

The Sabbath Recorder

cation. The slides which Miss McWilliam brought, showing some of the work of the Church of the Brethren Work Camp in Europe, in the summer of 1954, fitted in well with our theme.

We closed with a program on Sabbath eve, June 29, showing some of our work, and featuring two filmstrips from the American Sabbath Tract Society.

Our yearly Vacation Bible School reaches children and young people who have little other church contact. Two who attended our Vacation Bible School now come to Sabbath eve Bible study. — Correspondent.

Accessions

Daytona Beach, Fla.

By transfer:
Mrs. Ed (Ethel) Gavitt

Richburg, N. Y.

By Baptism:
Mrs. Grace Baker McCrea
Miss Mary Cartwright
Miss Margaret Cartwright

Marriages

McCrea - Baker. — At the Seventh Day Baptist Church, Richburg, N. Y., Sunday afternoon, Aug. 12, L. Maurice McCrea, grandson of Charles W. Saunders, Richburg, N. Y., and Grace M. Baker, daughter of Mr. and Mrs. Henry J. Baker, Sr., Bolivar, N. Y., were united in marriage by Rev. Alton L. Wheeler, Riverside, Calif. The new home will be at Richburg, N. Y.

Moreland - Clark. — At the home of the bride, Salem, W. Va., on Monday evening, July 16, 1956, Robert J. Moreland, Erie, Pa., and Mrs. Iona B. Clark were united in marriage, Dr. James L. Skaggs, a former pastor of the bride, officiating. The home will be at Erie, Pa.

Williams - Davis. — John Williams of Lost Creek, W. Va., and Miss Eulala Davis of North Loup, Neb., were united in marriage at the Seventh Day Baptist Church in North Loup, June 5, 1956. The double ring ceremony was read by the bride's pastor, Rev. Francis D. Saunders.

Thorne - Peters. — At the Peter's Memorial Seventh Day Baptist Church, Parika, British Guiana, Neville Augustus Thorne and Constance Marguerita Peters were united in marriage recently, the ceremony being performed by the bride's grandfather, Rev. J. A. Tyrrell, assisted by Rev. B. O. Berry.

Obituaries

Robbins. — Laverne, was born Feb. 6, 1877, at Wells, Minn., and died in a hospital at Hastings, Neb., July 28, 1956. Funeral services were held at his home in North Loup, July 31, 1956, with Rev. Francis D. Saunders officiating. Burial services were at Hillside Cemetery, North Loup.

Seager. — Bianca Maxson, daughter of Joseph Grafton and Bianca Davis Maxson, was born at Jackson Center, Ohio, Oct. 31, 1863, and died July 28, 1956, in St. Joseph's Hospital in Buckhanan, W. Va.

At an early age she was baptized by Rev. Simeon Babcock and joined the Jackson Center Seventh Day Baptist Church.

She was united in marriage to Rev. Lely D. Seager, May 24, 1883, with Rev. J. L. Huffman performing the wedding ceremony. To this union were born three sons and five daughters (one of the latter dying in infancy): Roswell P., Salem, W. Va.; H. Bernard, Farina, Ill.; Dr. Lloyd D., Little Rock, Ark.; Mrs. F. L. (Olive) Holmquist, Brainerd, Minn.; Mrs. H. R. (Eva) Bezant, McIntosh, Fla.; Mrs. Glenn (Susie) Ford, Buckhanan, W. Va.; and Mrs. Emil (Bertha) deWerff, Memphis, Tenn.

Her love for and ability in music enriched the church services in their many pastorates and evangelistic meetings.

After the death of her husband, Dec. 6, 1933, she began spending her winters with her son in Salem, W. Va., and her summers with her daughter in Buckhanan, W. Va. She remained very active for one of her age.

Besides her children she is survived by 19 grandchildren and 32 great-grandchildren.

A short funeral service at the Harbert Funeral Home in Salem, W. Va., on July 29, was conducted by Rev. James L. Skaggs and Dr. S. Orestes Bond. The body was then taken to Farina, Ill., where final services were held in the Seventh Day Baptist Church, July 31, with the pastor, Rev. A. A. Appel, officiating. Interment was beside her husband in the Farina Cemetery.
A. A. A.

SABBATH SCHOOL LESSON for September 15, 1956

Christ Speaks to His Churches
Lesson Scripture:

Rev. 1: 9-11, 17-18; 3: 14-22.

Sabbathkeeping churches and promoters of the Sabbath of the Bible can now procure an invaluable historic Chart of the Week, showing the unchanged order of the days of the week and the true position of the Sabbath as proved by the combined testimony of 160 ancient and modern languages. It was prepared by the scholar, Rev. William Mead Jones, D.D., who was pastor of the Seventh Day Baptist Church in London, England. A photostatic copy in 4 parts each measuring 17½ by 22½ inches and suitable for framing may be procured by sending \$10 to Mark Wiley, 5614 So. Morgan St., Chicago, Ill.



Dr. Victor H. Burdick, missionary to Nyasaland, who completed his medical school in the East, his internship in Los Angeles, and is about to enter specialized training in New England before being sent to his mission station. Plans also call for several months' hospital work on the field in 1957 prior to taking over the Seventh Day Baptist medical work at Makapwa Mission.

The Sabbath Recorder

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Member of the Associated Church Press

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CHRISTIAN CHILDREN'S FUND

Occasionally we mention some of the Christian agencies for the relief of human suffering. There are many such agencies — too many for any of us to remember them individually in our prayers. Although we cannot enlarge our giving to include very many of them and still keep up our own missionary support, we must, as Christians, enlarge our hearts to encompass as much as possible of human suffering.

Christian Children's Fund, Inc., is an international, interdenominational missionary association administering to the physical, mental, and spiritual needs of children of all races and creeds. Located in the China Building, Richmond 4, Va., this organization carries on a rather large world-wide work maintaining or assisting orphanages in 30 countries. The international director is Dr. J. Calvett Clarke. Dr. Daniel A. Poling is on the Executive Committee.

During the past 12 months CCF has established 6 additional Blind Homes for children, five in Korea and one in Jamaica. Their literature makes this statement about the blind children of Jamaica:

The blind children in the Home in Jamaica are, in some cases, orphans and, in other cases, of poverty-stricken parents. These blind Jamaican children need sympathetic help and friendship desperately. Their life at best, even with our help, must be a sad one but to have a sponsor will mean, perhaps, more to them than to any seeing child.

