

# The Sabbath Recorder

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 janitor 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 the doctor holds out hope that she 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.

## Accessions

### Battle Creek, Mich.

By Testimony:

Fred W. Cox  
Mrs. Fred W. Cox

### Westerly, R. I.

By Baptism:

Miss Nancy Jean Husselbee  
Mrs. Elizabeth Fraser

By Letter:

Mrs. Barbara W. Barber

Associate Members

By Letter:

Mrs. Sylvia L. Smith  
William C. Smith

## Births

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

## 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 Lambertville, 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 1905 and remained a member until her death.

Surviving are: her husband; 5 sons: Wm. Alfred, George, Franklyn, Melvin, and Lawrence, all of Lambertville; 4 daughters: Mrs. Victor J. (Dorothy) Hug, East Greenville, Pa., Mrs. Earle R. (Mildred) Hunt, DeLand, Fla., Mrs. Henry A. (Gladys) Poulin, Plainfield, N. J., and Mrs. Frank H. (Evelyn) Tomlinson, Solebury, Pa.; 24 grandchildren, and 3 great-grandchildren.

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

L. H.

**Crandall.** — Calvin Eugene, son of Rev. George Jay and Elizabeth Ann Champlin Crandall, was born July 28, 1863, at Watson, N. Y., and died at his farm home in Milton, Wis., March 22, 1955.

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

He was baptized 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 missionary-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 5 great-grandchildren.

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

E. F. R.

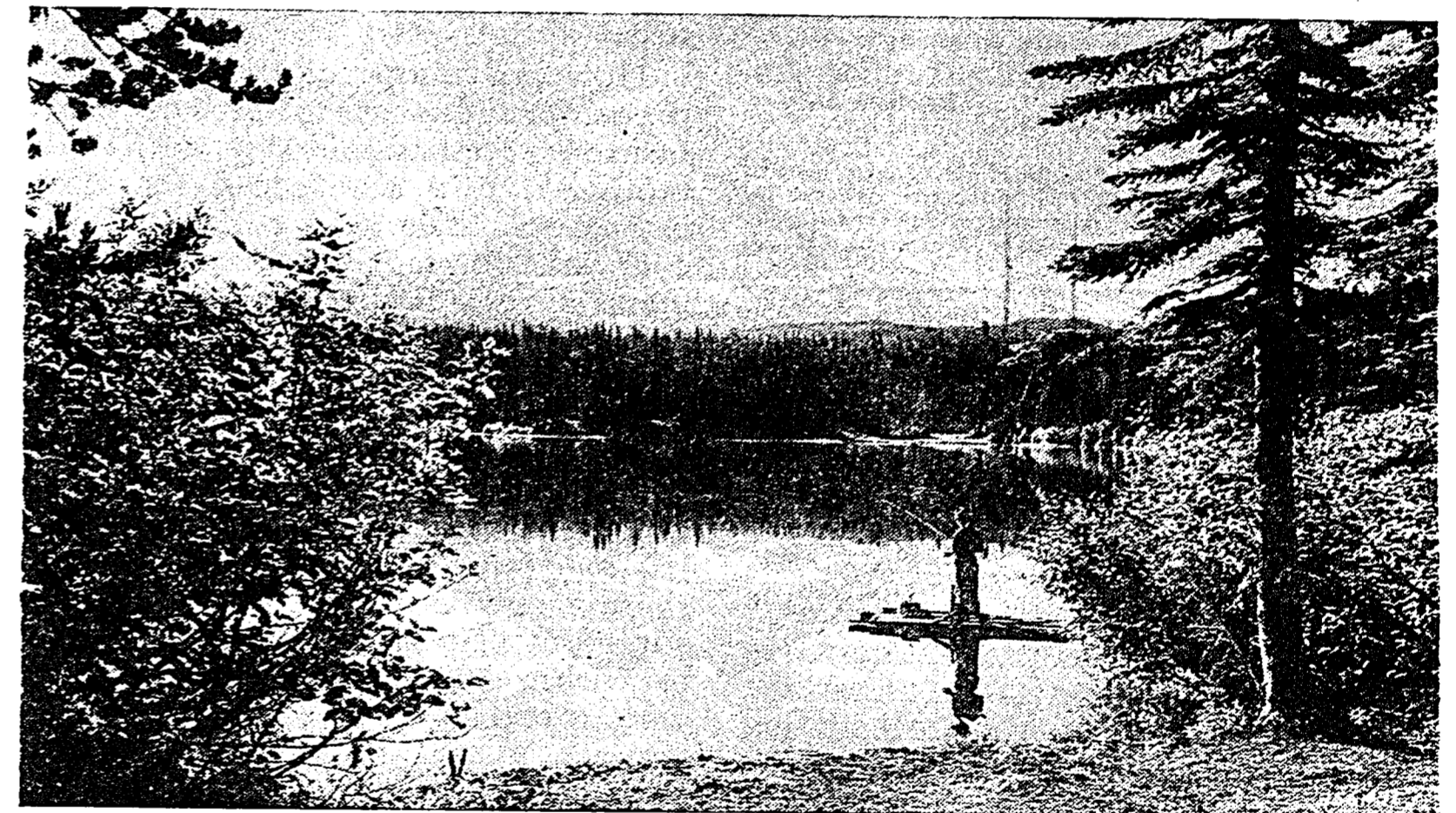
**Boss.** — Stella Loofboro, daughter of Lewis A. and Tamar Forsythe Loofboro, was born May 26, 1865, at Welton, Iowa, and died, in her ninetieth year, at Milton, Wis., March 14, 1955.

