

The Sabbath Recorder

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 by baptism called attention to something 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

Albion, Wis.

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 Sholtz
Richard Williams

Births

Loofboro. — A daughter, Phyllis Jane, to Mr. and Mrs. Carroll Loofboro of Milton Junction, Oct. 26, 1956.

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 Westerly, 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. — L. H.

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, 6 great-grandchildren, 6 sisters, and 5 brothers.

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

Garrison. — Minnie P., daughter of the late Thomas S. and Harriet B. Carll Ayars, died Dec. 28, 1956, at the age of 82 in Bridgeton, 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: Miss Harriet C. Ayars, William Ayars, Miss Abbie R. Ayars, Mrs. Helen Loper, and Loren D. Ayars.

Funeral services were held December 31, at the Kenneth Carll 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.



The Commission of the Seventh Day Baptist General Conference which met in Battle Creek, Mich., December 31 to January 3.

Left to right: Rev. David S. Clarke of Boulder, Colo.; Charles F. Harris of Bridgeton, N. J.; Albyn Mackintosh of Los Angeles, Calif.; Mrs. R. T. Fetherston of Battle Creek; Dr. C. LeRoy DeLand of Bellevue, Mich.; Rev. Earl Cruzan of Adams Center, N. Y.; and Rev. Charles H. Bond of Westerly, R. I.

The Sabbath Recorder

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IN THIS ISSUE

Editorials: Proclaiming Liberty	34
Editorial Notes	36
Features: Commission Meets	37
Seminary Field Work Project	38
Our World Mission	39
World Mission Program Available	39
To Teach Philosophy	39
The Christian Use of the Sabbath	40
Dr. Victor Burdick Departs for Nyasaland	43
Teen Talk	43
Dangers of a Culturally Rooted Gospel	44
Five Widows of Ecuador Martyrs	
Serve with Joy	44
State Dept. Reveals Protestant	
Persecution in Colombia	45
News from the Churches	46
Our World Mission	Back Cover

PROCLAIMING LIBERTY

This nation has been more deeply moved by the publicity accompanying the admission of 21,000 Hungarian refugees than by almost anything else we can recall in recent years. The plight of that 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. Perhaps many of our readers have seen it. It is another photograph of the great and symbolic Liberty Bell with its battered edges and age-roughened wooden beam which hangs so prominently in well-guarded Independence Hall in Philadelphia. But this photo 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 symbol, are 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 the Old Testament Scriptures rich in history and filled with prophetic proclamations of liberty. The New Testament, of course, clears 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 almost startled by the possible modern application of many of them when we read the context of all the references. Let us take a few samples.

The first use of the term liberty in the Bible reads: "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof" (Lev. 25: 10). Perhaps there can be no literal parallel to this in modern times although it is the most beautiful of

JANUARY 21, 1957

35

all the passages and is the basis of the inscription which was no doubt explained to the Hungarian family before their picture was taken at Independence Hall.

If we go back a few verses in Leviticus 25 we note that this freeing of the land in the year of jubilee was closely bound to the Sabbath idea, as was so much of ancient Bible history. We may well say that the people who do not recognize God's provision for Sabbaths of rest are in danger of failing to recognize His sovereign will in other matters. Note these beautiful words: "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubile to sound. . . ."

In Jeremiah 34 there are four references to proclaiming liberty, but upon closer examination it is the story of sad failure and divine retribution. The liberty was short-lived and false — something like the dashed hopes of the Hungarian people which resulted in the present flood of refugees. God spoke through the prophet to Zedekiah, who turned out to be the last free king of Judah. God told the king to free all the Hebrew servants according to the ancient law and covenant. The king and all the princes made a covenant with the people to proclaim liberty to the menservants and maidservants. Jeremiah later comes before the leaders and accuses them of having brought their servants and handmaids back into bondage after they 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 people and those nations seeking to perpetuate their position and power by the ruthless subjugation of their neigh-

MEMORY TEXT

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Hebrews 11: 24, 25.

