our spiritual and moral control.

In our conference together we have seen more clearly the fullness and sufficiency of the gospel and our own need of the salvation of Christ. The enlazing thoughts of the generation find the gospel and the Savior ever richer and greater than men had known.

This deepened assurance of the adequacy and universality of the gospel, however, is not enough. More effective ways must be found for systems their propagation, as channels of the gospel as the only way of salvation. Thus, through his Church, the living Christ still says to men, "Come unto me! . . . He that followeth me shall not walk in darkness, but shall have the light of life."

To all the churches of Christ we call: that they stand firmly upon the rock of the Christian conviction and wholly-heartedly accept its missionary obligations; that they go forward in full loyalty to Christ to discover and to express, in the power and freedom of the Holy Spirit, the treasures in his unsearchable riches which it is the privilege and duty of each to win for the Universal Church; that they strive to deliver the name of Christ and of Christianity from complicity in any evil or injustice.

We men of the modern world. Conse-

The testimony of Bishop William Lawrence of the Episcopal Church as to the effect of his voluntary abstinence from all alcoholic beverages voices the experience of every man who has made a similar change in his habits. Bishop Lawrence stopped the social use of liquor some years before the World War, and commenting on his own reaction, he says, "I have felt a freedom, a happiness, a spirit of liberty, a solidarity and a courage I have never had before. We need to see in such a change of habit by the right thinking citizens of America the real and only solution of the prohibition problem. "If I don't drink and you don't drink and other citizens don't drink," remarks the bishop, "there will be no bootlegging and no liquor. That's the whole thing for me. It's a very easy thing. It's simple. I would only stop talking and stop drinking."

It was on just such premises as are stated by the bishop that the prohibition law was enacted. The sensation of patriotism and of the sensible, patriotic people of this country, who, we still believe, are in the majority, would not hesitate to put loyalty to law ahead of personal freedom. But a movement for a perfectly legitimate supposition. It did not seem conceivable, and does not seem so at this time, that an ordinary intelligent individual would prefer a temporary exhilaration from drink to the satisfaction that any real American citizen must experience from knowing that he is obeying the law, and that the resources of the nation are safe from the kind of debauchery which is allied with the most desperate criminals at large.
We refuse to believe that the human race has so deteriorated that the majority of adult people will be willing to pay a higher price for physical gratification than the maintenance of superior standards of health and vitality.

We shall continue to educate and agitate and organize in the hope and expectation that many, like Bishop Lawrence, will help by their personal example of total abstinence to solve the problem of prohibition enforcement.

—The Union Signal.

HANDS OFF!

Strange as it may appear on the surface, efficient people often bring up most inefficient offspring.

The very ease with which they accomplish things in their own work often makes them impatient with the blundering efforts of little children, and no doubt unconsciously, they retard the development of the children by doing for them rather than letting them do for themselves.

Of course it is easier to serve Johnny than to allow him to use broken spoons, and fork and knife, and plates, and drop or drip food on the table-cloth as he may occasionally do when he begins to serve himself, but how and when is Johnny to learn? Innumerable "helpings" by mother will not teach Johnny to help himself. The child learns only by doing. If parents and teachers could only realize this it would save untold suffering.

To be sure it is wise as well as kind to do for the child those things that are beyond his present development, but when they are learned, whether they call for dexterity or strength, they will be learned only by doing them.

Intricate steps should be explained; the task should be simplified by dividing it into parts; occasionally, but only occasionally, little hands should be guided into easiest ways of accomplishing desired ends.

“Just as surely as he called men and organized in the hope and expectation that many, like Bishop Lawrence, will help by their personal example of total abstinence to solve the problem of prohibition enforcement."

THE SUPREME ADVENTURE

BY REV. HURLEY S. WARREN

Text: ‘Follow me’—Matthew 4: 19.

The desire for adventure is one of the chief and most noble characteristics of youth. The flower of young manhood and young womanhood will be satisfied with nothing less than adventure. It is a blast of birthright. May we thoughtfully and prayerfully consider as our subject, "The Supreme Adventure." Such to me is our destiny.

The Man of Galilee received a vision of his adventurous mission from his Father. He was tempted to use his powers in physical comfort, self-manifestation, and worldly rule. He refused to misappropriate the energies which God had given him, and went down from the wilderness experience to labor for a while "Teacher." The Master soon began to call followers. According to Matthew, Peter and Andrew, James and John were called first. It is interesting to note the wide difference in the personalities of Peter and John. However, the same "Follow me" drew them both into discipleship. The secret of their power resided in their training and work with Jesus. He made radiant by the fact of his resurrection.

Christ lives today. Someone may question this statement. The testimony of history, the Bible, the early Church, and the Bible, the early Church, and the lives of men and women today are convincing. Christ lives in us to the extent of our personal knowledge and experience of him. He calls men and women to become disciples during his earthly ministry, he calls us to follow him. Young people are ready and willing to follow a leader who merits their loyalty and devotion. One of the prime factors to be used in determining whether or not a leader is deserving of our loyalty is, "Has he the same interests and ideals that I have?" The Leader of Galilee has traveled the road before us. Our devotion is due him. The supreme adventure is found in following him. He is the Hero of all time and challenges the heroes and heroines to a glorious adventure.

Several has named the three principles of heroism:

1. Nobility of character.
2. Fearless and self-sacrificing devotion to a great end.
3. Constructive work of a permanent character for humanity.

NOBILITY OF CHARACTER

The story is told of a member of Congress, who lived in Lockport, N. Y., and had in his home a Christian servant girl. This girl by her industry and integrity won the esteem of the family. After a time her benefactor, the senator, decided to build a house for her on a lot that he owned. He gave her husband the job of building the house. But what if he should break a dish? Well, why not on dishes for him to learn to serve? He was tenured to use his powers in physical comfort, self-manifestation, and worldly rule. He refused to misappropriate the energies which God had given him, and went down from the wilderness experience to labor for a while "Teacher." The Master soon began to call followers. According to Matthew, Peter and Andrew, James and John were called first. It is interesting to note the wide difference in the personalities of Peter and John. However, the same "Follow me" drew them both into discipleship. The secret of their power resided in their training and work with Jesus. He made radiant by the fact of his resurrection.