On Jan. 13, 1889, she was united in marriage with George Rogers Boss, who preceded her in death in 1953. Baptized in 1874 by Rev. Varnum Hull, she had membership in the Welton, Iowa, Walworth, Wis., and Milton Seventh Day Baptist Churches. For a number of years she served as treasurer of the Women's Board.

Surviving are: a daughter, Mrs. Charles Place, Zephyrhills, Fla.; a son, Malcolm, Los Angeles, Calif.; 2 grandchildren, and 5 great-grandchildren.

Farewell services were conducted by her pastor, Rev. Elmo Fitz Randolph, in the church. Interment was in the Milton Cemetery.

E. F. R.



U. S. Forest Service Photo.

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."

# The Sabbath Recorder

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REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS ..... Everett T. Harris, D.D.  
WOMEN'S WORK ..... Mrs. A. Russell Maxson  
CHRISTIAN EDUCATION ..... Neal D. Mills, M.A., B.D.  
CHILDREN'S PAGE ..... (Mrs.) Mizpah S. Greene

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"Guard thy speech before all things, for  
a man's ruin lies in his tongue." —  
Egyptian Papyrus, 4000 B.C.

## INSURING THE BIBLE

"God's Printed Treasure" is the title of a thoughtful sermon by one of our young ministers printed in this journal in the issues of April 4 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 Aramaic, was transferred from a downtown 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 1½ 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 God than the millions of copies in English that cost 15 or 20 cents and have been given away so freely in recent years. However, no collection of writings about any other man than Jesus Christ would have such a value no matter how rare or ancient. It is because Christ has made such an imprint on history that there is such a keen interest in manuscript copies of His biographies that date back to within 300 or 400 years of His walk among men.

When such a near-perfect manuscript passes out of private hands and becomes more available in the nation's greatest library it is a great event, even though that library already has 10,000,000 books. It may mean that through the study of scholars 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 headlines again.

What a wonder that a portion of God's Word in a language not our own has such a high value placed upon it by the few who know its worth! What a tragedy that God's complete Word in our own

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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 large 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 awakening to the value of "God's Printed Treasure." With a desire to give all, and too poor to give anything, they cry out to us for the precious Word in a language they can read. It is within 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.

## 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. And when the Catholic who asks the question is Rev. Charles Boyer, S.J., president of the International Association UNITAS in Rome, then we should sit up and take notice. That is evidently what the editors of Ecumenical Press Service (EPS) thought when they copied 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 how 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. They are searching. We must help them to find it. They have created the World Council of Churches whose Second Assembly was held last August in Evanston, near Chicago. 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 thinks of persuading the Catholic Church to take a different attitude has absolutely nothing in history or current events on which to base that 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 Protestants move to narrow the breach on the fellowship and concerted-action level the Roman Church moves 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 crowned an ancient image of Mary and declared her "Queen of Heaven and Earth." The rites were the supreme ceremony of the Roman Catholic Church's Marian Year, proclaimed by the pope to honor the Virgin Mary upon the centenary of the dogma that proclaimed her immaculate conception. Such things were unheard of in Luther's time, as was the recently proclaimed dogma of the assumption of Mary. Luther would have thundered against it as loudly as he did against the unscriptural doctrines that existed in his day.

Rev. Charles Boyer, the Catholic prelate quoted above, says it is a temptation to look upon the World Council of Churches as something permanent, something to be perfected. He speaks of it as "a sort of pan-Protestant Church with a few Greco-Russian islands." He is quick to point out that one should not give in to this temptation. He saw in events since Amsterdam a glimmer of light shining —

## Secretary's Column

Following an apparent seasonal trend, March giving to our Denominational Budget came almost up to the monthly requirement of \$5,896 — but not quite. As in other recent years, it was exceeded by giving in December and January, but it exceeded the giving in October, November, and February.

This is being written on Good Friday. Whatever we may think individually about the observance of particular days in the church year, Good Friday is observed by a large portion of Christendom as a memorial to the greatest sacrifice in recorded history. When the Son of God gave up His life on the cross it was a sacrifice for a specific purpose. He charged us with specific duties with regard to the rest of the world — to "go and preach the Gospel."

He does not ask us for a sacrifice commensurate with His. But in gratitude for His supreme sacrifice, should we not be willing to make some sacrifice ourselves for the furtherance of His mission? Does a giving of slightly over \$5,000 a month by a denomination the size of ours represent real sacrificial giving on our part? It is recognized, of course, that many Seventh Day Baptists are giving sacrificially. But many are not. A total giving of less than one dollar a month per individual does not represent real sacrifice in this era.