The personally signed letter of Dr. Clarke sent out on August 27 shows a picture and tells the story of Wang Yu Ching, a 12-year-old girl who lost her leg in a recent shelling of Quemoy Island, a girl who is now being cared for under CCF sponsorship. The appeal of the letter is strong, tremendously strong. The need is not much greater than similar needs in Jamaica, British Guiana, or Nyasaland where Seventh Day Baptists are meeting human suffering and spiritual hunger. Dr. Wayne Rood visited Nigeria last year and his heart ached for those underprivileged people whom we are not helping.

Let us read the following appeal not only in relation to the specific work mentioned but also in relation to our missionary work. Is there any reason why we should not have our emotions

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stirred like this for such a cause as the soul-saving, morals-preserving work of the country school in Jamaica, for instance? Read this:

No bombs fall from our American skies, no enemy burns our towns, no shells splinter our homes, no cruel hand comes between us and our children. When night falls our loved ones sleep in peace and without fear. But these children have not been spared from horror and pain. Upon them has been inflicted fiendish injustice and cruelty. These children know their enemies. They so greatly need to know their friends. But they can't know them unless they have them. And they can't come to you — not Yu Ching, with her one leg, and the others with broken bodies and minds full of pain. These children's stomachs are as empty as their hands. CCF wants to put something in both. It is efficient, economical, and assists 17,300 children. To share one's food is to sweeten it.

Lowest Possible Salary

We believe that there ought to be a continuous emphasis on increasing pastors' salaries. Almost all of our pastors are receiving less than an honest living wage for their families. Some are doing fairly well when all the earnings of the family are pooled. But ideally both the pastor and his wife should be free to devote their full energies to the Lord's work (not neglecting the rearing of their own children).

This ideal is not possible to reach in every church. Everybody knows that. Some congregations are too small or too poor to give a pastor full support. They need pastoral care even more than the stronger churches. And there are some pastors who are willing to serve such pastorates on a part-time basis, burying their talents for years in secular work. In general, pastors do not complain although they may chafe at the limitations placed on their desire to extend the work.

Not every church, however, is as unable to support a pastor as the leading members assume. Time after time in recent years we have seen small missionary churches awaken to their financial ability and responsibility and take on the full support of a pastor. Certainly there are other churches that could do the same. Sometimes it is a matter of only one or two heads of families catching the vision

of what it would mean to set their pastor free from the necessity of secular work. It is to such churches as these that we appeal. Why give the church the crumbs from your table? Invite the church to have a real share with your family. Few of you church members have ten members in your family. If you did you might be more willing to divide with your pastor. If you need a full-time pastor, start giving one tenth of your living to the church to support him. It is God's plan for the support of His work and for your blessing.

One of the reports coming in to the corresponding secretary of our General Conference to make up the statistics for 1956 is reproduced in part here, not as a discredit to the church but to point out the situation faced by one faithful pastor:

Pastor Beebe receives no support from any source. He works five days a week as a printer in the Palatka Times-Herald office. Church work has to be done outside of working hours. The money he receives from this job takes care of his and my living expenses — \$60 of it has gone into supplies (paint, varnish, and lumber) toward finishing the parsonage.

The situation here would be very discouraging, except for the fact that this is the only church in the neighborhood and ministers to the needs of a group of children and young people who attend our Bible Study on Sabbath eve.

We also had a good Vacation Bible School directed by Miss Joyce McWilliam of Milton, sent here by the Women's Board. We had 24 children enrolled.

This church is paying the lowest possible salary. Is your church, in another sense, paying the lowest possible salary, or are you remembering what it takes to live these days and giving the pastor a living comparable to or above the average of the community?

EDITORIAL NOTES

Suggests New Organization

One of our most faithful correspondents, a new large-scale tract promoter, suggests that Seventh Day Baptists might well form groups everywhere which would be known as "the Good Samaritans." The only membership requirement would be to follow the teaching of the parable as given by Christ. Our friend reminds us that there is more need and opportunity today for good samaritanship than there has ever been before.

No doubt many of the organizations within our fellowship have programs and activities which fall far short of this ideal. The suggestion is thrown out to us that we need to give more thought to the question, "Who is my neighbor?"

The "Good Samaritan" program, as proposed, would extend its application to church suppers, lunches, picnics, camps, banquets, and even General Conference. It would reach out to the halt, the maimed, the blind, and even to the rejected ones. It would include hospital and prison visitation. Various community organizations would be glad to help locate such needy ones.

Perhaps an organization as such is not needed but the emphasis is the essence of Christian practice. It is so easy to be satisfied with less than the spirit of the Good Samaritan. Let us look at ourselves.

Color in the Pulpit

The writer has frequently derived much blessing from the editorials of Kenneth Morse in the Church of the Brethren Gospel Messenger. In the issue of August 25 there is one on "Color in the Pulpit." The editor notes that a minister in the United Church of Canada wants to substitute a dickie of Scotch plaid for the conventional black. Mr. Morse, whose church is definitely a "plain clothes" church, suggests first that all the colors of nature's flora are appropriate decorations for the sanctuary.

"Color in the pulpit," he remarks, "is not essentially a matter of haberdashery. . . . If our services seem drab it may be due to a lack of imagination rather than to the limitations of a minister's wardrobe. . . . Perhaps it is the preaching rather than the preacher that stands in need of color. Surely a little more sparkling effervescence might suggest the color of joy, which is supposed to be one of the fruits of the Spirit. If the preacher comes to the pulpit in a dark-brown mood he will hardly do more than cause his hearers to feel more blue than they might normally be on a Sunday morning. . . . And if the preacher needs more colorful texts there are some rich veins of vivid imagery to be mined in such underworked books as Leviticus

and Ezekiel, not to mention the treasures in Daniel and Revelation."

Let Us Be Fair

We are in receipt of a small leaflet published by a little group of Sabbath-keeping churches which is entitled "A Clarification." The matter purportedly clarified by the 500-word tract is the difference between this relatively new group of churches and the Seventh Day Baptist denomination. Clarification of points of difference between churches that differ only slightly is, perhaps, necessary for those who want to distinguish between them, although in this case apparently it is only the newer group desiring to make growth at the expense of the older one that has seen the need of the explanation.

It is the manner of making the explanation which calls forth comment. The leaflet singles out one individual who holds a position of leadership in an educational institution and quotes some doctrinal statements made by him and judges the whole denomination largely on the basis of this one man's partial and perhaps unguarded statement.

Manifestly the doctrinal stand of a denomination is better judged by its adopted and printed statement of belief than by the views of one member of the group. This is especially true when the denomination's statement has been recently revised, debated, and adopted in a democratic way.