To use the expression of another, the disease of satellitis is beginning to plague the rulers at the Kremlin. For this disease the doctors serving the dictators of the world have discovered no cure. God does not will their recovery.

When the Lord of Glory walked among men and announced His earthly mission He couched it in the soul-stirring poetry of Isaiah 61: 1.

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4: 18, 19).

Prophets, disciples, and humble servants of the Lord can proclaim liberty to those bound in sin but only the Savior can provide such liberty.

The story of liberty moves on into the experience of the early Christian church as mirrored by the epistles in the New Testament. The proclaimed liberty becomes a claimed liberty, and the problem of how to use it without abusing it comes to the fore. Does it mean freedom from all legal restraint? Does freedom from sin give license to disregard moral law? Not so, say the apostles James and Paul. "Where the spirit of the Lord is, there is liberty" (2 Cor. 3: 17). Again: "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. 5: 13). To the Romans went the word: "Do we then make void the law through faith? God forbid; yea, we establish the law" (Rom. 3: 31).

To us then belongs the proclamation of liberty, the preservation of liberty, and circumscribing of it by law where that is necessary. There is a place in the world's work for Seventh Day Baptists; let us be faithful to our divine calling!

EDITORIAL NOTES

Encouraging Figures

We are glad to call attention to the rather encouraging figures from the denominational 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 showing 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. A few treasurers were slow this time or the members failed to give. A few churches were low in giving. Six, strange as it may seem, had not previously reported. A number more than doubled their usual giving in December. Some seem to have given 3 times as much in the last month as in the previous 2 months and one is credited with over 7 times as much as in November.

In our opinion, the average is good — better than expected — but still short 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 in this disbursement 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 a million people 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 even after Christmas 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 Thomases like the one in the Bible who was delivered from the bondage of doubt 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 this Russian-born author is very critical (and justly so) of the morality of this nation as evidenced, for example, by the emphasis of literature, painting, 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 naked, more 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 undisguised meaning."

"In theatre, TV-radio, films, most of the popular dramas of our time are centered on the unholy quadruplets: the strange fruits of sex, criminal hide-outs, police morgues, 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 by the chairman as the Commission of General Conference met to consider the work of "Our World Mission." Each one present felt that this in truth is God's work — "One God and Father of all, who is above all, and through all and in you all" — and with 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. That we had been led of God to seek out Mrs. R. T. Fetherston 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 relations with the Nigerian people. 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.

We anticipate the presentation of this program with the completed manuals in hand for distribution at Ministers Conference to be held in Westerly in April, after which it will be presented to the churches and lone Sabbathkeepers and then 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 effectual and intensified effort of Christian outreach.

In keeping with the request of General Conference that Commission "study and recommend to the General Conference some policy by which it may be deter-

mined how new denominational interests may be met, nurtured, and brought into supervision of the proper agency" only a progress report can be made at this time. The matter was given consideration in the Co-ordinating Council meeting. In the Commission discussion, thought was given to relationships of existing denominational interests with the recognition of a need for a more definite policy.

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 necessary to an equitable distribution 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 of their meeting held in Plainfield, N. J. This 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 was 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 or letter to give this committee full cooperation as it seeks ways and means of raising our standards in this phase of Our World Mission.

The service of ministerial relations has been carried on by Dr. C. LeRoy DeLand since Conference. He has answered correspondence from churches seeking information in calling pastors. The number of these letters received makes apparent the need for more pastors available for serving in our churches. Churches in calling pastors should consider all 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 co-ordination of our denominational 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" is being arranged 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.

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 our 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 denomination 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, afternoon 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 First Hebron 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 in the area following directions which will be given them at the Hebron Church early in the afternoon. At the close of the afternoon, the teams will reassemble in the Community Hall for supper to be served by women of the host church under the direction of Mrs. Don V. Stearns.