Perhaps there are some of us who are not convinced of the necessity for our giving. The various agencies supported by the budget, however, are in conformity with the Great Commission. Christ Himself sent His disciples forth preaching while He was still alive. Foreign mission work commenced immediately after His Resurrection. Nay, we have instances, even during His life, of Greeks and Roman centurions coming to Him. Printing the divine message, Christian education of our own and other youth, the various benevolences of the Women's Board are all in keeping with what Christ Himself taught. Does it not all warrant generous giving on our part?

There are no pockets in shrouds. — Anon.

an attempt to define the Church, to understand the sacraments, the sacrifice, the hierarchy. "Subsequently," he notes, "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-Roman 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 deaf 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 showed 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 from the party. By one vote he 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.

## 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 students statements which seem to indicate a lack of understanding of the Word of God. Being a lawyer by profession I constantly must refer to source materials for my advice and decisions. 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 in old time by 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; and he sent and signified it by his angel unto his servant John" (Revelation 1: 1).

Too often a study of the Bible is approached as if it were a wonderful conglomeration of ethical and spiritual experiences which man wrote down as he groped from his primitive origin until and after 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 truth. One can exhaust an ordinary textbook because the reader may be just as capable of writing such a textbook as the writer thereof.

The Bible does not include most of the historical knowledge concerning Jesus Christ, but is the only source of a true picture of Jesus. All secular writings on Jesus Christ speak of Him as a good man

and a fine minor prophet only. The Bible tells us that God sent Jesus Christ into the world not to condemn it but to save it. God sent Himself 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 very 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 sources to meet suffering and hardship. Christianity is an institution or body of believers. The Bible says: "Come unto me (meaning Christ), all ye 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." Jesus is our Advocate or defense counsel before the judgment 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 that sinlessness because he yielded to 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

when the accounts occurred. In Hebrews 4: 15 we read: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." When we read the account of Christ's temptation, we discern every avenue of human temptation: (1) the appetites of the body; (2) desire to rule over other people; and (3) to use one's abilities selfishly.

If the Bible were merely a man-made document, such lofty thoughts and language as the eighth chapter of Romans could not have been written. Note verse 9: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Then note verses 16 and 17: "The Spirit himself beareth witness with our spirit, that we are children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him" (ASV).

The Old Testament is an integral part of the Bible. Jesus Christ constantly referred to it and its miracles. It was the only written word of God that Jesus had. After the resurrection Christ rebukes His disciples for not believing in the law, the prophets, and psalms for they all spoke of Christ's life and atoning sacrifice (Luke 24: 25-27, 44). God did not approve the low standards of many personages depicted in the Old Testament. God permitted them. God must visit with wrath for wickedness and thus He had and has the right to punish and destroy the wicked. We have no right to question God's actions as stated in the Old Testament. He is sovereign. We must read the few miracles chronicled in the Old Testament in the context and setting and study them with the thought that God had a special purpose on each of those occasions. The Old Testament is a true account for it states the facts as they transpired. Then when we pass into the New Testament, we are reminded constantly that even though Jesus Christ came and took away the sins of the world, only those are saved who believe on Him as Lord and Saviour. There will be a day

### RENEWAL IN RHYME

I have your recent notice which fairly seems to shout — "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. We question not 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, how 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 it 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 coming.

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

of reckoning or judgment. God is just and merciful and because of those attributes He will punish the sinners and especially those who refuse to accept Christ as their Lord and Saviour.

The Bible will remain a closed book to those who refuse to believe it as the Word of God and as a message as to how to be filled with the Holy Spirit as the people were at Pentecost. Let us read the Bible carefully and prayerfully and ignore, for a while at least, secondhand ideas about the contents of the Bible. Then let us use commentaries of truly godly men as, for example, Spurgeon, as a means of lengthening our vision of the scope of the thoughts of the Bible. A great aid in a study of the Bible is to use the Thompson Chain Reference Bible, following the chains.

### 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 Kingston Church is using our Junior and Intermediate Graded Lessons. They do not have enough of them for their own use and none, as far as is known, for the 20 to 25 other churches. They say they can use a considerable quantity of these lesson helps. We seldom get calls for these helps here. The Board of Christian Education is hoping to have a new series of lessons next fall. Therefore we recommend:

"That the Tract Society donate a quantity of these Graded Lessons, number to be determined by the corresponding secretary, to the Jamaica field and to pay the freight costs of forwarding them to Jamaica."

The committee then discussed the possibility of setting over-all tract distribution goals for the society and recommends the following long-range goals:

"That the Tract Society set a tract dis-

tribution goal of 40,000 tracts for the year 1955-56 and increasing that number 5,000 a year to accomplish a total goal of 250,000 over a 5-year period."