We would agree that few (if any) individuals or organizations are above criticism. It is our Christian duty to accept not only the just criticism which is our due but also to keep a Christian attitude when called upon to suffer the unjust criticism of those who attempt to slay with the sword of half truth. In such circumstances, we must take the position that, regardless of how unfair others are in their judgment of us, we will attempt always to be fair. This is the hard road to which our Lord has called us. Let us not be afraid to walk this road in the full knowledge that the Lord Himself will judge those who need judging and will ultimately bring to naught the efforts of those who seek to advance their cause by unfair methods.

President's Column

"PRAY WITHOUT CEASING — ABOUND TO EVERY GOOD WORK"



Hebrews was selected as the book to read and study for the year. In John 14: 6, Jesus said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." The Jews understood the importance of the priest as the mediator between man and God. But do we?

Christ did not come to abolish the law nor the prophets but to fulfill and to give more spirit and meaning to the Scriptures. Paul writes to the Hebrews that Christ is the Messiah and more worthy than Moses, for "he who hath builded the house hath more honour than the house" (Heb. 3: 3). The sacrifice of Christ is better than the sacrifice of the priests. Chapters 9 and 10 tell why the blood of Christ for the remission of sin is much better than that of animals.

A good verse which brings out our thought is Hebrews 9: 24: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

In Romans 9 and 10 we find that the Gentiles are "accepted in the beloved" (Eph. 1: 6), but it is an adoption, and we must all come by the way of the Cross.

May we see Christ as the better way and study the Book of Hebrews as the better covenant: "But now hath he obtained a more excellent ministry, but how much also he is the mediator of a better covenant, which was established upon better promises" (8: 6).

When we pray let us realize our position before our Heavenly Father and humbly approach Him as in Chapter 4: 14 and 16: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. Let us therefore

MEMORY TEXT

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. Rev. 3: 20.

Past Conference Presidents Gather on Alfred Campus

Charles Harris, president-elect of the 1957 General Conference, received a unique preview of problems and possibilities, joys and jitters, that are likely to be his in the months immediately ahead, during a get-together on Thursday noon at the Alfred Conference of seventeen former presidents of Conference plus the current incumbent, Charles Bond. Hunted up, collected and corralled by the 1945-46 Conference president, P. B. Hurley, the group lunched in the Conference dining room and then retired to Kruson Hall lounge for a "gab-fest." The president-elect sat with eyes wide and mouth open while the oldsters recounted tales of by-gone Conferences and Commission meetings.

The earliest Conference represented was 1920 when Alfred E. Whitford was president. The group noted with regret the absence of three ex-presidents whose Conference duties required their presence elsewhere, and sent messages of greeting to five who were unable to be present — Ahva J. C. Bond, George B. Shaw, Erlo E. Sutton, S. Orestes Bond, and Harold R. Crandall. Did we miss anybody?

The thanks of all of us is due to P. B. Hurley for initiating and carrying through this happy meeting. Let's do it again at Milton. — C. V. D.

"The more profoundly we study this wonderful Book and the more closely we observe its divine precepts, the better citizens we will become and the higher will be the destiny of our nation." — William McKinley.

come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

PRACTICAL APPLICATIONS OF STEWARDSHIP

By Karl G. Stillman

[Mr. Stillman, treasurer of the Missionary Board, gave this message at General Conference.]

The thoughtful Christian believes that not only did "God create heaven and earth and all that in them is" but that every material thing today used and enjoyed by people the world over belongs to God alone. Full title vests in Him while we, the objects of His bounty, are merely trustees of property which we are to manage for Him. Our earthly existence is only transitory so it behooves us to remember our responsibilities as trustees or stewards.

Our deed of trust containing full instructions is, of course, the Bible. A complete code for living acceptable to God is covered by the Ten Commandments, but, in addition, there are many suggestions and even exhortations as to what disposition we should make of the property entrusted to us during our lifetime. Fundamentally, we are told, "It is more blessed to give than to receive," so our first problem is to ascertain how much we should give to our Lord and to the advancement of His kingdom on earth. We are urged by Scriptural injunction: "Freely ye have received, freely give," but this merely iterates the fact that, generally speaking, we have been prosperous and should be as generous in giving as the Lord has been generous in His gifts to us. Otherwise stated in Deuteronomy in words ascribed to Moses: "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." It should be noted that our hypothetical trust deeds are all the same in one respect. No one is exempt from the requirement of giving. Rich or poor, "every man shall give as he is able." Is there no rule to govern how much we shall give? What does our trust deed, our book of authority say to us on this point?

Jacob said, "Of all that thou shalt give me, I will surely give the tenth unto thee," indicating that giving should be proportionate and systematic, but is this rule of tithing infallible? Should the person of modest income and having a large family match his tithe with the tithe

of the wealthy person with no family? Our instructions again clearly tell us what to do. We are to give as we are able and as God has prospered us. Any insistence upon tithing would be unwarranted in the case of persons whose income is meager and who find it difficult to maintain their families in comfort. Likewise, the giving of a tithe would not be adequate or generous in the case of those of larger means. However, for the great majority of Seventh Day Baptists who are neither millionaires nor those who exist on meager incomes, the practice of tithing would be entirely practicable and wholesome.

The Mormon Church and our Seventh Day Adventist brethren have demonstrated that tithing has stood the acid test of experience. The early Hebrews were blessed in heart and soul by tithing. Both Mormons and Seventh Day Adventists, even though we may disagree with some of their tenets, have been able, through the system of tithing, to send out a veritable army of missionaries into all parts of the world, and the former have cared for needy persons from their full storehouses built up by the tithes of their members.

Our Conference president chose for this year's theme, "Ye are the light of the world" and constantly has emphasized the thought, "Be Happy! Ye are the light of the world." Our trust deed, as I have chosen to call the Bible for the purpose of this discourse, has further instruction for us as to how we should give, and the resulting happiness and blessings from proper attitudes of giving. We are told, "Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver."

Giving can be drudgery or it can be a source of great joy and satisfaction, depending on the frame of mind of the giver as he makes his gift. The selfish person will begrudge every penny that he may spend, other than those used for his own personal desires. Consequently his gifts keep him unhappy; they don't make him unhappy, for his own selfishness is the underlying cause. To such a giver, giving is unadulterated drudgery and highly disagreeable. On the other hand, try to recall friends or acquaintances

who have sunny dispositions, who seem to love to help others, and I venture to say that you will find they give liberally to their church and its auxiliary organizations, as well as to every worth-while object. They are always cheerful and derive such satisfaction in their giving that they find a happiness and joy in living that makes them the envy of their friends. "The Lord loveth a cheerful giver" and His blessing rests on those who serve Him in this way.

