The Sabbath school record shows that one person had perfect attendance, and two others only missed once during the year.

Church officers elected for 1955 are: moderator, Pastor Mitchell; clerk, Mrs. L. L. Van Horn; treasurer, L. L. Van Horn; trustee for three years, Florencio Mata; chorister, Mrs. Alfred DeLeon; pianist, Mrs. James M. Mitchell; chairman in charge of junior work, Mrs. J. R. Boehler; ushers, Bert Boehler and Alfred DeLeon, Jr.

We enjoyed having Mr. and Mrs. Nelson D. Inglis visiting in Edinburg during February and March. Mr. Inglis was kind enough to teach the Bible class once and brought us a good Sabbath morning message on “The Words and Power of God” on March 12. They left Edinburg the morning of March 17 just before Mrs. Inglis’ sister, Mrs. Jay Van Horn, fell at her home and fractured her hip. (She is recovering rapidly and will be able to walk in two months.) Others of our church family who have been hospitalized have made a good recovery, for which we are very thankful.

We have also enjoyed the presence of Mr. and Mrs. Harry Bird of Dodge Center again this winter. They have been a great help with the singing and in many other ways. Each has taught a Sabbath school class. — Correspondent.

Obituaries

Wooden. — Rosa Belle Niles, daughter of Lewis and Roxy Grover Niles, was born at Newfield, Pa., Oct. 24, 1873, and died at her home in Lamberville, N. J., Feb. 15, 1955.

Educated in Alfred she came to Plainfield as a typesetter when the Sabbath Recorder moved to that location. She was married to George R. Wooden of Plainfield, Nov. 2, 1899. She joined the Plainfield Seventh Day Baptist Church in 1903 and remained a member until her death.


Farewell services were held February 19 from the Blackwell Memorial Home in Pennington with Rev. Lowe Holloway officiating. Burial was in the Harbourton Cemetery.


He was married to Esther Amy Rood Oct. 15, 1884, at North Loon, Neb.

He was baptised in 1895 by Rev. Stephen Burdick. While in West Hallock, Ill., he served as church treasurer. Since coming to Milton, he has been affiliated with the local Seventh Day Baptist Church. He was of the ninth generation in direct descent from Elder John Crandall, of Rhode Island, the first Sabbathkeeper buried in America, in 1676. His sister, Dr. Grace Crandall, a Seventh Day Baptist missiona ry-physician in China, died in Shanghai in 1947.

Surviving him are: three daughters, Cecile, Ada, and Esther (Mrs. Merrill Bingham), all of Milton; two sons, Person J. of Dallas, Texas, and George H. of Madison, Wis.; 7 grandchildren and 3 great-grandchildren.

Funeral services were conducted on Sabbath afternoon in the church with Pastor Elmo Fitz Randolph officiating. Burial was in the Milton Cemetery.

Hulett. — A daughter, Linda Gayle, born to Mr. and Mrs. Douglas Hulett, Milton, Wis., on March 2, 1955.

Births

The Sabbath Recorder

The call of forest and stream in the springtime perennially beckons. Those who love the handiwork of God find more than fish in the mountain lakes. In days of stress we long for the promised quietude of soul as “He leadeth me beside the still waters.”
INSURING THE BIBLE

God’s Printed Treasure is the title of a thoughtful sermon which one of our young ministers printed in this journal in the issues of April and 11. The Bible is literally a treasure according to an AP dispatch from Washington found in a March 25 newspaper.

When the Yonan Codex, supposedly the world’s oldest complete New Testament in Greek, was found in a church town bank to the Library of Congress, it was protected for an hour and a half by an insurance policy for a million and a half (dollars). This volume of 227 leaves, 7 x 9 inches, is written with black ink on vellum and is believed to be more than 1600 years old. L. Quincy Mumford, librarian of Congress, said the Yonan Codex would be the greatest possible addition to the library’s collection of Biblical texts.

How can a copy of the New Testament be so precious as to be covered by an insurance policy of $1/2 million for 90 minutes? We are forced to admit that it is because it is a collector’s item. It contains no more and no less of the message of the Church than an average copy of His biographies that date back more than 2000 years. With all the scholarship a few more nuggets will be passes out of private hands and becomes the property of the world. It may mean that through the study of His written words, we may understand of the Word will be rela­tively slight, and this Yonan Codex may never make such headway, but it is a wonder that a portion of God’s complete Word in our own language is treated as a common coin by so many of us. If you thought there was danger of losing all access to the Bible how much would an insurance policy would you want to write on your personal copy of it as you transported it from place to place?