Further discussion was held on the formulation of a terse, yet wide, envisioning slogan to unify and enthuse the churches in the matter of Sabbath and Gospel tract distribution. We have several suggestions along this line 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

Statement adopted January 30, 1955, by The Laymen's Fellowship of the Western (N. Y. and Pa.) Association of Seventh Day Baptist Churches.

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 implication that a form of gambling which would continue to be prohibited to the general public as wrong and antisocial, is right and proper when conducted 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 means, 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.

## REPORT ON WORKSHOPS

A. Burdet Crofoot

Realizing the relationship between active participation and spiritual growth in our churches, the Western Association at its meeting last June named a committee to propose and conduct a series of workshops in churchmanship and religious education. The committee, consisting of Rev. Don A. Sanford, Mrs. Harley Sutton, and Secretary A. Burdet Crofoot, circulated a questionnaire among the members of the association, as a result of which two specific areas of workshop activity were proposed and approved at the fall meeting of the association.

Two workshop projects conducted by the association fall under the two basic headings of churchmanship and religious education, the first concentrating specifically on stewardship and church finance, and the second on methods and materials for Sabbath schools. A third workshop is now being projected on Vacation Bible Schools and will probably be conducted during May.

While participation in the workshops was invited from all groups within the church, special attention was directed toward those directly affected by the activities covered. Thus, the workshop on stewardship and finance was directed toward church finance committees and canvassing teams, while the workshop on methods and materials for Sabbath schools attracted primarily Sabbath school officers and teachers. Enthusiasm for the workshops was at a high pitch as evidenced by the fact that the Sabbath school workshop, 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 concepts of church 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.

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 submitted for the consideration of the group. These details included the specific financing problems of individual churches with detailed proposals for every-member canvass 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" presented for the use of the canvassers. The turn-over charts followed generally a pattern found advantageous in many other denominational drives, and each team carried 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 canvassers then went out in teams of two and called upon the membership. After the first circuit the local budget was reported as 86% pledged and the church's participation in the Denominational Budget was reported as 96% pledged.

An analysis of the pledges brought in shows an increase of about 51½% pledged givers in the resident membership and 25% pledged givers among nonresident membership. Since this last figure does not include all nonresidents who have been giving in the past, it is expected that the nonresident giving will show an even greater increase. The Second Alfred Church being the church in its community,

the canvass included nonmembers as well as members. Increase in number of nonmembers pledged was 140%. Since the completion of the canvass, the average Sabbath morning collection has been 47% higher than it was before the canvass.

The workshop on materials and methods for Sabbath schools was conducted with the assistance of the Church School Committee of the Seventh Day Baptist Board of Christian Education, and consisted of a series of three Sabbath afternoons devoted to a study of materials available from various sources and discussion of methods for teaching various age groups in Sabbath school. After a general session together, at which opening exercises for various departments were exemplified, the group separated into smaller sections to consider methods and materials for primary, junior, intermediate, young adult, and adult groups.

A statistical analysis of results in this field is not as readily attainable as in the workshop on stewardship, but, as mentioned earlier, enthusiasm ran high.

Consideration of the apparent success of these workshops would not be complete without acknowledgment of the contribution made by the enthusiasm of the leaders. Mrs. Sutton, as a member of the Association Workshop Committee, was also chairman of the Second Alfred Finance Committee and her enthusiasm encouraged canvassers who approached the job as an unwelcome chore to engage in the actual canvassing with a certain amount of her enthusiasm. While some of the canvassers expressed doubt at the size of the budget and the task before starting out on the job, the same canvassers were enthusiastic about the methods employed by the time the canvass was completed. Rev. Don A. Sanford, as chairman of the committee and president of the Board of Christian Education, together with Mrs. Sutton as chairman of the Church School Committee of the board, were largely contributory to the enthusiasm engendered in the Sabbath School Workshop.

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

## THE LIVING WORD



Dr. Luther A. Weigle

One of a series of articles by this noted man.

### "Communicate" and "communication"

In the King James Version of the Bible the verb "communicate" is used six times and the noun "communication" seven times; but in each case the Revised Standard Version has chosen another word as a more accurate translation. To say that Paul "communicated" to the heads of the church in Jerusalem the Gospel which he was preaching among the Gentiles (Galatians 2: 2), fails to describe the situation, for the Greek says that he "laid it before them" with a view to coming to an agreement concerning the most far-reaching question of principle and policy that the church ever faced. In all other cases where it is used in the King James Version, the verb "communicate" has the sense of "share." It refers, not to words, but to fellowship and generous action.

"To do good and to communicate forget not" (Hebrews 13: 16) means "Do not neglect to do good and to share what you have." Paul's injunction to the Galatians (6: 6), "Let him that is taught in the word communicate unto him that teacheth in all good things," means "Let him who is taught the word share all good things with him who teaches." When Paul wrote to the Philippians (4: 14) "Ye have well done, that ye did communicate with my affliction," he did not refer to letters of sympathy, but to gifts of material aid, as the succeeding verses make perfectly clear. This verse is now translated, "It was kind of you to share my trouble."