Preliminary study of the survey field has been done by the School of Theology under the direction of Dean Rogers as a part of the regular Field Work Seminar. The survey is on an interdenominational basis with Methodist, Wesleyan, Free Methodist, and Seventh Day Baptist students participating. It is part of the seminary's program to afford practical experience in parish problems for its students.

Our World Mission

This I Believe About Tithing

By Rev. Earl Cruzan
Member of Commission

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 although 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, why should I give back a tenth 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 Him a tenth of that which we count as ours. As we talked it over as a family we began to tithe, not legalistically, but because we believed it to be God's will and because we believed that if the tithe were practiced that the work of Christ would greatly increase. Since we have been tithing, we have never failed to set aside a tenth for the Lord and the work of the kingdom. The largest portion of it goes to the church and the denomination. Small sums are used for other worthy purposes of a charitable nature from time to time. Yet I believe that for the most part the tithe should go to the church as the recognized body of Christ, seeking to do His kingdom's work.

We feel that we have been blessed in many ways since we started tithing. Our whole concept of stewardship has been one of anticipation of what we can help

do rather than one of reluctance because we felt a greater need 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 the work of the Lord. While it is not 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 mailing to the churches.

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, joins the Milton College faculty on a part-time basis to teach a three-hour course, "Introduction to Philosophy," at the beginning of the second semester, February 4.

The graduate studies of this young minister in Scotland last year were in the field of religious philosophy. 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 Christian viewpoint. He will continue to serve his two churches as pastor, we understand.

THE CHRISTIAN USE OF THE SABBATH

By Rev. Lester G. Osborn

Scripture: Matthew 12: 1-14.

The disciples had broken a minute traditional rule as to the observance of the day of rest. Passing through a field they had plucked heads of wheat, rubbed them out in their hands, blown out the chaff, and eaten them. Jesus used the remonstrance of the Pharisees as an opportunity to present some principles of Sabbath observance. To further demonstrate the proper attitude toward the Sabbath He performed a miracle of healing, using a common practice of their own to justify His act. Then He declared Himself to be greater than the temple, and to be the Lord of the Sabbath. As such He needed no justification, for His was the authority to say how His day should be observed. The Pharisees were very particular as to the rabbinical restrictions concerning the Sabbath, but they were missing the main purpose and blessing of the day.

Occasionally someone says, "If you hold to that Old Testament law, that old Jewish Sabbath, why not keep it in the Old Testament way as the Jews did?" The answer is, of course, "If you hold to that Old Testament law against murder, or against adultery, or against stealing, why don't you interpret it in the Old Testament way as the Jews did? Why not keep all the details as you find them there?" The stock illustration is, "Why do you kindle fires, and why don't you put to death those who work on the Sabbath?" Well, they seem to forget that in the Old Testament, death was the penalty for breaking any commandment — for committing adultery, for stealing, for all the rest. As for kindling fire — how did they go about it in those days of no matches? It was an arduous task — so much so that they kept their fires burning all the time, not allowing them to go out because of the hard work of building them again. This is, of course, symbolical for us, teaching the principle of avoiding unnecessary work.

True Sabbathkeeping is not a matter of law — though the law specifies and

requires it — but of the spiritual condition of the Sabbathkeeper. A good measure of one's spirituality is his attitude toward God's holy day, the day of which Christ Jesus declared Himself Lord. He who best observes the Sabbath receives blessings and spiritual upbuilding which others never enjoy.

There are three ways of observing the Sabbath: Legalism, which leads to bondage and gloom; license, which leads to sin and darkness; and love, which leads to liberty and joy. "If ye love me," said Jesus, "keep my commandments." John 14: 15. Paul says, "The love of Christ constraineth us." 2 Corinthians 5: 14. John adds, "This is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5: 3.