Christ lives today. Someone may question this statement. The testimony of history, the Bible, the early Church, and the Bible, the early Church, and the lives of men and women today are convincing. Christ lives in us to the extent of our personal knowledge and experience of him. He calls men and women to become disciples during his earthly ministry, he calls us to follow him. Young people are ready and willing to follow a leader who merits their loyalty and devotion. One of the prime factors to be used in determining whether or not a leader is deserving of our loyalty is, "Has he the same interests and ideals that I have?" The Leader of Galilee has traveled the road before us. Our devotion is due him. The supreme adventure is found in following him. He is the Hero of all time and challenges the heroes and heroines to a glorious adventure.

Someone has named the three principles of heroism:

1. Nobility of character.
2. Fearless and self-sacrificing devotion to a great end.
3. Constructive work of a permanent character for humanity.
FEARLESS AND SELF-SACRIFICING DEVOTION TO A GREAT CAUSE

Young people have the privilege and duty of giving themselves to the great cause of Christianity in fearless and self-sacrificing devotion.

We are told that during the World War seven children came to an American orphanage in Armenia. They were dirty, ragged, starved, and asked the one in charge to take them in. "Children," he replied, "we have funds and room for just one more here. We would like to take you in and feed you, clothe you, and educate you. What shall we do?" Disappointment registered in the faces of the children. Presently they withdrew a few yards to talk the matter over. Soon they returned and pointing at one of their number said, "Here is the strongest one among us. Take care of him, he has not learned how to apply himself to work."

Among the wastes men make is the waste of time. If the waste of money sufficient to build a home in each and every state of the Union:

"Twenty $100,000 high schools,
Thirty $40,000 grade schools,
Ten $100,000 churches,
Forty $35,000 recreation centers.

"Two great universities, the size of Columbia University, each a permanent institution, could be established for the cost of one capital ship, soon obsolete." This waste of wealth is a surface consideration when compared with the other wastes mentioned in Chaplain Kennedy's summary.

How can young people aid in carrying forward world peace education? By practicing and teaching the attitude and spirit of "The New Patriot":

Who is the patriot? He who lights the torch of war from hill to hill.
Or he who kindles the beacon of a world's good will.

Who is the patriot? He who sends a boastful challenge o'er the sea?
Or he who sows the earth with friends?

Who is the patriot? Is it he who knows no boundary, race, or creed?

Who is the patriot? Only he who is the patriot? He who lights the torch of war from hill to hill.
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PRECIOUS TOKENS OF ESTEEM

Just before I laid down the editorial pen, I was to leave work at half past five and the ties that bind hearts together in friendship, as I was to leave work on my eighty-seventh birthday. The tablet in the midst of their busy labor to present to you this token of their esteem. We extend to you congratulations, and best wishes for your future happiness.

This was signed by twenty-two men and women who work in our publishing house, and who wished to extend a lasting hand of fellowship, as I was to leave work on my eighty-seventh birthday. The tablet in itself is a thing of beauty and it is nicely framed. I am giving it a place close by my desk and am finding it a source of much pleasure. It brings happy memories whenever I look at the names that are signed to it.

For more than twenty-four years my love for the editorial work had grown strong, and the ties that bind hearts together in love for the common cause had increased until I hardly knew how difficult it would be to give it all up and lay aside the editor's pen.

Finally, when the last day came and these twenty-two men and women filed into my room with, "Best wishes for your future happiness," I found it very difficult to fully express my feelings. Indeed, no matter how freely words might come, they would at best fall far short of expressing one's feelings at such a time as that.

Aside from this beautiful and expressive token, I found and desk a finely polished desk set of Italian marble with two gold pens in fine penholders mounted in places made to receive them, and so fixed that they can stand later at any angle, as neat and handy as could be. It is not only very handy but a real thing of beauty.

These tokens of esteem are all highly appreciated and the donors will please accept my heartfelt thanks.

THEODORE L. GARDENER.

WHAT IS CHRISTIANITY?

Christianity is not the religion of a commonwealth, lest the laws of men become entangled with the laws of the Lord, which are perfect, and the state be found disputing for supremacy with a sovereign God.

Neither is Christianity the religion of customs, seeing that times and men change, and tend to modify the Word of God, from which it has been declared that no jot nor tittle shall pass.

 nor Christianity is not the religion of a human creed, remembering that plenary inspiration passed out with the apostles, and no church has a right competent to institute a document which shall improve on what the New Testament records once for all.

What is Christianity, then? Christianity is the religion of a Person—a Person whose model life was recorded faithfully by men who knew him in the flesh; whose oneness with the Father was authenticated in many places by those who heard him speak and knew him best; whose advent was acclaimed by angels, whose exit splintered the mountains, and whose legacy opened up a flood of hope for all peoples.

That Person is none other than he who said, "I am the way, the truth, and the life." And he said, as one to whom I am giving it, "John Peter Hurt. D. D., in Watchman-Examiner."
Youth is the time of increase in wisdom, as it was said of Jesus himself. We think of those days, he said, with such delight; days when we are learning from parents, school teachers, Sabbath school teachers, and other leaders. This period of learning will shape our life. How important that we find true wisdom. No knowledge is complete without a knowledge of Jesus and his wise life and teachings.