Seventh Day Baptists do not appear to have had the moral courage to answer the challenge of our Lord to meet systematic and generous giving with blessings bountiful beyond all anticipations. In the closing words of the Old Testament, the Lord flings out a sort of challenge: "Bring all your tithes into the storehouse, and see if I will not open the windows of heaven and pour out such a blessing that there shall not be room to receive it." It is true and always has been true that the more one gives, the more he has. I have observed many tithers and have been amazed that their substantial giving did not appear to affect adversely their overall prosperity. On the contrary, in my judgment, the reverse appeared to be the case.

It is vitally important also that gifts should not only be liberal but should be made quietly and unostentatiously. Although we are told that gifts without the givers are bare, it is often wise to make them anonymously. Then they are effective and valuable solely to the object for which given, without any lessening in value through diverted attention to the giver with accompanying conjectures as to his or her possible motives for the action taken. In the words of Paul, "He that giveth, let him do it with simplicity."

These instructions in our trust deed constitute the framework of our problem of stewardship. It is our constitution and we must implement it with practical by-laws.

First By-Law

First of all comes the individual and the family group. Today the young married couple is urged to develop a budget as one of the first things to do, in order

(Continued on page 140)

PEOPLE SEEN AT CONFERENCE

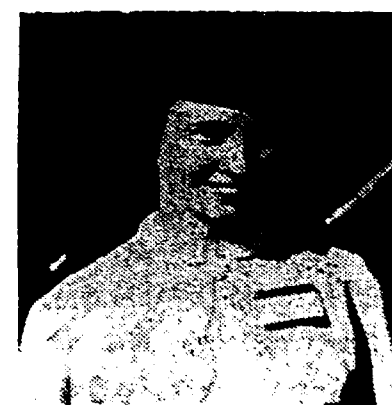


Rev. Paul B. Osborn, the young pastor of the Marlboro, N. J., Church, is mentioned elsewhere in this issue as one of the active members of the Committee to Study Denominational Publications. At Conference he was asked to assist at the controls of the public address system at the church, a job which he did effectively last year at Fayetteville, Ark. Mr. Osborn, it is

understood, intends to continue his study program at Faith Theological Seminary this year. His wife has agreed to teach in a Christian day school at Bridgeton.



Rev. Duane L. Davis and his wife, Kathy, pictured at General Conference. She wears the distinctive decoration made by Women's Board members for all ministers' wives. The Davis couple have had a successful pastorate at Nortonville which involved the organization of two Seventh Day Baptist Fellowships. They go now to Lost Creek, W. Va.



Miss Ellen Swinney pictured in front of the Alfred Church. A writer of Junior Sabbath school helps and a valued assistant in the employ of the Battle Creek Church, she soon returns to her home in Waterford, Conn., for advanced education courses.

Missions

MOTIVES WHICH CHALLENGE A MEDICAL MISSIONARY

Dr. Victor Burdick

First, by way of testimony, I would like to speak of the influences that have brought me to where I am now. First of all was the influence of a Christian home. Parents who were consecrated to the cause of Christ brought us up in the spirit of love and fellowship and taught us the principles of Christianity. They prayed for our dedication to the service of the Lord, and that led to baptism, to joining the church, to a restraining influence through my life.

Second, there was the influence of the wisdom of this world. This is the black mark in my life. The wisdom of the world, as we are told in the Scriptures, is foolishness to God. The wisdom of the world will tell us that there is no personal God. It laughs at the Cross of Christ. It says there is no need for redeeming love and atoning grace. It explains away the miracles and the creation on a scientific basis. Those are the things which came about and I was led to a philosophy of humanism, as it were.

And then while in medical school I was influenced by the Gospel of Christ, brought to a conviction of sin, the need for repentance and salvation, and that led to a personal acceptance of Christ as my Saviour.

The next influence on my life, as I see it, was the influence of the Holy Spirit leading, guiding, directing, giving me conviction that this was the way, giving me conviction that I had chosen the right path, giving me fellowship with other Christians, showing me through missionary friends or those who plan to go into missionary work a way of life which was attractive to me.

There have been such things as vivid dreams which, I believe, were influenced by the Holy Spirit, that have also influenced some of my decisions. This finally led to the acceptance of the definite call to missionary work in Nyasaland.

What is our challenge to missionary

work? For the time being I will leave medical work aside. What is the challenge, as I see it, to missionary work? God loved us; He gave His Son to die for us that we might no longer fear death. It was that death which made our love imperfect; but perfect love casts out fear. God has commanded us to love — He has commanded us to love Him with all our heart, all our mind, our soul, our strength, all that we have. God has commanded us to love one another, to love our neighbor as ourself. God through Christ in the Great Commission has commanded us to go, to go into the whole world to preach this Gospel of Jesus Christ. We would obey God in these commands. We would bring glory to God through our lives. We would express our gratitude to God that He has saved us, that He has taken away this fear of death, and has worked a love in our hearts.

In Mark 16: 16 we have this Great Commission as stated by Christ, where He says to them, "Go ye into all the world and preach the gospel to every creature." This includes staying home and raising a Christian family. The whole world begins at home. Preaching the Gospel of Christ is more than reciting John 3: 16 to the heathen people. It means the teaching of the basic Christian principles to people. It means that to do that we have to learn the language of those people, we have to learn their customs, we have to learn the culture that will influence their Christian life. The next verse, Mark 16: 17, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned (or condemned)." This is the urgency of our message. The world without Christ is headed for destruction, for perishing. With the simple acceptance of the Gospel message a man may be saved for eternal life. This is the message basically, which we would carry. But it needs to be carried not only in words, but in a life of purity, a life which reflects the testimony that we have of what this message has done for us, a life of service and love for others.

Going on with these verses in Mark, "And these signs shall follow them that believe: in my name shall they cast out

devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." These signs were miraculous occurrences. But, it says they shall follow them that believe, they shall not lead. These things are not to be an end in themselves. We see today that many times the work of these signs is made too important. We hear from missionaries that these signs do follow their work at times but not always. In the early church these signs did not always follow. They followed only when God thought it necessary to confirm His message. We cannot expect those signs today. We can only expect them as God sees that they are necessary for His work. We cannot demand that God heal someone. We can only ask Him through prayer.

God expects us to do our share. He expects us to use our talents, our minds, our materials, our advances and plans to do what we can first, and then where we find and admit our inadequacy and failing, then we will turn to God and these signs will follow them that believe.

The special challenge of medical missions

The practice of medicine in its activity of relieving suffering and prolonging life is, I believe, a vital contribution to our work in missions. But it must remain a tool, and it must not take the driver's seat. Medicine often opens the door of the heart to the Gospel message. A convalescing patient is especially receptive to the words of our Lord and Saviour. Medicine opens doors to countries that would otherwise be closed to the Gospel message. People can see the need for a doctor where they may not allow just a missionary to come in.