In one case the use of the word "communication" is misleading. It is the often-

Where the association is geographically dispersed so that the entire group cannot participate in a series of sessions, a similar program could well be adapted for areas within an association.

quoted text in 1 Corinthians 15: 33, "Evil communications corrupt good manners." That was a copybook maxim in my public-school days which I am sure that I copied a thousand times, and I thought that "evil communications" meant profane or obscene language. But the Greek word here is more comprehensive; it refers to the whole body of social influences, the companionships and associations, in which oral conversation and written communications play only a part. And what is at stake is more than good manners, it is moral character. The Greek word is the one from which the English word "ethics" is derived. The present translation is, "Bad company ruins good morals."

[The RSV translation of Philippians 4: 14 is a much more loose and (unnecessarily) free translation of the Greek text than is employed in other places in the RSV, and far less literal than the King James. It is doubtful if a Greek scholar putting the sentence, "It was kind of you to share my trouble," into Greek, would come up with anything closely resembling the Greek text here translated. We agree, however, that "communicate" requires some such explaining as Dr. Weigle has given. — Ed.]

### FIRST OBLIGATIONS FIRST

Next time you are asked to come for a visit on Sabbath, won't you say, "After all our church services are over"? Most of us would be terribly shocked at the suggestion that our word was not reliable in business and other daily affairs. Yet we are undisturbed when we break the solemn covenant made with other Christians of the church that we will faithfully attend and support its functions to the best of our ability; we lightly turn our backs on God and His worship, though we profess to belong to Him.

While it is understood that there are those emergencies which arise occasionally to prevent us from attending church (and the Lord understands too), it is questionable if many of our other responsibilities are really important enough to justify giving them time which is dedicated to fellowship and praise. So let's put first things first and next time say, "After church and Sabbath school." — DeRuyter Church Bulletin.

### CRANDALL VOCATIONAL SCHOOL

(Address given by Dr. O. B. Bond on the Open House program at the Maiden Hall property in Jamaica, B. W. I., Feb. 23, 1955.)

We pause in most reverent humility to give thanks to God for bringing us to this place. We lift our voices in gratitude and praise for the leading of the Holy Spirit as evidenced in the presence of our distinguished guest from lands overseas and the presence of this multitude of people who have been guided to this spot through the matchless love of Jesus.

Truly, a new day dawns for the people of Jamaica and praise be to God for the redemptive influence that has been sparked in Seventh Day Baptists as the Way of Life has been revealed through the living influence of the Spirit of Christ Jesus.

Let us forget to proclaim the soon coming of the King; rather let us lose ourselves in devoted service to the people of the earth and permit God in His own good way and time to declare unto us, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Even today dreams come true. We stand on hallowed ground and look this landscape o'er and proclaim, "The heavens declare the glory of God; and the firmament showeth his handiwork." 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 with the divine, and possibilities released so 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:

"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 may 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 depths of my life, to reveal to you the warmth of my heart as I join with you on this most special occasion, not only to share this Christian fellowship but with you to share the answer to the problem of ages past and, even, still today.

Crandall Vocational School will early make its mark in Jamaica if it is adequately equipped to lead those within its walls to the normal comforts of life.

This is not accomplished by waving the magic wand but like magic, students may learn to handle the raw materials of the world; to harness the forces of nature; to congenially and co-operatively work with each other, in tune with the physical and spiritual laws of God's universal plan.

I cannot comprehend a more congenial atmosphere in which to capture the inquiring mind nor a more perfect setting to catch the spark of inspiration, for life, that comes as students learn to handle the raw materials of the world. With their hands and feet firmly planted in the good earth, youth may quickly see that all life depends upon God's gift of air, 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 by the wind that pushed his sailboat, and as water is brought by pipes from the reservoir high in the mountains, so, many other forces of nature wait to be tapped by the inquiring mind.

To handle the raw materials of the world and harness the forces of nature calls not only for the co-operation 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 Tittle of the Law?

Scripture leaves 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 Father.

The Christian's primary concern should be judgment in this life. Does not every sin have its own natural punishment? What jot 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 blessings? Can marital 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. . . . the seventh day is the sabbath of the Lord thy God." The Bible does not say, "Observe Sunday." Virtually all agree that Saturday is the seventh day.

When the Christian realizes that observance of every "jot and tittle" nurtures a full, rich life, his progress is not a back-breaking ordeal, but a challenging, stimulating climb. No doubt he will slip occasionally, but the stumbling will make him clutch more firmly the Master's hand.

To say that after conversion, the Christian continues his previous sinful ways, is to contradict Paul's words that the "old man" has passed away and all is made new. Christ destroys the desire for self-glorification by showing the futility of such ambition — a greedy, never satisfied master! Christ also reveals to His new student, the deadening, miserable effects of commandment-breaking. Thus, the convert is placed in the favorable position of know-

ing what sin is. Any future regressions will be immediately recognized and the Christian will pray for forgiveness and ask for help in overcoming such faults.