"The sabbath was made for man," Mark quotes Jesus as saying. That is, it is intended for his well-being. God saw that man needed it. It is not for God's benefit, except that man was created to glorify God, and can do so by honoring God's 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 is our final authority as to the manner of its observance. What, then, is the Christian use of it?

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 rest, but what is rest? Is it simply ceasing from the occupations of the other days? True, the commandment says, "In it thou shalt not do any work." 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 undoubtedly the "thy work" of the phrase before — "six days shalt thou

labour and do all thy work." It is our work which is prohibited.

This is the lowest idea of Sabbath observance — rest for physical recreation. This is rather a selfish conception — to use the day for loafing. Rest is more than just inactivity. We read that God "rested." Surely He was not "tired," did not need the time to recuperate from the results of fatigue! No, rest is not just simply ceasing from the weekday activities. It is much more! Not stagnation, not lethargy, but happy freedom from the cares and duties of every day. "Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words" is the way Isaiah puts it. Isaiah 58: 13. The "rest" of the Sabbath is something infinitely more blessed than rebuilding for the body, however necessary and beneficial that may be. It is more than a cessation from toil, advantageous as that is. It is freedom from these things so that we can have a time of joy and gladness in 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 we should copy His Son "by whom he made the worlds," Hebrews 1: 2; John 1: 3; Colossians 1: 16, in going to God's house on the day of which He is Lord.

What a joy, at the end of a busy week of rush and hurry, labor and struggle, monotony and fatigue, to lay down the burden of the daily task and rest! What a boon to tired and frazzled lives! And what a joy, when the Sabbath comes around, to go to the church and meet with other believing friends to praise His name, to feel His presence near, to seek and receive a blessing as we "wait in 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 God he finds the fullness of life and the 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.

It is apparent, from the foregoing, that to enjoy the Sabbath and the Lord of the Sabbath, one must first have entered into rest through faith in Him. It is by faith that the veil of sin — the veil man put up by his disobedience, which broke the fellowship he enjoyed with God in the garden — is removed from between God and man. When fellowship is restored, then the Sabbath has a meaning for man.

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 as 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 "thy work," not God's. We are to lay aside our daily tasks not only that our bodies may come back to normal, and that we may have time to worship God without the distractions of everyday life, but that we may do His work without ours interfering. What

an example Jesus was of that way of observing the Sabbath! Take that busy day in the first chapter of Mark: teaching in the synagogue as no one ever taught them before, delivering one of His hearers from an unclean spirit, going to Simon Peter's house and healing his wife's mother of a fever, and then, after sunset, healing the multitude of "divers diseases." Deeds of mercy, teaching the Word, proclaiming the good news of salvation — these are "doing well" on the Sabbath.

We are to "serve the Lord with gladness." Psalm 100: 2. Isaiah gives the keynote for proper Sabbath observance when he says, "call the sabbath a delight." Isaiah 58: 13. We should look forward to it as "day of all the week the best." If we do not, there is something lacking in our spiritual development. It should be a serious day, but not gloomy; a delightful day, not one of depression of spirits; a day when instead of dwelling on the "must not" of ordinary things, we joy in the "may do" of special things. If Satan cannot keep us from serving the Lord, he will try to keep us from serving with gladness. If he cannot keep us from observing the Sabbath, he will try to make it burdensome to us.

Conclusion

The Sabbath has a larger place in the teaching of the Lord Jesus Christ than any other subject. Remember, this 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 He did the others — the sixth, the seventh, and the rest. The Old Testament godly man kept the Sabbath and the other commandments according to the interpretation of the balance of the Mosaic code. The scribes and Pharisees kept it according to a set of rabbinical rules. They had lost the spiritual benefits of the Sabbath in attention to small details — they had lost the spirit in attention to the letter. Jesus taught them the spirit of the Sabbath commandment which they had buried under numerous details — restrictions such as the weight to be lifted, the distance to be

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 catch under such circumstances. Fortunately Peter was reclaimed for a life of evangelistic preaching. That reclamation was 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 Church at 2 p.m., Sunday, January 27. Most of the members live in the New England area. Several are located at Plainfield, N. J.

traveled, and many others. They found a way, too, to get around these, keeping the letter but missing the spirit entirely. The Christian keeps the commandments according to the interpretations of 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 for Him; 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 well-being, motivated by love and gratitude for the many blessings we receive from His hand.