A sound body and a balanced mind are instruments for a successful life. Jesus helps youth, not only to prepare for successful life, but helps him throughout that life. We cannot separate the soul from the body of others. In youth and all life we are constantly crossing the life path of others. There is always the influence of the creator about us and the influence of the lives of other people. Life is the process of weaving our lives successfully into all these influences. In order to live before God and among other men, it is very important that we find the youth of the whole world know Jesus, who in youth it is said, "increased in favor with God and man."

JUNIOR JOTTINGS

ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent
Milton Junction, Wis.

Youth is the time of growth. It seems to be a time of preparation of the whole person for the tasks of maturity. In youth development, it is so slow that the developments of youth are very important. A successful life is dependent upon that. Youth is the time of development of the body. A youth who has misused his body in early days will never be the man he might have been. When youth follows Jesus he knows that his body is the temple of God, He will not mar that temple nor make it unclean. The whole world needs Jesus to keep them physically fit.

A report of the plans committee was presented in the form of the following recommendations:

1. That the corresponding secretary be instructed to ask for statistical reports from the societies and that the chairman of the plans committee send a questionnaire to the societies.

2. That we reach the societies this coming year through the "News Bits" and that definite suggestions be made to the societies to help them in planning their work next year.

Some discussion followed, particularly concerning the "News Bits," the mimeographed magazine that we are using to take the place of the bulletins.

In view of the fact that Rev. E. E. Sutton will be in Battle Creek on Sabbath, May 9, it was voted that the president appoint a committee to discuss with him problems common to our board and the Sabbath School Board.

Rev. Winn Simpson was appointed chairman.

A request has come to this board from the Tract Society to sponsor a summer camp at White Cloud this year. After consideration, it was voted that the request be accepted.

The meeting closed with prayer by L. E. Babcock.


Respectfully submitted,

MARRJORIE W. MAXSON,
Secretary pro tem

Battle Creek, Mich.,
May 7, 1931.

Dr. W. Y. Fullerton tells this story: I recently mentioned to a ministerial friend in London that I was going north to address a women's meeting, and he found the place packed in every corner. He was the only man in the whole crowd, and when he took up the order of service prepared by the Sunday school committee he said that he had to announce as the opening hymn, "Courage, brother, do not stumble!"

-Watchman Examiner."
On each tiny blossom
God looks down.
So he knows his children;
Cats, dogs, birds, you,
And his loving-kindness
Every one may claim.

—E. E. Hewitt.

THE SABBATH RECORDER

DEAR LORNA:

I was pleased to have you write again. It has been quite a time since I heard from you. I hope you received your photo all right.

I think all boys and girls are glad when summer vacation comes, no matter how much they enjoy their school work; but most of them are willing and anxious to get back to school and classmates in the fall. Let just when a boy is a little secret: Those who try to do their very best in school are apt to get enjoyment out of it; but those who only do just what they have to do often find school a dull place.

You certainly have a fine large family of cats. One is all we can take care of, but I remember that, when I was a little girl on the farm in Wisconsin, we once had thirty-two cats. What do you think of that? It isn’t a fish story either.

You must enjoy your pet lamb very much and I hope you may soon be able to call it all your own—not Mary, but Lorna and her little lamb, you know. I don’t wonder you want the fence fixed, for it is no small job to herd sheep and keep them where they belong. I know from own experience.

Write often, your letters are always very welcome. Sincerely your friend.

MIZPAH S. GREENE.

POEM ON THE TOPIC

Just a little pancy,
But its cheery face
Smiles upon the passer
With a winsome grace;
In its own sweet language
Saying unto me,
"You are a happy cat
And as happy be!"

Just a little pancy,
Velvety and brown;

MESSAGES OF THE FLOWERS
LUKE 12: 27, 28
JUNIOR CHRISTIAN ENDVREAR TOPIC FOR SABBATH, JUNE 27, 1931

ELIZABETH K. AUSTIN
JUNIOR CHRISTIAN ENDVREAR SUPERINTENDENT

SUGGESTIONS FOR TESTIMONIES
Lessons the Flowers Teach

Daisy—Steadfastness
Carnation—Perfection
Daffodil—Happiness
Lily—Purity
Violet—Humility

STORY ON THE TOPIC

Once Mungo Park found himself in the obscure part of the world, look with narrow eyes on some beautiful moss growing near him. On the way he saw on it tiny beautiful blossoms of such beauty that he marveled. "Can that God, who carefully made a plant so beautiful to grow here in an obscure part of the world, look with unconcern on a man made in his own image? Surely not," he concluded, and with absolute confidence in his heavenly Father’s care, he pushed bravely onward.

And as helpful cats, we have ten cats now; we did have twelve but two died. Three of them are so spry and cute. "I remember that, when I was a little girl on the farm in Wisconsin, we once had thirty-two cats. What do you think of that? It isn’t a fish story either.

You must enjoy your pet lamb very much and I hope you may soon be able to call it all your own—not Mary, but Lorna and her little lamb, you know. I don’t wonder you want the fence fixed, for it is no small job to herd sheep and keep them where they belong. I know from own experience.

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MIZPAH S. GREENE.
The Tract Board

Dear Friends and Fellow-Workers:

Although not a full month has elapsed since our last meeting I feel it may be right to submit a report of activities up to date. I am sorry not to meet with you, for the personal contact with the board with its inspiration is a real asset to me in the work.

While you are in your meeting I shall be engaged on the field, carrying out plans with which you are all familiar, the two regents in Wisconsin, Minnesota, Iowa, Nebraska, Colorado, Kansas, and Illinois will all be visited this trip. Because of Recorder duties some slight alteration may be made in the plans as I work toward home.

Since our last meeting, I have sent out twenty letters in my regular work (sixty-five of which thirty-five were duplicate) in connection with duties concerning Sabbath-keeping in Iowa. A letter of recent writing and fellowship was signed with the president of the board and sent by the Rev. John R. Spicer, to the brethren in Holland.

