a soloist, Mrs. Wayne Monk; and the organist, Mrs. Harlon Brennick.

The Sabbath morning service directed by Mrs. Don Clement was a musical program with anthems by the same quartet.

In the Christmas lighting contest sponsored by the Lions Club, our church was awarded first place and the Dell Barber residence second place.

The annual church dinner was enjoyed New Year's Day (as it has been for more than half a century) in the church dining room. — Correspondent.

VERONA, N. Y. — The pastor, Rev. Victor W. Skaggs, in sending to the Recorder a list of accessions to the church in that connection which he thought (and we think) should be of interest to our readers. The addition to the Verona Church building which has been mentioned more than once included provision for a baptistry. As was the case with the new Los Angeles Church the completion of the baptistry was something which could be postponed beyond the time when other parts of the building were ready to use.

On Sabbath eve, November 9, the newly finished baptistry was used for the first time. For one hundred thirty-six years the church either conducted its baptisms in nearby streams and lakes, weather permitting, or made arrangements with some church which had a baptistry. Now the sacred symbol of death to the old life and resurrection to the new can take place within our own church as soon after decision and conversion as may be desired by the candidates and the pastor. It is a significant advance, one which took on added importance to the pastor, no doubt, because one of his own children was led into the baptismal waters on that occasion.

**Accessions**

By Baptism:
- Dennis Mathison
- Rollin Williams
- Robert Kenyon, Jr.
- Robert Allan Loveless
- Verona, N. Y.

By Baptism:
- Nancy Mallison
- Nina Skaggs
- Brandon Crandall
- Brian Crandall
- Loren Shelty
- Richard Williams

**Births**


Algrim. — A son, Todd Lawrence, to Mr. and Mrs. Robert Algrim of Albion, Oct. 30, 1956.

**Obituaries**

Fitz Randolph. — Miss Etta, daughter of Ruene and Anna Camp Fitz Randolph, was born Jan. 27, 1874, at Plainfield, N. J., and died Dec. 5, 1956, after a long illness.

For many years she was a practical nurse in Plainfield and vicinity. She was a life-long member of the Plainfield Seventh Day Baptist Church.

Miss Randolph is survived by two cousins, Mrs. Hobart B. Ayers of Weston, R. I., and Mrs. Frank R. Kellogg of 412 Center Street, Dunellen, N. J.

Funeral services were held from the A. M. Runyon and Son Funeral Home, with her pastor, Rev. Lee Holloway, officiating. Interment was in Hillside Cemetery.

Clement. — Maude Milligan, was born April 6, 1887, to Edward and Margaret Milligan, and died at her home in North Loup, Neb., Dec. 16, 1956.

Her entire life was spent in this community except one year at Milton, Wis. She was married to Hugh Clement June 11, 1910. In young womanhood she joined the Seventh Day Baptist Church, which has been her church home since.

She leaves her husband, nine children, 28 grandchildren, 8 great-grandchildren, 6 sisters, and 5 brothers.

Funeral services were conducted by Rev. C. W. Bueller of Scotia. Burial was in Hillside Cemetery. — Mrs. Hugh Whitford.

Garrison. — Minnie P., daughter of the late Thomas S. and Harriet B. Carr, Ayars, died Dec. 28, 1956, at the age of 82 in Bridgeport, N. J.

She was born in Salem County and was the wife of the late John Garrison. She joined the Shiloh Seventh Day Baptist Church and was a member until her death.

Mrs. Garrison is survived by one daughter, Mrs. Eva Mitchell, and the following brothers and sisters: Mrs. Hazriet C. Ayars, William Ayars, Miss Abbie R. Ayars, Mrs. Helen Loper, and Loren D. Ayars.

Funeral services were held December 31, at the Kenneth Carr and Son Funeral Home with Rev. Robert Lippincott officiating. Interment was in the family plot in the Canton Cemetery.

— R. L.

"Men or women who follow God and the Bible rarely if ever become or remain drinkers, and alcoholism is impossible if one does not drink alcohol." — Mrs. Glenn G. Hayes.
PROCLAIMING LIBERTY

This nation has been more deeply moved by the publicizing of the admission of 21,000 Hungarian refugees than by almost anything else we can recall in recent years. The plight of these ruthlessly enslaved nation rests heavy upon the hearts of freedom-loving people especially since there seems to be so little that can be done at the moment to remove the root of the trouble.

A tremendously gripping picture clipped from the Westerly Sun has been on the editor's desk for two weeks. It hangs prominently in well-guarded Independence Hall. How many of our readers have seen it? It is another photograph of the great and symbolic Liberty Bell with its batted edges and age-roughened wooden beam which hangs so prominently in well-guarded Independence Hall in Philadelphia. But this picture is different. Underneath the rim of the old bell is a young father, Zoltan Szabo, with one arm around his 3-year-old daughter Zsusa and one hand pointing upward to the thick metal. Also framed against a light background, close grouped under the protection of this freedom bell is his smiling wife and Zoltan, Jr., aged 4.