In many mission lands there are millions of people who are decimated by the印刷品. This is a treasure of the world which has, at various times, broken away from it. Our power to insure the safe arrival of the New Testament by our gifts. Our own denominational missions are helping in this program — this insurance policy.

APRIL 16, 1955

PROGRESSING TOWARD UNITY

When a Catholic asks the question, “Are we progressing toward unity?” it means something different than when the same question is asked in the Assembly of the World Council of Churches. When the Catholic who asks the question is Rev. Charles Boyer, S.J., president of the Catholic UNA-UNIA of Rome, then we should sit up and take notice. That is evidently what the editors of Ecumerical Press Service (EPS) thought when they printed his statement in the issue of March 30.

What do the highest placed Catholic theologians think about unity and the Protestant attempts to achieve it through such organizations as the WCC? We quote the Catholic writer:

From the Catholic point of view the problem is to reunite into the Catholic Church that part of Christianity which has, at various times, broken away from it. Those non-Catholics who seek Christian unity are, for the most part at least, uncertain of the nature of that unity, just as they are uncertain of the nature of the Church. Those searching. We must help them to find it. They have created the World Council of Churches whose Second Assembly was held last August in Evian, near Geneva. Are they really progressing towards unity?

“The WCC is only one of the results of the ecumenical movement. The direction bestowed on this movement by its inner spirit points to unity whatever its conditions. The love of unity desired by Christ is above everything: prejudice, tradition, nationalism, habit, interest. It admits no obstacle, no halt, before the goal has been reached.”

In other words the only unity conceivable to the Catholic is a reunion with the Mother Church. Any Protestant who seeks to take a different attitude has absolutely nothing in history or current events on which to base tribe and hope. Dean Liston Pope of Yale Divinity School recently made a statement to the effect that it was time for Protestants to re-examine the differences between our position and that of Rome. It hardly seems possible that he could have meant what it seemed to mean that perhaps we could slough off those differences and find unity on terms acceptable to Rome. Our reading of some of the more popular religious journals reveals a disturbingly large number of such straws in the wind. In our opinion, while the Protestants move to narrow the breach on the fellowship and concerted-action level the modern Catholic effort to widen the breach on the doctrinal level.

The admittedly unscriptural Mariolatry of the Church is growing apace. On November 1 of last year Pope Pius XII an ancient of Mary and declared her “Queen of Heaven and Earth.” The rites were the supreme ceme­rezy of the Roman Catholic Church, the Marian Year, proclaimed by the pope to honor the Virgin Mary upon the centenary of the dogma that proclaimed her immaculate conception. On November 1, 1954, Pope Pius XII an ancient of Mary and declared her “Queen of Heaven and Earth.” The rites were the supreme ceme­rezy of the Roman Catholic Church, the Marian Year, proclaimed by the pope to honor the Virgin Mary upon the centenary of the dogma that proclaimed her immaculate conception. On November 1, 1954, Pope Pius XII an ancient of Mary and declared her “Queen of Heaven and Earth.” The rites were the supreme ceme­rezy of the Roman Catholic Church, the Marian Year, proclaimed by the pope to honor the Virgin Mary upon the centenary of the dogma that proclaimed her immaculate conception.

When such a near-perfect manuscript passes out of private hands and becomes more available in the nation’s greatest library it is a landmark in manuscript studies. That library already has 10,000,000 books. It may mean that through the study of such manuscripts a few more nuggets will be placed at our disposal from “God’s Printed Treasure.” However, the changes in understanding of the Bible will be relatively slight, and this Yonan Codex may never make such headway, but it is a wonder that a portion of God’s complete Word in our own
an attempt to define the Church, to understand the scriptures, the sacrifice, the hierarchy. The words, "everything seemed to become confused, as though the light was feared. Certainly the assembly at Evanston gave the opportunity for demonstrating a few sincere aspirations towards true unity, but it had been conceived much more as a demonstration by the council which had already been formed, with its administration and activities, than as a means of discovering the intention of Christ for His Church. Anti-christian gestures do not proceed from love of unity.