One thousand five hundred ninety-seven tracts have been sent out with two free Year Books and seventeen Recorders.

During this period we have been sending out about one hundred thirty marked Sabbath Records of the work of the Recorders from Sabbath-keeping homes in college.

The larger part of the secretary's time has been devoted to recording the instruction of the board to the work of supervising the editing of the Sabbath Records. In this capacity, besides attending the usual work, he attended for one day the annual meeting of the Editorial Council of Affiliates of the Religious Press in Washington, D.C.

With a prayer for the welfare of the board and a request that your secretary may have some more time, I am

Sincerely,
Herbert C. Van Horn.
Corresponding Secretary.

May 1, 1931.

It was voted that the report be approved, and that Corresponding Secretary Herbert C. Van Horn be the delegate of the boards. The leader in Sabbath Promotion, Dr. A. J. Horton, presented this report was approved by John R. Spicer. There were also read letters to Doctor Bond from:


The Tract Society—Meeting Board of Trustees

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, 818 N. Adams St., Sunday, May 10, 1931, at 2 o'clock, p. m., President Corliss F. Randolph in the chair.

The members present were: Corliss F. Randolph, Leonardsville, N. Y.; Charles H. Burdick, Leonardsville, N. Y.; F. Hurley, Adams, Center, N. Y.; H. R. F. Burdick, Leonardsville, N. Y., and others.

Re. Paul S. Burdick on behalf of the pastors of the Central Association asked the leader in Sabbath Promotion to conduct a Teen-Age Conference at Adams Center May 8-10. This conference includes the young people of all the churches of this conference. It was voted that the leader in Sabbath Promotion be authorized to conduct a conference and supervise a camp at Boulder, Colo., the latter part of July, subject to the approval of the board.

Mr. Bond was asked to work out the details of a policy of encouraging camps in the various associations (or groups of churches in the northwestern states) and the plan of the Teen-Age Conference and summer camp at Boulder, Colo., July 17-26.

Treasurer Mrs. William Stillman presented her report. She also reported, pursuant to action of the board at its last meeting, the transfer of the salary of the treasurer to the treasurer's office, for a nominal value to the committee which so ably arranged for the birthday testimonial dinner given in honor of Dr. Theodore L. Gardiner.

Adjournment.

Winfred F. Harris,
Recording Secretary.

Balancing Production

Here are two fundamental facts: First, overproduction undermines prices and demoralizes business; second there is now overproduction in practically every industry. Farmers were the first big class to overproduce—and to suffer. Then followed miners, manufacturers, authors, entertainers, etc. Even the government became buried in their own heaped-up products. The second fact of the day is that the cause is not in the product, but in the size of the market. The product is a result of the market and not the cause.

At the request of the pastorate of the Tract Society, it was voted that the board extend its thanks to the committee which so ably arranged for the birthday testimonial dinner given in honor of Dr. Theodore L. Gardiner.

Adjournment.

Winfred F. Harris,
Recording Secretary.

Gardens

In all the gardens man has made With his rake and hoe and spade, Lacy with leaf-light and shade.

God moves down each moist, brown row To watch the tender green things grow.

Every little kitchen plot, Every small, bright tender spot On the humblest back lot.

Pleasè God, and there he stays Through the growing summer days.

Grace Noll Crowell,
in North Loyal Loyalist.
THE SABBATH RECORDER

OUR PULPIT

THE AWFULNESS OF SIN

BY REV. H. P. WOODSOS
Pastor of the church at Charleston, W. Va.

SERMON FOR SABBATH, JUNE 27, 1931


ORDRE OF SERVICE

Call to Worship—Psalm 100

Invocation

Hymn—All Hail the Power of Jesus' Name

The Lord's Prayer

Hymn—Glory to His Name

Scripture Reading—Isaiah 53

Hymn—Am I a Soldier of the Cross?

Offering—

All things come to thee, O Lord, and of thine own have we given thee.

Sermon


“Thou art the man; Wherefore hast thou despised the commandment of the Lord, to do this evil in his sight.”

It was Kirkpatrick who said, “It is one object of the Holy Word to paint sin in its true colors. No friendly flattery, no false modesty draws a veil over this dark scene in David’s life. It is recorded as a warning that even holy men may yield to temptation, even when repented of, brings punishment in its train.

David, one of the noblest of characters portrayed in the Scriptures, was not leading God’s people to battle against the foes of God as aforetime. He was living in luxury and ease. Prosperity was on every hand in his kingdom. Success had given David the kingship through obedience to the Lord at every step. He had pleased God so that the Lord said that David was a man after his own heart.

But taking the field, leading his army against the foe, left this great king at home enjoying the comforts of his house and becoming self-indulgent. As recorded in the Word, the day came when David was tarrying at Jerusalem and resting on his bed, and he arose in the cool of the evening to walk on the threshing floor of his palace. He began to survey the house tops in the city and spent the night with the servants of the king in the king’s palace awaiting orders to get ready for battle. The report to David that Uriah did not go home that night suggested to David the idea of getting Uriah killed by having him ordered into the most dangerous part of the front line so that the enemy’s sword would put him out of the way and thus clear the way for him; then he could take possession of that which belonged to Uriah. David then broke the eighth commandment of the law of God. The Scripture paints in its true colors an awful scene in which the man after God’s own heart becomes the principal character. One sin led to another. David soothed his mind and heart with false thoughts that he had covered all this up. It is a sordid story, but God extracts by his love and mercy and grace, sweet perfumes of repentance and praise from David’s sin, and gives us lessons of hope from the pardon granted David when he confessed his sin and faults.