The children have an air of interested bewilderment but the parents grasp the great significance of their present position. They are the first refugees from the Communist terror to see the Liberty Bell. Thankful for their own freedom, their hearts must be burning for a native land which failed in its attempt to ring a freedom bell and proclaim liberty.

This picture, fastened in our minds, makes us think of other Scripture rich in history and filled with prophetic proclamations of liberty. The New Testament, of course, clearest of the tone of the bell and gives it the full-sounding ring of liberty from sin. Familiar as most of these Bible passages are, we were all startled by the latest addition of one of the leaders and accuses them of having brought their servants and handmaids back into bondage. And when we were liberated, in stern and measured tones the prophet then pronounces a different kind of liberty. Hear him:

"Therefore thus saith the Lord: Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbor; behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth." (Jer. 34: 17)

We believe that days of retribution from the Lord will come in due time to those nations seeking to perpetuate their positions and power by the ruthless subjugation of their neigh-

[January 21, 1957]
THE SABBATH RECORDER

EDITORIAL NOTES

Encouraging Figures

We are glad to call attention to the rather encouraging figures from the denomina tional treasurer which are printed on the back page of this issue. The percentage of our larger budget raised within the first 3 months of our fiscal year is slightly larger than last year. Readers are encouraged to make such comparisons as may particularly interest them with the figures found in the issues of January 23, 1956 and December 24, 1956. It appears that the pattern of year-end giving by churches is much like last year although the total this year is higher. Most of the churches show that the largest December 1956 contributions were also above normal in December 1955.

Looking at the November 1956 report (December 24 issue) you will observe that two of the churches credited this time with December gifts of over $1,000 failed to get their money in for the November 30 report. It appears that a slow time this month or the members failed to give. A few churches were low in giving. Six, strangely enough, were higher than the previous 2 months and one is credited with over 7 times as much as in November. In our opinion, the average is good but better would be a part of the goal. It looks as if the pulling of more special gifts into the budget has encouraged rather than discouraged giving to "Our World Mission." The boards and agencies which do the work of the denomination received, as you can see, some $4,600 more this December than from the funds available at the end of November.

Public Responds to TV Appeal

On December 26 Ralph Edwards featured a young Hungarian refugee named Thomas on his "This Is Your Life" program. At the end of the program he asked for funds to send one dollar each to Hungarian relief under the name "Thomas." One week later Mr. Edwards reported that a quarter of a million had been received — a remarkable response, showing that not only a mas a great number of people were willing and able to give to a cause that touched their hearts.

The story of this modern Thomas is no more touching than those of other Thoma asies like the one in the Bible who was delivered from the bondage of death and unbelief by a personal experience with the risen Christ. Let us who have come to such freedom tell the story widely and give our money freely to all forms of evangelistic outreach, especially those coming under our own World Mission.

The American Sex Revolution

The world's most widely known sociologist, Pitirim Sorokin, of Harvard, has brought out this past week a book under the above title. According to the advance information trailed in Ruskin's review, the author is very critical (and justly so) of the morality of this nation as evidenced, for example, by the emphasis on popular forms of music, theatre, TV-radio, and films. He claims that Russia, after a period of very lax morals, now has a more stable family life than Western nations.

The author does not fail to set forth some positive suggestions on the conditions which would promote more happy marriages. In outline, those conditions are well known to Christian people.

What the noted sociologist says about the current emphasis on sex is illustrated by the following quotations:

"In painting and sculpture the general trend in our pictures, photographs, sculpture, and other visual arts has been toward a more realistic and sensuous representation of the human body.

"In music reference to kissing, embracing, and going to bed are essential to their lyrics. Their bleating is underscored by their gyrations, contortions, and bodily rhythms all too clear in sexual innuendo and disguise, meaningless.

"In theater, TV-radio, films, most of the popular dramas of our time are centered on the unholy quadruplets: the strange sex, criminal hide-outs, police mongers, and the snake pit of the insane asylum."

COMMISSION MEETS

A Special Release to the Sabbath Recorder Prepared by the Commission

The challenging words of the Apostle Paul as found in Ephesians 4: 1-7 were read to the Commission at its meeting of General Conference met to consider the work of "Our World Mission." Each one present felt that in truth this is God's will for us as a church in this world. The question is raised of who is above all, and through all and in you all" — and with the heads bowed we prayed for divine guidance. His Spirit led each session.

How good it was to have the new executive secretary meeting with us for the first time. The chairman has been led of God to seek out Mrs. R. T. Fetherson as executive secretary of General Conference became more and more evident as we began to see her devotion, efficiency, and wisdom.

The denominational Planning Committee met in a one-day session prior to the meeting of Commission. A report of this meeting presented to the Commission included the progress that is being made in our world mission in this new evangelistic outreach, especially those coming under our own World Mission.

Additional material was presented for the development of the manual "A Program for Extension and Growth" within Our World Mission. We would commend this committee for their efforts in this work.

As the two bodies met in session as the Co-ordinating Council further study was given to this material and a decision reached as to its final form. The manual is now to be prepared for printing.