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, February 2. He will then fly on to Frankfurt, Germany, en route to Austria where he plans to visit his brother, LeRoy. After a four-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 F. 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 Loofboro on Sunday evening, January 27, following the quarterly meeting of the Missionary Board. Pastor and Mrs. Paul Burdick, 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 Makapwa. 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.

Teen Talk

Changing Direction

All of us are interested in the news about Palestine and Egypt, countries we have been familiar with from our Bible study since early childhood. How we used to thrill to the story of Moses and the departure of the Israelites from the bondage of Egypt! Recently, as we all know, the new nation of Israel swept through the wilderness of Sinai back to the banks of the Nile in a military expedition. When the British and French also attacked Egypt on October 13 to regain control of the Suez Canal the Egyptians blocked the canal by sinking ships and bridges at both ends.

Now, after several months, the armies have withdrawn and the 103-mile canal is gradually being cleared for traffic. As we write this story 13 ships trapped in the canal are making their way slowly northward to get out of the end that is now partly opened. That is what I want to talk about for a moment.

These 13 ships, representing 7 nations, had started south through the canal when they were bottled up by the Egyptians. Now they are moving north. It is the first time in history that ships have changed direction in the canal. They couldn't do it on their own power but had to have a great deal of help from little tugs pushing on both ends. But why must they turn around? Because they could not go south for a long time to come, and as long as they stood still they were useless. Most of those ships were tankers sent on a mission of bringing back precious oil to the oil-thirsty countries of Europe. One of the ships (of Liberia, Africa) which lost its liberty is named "Statue of Liberty."

Young folks, all this reminds us of our own experiences in life. Many, if not all, of us find that somewhere along life's narrow channel we have need to change direction completely. To continue at full steam ahead in the direction we were going would mean shipwreck. Our decks would be all awash with dirty water like the other sunken ships. Our only hope is to somehow turn around and head back for the open sea. Only thus can we find

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, but it is possible if we have enough help. That help we need is not hard to find once we have truly determined to reverse our attitudes. The decision is the hardest part. Conversion is not easy, but power is available. If you know down in your heart that you ought to turn around and be guided out of your present situation just put your trust in a power outside yourself — Jesus Christ. He will restore you to a life of worthy service in answer to your prayer for help.

Dangers of a Culturally Rooted Gospel

Some ministers today tend to cut the Gospel down to a size that "fits smoothly into our American culture," and then wonder that the church does not have room enough to grow, Dr. Eugene L. Smith, executive of the Methodist Church's Board of Missions, recently told a group of church leaders. He declared that many ministers fail to realize how Protestant theology in the United States has been molded by America's gradual achievement of fabulous and unmatched 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 purge 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 rooted Christianity, he added, 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 theology."

— W. W. Reid.

Five Widows of Ecuador Martyrs Serve with Joy, Pray for Aucas

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

Five American widows in Ecuador, who lost their missionary husbands to the wooden spears of primitive 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 uncivilized tribes.

Elizabeth Howard Elliot serves today at Shandia, 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 medical work at 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 Ecuadorean jungles, at the outstation of Cangaime among the Jivaro headhunters. Olive Fleming plans to return to the United States to serve in the office of **The Fields**, a religious publication. Marilou McCully manages a home for missionary children in Quito.