Medicine offers us an outlet or an expression for our compassion for human suffering which is within us all. It is given to some of us to take the training which will enable us to use our hands more skillfully to relieve that suffering. It proves to a native, or to anyone, that we do love him.

When the Good Samaritan saw the man on the side of the road, it is said that he had compassion upon him. And

you know the story, he gave all that he had, he gave his time, he risked his life, he risked his reputation. Yet, that was his expression of compassion for a suffering human being, a suffering brother.

We assume that the physician Luke traveling with Paul perhaps practiced his talents in adjunct with the missionary work of Paul. We know, of course, that it was limited, and that Paul was able to call upon the Holy Spirit to bring healing, too. But I believe Luke was used, his talents were used also.

Jesus healed. It was for many reasons. It is said that He had compassion upon men. That was one of the reasons, the basic reason perhaps. He often used healing as an object lesson to teach a lesson in faith or about sin. His healings, His miracles proved His divinity. He showed to us through His miracles of healing that we have a power available to us in faith, in prayer, and in fasting.

Yet the practice of medicine, no matter how humanitarian its motive, unless it is together with evangelism, I believe is sterile of fruits of the Spirit and may even become a god in itself. Jesus, you remember, healed many people, but there were times when He went away from the crowd; He went away to be with His Heavenly Father. He went to other towns to preach. Surely, He hadn't healed everyone in the town. Surely He didn't heal all the people in Palestine before He left there. He pointed out that there was a greater need than man had than just relief of suffering. We cannot let our compassion for physical suffering take all of our time that we may not have any left to be concerned with the compassion for souls.

The special challenge of the foreign field

In the foreign field especially there is great darkness in so many places. The lights are few, so the lights which are there must shine more brightly. In many countries in the world there is inequality and injustice done. There is the threat of evil forces coming in. There is an inefficiency in agricultural and industrial activity. There is lack of medical care and hygiene. There is witchcraft and superstition, and bad medicine is practiced. There is inadequate maternity care —

Statement of Policy for the Sabbath Visitor

It is the purpose of the **Sabbath Visitor** to present to the child, in the terms of his growing experience, concepts and attitudes which will supply a positive basis for Christian belief and Christian living:

1. God, who is actively concerned in the life of the child and His world.
2. Jesus Christ, who was Himself a child, and as an adult revealed the love and will of God for every child.
3. The fellowship of believers, in which the child is nurtured in the Christian faith.
4. The Christian heritage as it has preserved the worth while from the experience of the past and gives direction to, but does not limit, the future.
5. The Sabbath as an integral factor in the total experience of God, the world, and the Church.

It has been the aim of the **Sabbath Visitor** to reach Seventh Day Baptist children of the ages of six to twelve; to build a feeling of fellowship and belonging; to

people dying of diseases which are easily cured in this country. There are wounds which are neglected because of ignorance. There is poor nutrition and poor sanitation. We will take what we have in this country and share it with others in other countries, in darker countries. And we would use what influence we have to protect the freedom of individuals.

The task is great. There is so much to do and at times we feel that our lights shine so dimly, but we know that the Holy Spirit enables us. God hears our prayers. But this job is not for me alone, it is not for missionaries on the field alone, it is for all of us, all of you. We covet your prayers. Your prayers will make our lights shine more brightly. And we promise our prayers, that the light of the home mission efforts might also burn more brightly.

"This little light of mine, I'm going to let it shine." I'm happy to be a light of the world. I'm happy to serve and take my part in the Seventh Day Baptist world mission.

supplement the Sabbath school teaching with home reading and activities; to furnish children, teachers, and parents material pertaining to the Bible and Seventh Day Baptist beliefs.

Support Your Children's Paper

The **Sabbath Visitor for Boys and Girls**, monthly children's publication of the Seventh Day Baptist Board of Christian Education, is written especially for the boys and girls of our churches from six years to twelve. Most of our Sabbath schools distribute it to their children, and others receive it through the mailing packets of the Women's Board to lone Sabbath-keepers.

We feel that other boys and girls would appreciate receiving the **Sabbath Visitor**, and would find enjoyment and value from reading the stories, poems, and letters in it. Single subscriptions may be ordered for one dollar per year, from Mrs. Evert Percy, Alfred, N. Y., business manager of the paper. Mrs. Percy will be glad to send sample copies and further information about receiving the **Visitor** in club subscriptions.

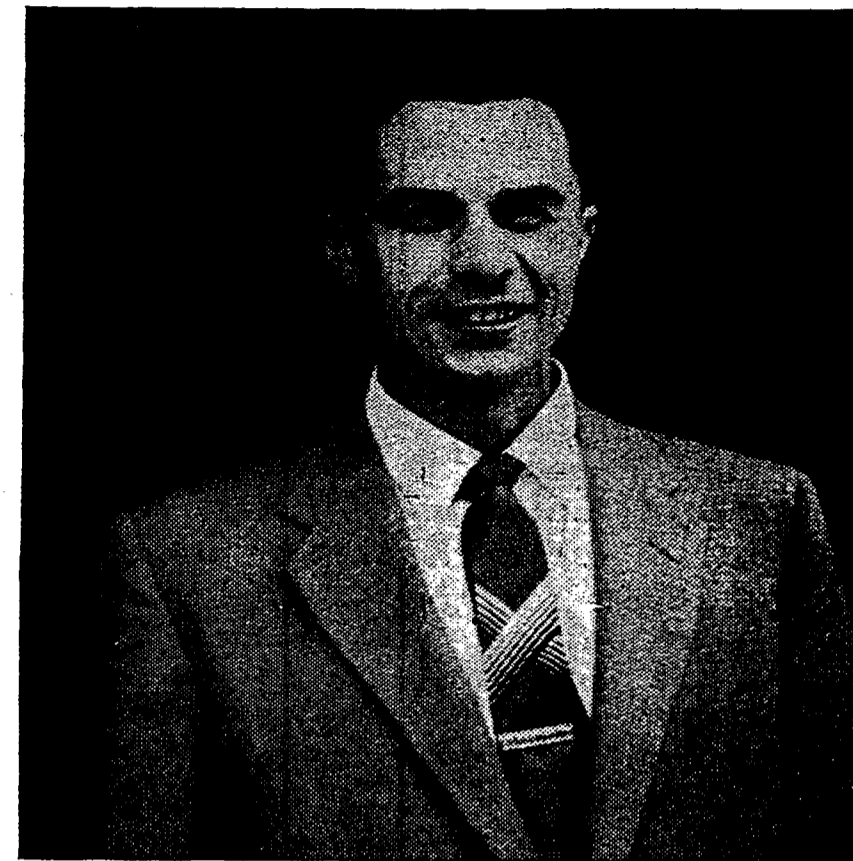
The editorial committee is urging our people to contribute articles, stories, and poems on the children's level, and in keeping with the **Sabbath Visitor** policies, established several years ago by the Board of Christian Education. Contributions and correspondence concerning material may be sent to the **Sabbath Visitor** editor, Rev. Duane L. Davis, after October 1, at Lost Creek, W. Va.