By the chairman the presentation of this program was directed to the Co-ordinating Council for distribution at Ministers Conference to be held in Westerly in April, 1957. Each church is to be presented to the churches and given the opportunity to send representatives to the General Conference at Milton in August. We would recommend its use by every Seventh Day Baptist for study and as an aid to a more effective and intensified effort of Christian outreach.

In keeping with the request of General Conference the Commission strongly recommend to the General Conference some policy by which it may be determined how new denominational interests may be met, nurtured, and brought into supervision of the Commission. A progress report can be made at this time.

The matter was given consideration in the Co-ordinating Council meeting. In the Commission discussion it is felt that the work is headed in a direction leading to relationships of existing denominational interests with the recognition of a need for more detailed study of this matter.

A closer fellowship with our churches in other countries is thought to be desirable. A sharing with them in a common concern in new interests may be one way of furthering this fellowship. An outline was tentatively agreed upon whereby we might continue our investigation and thought looking forward to further discussion and development at our August meeting.

We call attention of Seventh Day Baptists to the booklet, "Our World Mission in British Guiana," which the Women's Society has prepared and distributed. The women are to be highly commended for their continuing program of bringing us an understanding of the peoples and work in our sister churches in countries outside the United States.

The action of the 1956 Conference called for a quarterly evaluation by Commission of Our World Mission giving to achieve an equitable distribution of such funds. This evaluation was undertaken. Commission has distributed funds during the first quarter of the conference year as directed by Conference (see 1956 Year Book, page 49) and voted that the same procedure be used for distribution until August, 1957. The boards are being notified of this plan and will be asked to send their treasurers to a special meeting prior to Conference to help make adjustments for the year.

A request was received from the Hammond, La., Church regarding the building and operation of a nursing home there under the Hill-Burton Act. Commission appointed a committee to investigate the situation at Hammond and the proposed plans.

The Ministerial Training Committee submitted a report for study of "The Relationship of Seventh Day Baptists to the World Mission in Nigeria." A report of this study was presented to the Commission, and the recommendation was made that the work be undertaken. The report contained a tentative outline for an alternate plan for
ministerial training. The report was received by Commission and a commendation was directed to the committee. The committee is asked to develop the proposed plan, have it publicized, and to make a presentation at the coming General Conference.

By request, George Parrish presented a report of progress from the Committee on Ministerial Support. The vigor and concern with which the members of this committee are approaching the task assigned to them is much appreciated. We would urge every Seventh Day Baptist minister and layman who receives a questionnaire to respond with the task and recommended that he carry them into effect.

As we seek to carry forward the work of our Lord given to Seventh Day Baptists, we realize the need of prayer in the lives of all our people. In order to advance the work this prayer must be accompanied by dedication and sacrifice. This Commission has continually sought God's will in its deliberations and desires that our denominational increase its prayer life. May we pray without ceasing that we might abound to every good work.

Seminary Field Work Project

A survey of the religious preferences of residents of Hebron Township, Potter County, Pa., will be conducted January 22, noon and evening, by students of the Alfred University School of Theology, it was announced by Dean Albert N. Rogers.

The survey is being conducted at the invitation of the Seventh Day Baptist Church and its pastor, Rev. Delmer E. Van Horn, to determine the religious affiliations of the total population. The survey is approved by the Potter County Ministerial Association, and will be conducted with the co-operation of Rev. John C. Moore of Coudersport, representing that Association. Findings will be made available to all interested parties.

Working in teams of two, the students will go from house to house taking a census of those who have prepared themselves for the Seventh Day Baptist ministry even though they may not be presently employed in pastoral work. The service of ministerial relations is now being handled through the executive secretary's office.

Since the executive secretary is the key person in the handling of our denominational national work, Commission is asking her to attend the quarterly meetings of each board.

We commend the committee charged with the promotion of Our World Mission for preparing and making available, as of January 1, a visual program of this work. Eight sets of slides with script are ready for use in our churches. Arrangement for the presentation of this material can be made through the executive secretary or any member of Commission.

Conference President Harris outlined plans for the Conference sessions at Milton, Wis., August 13-18, 1957. An effective presentation of the theme "Pray Without Ceasing.—Abound to Every Good Work," through various types of programs including a special program on the "Seven Steps" for extension and growth. Commission received the plans, commended Mr. Harris for them, and recommended that he carry them into effect.

I am thoroughly convinced of the Biblical teaching of the tithe and of Jesus' approval of it. I am convinced of the blessings that come from it. I was not brought up to tithe, though my family always helped to support the church. Nor have I always tithed. There have been more years that I haven't than that I have. When I went away from home to school, I gave very little to the church and justified myself with the reasoning that I hardly had enough on which to live. It was true; yet the reasoning was not right.

Entering into my first pastorate at a very modest salary, while I gave, I did not tithe. I reasoned that since I was giving the major portion of my time to the work of the church, the work of Christ, we should do the same. I not only gave to the church, especially when there were so many things we needed. I reasoned thus for a number of years and I was never very happy in my stewardship.