Mrs. Elliot, mirroring the mood of the five women, had this to say in the magazine (Jan. 7, 1957, issue):

"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 Arajuno, one in Shandia, and two in Shell Mera, we little dreamed of the answer God was then giving. He answered both of those prayers, but, as is often the case with Him whose thoughts are as 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 10 Aucas arrived at the strip of sand where the men had set up their little camp. Having seen them some time earlier from the airplane, approaching the beach, the pilot had reported to his wife the anticipated contact. We can imagine the five then, as the forest rang with their praises. They sang hymns together, committed 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 slashed through the air and five young men lay dead on the Rio Curaray. 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 the Lord Jesus prayed to His Father, as recorded 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, to the end that Christ 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 their wives.

"The adversary did not succeed in turning them aside from God's highest purpose. They were protected from the most fearful of all dangers, disobedience. They loved God above all else — 'Herein is the love of God, that ye 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 that they walk in darkness, 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 do not 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 1951.

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 our Embassy at Bogota has taken up this question on numerous occasions with the Colombia Foreign Office, emphasizing the long period over which Protestant establishments have existed in this area and the inequity of the action taken against them. The Colombian Government 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 basic rights to American citizens in any area of Colombia, both as to residence and religious activities.

OTHER FOLDS AND FIELDS

A new racial research project to discover how the practical experience of Christians working for better race relations in one country can be helpful to those in other parts of the world will be undertaken by Dr. J. Oscar Lee for the World Council of Churches.

Dr. Lee left on January 14 for a three-month visit which 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. Spottswood, 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 prayers. They grow in the knowledge of the Lord Jesus through prayer and Bible study." — Bert Pabalate, 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 youth department of the National Council of Churches. Youth Week dates back to 1944 when the UCYM and the International Society of Christian Endeavor mutually planned an annual week with emphasis upon youth and unity in Christ.

SABBATH SCHOOL LESSON for February 2, 1957

Our Mission as Disciples
Matthew 9: 35—10: 8, 24-25.

NEWS FROM THE CHURCHES

ROCKVILLE, R. I. — After 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 Loyal 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 sponsored jointly by the local and 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 for children of elementary school age. Thirty-six children with several of the mothers enjoyed the games and treats. On October 31 Mrs. 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 104 in attendance.

Mrs. Mills entertained the New England Seventh Day Baptist ministers and wives at the parsonage in November.

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

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. Lucie 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, Harley Soper; recording secretary, Mrs. Charlie Relthford. We hold prayer meeting on Sabbath eve at 7:30, Sabbath School at 2 p.m., and church service at 3.

The present place of meeting is at 805 Prince. A welcome is extended to any who are ever near enough to attend. Call any of the following telephone numbers, 22-8713, 22-2925, 22-5148 or 22-5161. The group has recently purchased building lots 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 mission. 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 represented our denomination 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, findings were also encouraging. On December 1, immediately following church service, Pastor Wheeler left with a carload of supporters to con-

duct a doctrinal study with the San Diego Fellowship at the home of Mr. and Mrs. Glen Hemminger, 2361 Westwood. The Los Angeles Church is alternating with ours in providing leadership for the group.

Two strategic committees met on December 9 to plan for the 1957 Camp Program and for the spring meeting of the Pacific Coast Association. Members from Los Angeles were present at each committee. The Association greatly anticipates 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 "Take Time to Be Holy." The Ladies' Trio with 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 parties included the all-church gathering in the social room on December 8, the Dorcas Christmas party at the home of Mrs. P. B. Hurley, on the thirteenth, the Young People's party held at the Lytle Creek Cabin with the Robert Henrys the afternoon and evening of the sixteenth, and the Junior C. E. party, December 17, in the social rooms of the church. The culmination was the final Christmas celebration on the twenty-second. Adult and Junior Choirs in procession and a special platform arrangement revealing a manger scene added greatly to the effectiveness of the singing. One of Pastor Wheeler's best though shortest sermons was on the subject "The Christ Before Whom Wise Men Bow." Later, in Sabbath School, the youth department presented a special Christmas program consisting mainly of carols. Especially effective 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.