Notice

The statistics for the Board of Christian Education regarding the activities in our Sabbath Schools and Vacation Church Schools are very slow in coming in. Thus far only 30 churches have reported. It is important that these reports be in the office as soon as possible so that they can be summarized for the 1956 Year Book.

"On our campuses there is a tendency to assume that presence in a college means intellectual development and progress in the art of clear thinking." — G. Ray Jordan in **Beyond Despair**.

DENOMINATIONAL TREASURER



Olin C. Davis, Verona, N. Y.

It is well to know by face the treasurer of the Denominational Budget who has been serving for the past year and has been re-elected. He it is to whom all the church treasurers and many individuals send their budget gifts for the world work of Seventh Day Baptists.

Mr. Davis is an independent farmer in Central New York State. He is single, living at home with his parents, Mr. and Mrs. LaVerne Davis. His next younger brother is Rev. Duane L. Davis of Nortonville, Kan., who is about to assume the pastorate of the Lost Creek, W. Va., Church.

Our treasurer has a keen mind and is vitally interested in the work he is doing for Seventh Day Baptists. He has had a fair amount of business experience and was treasurer of the Verona Church before being called to the larger responsibility he now holds. He was able to have his farm in the care of his younger brothers while he attended the full Conference session at Alfred. A member of the Committee on Reference and Counsel, his advice was sought in matters pertaining to financial problems and accounting.

"The Bible is the best book God has given." — Abraham Lincoln.

For Jr. High

What's New in New York

If you wanted to make a nature discovery you would hardly think of going among the skyscrapers of downtown New York where not even a blade of grass can be seen except in some of the little parks. But after the recent dangerous fire in the abandoned Wanamaker store in downtown Manhattan a discovery was made. Workmen repairing the water damage to the subway under the store discovered a creek which has been flowing all these years unknown to the mapmakers and to the millions who have walked the streets and ridden the subways.

The mapmakers as far back as 1865 failed to chart this little underground creek although the course and size of other underground streams has been well known. We could not expect that anything new could be discovered either above or below the surface in the heart of the greatest city of the world.

The foundations of the city are honey-combed with man-made tunnels at various levels. How could a little creek be flowing there all these years and none of the scientists and engineers know about it? You tell me; I don't know.

It would appear that this time the workers have dug a little deeper in this spot than anyone has ever dug before. The pillars supporting the subway had been loosened by the 50,000,000 gallons of water that firemen had poured onto the fire from adjoining tall buildings. The subway was flooded 10 feet deep. After the water had been pumped out and they had dug a hole at 9th Street 80 feet long and 30 feet wide below the subway supports — it was then that they found the stream and channeled it through an iron pipe.

This interesting nature discovery reminds us that not all the hidden things of God have been discovered by man. That is particularly true about the Bible. Almost everybody knows about the old Bible manuscripts hidden in caves near the Dead Sea which were recently found. They make it possible for Hebrew scholars to dig a little deeper into the meaning

of some passages of Scripture. But you and I don't have to wait for the scholars. We, too, may find in the Bible meanings for us that others have missed for hundreds of years.

Let us remember that in our religious life we cannot discover anything new by shallow thinking or careless study. We must dig a little deeper. This is especially true when fire or flood or some other experience makes us see the need of examining the hidden foundations and strengthening them. Are you ready to look for a new refreshing stream where others have failed to find it? Will you pledge to look a little deeper into the Word of God? What you discover may not make headlines in The New York Times, where we got this story, but it may be wonderful to you.

NEW RELIGIOUS FILMS

Sam Hersh, president of Family Films, Inc., Hollywood producer for the religious field, announces considerable increase in the number of distinctly religious films now being offered to churches. One new Family Films series retells the Biblical parables in modern dress and adaptation. One of this series, "The Road to Jericho," retelling the parable of the Good Samaritan (Luke 10: 25-37), shows a foreign-born supplier comforting and sustaining a foolish braggart who is being ostracized by his "friends."

An especially important group is Family Films' "Our Children" series of motion pictures, available in color and black-and-white, in which astonishingly talented children act out their own problems in a way that brings new light not only to other children but to parents and counselors as well.

Titles thus far completed in the "Our Children" series include: King of the Block, I Don't Want to Win, A Clean House, A Bigger Reward, Tokens of Love, and Flying Straight. The newest child-centered film, The Christmas Spirit, shows two young stepbrothers in a display of unselfish sharing that sets an example for their elders. Two new films on current topics are The Choice ("Social" drinking) and Christian Citizenship.

PRACTICAL APPLICATIONS

(Continued from page 135)

that an early mutual understanding of the future limitations of activities imposed by current income to be received may be reached. If both husband and wife have been brought up in Christian homes, the budget they develop undoubtedly will provide for contributions to a church and other benevolent objects. Our first by-law then will be that a family budget shall be established which shall include the expenditure of at least a tithe to charitable organizations. In this connection, do not forget the impact of Federal income taxes, for they are assessed on amounts of adjusted gross income (gross income less deductible expenses) in excess of \$1200 for married persons up to age 65. As everyone knows, these taxes increase quite rapidly as income increases, beginning at 20% and reaching the astronomical total of 91%. Most everyone pays at least 20%, which should be remembered when budgeting charitable contributions, for that means that of every dollar so given up to 20%, and in some cases 30%, of income, Uncle Sam pays twenty cents and the donor eighty cents. This is true because charitable contributions may be deducted from one's income before taxes are computed. If you pay a 30% income tax, a charitable gift of a dollar costs you seventy cents, and so on up the scale. Uncle Sam will not help you pay your light bill, your phone bill, or your movie admissions, but he will do so on your payments to charities.

Second By-Law

In families where there are children, the budget should provide an allowance to them, even though very small in the case of young children. These children should be taught to make out and fill church envelopes from this allowance weekly, and in all probability a habit of giving so established will carry through life. We taught one of our nieces to follow this procedure as a little girl of four, granting her nominal allowances for the duration of each visit with us. After an interruption of a year in her visits, when she was about ten years old, we wondered what her attitude would be, and were thrilled when, immediately after

receiving her allowance, she went to the desk and filled out a church envelope without any prompting. The future of church and denominational support depends on habits of giving established as early as possible. Hence our second by-law will be to make it possible for our children to begin giving to the church as soon as they are old enough to attend, even if it means lower parent pledges.