I began to study the Scriptural teaching in regard to stewardship and became convinced that it is God's will that we give to the church and the work of the Lord. While it is not part of the tithe that should go to the church as such, we might be able to do for ourselves, Nor do I find myself thinking of the things that I might be able to do for myself, and my family if I were to spend the tithe or a portion of it on them.

Our children are being taught to tithe, and I believe they are receiving a blessing from it. One of the first acts upon receiving income is to set aside a tenth for which I thank God, because it has been much for them, I trust that their stewardship will be a joyous part of their lives as they grow to maturity.

World Mission Program Available

A program of 72 slides with an accompanying script is available for use to acquaint all Seventh Day Baptists with the work of our boards and agencies. This is a program that might well be used as part of an evening of social fellowship. Arrangements for the program can be made with any Commission member or with the executive secretary. The Tract Society also has a set of the slides that is available for free.

We would like to see the slides used in a variety of different settings. In using this program it is suggested wherever possible to have a member of the Commission, the executive secretary, or one of the board secretaries present a discussion of the work or conduct a question-and-answer period following the presentation.

To Teach Philosophy

Kenneth E. Smith, pastor of the Albion and Milton Junction, Wis., Seventh Day Baptist churches, is the Milton College faculty on a part-time basis to teach a three-hour course, "Introduction to Philosophy," the beginning of the second semester, February.

The graduate studies of this young minister in Scotland last year were in the field of religious anthropology. These studies were financed through an International Fellowship awarded by the 210th District of Rotary Clubs. Mr. Smith will bring some of the fruit of his European studies to the classroom and will present the subject of philosophy from a definitely Seventh Day Baptist viewpoint. He will continue to serve his two churches as pastor, as we understand.
The Christian Use of the Sabbath

By Rev. Lester G. Osborn

Sabbath is a day of rest. But a large reason for that rest is that we may have time to worship, without the distractions of the weekly toil. Jesus' own example takes us to the house of God on the Sabbath. It was His custom to attend the synagogue service. Since we are to copy God in resting on the seventh day, so, the day for doing nothing is the Sabbath. It was not just simply ceasing from the weekly activities. It is more than a cessation from toil, advantageous as that is. It is freedom from those things so that we can have a time of joy and fellowship with God. As the hymn says, "From our worldly cares set free, may we rest this day in Thee." Which brings us to the second point.

Worship

The Sabbath is a day of rest. But a large reason for that rest is that we may have time to worship, without the distractions of the weekly toil. Jesus' own example takes us to the house of God on the Sabbath. It was His custom to attend the synagogue service. Since we are to copy God in resting on the seventh day, so, the day for doing nothing is the Sabbath. It was not just simply ceasing from the weekly activities. It is more than a cessation from toil, advantageous as that is. It is freedom from those things so that we can have a time of joy and fellowship with God. As the hymn says, "From our worldly cares set free, may we rest this day in Thee." Which brings us to the second point.

Rest

The underlying principle of the Sabbath is rest. It is a commemoration of God's rest from the work of creation. It was set apart and given a special benediction because of that rest. Genesis 2: 2, 3. It is necessary for the mind and body to to lay down the work of the day. The day was made for man. Since Jesus was the representative man of the race as well as God incarnate, He is Lord of the Sabbath day, and it is our final authority as to the manner of its observance. What then is the Christian use of it?

Rest is not just a taste of the days of rest in Egypt, of leaving the work behind, of being freed from famine and slavery; rest is not just to be delivered from worldly cares set free. The workaday affairs should cease so that muscles and brain cells can recuperate - so that the effects of fatigue may be thrown off. The "any work" prohibited is the "thou shalt not do any work." The workaday affairs which should cease so that the muscles and brain cells can recuperate are those that are not connected with rest or doing nothing. The representative man of the race, Jesus, comes to the church and meets with others believing friends to praise His name, to feel His presence near, to seek and receive a blessing as "waiting before His courts," and to be afforded "a taste of our everlasting feast," as Newton writes it in "Safely Through Another Week." The Sabbath is, indeed, "day of all the week the best, emblem of eternal rest." Being a symbol of heavenly rest, Hebrews 4: 9, it is an eternal joy, for in worship we come nearest to heaven. Since man was made for God, in the worship of the Sabbath he finds the gladness that was a secret of living. The Sabbath is a priceless gift from God. It was given "that ye may know that I am the Lord your God." Ezekiel 20: 20. It is "holy ground," not to be trampled under foot, Isaiah 58: 13, because the presence of God is in it in a unique way, as it was in the burning bush, and as it was in the tabernacle. Only on that day can man realize to the fullest the Sabbath fellowship with God which is a symbol of man's eternal fellowship with Him.