This is to say that if Protestants understood they would come home. It is an old and oft-repeated line. We cannot accept it. We cannot pray for unity if that unity involves a union with deep-seated error. We can love those who are bound with the chains of darkness but we have been freed from that darkness at too great a cost to allow ourselves to be shackled again.

Call to Repentance

There is undoubtedly a long step between political repentance and religious repentance but the politicians do not hesitate to borrow that strong word from the Bible. We suppose that the deceit and dumb can express repentance in sign language. As used by Jesus it is sin language. He made it personal: "Except ye repent, ye shall all likewise perish." Luke 13: 3.

The newspapers recently carried the following 3-line heading: "Bevan Gets a Chance to Repent." Left-wing Laborite, Aneurin Bevan, had shown signs of rebelling against the leadership of the more moderate Clement Attlee, and the executive committee was voting on whether or not to expel Bevan. By the narrow margin of 14 to 13 they failed to expel him. The text of his address was given a chance to repent of his political rebellion.

Although the word is down-graded when referring to party politics it is appropriately used. Sin is rebellion against the rule and the law of God. Repentance is turning away from sin and returning to God.

There are no pockets in shrouds. — Anon.

APRIL 18, 1955

THE BIBLE

Frederik J. Bakker

We love the Bible. Therefore some of us are keenly disappointed when we read occasionally from the pens of trained Bible scholars which indicate a lack of understanding of the Word of God. Being a lawyer by profession I constantly must refer to source materials for my own defense and decision about the law. Being also a student of the Bible I find that the Bible within its covers gives us its authority and also a tone with which a reading and study of the Bible should be made. Paul in writing to his young friend, Timothy, stated, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 TIM. 3: 16). For the prophecy came not of old by what the will of man: but holy men of God spake as they were moved by the Holy Ghost (Spirit)" (2 Peter 1: 21). Furthermore we read: "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants the things which must shortly come to pass" (Rev. 1: 1).

Too often a study of the Bible is approached as if it were a wonderful conglomerate of ethical and spiritual experiences which man wrote down as he grooped from his primitive origins until he reached the resurrection of Jesus Christ. The proper approach is to think of the Bible as God's Word. Therefore, it must be read reverently and with the guidance of the Holy Spirit, who will help unlock and unfold the truths therein contained. One good test showing that the Bible is the Word of God is the fact that you can never exhaust it. Read it a hundred times from cover to cover, if time and strength permit, and you will ever gain new facets of meaning and guidance. It is a textbook and an extensive and valuable sourcebook to the Christian. It tells us that God sent Jesus Christ into the world not to condemn it but to save it. God sent Jesus into the world through Jesus Christ, the virgin-born, so that He could be a perfect sacrifice for the sins of the world and the sins of each of us who accepts Him as Saviour and Lord. John 14: 11 says: "Believe me, that I am in the Father, and the Father in me, or else believe me for the works' sake." Also, verses 16 and 17: "And I will pray the Father, and He shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

Christianity does not have the inner resources to meet suffering and hardship. Christianity is an institution or body of believers. The Bible says: "Come unto me (meaning Christ), all that labor and are heavy laden. . . learn of me; for my yoke is easy and my burden is light." Jesus said: "I am the way, the truth and the life. No man cometh unto the Father but by me. John is our advocate or defender. "No man cometh unto the throne. We read (1 John 2: 1): "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

The Bible begins with an account of man's creation as a sinless person who lost his sinless character because of his experience of the Devil. It continues with how he had to be redeemed by the shed blood of Jesus Christ, the sinless one, who died and arose again to provide eternal life for His believers and followers. The Bible is also a great commission to each of us to go out into the world preaching the Gospel promising that Jesus will be with us unto the end of the world when He shall come a second time to establish His Kingdom, when the Devil will utterly be destroyed.

It is an erroneous conception that the Bible has no real answers for today or must be limited largely to the time and circumstances when it was written or
THE SABBATH RECORDER

RENEWAL IN RHyme
I have your recent notice which fairly seems to shout out:—Renew the Recorder promptly—the time is nearly out.

That notice quite depresses me and leaves me feeling sad (so many friends have gone for good—the friends we needed bad), and when they do not come again we usually inquire the reason for their absence and find they have expired; and so it is with papers which for years we greet as friends, who do not get their coming 'til there comes a sudden end. It is then we know the sorrow; it is then we learn the cost, of parting with a faithful friend we realize is lost.