Third By-Law

Individuals, of course, have an obligation to support our Denominational Budget, but, in my opinion, this obligation can be best discharged by voting to have their church establish a budget containing not only expenditures necessary to operate and maintain the local services of the church, but also an item for our Denominational Budget which will be accepted as just as binding an obligation as the pastor's salary. If a pledge, for any reason, cannot be paid in full by the end of the year, any amount unpaid shall be added to the next year's church pledge to the Budget. Our third by-law, therefore, will provide that each church shall develop a realistic budget each year which shall contain an amount payable to the Denominational Budget as a church pledge binding on the church until paid in full.

Fourth By-Law

All forms of business and industry are based on promises or pledges to pay for all materials and labor required in designing, manufacturing, and marketing a product or service, and in return, purchase agreements or pledges to buy these products or services are accepted from consumers. As individuals and churches we pledge ourselves to pay interest on our mortgages, to pay our light bills, telephone bills, and other items, but some people even so, believe and say they do not pledge to anything, so will not pledge to church. In my opinion, our whole scheme of living is based on credit which, in effect, is a pledge to pay at a future date, be it later today, tomorrow, next week, next month, or next year. This establishes for our fourth by-law the provision that we shall not discriminate against our church in our pledges, and that our church in good faith shall pledge

definite amounts to our Denominational Budget which will be binding obligations until liquidated in full.

Fifth By-Law

The support of God's work is not the sole responsibility of any one class of people, as has been already pointed out, so our fifth and final by-law theoretically will state that, since every person is a trustee or steward of all property with which he may be blessed, he shall be charged with the responsibility of joining with all others in the financial support of the universal Christian program of advancing God's kingdom on earth.

May we here, and Seventh Day Baptists everywhere, come to a fuller realization of our responsibilities as trustees and stewards of God's bounty to us, returning to His work a true Scriptural measure of our means.

News of Ministers

Rev. and Mrs. Trevah R. Sutton have recently moved to Fabens, Texas, where Mr. Sutton will be teaching social studies in sixth, seventh, and eighth grades, and Mrs. Sutton will be teaching second grade. Judith will enter the sixth grade. The Suttons are residing at 1033 Pinkerton Street, but the postal address is Box 1004. Fabens is located in the Rio Grande Valley about twenty-eight miles southeast of El Paso on US Highway 80. Any Seventh Day Baptists or other friends passing through are invited to stop long enough to at least say, "Hello."

Pastor Saunders announces in the North Loup Church bulletin that he has accepted the call of the Los Angeles Church and wishes to tender his resignation as pastor of this church to take effect the last of October. He also wishes to express his deep appreciation for the many kindnesses extended to him and his family during the six years they have been privileged to minister in North Loup. May the good Lord bless you all with many years of rich service for His Kingdom, he writes.

SABBATH SCHOOL LESSON

for September 22, 1956

A Vision of the Church Victorious
Lesson Scripture: Revelation 7: 9-17.

MISSIONARY INTERESTS COMMITTEE

Among the twelve committees appointed by Conference President Charles H. Bond to deliberate during the sessions of the Alfred meeting, the Committee on Missionary Interests was one of the most important. Chaired by Kenneth Smith this large group met daily and, in order to complete its work, had to miss part of the scheduled program on Sunday morning, the last day of Conference. To this body of delegates was referred the annual report of the Board of Managers of the Missionary Society and that portion of the Planning Committee's report dealing with Nigeria.

In the true democratic procedure of our General Conference the committees, such as this one, are not limited to the specific matters referred to them but are free to make recommendations to Conference that might be quite outside the reports referred to them. Just as the Commission is authorized to stand above all boards and agencies in its recommendations for the whole denominational work, so the Committee on Missionary Interests is at liberty to propose anything which it agrees upon as being to the best interest of the denomination as a total missionary program or as a detail of such endeavor.

Of course the action of the committee, if it is to become effective, must gain the approval of a majority vote on the Conference floor. Even then it does not have full binding force on the board concerned, which has a considerable degree of autonomy as a corporate body.

However, all boards and agencies are dependent to a greater or less extent on the budget adopted by Conference and recommended to the churches. Therefore, they are considerably governed by the people of the denomination represented at the annual Conference. It is interesting to note that the Sabbath day attendance at Conference this year was equal to nearly one sixth of the United States membership of our churches, although the number present at business sessions was considerably less.

What then were the recommendations of the above-mentioned committee and how were they received by the several hundred delegates present to vote their

acceptance or rejection? It will be noted in the following summary of their report that they took an unusually strong stand on tithing, that they called for an increase in the support of missionary pastors, a continuation of the supervision of the Nigerian field by the denominational Planning Committee, and a study by Commission of a policy for the development of new foreign mission fields. Throughout the report the committee commended what is being done by the Missionary Board in certain home mission projects and in our major foreign mission fields. The full report may be read in the forthcoming Year Book. We quote from the report as follows:

We recommend that the General Conference appoint a special committee on Ministerial Support. We believe that their deliberations should result in a plan to raise the income of pastors so that they may give their time and talent to building the churches they serve rather than being forced into secular labors. The committee should be appointed by the Nominating Committee and should report at next year's Conference.

We recommend that the Missionary Board be urged to raise the maximum salary of missionary pastors from \$1600 to \$2000 as soon as possible. This should be done on some matching fund basis to be worked out by the board. [The board has already taken action looking forward to this.]

The committee feels that in the light of Biblical teaching and the press of responsibilities that we are undertaking, that tithing should be recommended to our people by means of sermons preached to inform and inspire and literature distributed to keep the matter before our churches.

We, therefore, recommend that the General Conference urge tithing upon our churches and people as a minimum basis for giving, and that this be implemented by: 1. The acting corresponding secretary of General Conference writing to each church and pastor calling attention to this action. 2. The Commission being requested to use every means at their disposal to urge this matter on the churches. . . .

We recommend that the matter of the Nigerian Field be continued in the Planning Committee.

We recommend that the Commission be requested to study and 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 proper agency.

In order to encourage greater individual stewardship by informing the people how each gift fits into the whole missionary picture and by giving each Seventh Day Baptist the sense

of personal participation in a world missionary effort, we

Recommend that Conference request the Missionary Board to publish in its annual report a more detailed breakdown as to sources of income and as to expense items which are at present only summarized in the General Fund accounting.

The above recommendations and the other material in the report, as has been noted, required much thought and deliberation. The committee called in representatives of the Missionary Board and Planning Committee to provide additional information. This matter came to the floor of Conference at the last business session, Sunday afternoon. Each recommendation was taken up separately. The last two called forth discussion and clarification but both were passed without much opposition.