The Word says that the thing which David did displeased the Lord, and he sent Nathan, the spokesman of God, to David, to relate a parable that would surely convict David and reclaim him if he would only acknowledge his sin. The parable shows David that a rich man had a visitor come in, and, to entertain the visitor, this rich man took the only lamb of the poor man’s flock. This story brings to David the sense of injustice in the dealings of the rich man with the poor man. He told Nathan that he would order the rich man to be punished at once. David had a keen sense of justice and he seized the opportunity for Nathan to tell David, “Thou art the man.” Nathan recalled to David how God had cared for him through the dark trials and persecutions which he had undergone through the hills and rocks by Saul and his life despaired of time and again; and how he was made king through the might and power of God. He was given a kingdom that under the care of God had become the greatest, soon to excel all that had preceded it. Nathan said, “Why hast thou despised the commandment of the Lord, to do evil in his sight?” He had killed Uriah with the sword and taken his wife.” David did this all secretly, but it was not hid from the Lord; he was guilty of Uriah’s guilt. As soon as he came up before him; he was convicted and he said to Nathan, the servant of God, “I have sinned against the Lord.” And just that solemn word of confession the Lord turned the word of condemnation, “The sin is put away and forgiven.” David pleaded, “Have mercy upon me O Lord, according unto thy loving kindness; according to the multitude of thy tender mercies blot out this iniquity.” David’s heart was broken and repentant, bleeding because of his sin. He looked to God for pardon and said, “Wash me thoroughly from my iniquity and cleanse me from my sin.” And again, “I acknowledged my sin and iniquity have I not hid. I confessed my transgressions unto the Lord and the Lord forgave my sin.”

This lesson of David’s sin, though deep and dreadful, teaches us how a saint through carelessness and presumption sinned against God; how the conviction of sin in the honest heart brings confession, and mercy and pardon awaits as the result of the grace of God through Jesus Christ our Lord. John writes us, “If you confess your sins he is faithful and just to forgive you your sins and to cleanse you from all unrighteousness.”

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All of us should take heed, when we think we are standing, we may fall through the agreements offered by the world or its associations which are ungodly, or temptations which would pull us down into the miry muck of iniquity. Can we afford to play with sin as did David? Let us be avoiding the light that would bring to sight the hidden sin we pet and cherish so much? Why do we condemn sin in others just to cover our own wrongs. Let us draw near to Christ and his cross and continually receive the cleansing in the fountain of blood so freely shed for us. Let us have full assurance and faith in our Savior and Redeemer, the Lamb of God that takes away our sins. Whatever a man soweth that shall he also reap. The man that sows to the flesh shall also have the flesh, and the man that sows to the Spirit shall have the Spirit. If he sows to the flesh he shall reap corruption; but if he sows to the Spirit he shall reap everlasting life. We have the precious blood of Jesus Christ.
If an earnest Christian asked me a few days ago if I thought fundamentalism was winning, I answered him by saying that modernism had reached its zenith and was waning, and that the future of fundamentalism is as bright as the promises of God.

Several things enter into consideration which, I think, fully warrant the above statement. I have been identified with the fundamentalist movement for more than twenty years. I have followed it closely since I have kept in touch with modern thought, so far as it is possible for a busy pastor to do so. I know what a shock modernism is to conservative Christian faith. I know what it means to have my faith in the Bible, and the great doctrines of Christianity challenged by modernism, even to the point of doubt and denial. Then I challenged modernism. I studied modernism, and I became convinced that the Bible is the Word of God, and that He revealed His will in its pages. Modernism, I thought, could not hold the fact that He died for our sins, that He ascended into heaven, and is coming again. These are foundation matters upon which the Christian Church has rested for nineteen hundred years.

Modernism. Here, too, names mean little. It matters not whether we call them modernists or liberalists; these terms stand for a group whose attitude toward the Bible and religious truth is pretty well under­stood. I have heard the “modernist” say the Bible is a product of the same biological laws as all men; that the incarnation of God in Jesus, no doubt about the fact that He died for man, in place of man, is a mere wish, or assumption. If not denied, is held lightly, while the miracles are denied outright.

Let me put two or three of these views in contrast. The modernist says the Bible contains the word of God; the fundamentalist says the Bible is the word of God. The modernist says the Bible is an evolution; the fundamentalist says the Bible is a revelation. The modernist says man is the crowning act of organic evolution; the fundamentalist says man is the crowning act of the will of God. The modernist says sin is merely finiteness, or that which is incident to imperfection of development. The fundamentalist says that man was created in the image of God, but through disobedience fell; that man do not now fall by their first sin, they are born fallen sons of Adam. The modernist says that Christ died for the world, the prod­uct of the same biological laws as all men are, and that the incarnation of God in Christ is nothing else than the incarnation of God in all men carried to a fuller degree. The fundamentalist says that Christ was God and with God from all eternity, and that his birth was entirely different from that of ordinary humanity. The modernist says the death of Christ has had nothing to do with sin, but was the highest expression of self-sacrificing devotion, the vanguard of a new and higher idea of the infinite value of his death and emotional appeal of a higher idea of the infinite value of his death. The fundamentalist says the death of Christ is a sinner under con­demnation of death, and that he is saved only by the begotten Son of God, Jesus Christ, who died for man, in place of man, as a substitute for man.

2. Modernism is Less Militant.

Many militant modernists of a few years ago have left the evangelical churches. Large numbers of these have found homes among the Unitarians. Many others have rejected their Christian faith and have become atheists, or agnostics. Still others, like Charles F. Potter, have found their homes in arborized branches of modernism, such as humanism, or behaviorism. Such deflections were to be expected. The Church is better off for their going. Many other modernists, militant a few years ago, have become less vocal. Possibly the radical wing among them, or the tragic ending of some of their outstanding leaders, has had a salutary effect upon them. They are having less to say about the virtues of modernism and the sins of fundamentalism.

3. The Progress of Fundamentalism.

The cause of fundamentalism is far more encouraging and hopeful today than at any time since the open breach between funda­mentalism and modernism. For years modernism was taught in colleges and sem­inaries with only mild protests from con­servative Christians. Nowadays the colleges and seminaries, especially in the North, went over into the camp of modernism. Conservative Chris­tians were left largely without schools, organi­zations, and leadership.