How useless then the self-reproach, so futile the remorse, though only caused by negligence, which follows in its course.

Who wouldn't spend three dollars—if necessary, five, if that was all it needed to keep a friend alive? So I hasten my renewal, and here's three dollars too—that promptly does its duty. I shall leave of course to you. So keep your printer busy, and keep your presses humming—and keep Recorders coming in—be sure to keep them continued.

(Adapted from J. B. Rumbold in the Farm Journal, sent by Ruth Sitzai, Recorder agent for 1st Hopkinton Church.

THE SABBATH RECORDER

MEMORY TEXT
For the Son of man is come to seek and to save that which was lost.—Luke 19: 10. And ye shall seek me, and find me, when ye shall search for me with all your heart.—Jeremiah 29: 13.

DISTRIBUTION OF LITERATURE
Recommendations of the Tract Society Committee

We noted with satisfaction a report on the purchase of a quantity of the tract, 'Tracts and How to Use Them' from the American Tract Society and the mailing of these tracts to 63 pastors or church clerks. This is the result of action taken by the Tract Society at the December meeting.

We reviewed the results of the tract packet distribution campaign carried out by the delegates to the 1954 Conference and by individuals and churches since that time and decided on the basis of interesting tangible results, possible intangible results, and the covering of a new region, to recommend the following:

'The Tract Society carry on a similar Tract Packet Campaign by delegates to the 1955 General Conference as was done for the 1954 General Conference.'

The committee learned through the visit of our corresponding secretary to the Jamaica mission field that the Tract Society donate a quantity of these Graded Lessons, number to be determined by the corresponding secretary, to support the stand of the New Testament in the Jamaica mission, while placing conscience in abeyance.

The Board of Christian Education is considering the responsibility of setting over-all tract distribution goals and the covering of a new region, to be determined by the corresponding secretary, the Board of Christian Education, and the Board of the Tract Society.

Further discussion was held on the formulation of a terse, yet wide, enjoining slogan to unify and enthuse the churches in the matter of Sabbath and Gospel tract distribution. We have several suggestions available, but have no recommendations at this time. We are open to suggestions for a slogan from any and all.

David T. Sheppard, Chairman.

AGAINST LEGALIZED BINGO


We, the undersigned, do hereby resolve to support the stand of the New York State Council of Churches in its opposition to the legalization of bingo, and reject as undemocratic and immoral the implications which would continue to be prohibited to the general public as wrong and antisocial, in right and proper conduct by moral leaders of our society.

We would further state that we believe gambling is immoral and antisocial on the following grounds:

1. It perverts the individual in the seeking of adventure through the abandonment of thought, planning, and reason while placing conscience in abeyance.

2. It is completely selfish, undemocratic, and unchristian, for one person's gain in gambling is always another's loss, thus destroying a sense of brotherhood among men.

3. It is destructive of home, humiliates self-respect, impoverishes men, and contributes to lawlessness and criminal actions of both youth and adults.

4. As a means of raising money for charitable purposes, it removes the joy of free and willing giving, and violates the principle of stewardship as the gambler attempts to receive rather than give.

5. Gambling, as it relies upon chance, is a sin against God because it denies God's law of order and purpose in the universe.

APRIL 18, 1955

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REPORT ON WORKSHOPS

A. Burdet Crofoot

Two follow-up sessions of the entire workshop were held later, one at the eastern end and one at the western end of the association. At these area sessions specific details for churches within the area were discussed, and the canvass was extended for the consideration of the group. These details included the specific financing problems of individual churches with detailed proposals for every member canvassers to raise the necessary funds.

Specific application of the material developed in the workshop was closely followed by at least three of the churches in the association, and a report of what was accomplished in the Second Alfred Church illustrates the advantages gained.

At about the time of the third meeting of the workshop itself, this church held its annual meeting and approved a budget for 1955 which was 54% greater than its previous year's budget. A series of meetings was then held, first with the Finance Committee of the church, and later with the canvassers, at which the details of the budget were carefully explained and a "turn-over chart" was considered. The turn-over chart followed generally a pattern found advantageous in many other denominational drives, and each team member divided the homes of the canvassers into two sections, with one with it when it went to visit the homes of the members. An explanation of the various financial requirements of the local church took up several pages of the chart and a few pages were also given over to the Denominational Budget and the local church's responsibility for it. The second and third workshop sessions were at a high pitch as evidenced by the fact that the Sabbath school workshops, conducted in a series of three Sabbath afternoon sessions, showed increasing attendance at each of its sessions. A large part of the success of the workshops must be attributed to the enthusiasm of the leaders.