President Bond remarked in regard to the Nigerian probation: "You have heard these recommendations. Now whether or not we are going to have to back up some place or steer this in another direction, it will be up to you to decide. I think we voted the other day not to put anything more on the Planning Committee."

The chairman, Kenneth Smith, was called and made the following explanation:

These recommendations were the result of a great deal of discussion. I would like to make it clear, first of all, why so many in our committee thought it should go back to the Planning Committee. We realize that the Planning Committee in a resolution that has already been adopted by the General Conference has asked that in the future it not be burdened with matters of this nature. Now we do not want to go against this. We don't think we are doing that. But the point is this, that the probationary program of three years was originally given to the Planning Committee. We agree in principle with the request of that committee. At the same time we feel that we ought not "to change horses in the middle of the stream" with this program. In the second place . . . many of us felt that the resolution we adopted the other day is in no way conflicting with turning it back to the committee because of the way it is stated. We agree in principle and in the future most of the committee agree that we do not want this sort of thing to happen again. But, at the same time, we have this other resolution that the Commission study where this kind of a matter should be placed in the future. So, instead of giving it to the Missionary Board and setting a precedent, or giving it to the Tract Board

and setting a precedent, we would rather keep it with the Planning Committee until the thing is further clarified by the Commission.

Clarence Rogers objected that the study by Commission was putting our procedure in reverse as compared to what has just been done in developing the seven steps of evangelistic outreach. He thought it should be the Planning Committee rather than Commission which should make such decisions.

Courtland V. Davis, chairman of the Planning Committee, being called upon at this point by Mr. Rogers and the president, spoke in favor of having this matter of new mission fields handled by the Commission. He said in part:

The Commission is the policy-making body. Its executive secretary is its executive and for the denomination as a whole. The situation would be much better if decisions of the sort indicated here could be made as a part of the policy-making decisions, carried out in so far as is necessary with the executive, leaving the executive of the Missionary Board or the Tract Society or the Board of Christian Education to the job of administering the work which is assigned to him. Then his particular field will not be party to the decision assigning it there. That will be taken care of by the over-all policy.

Secretary Harris commented briefly that it seemed to him that what the committee was proposing in regard to foreign mission fields was something that "very well needs to be done."

Mr. Rogers added to his first remarks, among other things, this statement: "It seems to me confusion now is going to exist in just what the Planning Committee has to do. If you take out of it the question of preliminary drafts of our policies I am not sure what you are putting into it. . . . You have lost, it seems to me, some of the basic vitality which that committee had in its initial establishment."

Secretary Maltby called attention to the terminology in relation to Nigeria, noting that in referring "the Nigerian Field" to the Planning Committee the scope of its work there was considerably enlarged because of the requests for affiliation with us of another group of churches and schools in a province adjoining the one where our interests have previously centered.

ITEMS OF INTEREST

The Baptist World Alliance has recently held what is described as a very successful meeting of the Executive Committee in Washington, D. C. The committee is looking ahead several years with plans to meet in Ontario, Can., next year, Zurich, Switzerland, the following year, Rochester, N. Y., in 1959, and at Rio de Janeiro, Brazil, just prior to the next World Congress in that city in 1960. These six study commissions have been named: Religious Liberty, Evangelism, Baptist World Missions, Doctrine of the Church, Doctrine of Baptism, Bible Study and Leadership Training.

Japanese Baptists met in July to plan for city-wide evangelism crusades in Japan. The crusades will help church members to become stronger personal Christian witnesses and increase the number of church members. Crusades will be held in 12 cities, which have not yet been chosen.

Church World Service lists the receipts during 1955 from member denominations and associated boards. Our churches are listed in this latter sense. We are credited for no gifts for general administration or for some other phases of the work but we are credited with gifts of \$290 for overseas programs, all used in Asia and other non-European areas. This went toward a total of about \$567,000 received from all churches for these areas.

A treasurer's report from the Greater New York Conference of Seventh Day Adventists involving 42 churches reportedly shows an average contribution per member of \$413.50 for the two-year period.

NOTICE OF ANNUAL MEETING

The annual meeting of the Seventh Day Baptist Board of Christian Education, Inc., will be held on Sunday afternoon, September 16, 1956, at 2 o'clock in the School of Theology located at 58 South Main Street in Alfred, N. Y.

The purpose of the meeting is for the election of the board of directors and such other business as might properly come before the meeting.

Corporate Meeting of Tract Society

At 2 o'clock Sunday afternoon, September 16, 1956, the annual meeting of the corporation of the American Sabbath Tract Society will be held in the Seventh Day Baptist Building at Plainfield, N. J.

NEW RECORDER SUBSCRIPTIONS

A number of new subscribers have recently been added. They are receiving the important issues giving the outstanding actions of General Conference and some of the stirring messages delivered there. The Sabbath Recorder will be glad to start more new subscriptions with the first issue after Conference. It is our belief that no one who attended the sessions will want to be without those issues. Letters are being sent to the relatively few delegates not already on the list. Tell your friends about this timely, newsworthy, stimulating magazine which contains articles by writers from far and wide.

Births

Soper. — A daughter, Dawn Patrice, to Mr. and Mrs. Mynor G. Soper, of Los Angeles, Calif., on August 25, 1956.

Marriages

Brissey-Taylor. — Howell Eugene Brissey, son of Mr. and Mrs. Thurman Brissey of Salem, W. Va., and Mary Emily Taylor of Franklin, Ky., were united in marriage at the home of the bride on June 9, 1956. The new home is at 800 S. Washington St., Apt. A205, Alexandria, Va.

Obituaries

Lowther. — Mildred, daughter of Stillman F. and Sarah Davis Lowther, was born in Alfred, N. Y., Jan. 20, 1888, and died at her home in Salem, W. Va., June 12, 1956. Her survivors include two sisters: Mrs. Mabel Bond of Kent, Ohio, and Mrs. Clellie Sutton of Winchester, Va.; a sister-in-law, Mrs. S. Norton Lowther of Milton, Wis.; and several nieces and nephews.

As a member of the Salem Seventh Day Baptist Church, she contributed faithfully of her time and means. As a citizen, she made a valuable contribution to her community as teacher, leader, and friend of youth.

Funeral services were conducted from her church by her pastor, Rev. Rex Burdick, with interment in the local IOOF Cemetery.

C. R. B.

The Sabbath Recorder



LEMON HALL CHURCH, JAMAICA, B. W. I.

The attention of Seventh Day Baptists is focused on the twenty-five or more native churches of Jamaica as a new missionary and his family join the three white workers already on the field and begin this week the supervision of all the evangelistic and educational interests of our people on this verdant island.