Today the situation is heartening and hopeful. While the great majority of denom­inational colleges and seminaries are held by the modernists, schools of colleges, seminaries, and training schools have been organized by conservative Christians. It is now stated on good authority that more young men and women are being trained for the ministry, or other definite Christian work, in fundamentalist seminaries and training schools than in all denominational seminaries. This is in itself most encour­aging. It is a fitting answer to the oft-repeated declaration that “modern youth is out of harmony with conservative Christian faith.”

The rise of the training schools, the organi­zation in very recent years of conserva­tive theological seminaries, the definite support given modernistic seminaries, and the crowding to capacity of the fundamental­ist, or conservative, colleges and semi­naries speak volumes to those who read the following list contains such colleges as Wheaton, Asbury, Juniata, Houghton. Such seminaries as Los Angeles Baptist, Evangelical Theo­logical Seminary, Westminster Presbyterian, and others. Such training schools as North­western Bible and Missionary Training School, Bible Institute of Los Angeles, Bos­
ton Bible Institute, National Bible Institute, Moody Bible Institute. Many of these schools are crowded to the limit. Wheaton College is compelled to turn away students. The Northwestern Training School had 474 enrolled students.

(2) Papers. The list of conservative or fundamentalist papers runs into the hundreds, some of them of long standing, others of recent origin. The following list contains such papers as the Watchman-Examiner (Baptist), New York; the Presbyterian, Philadelphia; the Southern Methodist, Memphis, Tenn.; the Lutheran Church Herald, Minneapolis, Minn.; Christianity Today (Presbyterian), Philadelphia; the Methodist, Philadelphia; the Southern, Richmond, Va. The following are worthy of mention, though address is omitted for want of space: Sunday School Times, the Bible Champion, the Wonderful Word, Moody Monthly. Our Hope, Serving and Waiting, the Baptist Trumpet, the King's Business, the Pilot, the Bible Today, the Evangelist (a college student magazine), and the Christian Fundamentalist.

(3) Leadership. The greatest preacher evangelists, and missionaries are found among the Baptists. I can name but two or three of the outstanding preachers and builders of today. The first I shall mention is Dr. J. Frank Norris, president of the First Baptist Church, Fort Worth, Texas. Today he is building a million dollar church, which, when completed, will be the largest of its kind in the most beautiful churches in America. When Norris went to Fort Worth, fifteen or twenty years ago, he found a small struggling church. Today the membership is over ten thousand, and they have the largest Sunday school in the world. He has held seven and one-half annual bazaars and subways over sixty evangelistic campaigns — a total of over a thousand combinations converted to Christ. He has built six tabernacles in the city, at strategic points, ranging from two thousand to six thousand capacity, at a cost of $42,000, and services are held regularly in these. He publishes a paper, the Fundamentalist, with a circulation of over one hundred thousand. He now plans to organize a training school.

Mark A. Matthews is pastor of the First Presbyterian Church, Seattle, Wash., and Dr. W. B. Riley, pastor of First Baptist Church, Minneapolis. Here is a great institution, numbering thousands, with a training school, enrolling four hundred or five hundred pupils yearly. Dr. W. B. Riley is the superintendent. This school has been built up with a property valuation of about $500,000. Every year from one hundred to one hundred fifty young people go out over the Northwest as evangelists, Vacation Bible teachers, etc., while the school has a score of ordinands on the foreign fields.

This list should tell something of Dr. J. Whitcomb Brougher, pastor of Tremont Temple, Boston, Mass., and his two brothers, both Fundamentalist preachers; of Stewart P. MacLennon, pastor of First Presbyterian Church, Hollywood, Calif., who in eight years has built a small church into a great institution with a $500,000 building; of B. F. Fellman, pastor of Tremont Baptist Church, Pasadena, Calif.; of the great Fundamentalist Baptist Church, Dallas, Tex., under the leadership of Doctor Anderson.

(4) Organization. Fundamentalists are organized for aggressive work. The World's Christian Fundamentalist Association is undenominational. Rev. Paul Rood, Thurlock, Calif., is the president. He is a young aggressive leader. The association has purchased a beautiful building at 325 Broadway, New York City. It is an outlet for missionary enthusiasm and augments the local funds.—Correspondent.

A text book committee has been created, with a thorough Key of Hamma Divinity School, Springfield, Ohio, as chairman. This committee is keeping a careful watch over the output of publications, and making reports annually to the Fundamentalist Association. Not only are they recommending worthy publications, but they are creating the needed literature. While all Christian Fundamentalists are in accord with the progress of fundamentalism ought to have the Christian Fundamentalist, which may be ordered from 1020 Harman Place, Minneapolis, Minn.

And now, in closing, I want to say, that while I shall appreciate the let-up in my work, I shall miss writing for the Fundamentals, and the many friends I have made among the conservatives. I can here mention but two or three of the outstanding leaders. I shall be pleased to hear from my friends at any time. Adieu and God bless you.

DENOMINATIONAL “HOOK-UP”

The Boulder and Denver young people are looking forward now to the summer camp in Big Thompson Canyon—the site being furnished by Mr. and Mrs. Manford Potter. Mr. A. J. C. Bond of Plainfield, Illinois, will be the director and the camp will close with a Teen-Age Conference. Young people from New York, Portland and Portland are expected.—Anon.

Seventh Day Baptist interest is being stirred up in Scotland and Rev. James McGeachy of the Mill Yard Church in London is hoping to organize a church soon. This interest, largely, has been stirred up by an essential of the Sabbath Observer. During "the last six months the circulation of our little quarterly has increased from one thousand to four thousand. This has been accomplished by the house to house canvassing of the paper. I sold fifty-two copies last Sunday in over three hours, and forty-eight copies the previous Sunday in about two and one-half hours. . . . It is an outlet for missionary enthusiasm and augments the local funds.—Correspondent.