The workshop on stewardship and church finance was launched with a meeting held at the Second Alfred Church at which an outside speaker presented some basic community finance programs as practiced in the American Baptist Convention. Filmstrips and working kits for setting up church finance programs and canvassing were presented at this time.

The apparent success of these workshops as conducted by the Western Association points to the possible adoption of similar programs by other associations.
CRANDALL VOCATIONAL SCHOOL

(Address given by Dr. O. B. Bond on the Open House program at the Maiden Hall Baptist church and Sabbath School on the evening prior to the dedication of the new school building.)

"What I am is God's gift to me; What I make out of myself is my gift to God.

May the challenge not only touch the life of the child but move those who teach find joy in opening the gates to this Christian highway.

That which thrills my life, is to believe that God in His wisdom has a plan for me. The richness and fullness of my life will depend upon how well I fit into this harmonious plan.

That for which the people of the whole earth throughout all ages have been seeking is food, clothing, shelter, and peace of mind. Give us this and we are at ease. Our lives are in tune with the universal plan. We are led of the Spirit of God.

Ah! Alas! The crux of the matter and the problems of life lie hidden in this question. How do we get food, clothing, shelter, peace of mind — the normal comforts of life?

It is the answer to this question that marks the justification for Crandall Vocational School.

Would that I were able, out of the warmth of my life, to share this Christian fellowship but equipped to lead those within its walls to the foundations of the world."

No stretch of the imagination is necessary for us to drink in the beauties of the earth as the fragrance of the springtime unfolds with every bud and flower.

The presence of Secretary Harris gives evidence of a far-reaching, sympathetic brotherhood, and this great assembly gives expression of unity in a common cause.

I comprehend no more forceful way to demonstrate the faith of this people and their confidence in a God of heaven and earth than to declare to you the birth of this vocational school. On this sacred spot we dream of the youth of this country having their lives sparked that it can be truly said that they have learned to walk in God's own way.

May every child whose pathway leads to the door of Crandall Vocational School be challenged with the thought in these two lines from an unknown author:

"May every child whose pathway leads to the door of Crandall Vocational School be challenged with the thought that the problems of ages past and, even, still today."

This is not accomplished by waving the magic wand but like magic, students may earn to handle the raw materials of the world. With warmth, and moisture to start the most tiny seed or keep alive the most common animal.

As Columbus made his way to the Island of Jamaica for the first time, he landed in a new world.

To handle the raw materials of the world and harness the forces of nature calls not only for the cooperation of the people of the earth but for an intimate acquaintance with God and the laws that harmoniously blend the physical life with the spiritual and thus chart the highway from earth to heaven.

My dear Christian friends, this is but a glimpse of the beauty and magnitude of the project launched by Seventh Day Baptists on the Island of Jamaica for the sweetness of human life and the bringing in of Christ's Kingdom upon earth.

Indian Villages Need the Gospel

Addressing foreign missions leaders at a luncheon meeting in New York, Mr. John H. Reisner, just returned from four months in Asia and the Middle East, reported on village extension programs now carried on in many countries.

He reported that the penetration of Western science into the Middle and Far East had resulted in growing conflict with age-old beliefs and superstitions. An example that could be multiplied "thousands of times" in Eastern villages, he said, was that of the village family in India where every member had been vaccinated, but the women still prayed to the goddess of smallpox for protection.

"Eventually science will win out over these old beliefs," he commented, "but the end result will be only materialism unless the religious forces of the world, and Christianity in particular, provide the villagers with a new faith to live by."

The Communists can control the expression of thought, but not thought, which is the expression of the soul. — Mrs. Edwin A. Berkery, in Messenger, the Magazine of the Apostleship of Prayer.
JUDGMENT FOR CHRISTIANS
Thelma Tarbox

Is the Christian Obligated to Keep Every Jot and Titlle of the Law?

Scripture leave no doubt that the Christian faces judgment after death (1 John 4:17; Rom. 2:12, 13; Matt. 5:19; James 2:9-12). The exact nature of this judgment is beyond human experience. It is sufficient to expect mercy and justice from the One who judges.