Scripture says the Christian is "yoked" with Christ. In elimination of personal sin it appears that Christ expects reasonable effort from the individual. Every Christian must be willing to "put himself out" for others. Only then can Christ do His share in filling the heart and mind with cleansing love. Where complete Christ-love resides, there can be no self-interest, no selfishness, no sin!

It is Biblically unsound to believe that where there is sincere Christian effort, a sin which "sneaks in" means loss of salvation. Christ says that those who break the least of the commandments will be called least in the kingdom of heaven. But when the whole pie is available, why be content with a slice? A perfect instrument is more efficient than one which is twisted. The extent to which the Christian has conquered his faults, determines his value in the kingdom. The unsaved will find Christ more appealing if 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, hearing and following 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

Address by Governor Frank G. Clement of Tennessee before the International Council for Christian Leadership, Washington, D. C., on February 3, 1955.

(This 34-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 desperate 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 in the world today 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, battened down our hatches and our prejudices and our self-satisfaction and, at any price short of extinction, prepared to defend ourselves against a godless aggressor in good conscience.

But such is not the ordeal that we had prepared for ourselves, in the light of divine justice. We found ourselves facing this terrific and lawless aggressor, possessed of only one weapon that gave us an advantage against him, that seemed to us an effectual counterthreat — the atom bomb, the atom bomb that put on trigger our collective ticket to eternity — an island, a city, a country, or a continent at a time. . . .

## 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 departed from them — 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 time our **fundamentalism** retreated, 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, then was upon this life and — in the view of the enthusiasts — its approaching perfection — and the manifest perfectibility 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 communistic U.S.S.R. — I should say,

## SABBATH SCHOOL LESSON for April 30, 1955

Jehoshaphat's Educational Reforms

Lesson Scripture:

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

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 bones, clothed them in the richly rhetorical robes of humanism. Throughout the world, where Western culture was an influence, humanism was a pervasive social creed 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 adequate enough. Even after World War I and the great depression, such was their sense of security, these heaven-on-earth brethren of ours saw nothing wrong with their world. But World War II shook their assurance. The atom bomb and the hydrogen bomb and a total ABC warfare have, as I have said, given all of us pause — have dramatized once more in human history the fact that man is never sufficient unto himself.

William Ernest Hocking, the Harvard philosopher, has likened the humanists to a group of small boys lost in the woods at night, who sit around the flickering campfire of human knowledge, hopefully bragging on each other and trying to pretend the big dark woods of God's mystery isn't there.

We cannot fragment man's condition on earth and long endure; we cannot take his body and enshrine it and say this is all that counts; we cannot ordain his mind and give it exclusive worship. To do so does not elevate man; it creates a monster of him. Man unites the material with the spiritual, the natural with the supernatural. He walks on earth, but his mind gives passage to angels. He is an essential inhabitant of two worlds, a dual actor in the divine mystery of time and eternity.

(To be continued)

"A professor, like a dishwasher or a clerk, is simply someone who develops some potentialities at the expense of others." — Dr. Scott-Craig in "The Christian Scholar."

#### VOICES OUT OF THE PAST

The DeRuyter, N. Y., Gleaner, like many other local papers, reprints each week news items carried ten, twenty-five, and fifty years ago. In the March 24 issue we read that 10 years ago Mrs. Carroll Burdick received a large sunshine box from friends in the factory where she was working. Twenty-five years ago on March 20 a flock of wild geese, flying in a northwesterly direction over Cowles Settlement, was mentioned among the 12 items reprinted.

Small items of 50 years ago give place to one large item of sad news. The respected Seventh Day Baptist minister of the village had died that morning (March 23, 1905). This is the way it was written up (omitting the last paragraph):

Like a bolt from the clear sky came the announcement this morning of the death of the beloved pastor of the DeRuyter S. D. B. Church, Rev. L. R. Swinney. The blow fell with crushing weight upon the afflicted family and is felt in every home where he was known — his heart was so large, his sympathies and interests in his fellow mortals so intense and so tender, that he seemed as a loving father or an elder brother to us all.

Elder Swinney was some 65 years of age, and despite his unusual natural vigor the weight of years and its arduous duties had told upon his health. He has been called upon to officiate at funerals nearly every day of late — Saturday at his church, Monday on Crumb Hill, two on Tuesday, at Cuyler yesterday — returning utterly exhausted from the hard rides. On Monday's trip he was thrown from the cutter and rendered unconscious by the fall. This accident, or the running to catch yesterday's train, may have hastened the end.

[A brief biographical sketch in Seventh Day Baptists in Europe and America gives this note: Swinney, Rev. Lucius Romanin; 1837-1905. Professor of Hebrew and Cognate Languages in Alfred Theological Seminary; pastor of churches at Alfred Station and DeRuyter, N. Y., and Lost Creek, W. Va.; president of the Sabbath School Board of the Seventh Day Baptist General Conference.]

#### MINISTERS CONFERENCE

We hope that all our pastors are keeping in mind the Ministers Conference to be held this year at Salemville, Pa., May 9 to 12, and that a large number will be present to share in the common worship, discussions, and Christian fellowship. Word has come that the local women will serve the noon meals for 50¢ each and the evening meals at not more than 85¢ each. By past experiences we know that these meals will be delicious and abundant. Let's see you in Salemville.