Service

There is in this Scripture passage the account of the healing of the man with the withered hand. Reminding His hearers that any one of them would not hesitate because of the Sabbath to pull out a sheep from a pit into which it had fallen, Jesus remarked that a man is much better than a sheep, and declared that it is lawful to do well on the Sabbath day. Then He restored the man's withered hand "whole, like the other." Rest and worship are two Christian uses of the Sabbath. We have here a third - service. That it is service for the Lord is evident from the fact that the commandment prohibits "thou shalt not do any work." The Lord's work is "waited on by whom he is pleased," His work without our interfering. What
Prayer Thought
A disappointed preacher, Peter went back to his former occupation and took others with him even after seeing the risen Christ. They went fishing but they caught nothing. That is the usual practice by the intercession of Christ, who even today is interceding for all who have said they would follow the Master at whatever cost.

Quarterly Board Meetings
The regularly scheduled meeting of the Seventh Day Baptist Board of Christian Education was set for January 20 at 2 p.m. in the School of Theology Building at Alfred, N. Y.

The Quarterly Meeting of the Board of Managers of the Missionary Society is expected to be held at Westerly, R. I., in the Seventh Day Baptist Building at 2 p.m., Sunday, January 27. Most of the members live in the New England area. Several are located at Plainfield, N. J.

Conclusion
The Sabbath has a larger place in the teaching of the Lord Jesus Christ than any other commandment. The teaching did not have to do with the day of the Sabbath, but with the proper observance of the seventh day. The Sabbath law was not abrogated. Jesus explained, interpreted, intensified, and brought out the spirit of the Sabbath commandment, as it is our Lord and Saviour, Jesus Christ. He, the Lord of the Sabbath, is our authority. He showed us by His miracles, His teaching, His attitude toward the Pharisees with their attention to minor details while missing the deeper significance of the day, that it is lawful to do works of necessity and deeds of mercy on the Sabbath. Anything which does not interfere with our rest, our worship, and our service is our authority. He anything which does not hinder our Christian growth or harm our spiritual well-being—these things are in keeping with the sacredness of the day.

"Remember the sabbath day, to keep it holy." God made it holy; we are to keep it so to honor and glorify Him, and for our own physical and spiritual benefit, motivated by love and gratitude for the many blessings we receive from His hand.

Dr. Victor Burdick
Dr. Victor Burdick Departs for Nyasaland
By Secretary E. T. Harris

Arrangements are made for Dr. Victor H. Burdick, medical missionary to Nyasaland, to leave from New York for England en route to Nyasaland, Africa. Flight reservations have been secured from the British Overseas Airline which schedules Dr. Burdick to leave Idlewild Airport Thursday afternoon, January 31, at 2:00 o'clock. Any interested friends who would like to see Dr. Burdick off should be at the airport at least a half hour before departure time.

Dr. Burdick plans to visit our Seventh Day Baptist brethren in London on Sabbath day, January 27. He will then fly on to Frankfurt, Germany, en route to Austria where he plans to visit his brother, LeRoy. A one-day visit with his brother he plans to fly to Blantyre, Nyasaland, where he will be met by our missionaries from Makapwa Mission. It is expected that he will arrive at Blantyre Airport on Sabbath afternoon, February 9.

A farewell supper for Dr. Burdick is being arranged by Mrs. Eli H. Loofboro as a part of the quarterly meeting of the New England Seventh Day Baptist ministers and their wives. This is to be held at the home of Rev. and Mrs. Eli H. Loofboro on Sunday evening, January 27, following the quarterly meeting of the Missionary Board. Pastor and Mrs. Burkard, parents of Dr. Burdick, will be among the guests.

Upon his arrival in Nyasaland, Dr. Burdick expects to spend some time on the medical staff of the Adventist Hospital at Malamulo, located approximately forty miles from Blantyre. He will take over the medical work at our mission station as nurses Beth and Joan return to this country on furlough in July, 1957.
freedom and fulfill the mission of our Maker. It is not easy to turn around in a canal or to change the direction of our lives, which is possible if help is available. That help we need is not hard to find once we have truly determined to reverse our attitudes. The decision is the hardest part. But help is available. If you know in your heart that you ought to turn around and be guided by the Gospel, then you are obligated to do so.

Some ministers today tend to cut the Gospel down to a size that "fits smoothly into our American culture," and they wonder that the church does not have room enough to grow. Dr. Eugene L. Smith, executive of the Methodists Church's Board of Missions, recently told a group of church leaders that many ministers fail to realize how Protestant theology in the United States has been molded by America's gradual achievement of a smooth and unmatchet prosperity. "To the degree that we become successful, influential, and established," he said, "we move away from the radical and therefore disturbing elements of Christian truth. We purify the Gospel of those elements which embarrass us by their radicalness, their grandeur, or their terrifying purity.

From a culturally based theology results one of the deep dilemmas facing modern overseas mission work, Dr. Smith asserted. By preaching such a culturally assimilated Christian, many ministers have been guilty of theological parochialism at its arrogant worst. "From such aggressive blindness the church has suffered deeply and there have been developed some of the divisions within Christianity," he said. He urged a sharpened sense of obligation on the part of our preachers to deal with the whole range of truth in the Christian Gospel, not just the familiar ideas, the easy, and those which fit our "American wonder that the church does not have enough help.