The Christian's primary concern should be judgment in this life. Does not even sin have its own natural punishment? What joy or tittle of the commandments can be transgressed without hurting the transgressor — or others? Who can covet and at the same time appreciate God's many outings? Can moral difficulties be solved by escaping into mental love affairs? Can the Sabbath law be ignored without ill effects — spiritual, physical, even mental? True, any day of the week can serve as a sabbath. But until one day is universally adopted, dissenting brethren are injured. God loves all, and wants none hurt.

Baptist leaders agree that the Bible is one Book (Crusader, Sept. '54). The New Testament is incomplete without the Old. The Bible says, "Remember the sabbath day to keep it holy.

The Christian is to keep the sabbath day holy. The sabbath was inserted in the kingdom of heaven. But when the whole pie is available, why be content with a slice? A perfect instrument is more effective than one which is twisted. The extent to which the Christian has conquered his faults, determines his value in the kingdom. Theunguided will find Christ unwilling to be introduced by a faultless follower, than if presented by a sloppy "letter of recommendation." The Christian who has most completely substituted concern for the welfare of others in place of his own self-interest, will transgress fewer "jots and tittles." His life brims over with joyous activity and serene contentment. He exists on a much higher plane in the kingdom of heaven (that state within oneself) than the "least." Christian who harbors unkind thoughts about others, a feeling of superiority to some, a cherished grudge, or any other "secret" sin.

Salvation comes with faith in Christ — that is, hearkening His instructions. When the individual becomes adept at following the "Divine Pattern," how can he help but observe the "jots and tittles"?

"Law is good." God has given law for the enrichment of mankind. Christ makes it possible for His followers to observe the "jots and tittles."

Juvenile delinquency takes place when a boy imitates his father. Anon.

IMPERATIVES FOR A SPIRITUAL OFFENSIVE


(This 54-year-old attorney from Dickson, Tenn., is a member of the Methodist Church.)

The January issue of International Christian Leadership Bulletin, in its New Year's call to action, suggests a third alternative for our present dilemma in world affairs. This way to escape the dangerous choice of a nuclear holocaust by preventive war or the creeping paralysis of coexistence with Communism has been succinctly phrased in the slogan, Back to Christian Values.

If our avowal of this goal is to be anything more than empty rhetoric or a confusion of private sentiments, feelings, and notions about it, however, then we must consult with each other on where a return to Christian values would take us. We must arrive at an understanding of what a Christian evaluation of our political circumstances and problems would suggest. We must eventually come to some accord on the way to realize our goal of a return to Christian values.

It is not merely the threat to our security presented in a formidable power, preaching atheism and seeking to subjugate the world, that has brought us to question where we, as a nation, have gotten to. If it had been a simple issue of aggression from without, we would probably have, with much less disturbance, been able to work out solutions that seemed to us a genuine, godless aggressor in good conscience.

But such is not the ordeal that we have faced in recent years. In the light of our experience, we have been forced to reassess our values and to confront the possibility of the most disheartening and frightening situation — the approach to the perfection, and the manifest inadmissibility of man.

The idea of economic man held sway in this country. It held sway in all the capitalistic countries of the West, as well as in the Communist U.S.S.R. — I should say...

SABBATH SCHOOL LESSON

For April 18, 1955

Jehoshaphat's Educational Reforms

Lesson Scripture: 2 Chronicles 17:1-7, 9; 19:4-7.

Our Departure from Christian Values

If we are to return to Christian values, may we not well begin by re-examining the road by which we arrived here? Perhaps most of us here today are conscious of and accept the prevailing historical interpretation of the years that succeeded the French Revolution near the end of the eighteenth century: the intellectual trend that brought to Western society, and after our war between the states, to the United States a gradually growing secularism, growing scientific modernism. In our agrarian society of the South, we clung to our traditional religions more tenaciously than did our fellow citizens of the more industrialized sections — even to the point of being called by some of the religiously emancipated of the 1920's, the Bible Belt.

But in our fundamentalism retracted, too, before the enlightenment of that day — the enlightenment whose leaders proposed to speak for science and the industrial age.

This country, along with the rest of the civilized world, continued to drift toward godless materialism throughout the twenties and thirties and into the Second World War — perhaps it might be more accurate to say this materialism infiltrated us, infiltrated our institutions.