The Sabbath Recorder

OUR WORLD MISSION

Statement of Denominational Treasurer
December 31, 1956

	Receipts		Non-Budget 3 mos.
	December	Budget 3 mos.	
Balance, Dec. 1 ... \$	36.93		
Adams Center	124.00	180.00	
Albion	24.72	106.91	
Alfred, 1st	459.30	950.50	75.00
Alfred, 2nd	510.00	510.00	
Associations and groups		88.10	
Battle Creek	1,016.08	1,334.33	
Berlin	65.65	124.50	
Boulder	31.50	97.77	
Brookfield, 1st		20.00	
Brookfield, 2nd ...		46.50	
Buffalo		95.00	
Chicago	95.00	225.00	
Daytona Beach ...	51.55	142.45	
Denver		77.44	
De Ruyter	40.00	135.00	
Dodge Center	116.88	213.36	
Edinburg	3.00	46.00	
Farina	59.50	122.00	8.50
Fouke		85.00	
Friendship	25.00	84.00	
Hammond	20.00	20.00	
Hopkinton, 1st ...	32.00	252.50	
Hopkinton, 2nd .		8.50	
Independence	127.00	286.00	33.00
Individuals	17.00	2,234.00	2.00
Irvington	150.00	150.00	
Jackson Center ...		10.00	
Kansas City	20.00	70.00	
Los Angeles	93.75	460.08	
Los Angeles, Christ's		40.00	
Lost Creek		205.68	
Marlboro	191.16	617.34	
Middle Island	15.50	45.50	
Milton	633.94	1,273.79	
Milton Junction .	281.31	497.78	
New Auburn	17.71	17.71	
North Loup	101.65	101.65	
Nortonville	74.50	163.30	
Paint Rock		137.00	
Pawcatuck	344.26	609.31	77.60

Plainfield	1,425.61	1,692.36	100.00
Richburg	54.40	119.50	
Ritchie	30.00	30.00	
Riverside	610.28	610.28	
Roanoke	25.00	57.00	
Rockville	18.11	35.62	
Salem	200.00	450.00	
Schenectady	18.25	50.75	
Shiloh	1,105.20	1,486.70	
Verona	387.00	565.10	
Walworth		20.00	
Washington	20.00	20.00	
Waterford	70.31	186.05	27.28
White Cloud		71.33	

\$8,743.15 \$17,278.69 \$ 323.43

Disbursements

	Budget (Designated & Undesignated)	Non-Budget Gifts
Missionary Society	\$3,620.77	\$ 99.71
Tract Society	463.60	
Bd. of Christian Education	771.60	
Women's Society	122.40	
Historical Society	160.00	
Ministerial Retirement	1,334.82	
Ministerial Training	1,060.60	
S. D. B. Building	64.00	
General Conference	825.60	
World Fellowship & Service	51.20	137.65
American Bible Society		25.00
Oneida Valley Nat'l Bank fees25	
Balance, December 31	5.95	
	\$8,480.79	\$ 262.36

Comparative Figures

	1956	1955
Receipts in December:		
Budget	17,278.69	13,499.63
Non-Budget	262.36	1,266.13
Receipts in 3 months:		
Budget	17,278.69	13,499.63
Non-Budget	323.43	2,701.55
Current annual budget	95,469.50	74,113.50
Portion of budget raised	18.09%	18.2%

Olin C. Davis, Treasurer.

Verona, N. Y.