Dangers of a Culturally Rooted Gospel

Elizabeth Howard Elliot serves today at Shanda, on the headwaters of the Napo River, one of the main tributaries of the Amazon, where the only communication with the outside world is by radio and airplane. She works alone in Bible translation, literacy work among women, teaching, and on the staff of a government accredited school for boys.

Barbara Youderian continues in the Andes. "As a hostess of the guest house for missionaries radio station HCJB, "The Voice of the Andes," Barbara Youderian continues in the Ecuadorian jungles, at the outstation established by her husband, Dr. W. W. Reid Hunter. Olive Fleming plans to return to the United States to serve in the office of The Fields, a religious publication.

Maria McCully manages a home for missionary children in Quito.

Mrs. Elliot, mirroring the mood of the five widows, had this to say in the magazine (Jan. 7, 1957): "On a beautiful Sunday afternoon a year ago (Jan. 23, 1956), five young women were asking God for two things regarding their husbands: that they might be permitted to contact the Auca Indians again, and that they might be protected. As we sat in our jungle homes in Ecuador, two in Amazonia, and two in Shell Mera, we little dreamed of the answer God was then giving. He answered the prayers of His children, but, as is often the case with Him whose thoughts are far above ours as the heavens are high above the earth, His answer far transcended what we had in mind.

"The second contact was given. Probably at about 2:30 in the afternoon at least 100 Auca tribesmen occupied a clearing on the strip of sand where the men had set up their little camp. Having seen them some time earlier from the beach, the pilot who had reported to his wife the anticipated contact. We can imagine the five then, as the forest rang with their praises. These five widow missionaries, committed to themselves to the Lord once more, and eagerly prepared for their longed-for visitors. It was not long before savage yells, instead of hymns of praise, echoed through the forest, polished wooden spears slanting from the air. On the Rio Curaray, five young men lay dead in a canal.

"The asked-for contact had been given. But what about the protection?"

"When our Lord Jesus prayed to His Father, in the 17th chapter of John, He asked, too, for protection for those whom the Father had given Him. For what purpose? ' . . . that they may be one, as we are.' Protection from what? ' . . . that thou shouldst keep them from the evil one.' Each one of our five men, years before, had asked for the whole accomplishment of God's will in him at any cost, 'If the end which must be glorified.' In making them obedient men, God had answered the prayer of His Son, the prayer of the men themselves, and the prayer of the field leader.

"The adversary did not succeed in turning them aside from God's highest purpose. They were protected from the most fearful and most mediocrit. They loved God above all else — 'Herein is the love of God, that we keep His commandments.'

She continued: "Our hearts go out to the very ones whose strong brown arms sent flying the lances that killed our loved ones, for we know them, those hunters, knowing not even the name of Him who is more than life to us.

"Many speak of the five men as having made the 'supreme sacrifice.' We do not think of it in that way. They would not have called it that. One of them wrote in his diary years ago, 'He is no fool who gives what he cannot keep to gain what he cannot lose.'

[Our readers will remember the picture and story of Olive Fleming in the Sabbath Recorder of November 12. Turn back to that issue if you want to remember the account of that personal interview.]

State Dept. Reveals Protestant Persecution in Colombia

The United States Department of State recently said there have been numerous incidents of violence involving American Protestant missionaries and destruction of American mission property in Colombia since 1955.

The State Department also stated: "By the terms of a so-called Mission Agreement signed by representatives of the Vatican and the Colombian Government at Bogota on January 29, 1953, the Roman Catholic church was given exclusive rights to proselytize and carry on religious and educational work in a considerably expanded area, now believed to constitute between two-thirds and three-fourths of the national territory. As a result of this new delimitation a number of Protestant missions were ordered closed by the Colombian authorities. Since 1953 Protestant missionaries and destruction of American mission property in Colombia since 1955.

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The Embassy in Bogota has taken up this question on numerous occasions with the Colombia Foreign Office, emphasizing the longstanding over which Protestant establishments have existed in this area and the inequity of the action taken against them.

The State Department has given considerable study to the problem, and has indicated that it hopes it will be possible to reopen the closed churches in the near future.

This statement is said to be a direct result of a letter-writing campaign promoted by the National Association of Evangelicals.

The persecution is in direct violation of a treaty that Colombia has with the United States, signed in 1846, which grants certain rights to American citizens in any area of Colombia, both as to residence and religious activities.

Five Widows of Ecuador Martyrs

Sister with Joy, Pray for Aucas

What would be your attitude today toward someone who has savagely killed your wife or husband?

Five American widows in Ecuador, who lost their missionary husbands to the wooden spears of savage Auca Indians, have answered the question one year later for Christianity Today magazine in a way the world may find hard to understand.

Their hearts are filled with gratitude and thanksgiving in the death of their men. And it is their prayer that God will raise up some of their children to carry on the faith of their fathers in the dangerous evangelizing of unchristened tribes.