Back in those days, even in the established churches, leadership was taking a new look, so to speak, at the Bible. Generally there was reinterpretation to explain away its divinity and relax its disciplines.

The emphasis in religion, as in politics and society, was upon this life and in the view of the enthusiasts — its approaching perfection — and the manifest inadmissibility of man.

The idea of economic man held sway in this country. It held sway in all the capitalistic countries of the West, as well as in the Communist U.S.S.R. — I should say...

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especially in the U.S.S.R. . . . To be sure, the idea existed in this country, but it was modified by humanist ethics and Christian tradition. It served, however, generally to confuse our thinking for a long time.

Rhetorical Robes of Humanism

Those whose sensibilities and good manners were offended by economic man's bare bone was, in the richly rhetorical robes of humanism. Throughout the world, where Western culture was an influence, humanism was a pervasive social doctrine from the middle of the nineteenth century onward to the present day.

Before the Second World War most of its advocates found this view of things to a group of small boys lost in the woods. But World War II shook their assurance. The atom bomb and the hydrogen bomb and a total ABC warfare have, as we have said, given all of us pause to a considerable extent, we are told, of Cardinal Stritch, Archbishop of Chicago, who received unfavorable publicity from WBC leaders when he refused to allow Roman Catholic representatives to attend the Evanston Assembly as observers.

Using the slogan "Arrive Alive! Don't Drink and Drive!" a safety program designed to create an increased awareness in the public mind of the danger of drinking and driving has been launched. This program, originated by Dr. J. Renwick Patterson, executive secretary of the National Reform Association, 209 Ninth St., Pittsburgh 22, Pa., is being promoted under his leadership.

The slogan appears in eye-catching red and black on a fluorescent bumper sticker, an envelope sticker, and a wallet-size calendar card. A bumper sticker with this slogan will be placed on the cars of leading someone to think and avoid the drink that would end in a traffic death.
DENOMINATIONAL BUDGET

Statement of the Treasurer, March 31, 1955

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<tr>
<th>Denomination</th>
<th>Budget</th>
<th>Specials</th>
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<td>School of Theology</td>
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<td>Women's Society</td>
<td>207.55</td>
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<td>Historical Society</td>
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<td>Ministerial</td>
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<td>Retirement</td>
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<td>B. D. B. Building</td>
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</tr>
<tr>
<td>General Conference</td>
<td>631.35</td>
<td>53.55</td>
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<tr>
<td>World Fellowship</td>
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<td></td>
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<tr>
<td>and Service</td>
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<td>S D B. Memorial</td>
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<td>100.00</td>
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<td>Balance, March 31</td>
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Receipts in March:

- Missionary Society: $2,006.00
- Tract Society: 442.25
- Board of Education: 379.80
- School of Theology: 416.25
- Women's Society: 207.55
- Historical Society: 72.45
- Ministerial Retirement: 560.70
- B. D. B. Building: 77.83
- General Conference: 631.35
- World Fellowship and Service: 15.75
- S D B. Memorial Fund: 65.02

Disbursements:

- Missionary Society: $2,006.00
- Tract Society: 442.25
- Board of Education: 379.80
- School of Theology: 416.25
- Women's Society: 207.55
- Historical Society: 72.45
- Ministerial Retirement: 560.70
- B. D. B. Building: 77.83
- General Conference: 631.35
- World Fellowship and Service: 15.75
- S D B. Memorial Fund: 65.02

Totals: $4,874.97

F.B.I. Director Urges Family Altar

"Today, more than ever before, we need to bring young people closer to the Bible and the eternal lessons it teaches," says F.B.I. Director J. Edgar Hoover. "The worship of God, as the divine creator and helper, is an integral part of our history. The picture of the family circle — the father, mother, and children, sitting together reading the Bible — is a scene of inspiring beauty. There the Word of God is at work — molding character, lighting the path of good, inspiring deeds of service. Religion has a vital meaning, touching every aspect of life. Unfortunately, too many of the peoples of the world have lost touch with religion. They have found numerous substitutes for the ageless truths of the divine Word. The revival of a firm belief in the magnificence of the supreme creator is a vital need. The Bible must be brought back into the family circle." — W. W. Reid.

SABBATH RALLY DAY
May 21, 1955
Make Plans to Observe It.

THE SAVIOUR by Ralph Pallon Coleman

The Sabbath Recorder

APRIL 25, 1955