N. D. M.

#### ITEMS OF INTEREST

The National Council of Churches through its president and its Department of International Affairs sent to President Eisenhower on March 31 a 310-word statement urging him to take all honorable steps to end the crisis in Asia over the Formosa Strait. It called on the President to caution against the risks of unilateral action and urged negotiation, rejecting the view that negotiation is appeasement. The writers of the statement concluded: "We are not competent to suggest what the most effective procedures for negotiation may be under the circumstances currently prevailing. We are convinced, however, that there is no substitute for negotiation except the arbitrament of force, which creates vastly greater problems than it can ever solve."

It appears that the Executive Board of the Division of Foreign Missions N. C. C. deserves some credit in starting the ball rolling to cause Congress to appropriate \$10,000 for the relief of the family of a Korean pastor, Pang Wha Il, who lost his life at the hands of U. S. soldiers Dec. 6, 1952. The Division of Foreign Missions urged Senators Langer and Bridges to push the enactment of the bill in a resolution adopted at their June, 1954, meeting. The bill has since been enacted into law.

**America's biggest religious meeting.** No matter how high the record attendance may be it can always be beaten. So it seems. The great Protestant pageant at Soldier Field, Chicago, which inaugurated the World Council Assembly in August

drew an attendance estimated at 125,000 and was heralded as the greatest gathering of its kind in American history. More recently the Roman Catholic Church staged a Marian Year rally in the same stadium with an estimated attendance of 260,000. It was under the direction to a considerable extent, we are told, of Cardinal Stritch, Archbishop of Chicago, who received unfavorable publicity from WCC 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 on your car may be the means of leading someone to **think** and **avoid** the **drink** that would end in a traffic death.

#### NEWS FROM THE CHURCHES

**DODGE CENTER, MINN.** — At the last meeting of our Ladies' Aid a suggestion was made and adopted to ask each member to be a committee to visit the sick and shut-ins and report at the following meeting.

Our all-day socials have been quite successful in a financial way. Our aim was to realize enough to send \$25 to our mission in Nyasaland. These socials have been fairly well attended considering the weather and some sickness in several families.

A birthday social was held in the church basement on March 27 sponsored by the Intermediate C. E. Society, assisted by Pastor Van Horn and Mrs. Hazel Cocker.

We are pleased to be able to assist our missionaries in the foreign land as they are certainly doing the Lord's work in spreading the Gospel. — L. L., Correspondent.



**DENOMINATIONAL BUDGET**  
Statement of the Treasurer, March 31, 1955

Receipts			
	March	6 months	
Balance, March 1	\$ 87.17		
Adams Center		269.00	
Albion	33.67	231.44	
Alfred, First	380.80	1,867.60	
Alfred, Second	121.45	363.95	
Associations and groups		105.66	
Battle Creek	568.06	2,453.10	
Berlin		204.00	
Boulder	49.90	209.63	
Brookfield, First	20.00	83.00	
Brookfield, Second		43.35	
Buffalo		75.00	
Chicago	40.00	625.00	
Daytona Beach	72.60	341.30	
Denver	65.00	316.54	
De Ruyter	99.00	862.13	
Dodge Center	105.35	352.00	
Edinburg		41.36	
Farina	15.00	110.00	
Fouke	136.94	141.94	
Friendship		17.00	
Hammond	55.00	55.00	
Hebron, First		50.09	
Hopkinton, First	69.80	467.30	
Hopkinton, Second		50.00	
Independence	37.00	334.00	
Indianapolis		54.95	
Individuals		2,088.11	
Irvington	100.00	300.00	
Little Genesee		241.73	
Los Angeles	25.00	549.80	
Los Angeles, Christ's		35.00	
Lost Creek	198.18	700.05	
Marlboro	140.40	1,102.24	
Middle Island	15.00	77.38	
Milton	352.70	2,357.84	
Milton Junction	109.90	715.69	
New Auburn		61.37	
New York		35.00	
North Loup	230.72	353.24	
Nortonville	56.00	282.50	
Pawcatuck	719.47	2,218.07	
Philadelphia		63.00	
Piscataway		81.50	
Plainfield	308.30	2,441.87	
Putnam County	25.00	66.00	
Richburg	13.00	91.50	
Ritchie		30.00	
Riverside		1,114.83	
Roanoke	20.00	76.00	
Rockville		81.90	
Salem		510.00	
Salemville		245.63	
Schenectady	20.00	360.00	
Shiloh	882.50	1,715.64	
Stone Fort	50.00	50.00	
Syracuse		50.00	
Twin Cities	15.00	26.00	
Verona	123.00	408.42	
Walworth		45.00	
Washington		75.00	
Waterford	24.30	195.59	
White Cloud	67.78	305.28	
Totals	\$5,452.99	\$28,875.52	