Elizabeth Howard Elliot serves today at Shanda, on the headwaters of the Napo River, one of the main tributaries of the Amazon, where the only communication with the outside world is by radio and airplane. She works alone in Bible translation, literacy work among women, teaching, and on the staff of a government accredited school for boys.

Marjorie Saint is serving in Quito as hostess of the guest house for missionary radio station HCJB, "The Voice of the Andes." Barbara Youderian continues in the Ecuadorian jungles, at the outstation established by her husband, Dr. W. W. Reid Hunters. Olive Fleming plans to return to the United States to serve in the office of The Fields, a religious publication.

Mrs. Elliot, mirroring the mood of the five widows, had this to say in the magazine (Jan. 7, 1957): "On a beautiful Sunday afternoon a year ago (Jan. 23, 1956), five young women were asking God for two things regarding their husbands: that they might be permitted to contact the Auca Indians again, and that they might be protected. As we sat in our jungle homes in Ecuador, two in Amazonia, and two in Shell Mera, we little dreamed of the answer God was then giving. He answered the prayers of His children, but, as is often the case with Him whose thoughts are far above ours as the heavens are high above the earth, His answer far transcended what we had in mind.

"The second contact was given. Probably at about 2:30 in the afternoon at least 100 Auca tribesmen occupied a clearing on the strip of sand where the men had set up their little camp. Having seen them some time earlier from the beach, the pilot who had reported to his wife the anticipated contact. We can imagine the five then, as the forest rang with their praises. These five widow missionaries, committed to themselves to the Lord once more, and eagerly prepared for their longed-for visitors. It was not long before savage yells, instead of hymns of praise, echoed through the forest, polished wooden spears slanting from the air. On the Rio Curaray, five young men lay dead in a canal. Silence closed once more over the sand strip, and those beloved Indians returned nonchalantly to recount another killing to their waiting families.

"The asked-for contact had been given. But what about the protection?"

"When our Lord Jesus prayed to His Father, in the 17th chapter of John, He asked, too, for protection for those whom the Father had given Him. For what purpose? ' . . . that they may be one, as we are.' Protection from what? ' . . . that thou shouldst keep them from the evil one.' Each one of our five men, years before, had asked for the whole accomplishment of God's will in him at any cost, 'If the end which must be glorified.' In making them obedient men, God had answered the prayer of His Son, the prayer of the men themselves, and the prayer of the field leader.

"The adversary did not succeed in turning them aside from God's highest purpose. They were protected from the most fearful and most mediocrit. They loved God above all else — 'Herein is the love of God, that we keep His commandments.'

She continued: "Our hearts go out to the very ones whose strong brown arms sent flying the lances that killed our loved ones, for we know them, those hunters, knowing not even the name of Him who is more than life to us.

"Many speak of the five men as having
OTHER FOLDS AND FIELDS

A new racial research project to discover the experiences of Christians working for better race relations in one country can be helpful to those in other countries. The world will be underwritten by Dr. J. Oscar Lee for the World Council of Churches.

Dr. Lee left on January 14 for a three-month visit to the Far East where he will take him to Northern and Southern Rhodesia, Kenya, India, Pakistan, Ceylon, and Malaya. He will meet in each place those most active in the struggle for improved race relations.

The first Methodist missionary to Mindanao, second largest island (36,906 sq. mi.) of the Philippines, has been there only three years. Rev. Curran L. Spotswood, the missionary, will be visiting many Methodist churches in the U.S. between now and April with the airplane which he uses in his missionary work. It is his fifth plane in ten years of missionary service.

“Our new church building was constructed through prayer, and we double our members through prayer and Bible study.” — Bert Pabate, a young Filipino pastor.

Youth Week*Programs

During Youth Week approximately a thousand radio stations will carry a program, “Day of Decision,” produced by local youth councils across the country. About 300 local stations will carry, “The Road Signs” on the “Let There Be Light” series, January 28.

United Christian Youth Movement was organized by the Protestant youth of many denominations in 1934. It is now related to the Council of International Council of Churches. Youth Week dates back to 1944 when the UCYM and the International Society of Christian Endeavor dispatched an annual week with emphasis upon youth and unity in Christ.

SABBATH SCHOOL LESSON

For February 2, 1957

Our Mission: Disciples

Matthew 9: 35—10: 8, 24-25.

NEWS FROM THE CHURCHES

ROCKVILLE, R. I. — About four years without a regular pastor, it seems good to the Rockville Seventh Day Baptists to have the Neal D. Mills family residing in their parsonage and ministering to the spiritual needs of the community. The Sabbath School is growing and prospects of continued growth are good since there are many children in the neighborhood.

The church and parsonage received a new coat of paint last summer. The parsonage was redecorated inside and other repairs made. A new furnace was installed in the parsonage in memory of Miss Elva Woodmansee by members of her family.

The Royal Workers Society meets regularly each month at members’ homes or at the parish house. They have contributed much aid to the repairs at the parsonage.

In October they held a successful food sale in Hope Valley and are planning other money-making projects for the coming year. They packed eleven Christmas baskets for shut-ins.