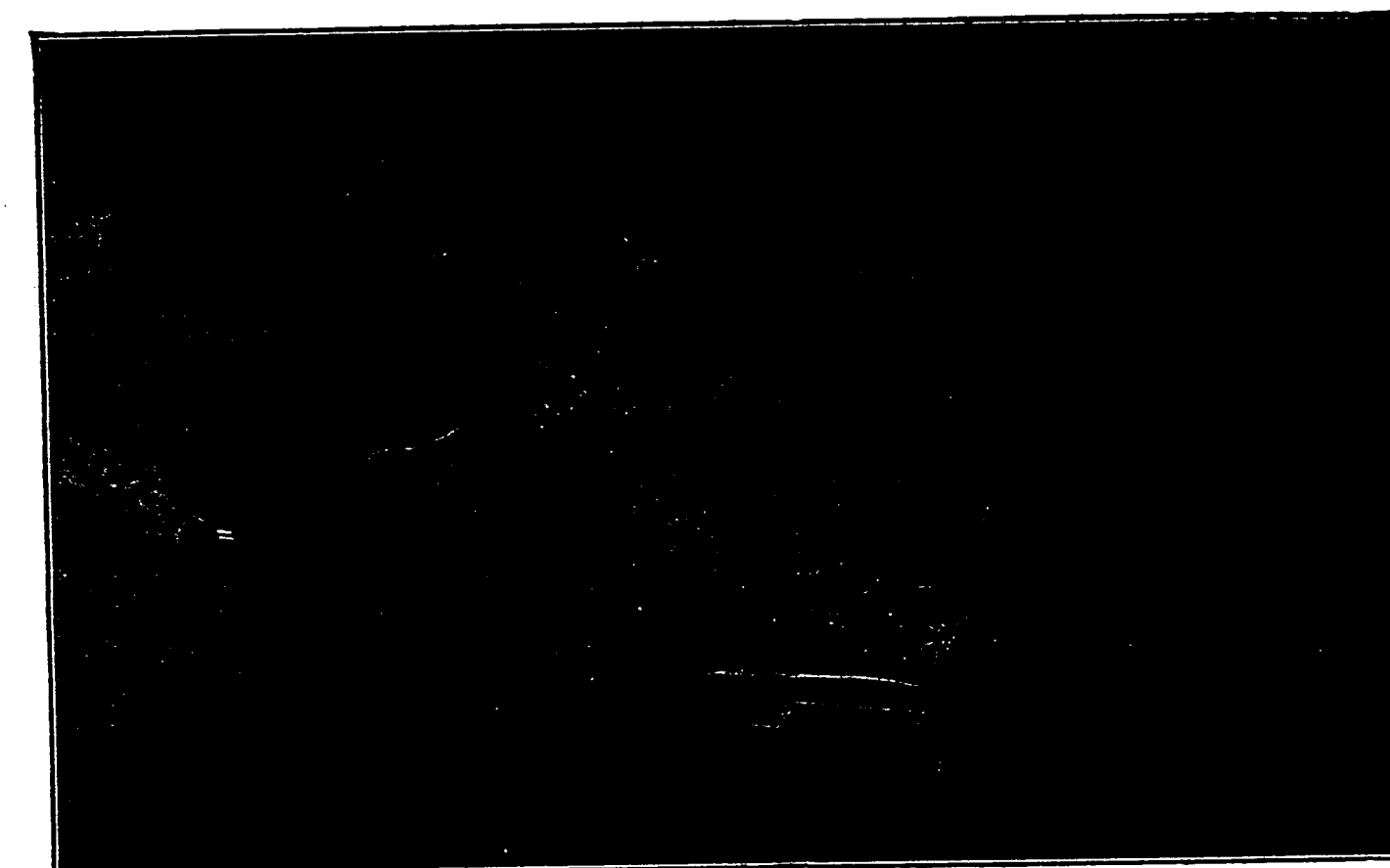
Sabbath Promotion Suggestion

May I suggest to all Recorder readers, and especially our pastors, that as many of us as possible will deluge Evangelist Billy Graham with letters asking him to preach the true Sabbath? After a wonderful sermon last night, he asked people to write to him, and gave his address as simply: Billy Graham, Minneapolis, Minn. 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.



Jesus In His Youth

All that is known of Jesus in His youth is that He was found in the house of God and that He amazed the teachers of the law with His knowledge of the Holy Scriptures.

May our young people thus amaze their elders.