Disbursements

	Budget	Specials
Missionary Society	\$2,006.00	\$ 58.70
Tract Society	442.25	
Board of Christian Education	379.80	
School of Theology	416.25	
Women's Society	207.55	
Historical Society	72.45	
Ministerial Retirement	560.70	365.77
S. D. B. Building	77.85	
General Conference	631.35	53.55
World Fellowship and Service	15.75	
S D B. Memorial Fund		100.00
Balance, March 31	65.02	
Totals	\$4,874.97	\$ 578.02

Comparative Figures

	1955	1954
Receipts in March:		
Budget	\$4,737.80	\$4,212.66
Specials	578.02	966.49
Receipts in 6 months:		
Budget	26,411.41	20,120.60
Specials	2,414.11	5,381.31
Current Budget	70,750.00	63,121.22
Percentage of budget raised to date	37.4%	31.9%

L. M. Van Horn,  
Milton, Wis. Treasurer.

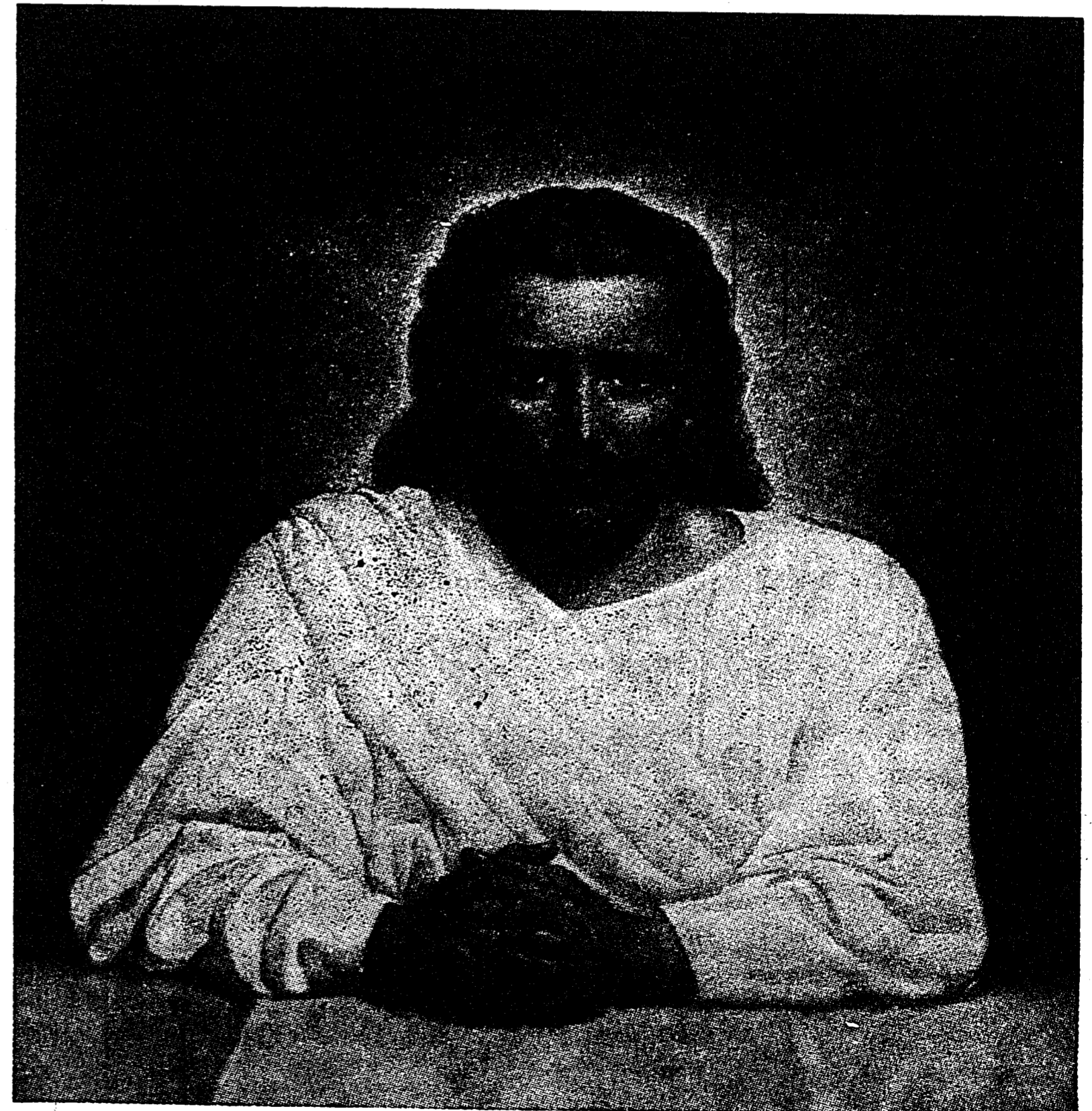
**F.B.I. Director Urges Family Altar**

"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.**

APRIL 25, 1955

# The Sabbath Recorder



THE SAVIOUR

by Ralph Pallen Coleman