On September 9 a welcoming reception for the pastor’s family at the parish house was enjoyed by the members of the Second Hopkinton Churches. Members of the Westerly, Ashaway, and Waterford Seventh Day Baptist Churches and the Hope Valley Baptist Church were also in attendance.

In early October a party was held at the parish house in connection with the Sunday school program. Thirty-six children with several of the mothers enjoyed the games and treats. Miss Evelyn Taylor and Miss Evaline Palmer pleasantly entertained members of the church and community at a Halloween party.

The Rhode Island South County Hymn Sing was held in our church October 28 with broadcasts made by the local radio station. Mrs. Mills entertained the New England Seventh Day Baptist ministers and wives at the parsonage in November.

Christmas program at the Sabbath School was presented Sunday night, December 23, with gifts and treats for the children and refreshments for all at the parish house after the service. Seventy-five people were in attendance.

JANUARY 21, 1957

Monthly family night suppers are being held during the winter at the parish house. Young people of high-school age enjoy social evenings at the parsonage once a month.

At the annual church business meeting Saturday night, January 5, Deacon George V. Crandall was re-elected church president and Mrs. Merriam Parish Armstrong church clerk. Other important church business was transacted. Correspondent.

TEXARKANA FELLOWSHIP. — We organized March 12, 1954, and are looking toward becoming a church this spring.

Rev. Marion Van Horn is our pastor and our present officers are as follows: president, William Fitz Randolph; treasurer, Hattie E. Mowery, Mrs. Harley H. Mowery, Mrs. Charlie Rethford. We hold prayer meeting on Sabbath eve at 7:30, Sabbath School at 2 p.m., and church service at 5.

The present place of meeting is at 805 Prince. A welcome is extended to any who are near enough to attend. Call any of the following telephone numbers, 22-5148, 22-5161, 22-5140 or 22-2925. The church has recently purchased the building lot with a 160-foot frontage in the College Hill addition of Texarkana. A building on the property is expected to be remodeled within a month. — Correspondent.

RIVERSIDE CALIF. — In reviewing the activities of the Riverside Church for the past month it seems the emphasis has been upon an enlarged movement along with several other churches in our city. We decided to join the “Pennies-for-Hungary” movement along with several other churches in our city. Our “white gift” was in the form of CARE packages to stricken areas through Church World Service. Early in the month, Pastor Wheeler and Mrs. Wheeler entertained our denotation at a meeting of the General Board of the National Council of Churches in Los Angeles. On December 8, World-wide Bible Day was observed in our church with the message, “The Bible Speaks Today.”

Considering our mission from a more localized aspect were also encouraging. On December 1, immediately following church service, Pastor Wheeler called with a card of supporters to conduct a doctrinal study with the San Diego Fellowship at the home of Mr. and Mrs. Glen Heininger. The Los Angeles Church is alternating with ours in providing leadership for the group.

Two strategic committees met on December 14 to plan the 1957 Program and for the spring meeting of the Pacific Coast Association. Members from Los Angeles were present at both committee meetings and activities were planned to the coming of Missionary Secretary Everett T. Harris to our coast the first half of April.

A long-cherished wish became a reality on December 16 when the Wayside Chapel Hour went on the air at 9 a.m. from our local radio station KPRO. Pastor Wheeler spoke on the subject of “A Nice Day.” The Ladies’ Trio, Jean Lewis, Terry Chapman, and Joy Ross with Maleta Curtis, organist, provided the music. Funds were on hand to buy radio time a month in advance and we hope that it will prove to be a continuing ministry.

A series of Christmas activities included the youth’s worship service in the social room on December 8, the Dorcas Christmas party at the home of Mrs. F. B. Hurley on the thirteenth, the Young People’s party held at the Lytle Creek Cabin with the Robert Hardys the afternoon and evening of the sixteenth, and the Junior C. E. party, December 17, in the social rooms of the church. The culmina
tion was the annual celebration of the twentieth-second. Adult and Junior Choirs in procession and a special platform arrangement revealing a manger scene added greatly to the effective Carols of the singing. One of Pastor Wheeler’s best though shortest sermons was on the subject: The Christ Before Us. In the Men’s Bowl, United Methodist School, the youth department presented a special Christmas program consisting mainly of carols. Especially enjoyable were the bell songs for tiny tots directed by Mrs. David Henry.

The annual caroling by the youth was on the evening of the twenty-second. Both hearers and participants benefited. They terminated their round at the pastor’s home where refreshments were served.

Correspondent.
**OUR WORLD MISSION**

Statement of Denominational Treasurer

December 31, 1956

**Receipts**

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**Comparative Figures**

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**Some Additional Information**

- If he could be shown the truth of the Sabbath by more than a few of us who believe it, and literally swamped with letters giving every angle, and we followed them with earnest prayers for his enlightenment, I believe he would start studying it.

- I am so glad to see Pastor Lee Holloway’s comment on the Sabbath published in the last Woman’s Home Companion, and I believe we could do a lot of good by writing such things much oftener.

- Mrs. A. D. Payne.