Mr. and Mrs. Irving Chandall have returned to Lebanonville from Dayton Beach, Fla., having spent some weeks on the way at the home of their children in Plainfield, N. J.

Rev. H. L. Polan and family and Miss Jessica Brown went Sunday afternoon to visit Mr. and Mrs. DeRuyter and to attend a Union Sunday evening service held in the S. D. B. church in DeRuyter. During the service several were received into the church where Mrs. Polan's grandfather, Rev. Russell G. Burdick, preached in Lincklaen and on Cuyler Hill and saw the site of the birthplace of her mother, her grandfather and several aunts and uncles. In the evening two religious dramas were presented by members of the S. D. B. church—The Resurrection of Pastor and Mrs. T. J. Van Horn. Also five pastors who sang together during the evangelistic meetings held here last fall, rendered several inspiring selections.

Brooklyn Courier.
time he still pretends to his fellow men to be a Christian. Well, he makes a very nice show of it. But, men but he cannot deceive God. When we recall the truth that the Sabbath in our lives is a type (sign) of that heavenly rest into which we hope sometime to enter, we should be very careful how we use it or abuse it. Let us be sure that "God will not hold the ignorant guilty," and that he who abuses his "sign" between himself and his people.

What is the Sabbath to you? Do you use it as a "sign" between you and your God as he intended you should? Answer to "the Lord of the Sabbath."

—The Church Messenger.

New Market, N. J.—A "get-together" social was held in the parlor of the Piscataway Seventh Day Baptist church in New Market, Sunday night, June 7. A free supper was served at six-thirty, of which more than forty partook, by the Ladies' Aid society. An interesting program of readings by Mrs. Frank Kellogg and Miss Ethel Rogers, illustrated by varied classes and church groups, was enjoyed by all.

Pastor Herbert C. Van Horn was welcomed to Sabbath, to his pulpit from his field trip through the Northwest. A good representative congregation greeted him and gave token heed to the message—"Onward With Christ. Spiritually."

Mr. E. T. Rogers, long-time active and useful member of the Piscataway Church, is visiting his brother, Deacon Charles Rogers, of Maple Avenue, Mr. Rogers has lived in the orange county of California for more than twenty years.—Correspondent.

TWO SACRED DRAMAS

The sacred dramas presented last Sunday at the Piscataway Seventh Day Baptist church at the regular union service of the village churches, was one of the most impressive scenes the writer has ever witnessed.

The first drama was Paul's masterly defense before King Agrippa. Stanley Phillips as Paul Lyman Cross as King Agrippa, Raymond Burdick as Festus; and Arthur James as the Lord of the World—Jesus. The witless came one by one to obtain their light from the candle, and then gave their testimony why they were there. First John Burdick as the Divine One, the Son of God.

Among so many, all doing well, it is difficult to individualize, but the first witness, Phineaus Burdick was the most impressive. Several years afterward, and dignified, as John the Baptist, gave a strong testimony to his knowledge of Jesus as the Christ. He then sang a song as Mary, the mother of Jesus, was almost ideal in that part. Newton Oursler, as a Roman soldier, humbly acknowledged "Truly this was the Son of God." Little Robert Oursler as the "Little Lad," who shared his lunch with the five thousand was very appealing.

After all had given their testimony, the room was darkened, and the lights of those who had witnessed appeared as a cross; then each one carrying his light, passed down into the darkness under a "Girdle of Glory" encircled the room. While this was being done, the following words of a song were rendered:

O, if all the lights that are lighted
Would steadily blaze in a line,
Wide over the land and the ocean,
What a girdle of glory would shine!

How all the dark places would brighten,
How the mist would roll up and away,
How the earth would laugh out in her gladness
To hail the millennial day.

Say, is your lamp lighted?
I pray you look quietly and see,
For if it were otherwise
Some beams would fall bright on me.

This was a beautiful and most impressive ending to a unique presentation of Bible truths.

The dramatization of these subjects grew out of the study of the Acts of the Apostles and the Gospel of John, by Pastor and Mrs. Van Horn and members of their classes.

The gospel singers of the Evangelistic Committee of the Central Association were present and sang several selections which were greatly enjoyed. Rev. D. Willard, Rev. W. Miller, Rev. F. Hurley, Adams Center; Rev. H. L. Polan, Brookfield; Rev. Paul S. Burdick, Lebanon to whom Mrs. Van Horn and members of this group. It is hoped that these men will be here to help in a series of meetings at the Seventh Day Baptist church which are being planned for in the late autumn.—De Ruyter Gleaner.

INDIAN THRILLS ON RAILROAD TRAIL

BY JESSIE T. BARCOOK

A story which appeared in the Loyalist last spring copied from a Nebraska exchange reminds me of a similar story.

Mr. Rogers and other New Market friends. how and enjoyed by all.

Presented with radio

Last Thursday afternoon Dean and Mrs. Main were presented with a fine Victor radio. It was the gift of the senior class of the seminary, other students and the teachers, including Professor Wingate. The dean was in his classroom and Mrs. Main was hastily called over to Mrs. Curtis F. Randolph's to help her in some plans she had Miller, Rev. Lebowday C. and Mrs. Claude Thomas, one of our early settlers across the river. As a young man he served in the Union Army during the Civil War, then came to Omaha to outfit to work on the new railroad, then being built across Nebraska. They had many thrilling moments on account of the Indians, but nothing serious, the fall they were sent into Omaha to winter.

But when the young man thought of rejoining the outfit and working farther and farther away from his home, he realized his ambition did not lie in that direction. Rebel rifles had furnished enough thrills for one life without running up against an Indian's scalping knife, so he turned his back to the Union Pacific and found work elsewhere. That summer, every member of the party he had thought of joining, was massacred by the Indians. From North Loup Loyalist.

I envy Oscar Odd McIntyre his leisure to stroll. Thoughts while strolling! If some of us took time to stroll maybe we too could get some thoughts. My thoughts are not very deep, I keep up with my pace, and usually they chase each other so fast they are out of consciousness before I reduce them to pen and paper.

That makes me think of one of Fred Howard's paragraphs: "One of the highest salaried column writers in the states says the way to write a column is to take a pencil and some paper and write. He also says an idea may be found useful, but is not essential. Evidence is at hand to prove that the system is largely practiced. I think it's about time for me to ring off.

From Herman Pieters

We take the following interesting items from a letter written by Herman Pieters to Mrs. Pieters. Mr. Pieters left a few weeks ago for his old home at Rotterdam, Holland, to attend the twenty-fifth wedding anniversary of his parents, Mr. and Mrs. Pieters, the latter having sent him the money for the entire expense of the trip. There are many other interesting things in the letter that Mrs. Pieters was so accommodating to let us read:

On reaching Rotterdam there were nineteen waiting for him, and on arriving at the boat house Mr. Pieters and friends joined the welcoming party. Every day was filled in welcoming friends who came with congratulations, until ninety bouquets of flowers had been received. On
Sunday they stood from two-thirty until five o'clock. May 13, was the big day and they feasted from six o'clock at night until five the next morning, with nearly two hundred people in attendance. The night was spent in all kinds of plays, dancing, eating, etc., until at five they all departed for their homes and to sleep during the day as it was a holy day. - *Westly Sun.*

GEORGE B. UTTER

George B. Utter was elected president of the Wesleyer Lions Club at the annual meeting which was held this noon at Peckham's Inn—*Westly Sun.*

[Mr. Utter, a member of the Commission of the Seventh Day Baptist General Conference, is the editor of the *Westly Sun.*—Ed.]

TO OUR MOTHERS

To my mother and all good mothers; to my mother and all patient, toiling, loving mothers; to my mother and all mothers who are losing their lives so that they may find them again in the larger lives of their children; to my mother and all unknown mothers, who, though unheralded and unknown, have kept our heart strings tuned by the sweetness of their lives, do we this day erect in our memories the imperishable monument of loving, undying gratitude.

To you we bring our highest honors, and pledge our unceasing devotion to you. To my mother and all mothers who have kept our children; to my mother and all mothers, who, though unheralded and unreasoned and unheralded and unheralded, have kept our heart strings tuned by the sweetness of their lives, do we this day erect in our memories the imperishable monument of loving, undying gratitude.

Rev. H. Eugene Davis and family spent the week-end at Walworth, where he conducted services at the Seventh Day Baptist church of which he was formerly pastor, for several years and visited with many friends there and at Delavan and Lake Geneva. On Tuesday of this week they went for a drive to Battle Creek, Mich., where they will remain for several days.—*Nortonville Review.*

Plainfield, N. J.—The publishing house regrets very much having to lose Mrs. Dena Lewis from its workers in the front office. Mrs. Lewis has been with us nearly four years; she has endeared herself to us and has been most efficient in her duties. Thursday afternoon, June 4, one-half hour before closing time, the employees from the print shop and the office workers met together for refreshments, good-bys, and Godspeed for Mrs. Lewis, who was leaving the following day for her old home in North Lothrop. The office workers will take a course in nurse's training in Omaha, Neb.

Energy, concentration, perseverance are of more value than talent.—*Selected.*
THE SABBATH RECORDER

THE SABBATH RECORDER

THEODORE L. GARDNER, D. D.
Editor Emeritus

REV. H. C. VAN HORN, M. A., Acting Editor
L. H. NORTH, Business Manager

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SALEM COLLEGE

The closing of the year's activities of the Plainfield Woman's Society, Wednesday, June 3, took the form of a garden party at the home of Mrs. Frank Hubbard.

Between fifty and sixty members and friends were gathered in a delightful luncheon at tables on the lawn under the trees, with a beautiful flower garden for a background.

Several visitors were present, among them Mrs. Edel Gavit and her mother, Mrs. A. C. Rogers, who for several years have been living in the West and South. It seemed good to have these dear friends with us again.

At the close of the luncheon, Mrs. Hubbard, president of the woman's society, in a gracious manner, presented to Mrs. Denver Lewis a beautiful etching, and a book for Miss Myrtle Lewis (who was unable to be present) as tokens from a few of their friends of the love and esteem which the Plainfield people have for these two young women, who were soon to leave us. Although taken completely by surprise, Mrs. Lewis accepted the gifts in a pleasant manner and said it was harder than at first she thought, to leave Plainfield. These friends were returning to their homes in the Middle West. Later Mrs. Lewis will take a course in nurse's training in Omaha, Neb., and Miss Myrtle will resume her profession as instructor at agencies. We shall look forward to them from our midst and hope at some future time they will come back to live among us.

The woman's society will resume its work in the fall, after the summer vacation season is over.

B. L. L.

Sabbath School Lesson XIII—June 27, 1931.


(For Lesson Notes, see Helping Hand)

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RECEIPTS
For the Several Items
OF THE
Onward Movement Budget
TO
JUNE 8, 1931

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Some of the items have received various amounts specially designated to them. These special gifts, to the amount of $3,303.80, are included in the amounts raised.

Amount received the past week $1,280.63

A PRAYER FOR FAMILY LOVE

Father,

Grant unto us true family love,

That we may belong more entirely to those whom thou hast given us,

Understanding each other, day by day, more instinctively,

Forbearing each other, day by day, more patiently,

Growing, day by day, more closely into oneness with each other.

Make us perfect in love for these our dear ones.

As knowing that without them we can never be made perfect in thee.