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 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.

Accesions

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 Miss Eulala Davis of North Loup, Neb., were united in marriage, Dr. James L. Skaggs, minister, officiating. The home will be at Erie, Pa.

Williams - Davis. — John Williams of Lost Creek, W. Va., and Miss Elula 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, Patoka, Brit- ish Guiana, Neville Augustus Thorne and Constance Margaret Peters were united in marriage recently, the ceremony being performed by the bride’s grandfather, Rev. J. A. Tyrell, 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 Buchanan, 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. Levy 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) Berant, McIntosh, Fla.; Mrs. Glenn (Susie) Ford, Buchanan, W. Va., and Mrs. Emil (Bertha) deWeff, 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 Buchanan, 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. Oretes 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.

SABBATH SCHOOL LESSON

for September 15, 1956

Christ Speaks to His Churches

Lesson Scripture:


Sabbathkeeping churches and promoters of the Sabbath of the Bible may procure an invaluable historic Chart of the Week, showing the changed 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 photographic copy in 4 parts each measuring 17½ by 22½ inches and suitable for framing may be procured by sending $10 to Mark Willey, 5614 So. Morgan St., Chicago, Ill.

The Sabbath Recorder

SEPTEMBER 10, 1956

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.
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, we can love very many of them and still keep up our own missionary support, we must, in conscience, enlarge our hearts to compass as much as possible of human suffering.

Christian Children's Fund, Inc., is an international, denominational 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 and other educational or health agencies. The current national 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 that our help, must be a sad one but to have a sponsor will mean, perhaps, more to them than to any seeing child.

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 places. They need their full energies to the Lord’s work (not neglecting the rearing of their own children).

The blind children in the Horne 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, 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.

No bombs fall from our American skies, but there are children who are faced by one faithful pastor:

"Our church is paying the lowest possible salary. Is your church, in another sense, paying the lowest possible salary, even more than the highest paid minister? Is your church using its gifts to the Lord as efficiently as possible? Is your church giving one tenth of your living to the Christian Children’s Fund, Inc., is an international, denominational 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 and other educational or health agencies. The current national director is Dr. J. Calvett Clarke. Dr. Daniel A. Poling is on the Executive Committee.

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No doubt many of the organizations within our fellowship have programs and activities which fall far short of this ideal. The need is thrust home 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, 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 Brethren Gospel Messenger. In the issue of August the editor notes that a minister in the Church of the Brethren under the caption, "A Clarification," the editor notes that a minister in the Church of the Brethren suggests that all the colors of nature's palette are appropriate for the pulpit, not essentially a matter of haberdashery. Mr. Morse, whose church is definitely a Good Samaritan, states that the color of joy, which is an inherent part of the broccoli of Scotch plaid for the congregation, is a must. He also notes that the color of bustle (i.e., the background) is a must, and judges the whole denomination largely on the basis of this one man's partial and perhaps misguided point of view.

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. This is the attempt to cultivating the spirit of the verse, "He that is wounded by 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 in this road with our Lord's help. We know that the Lord Himself will judge those who need judging and will ultimately come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

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**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 1956. 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. How do we let this happen in our own lives?

Christ did not come to abolish the law 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 that 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 heart's desire is Hebrews 9: 24: "For Christ is not entered into the holy places made with hands, 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, because he is the mediator of a better covenant" (Heb. 8: 6).

When we pray let us realize our position before our Heavenly Father and humbly approach Him in Chapter 4: 14 and 15: "Seeing then that we have a great high priest through the heavens, Jesus the Son of God, let us hold fast our profession. Let us therefore
THE SABBATH RECORDER

SEPTEMBER 10, 1956

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 determine how much we should give to our Lord and to the first problem is to ascertain how much we should be as generous in giving as the one respect. No one is exempt from the advancement of His kingdom on earth.

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 attitude of giving is essential, "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, for his own selfishness is the underlying cause. To such a giver giving is 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 in auxiliary organizations, as well as to every worthwhile object. They are always cheerful and derive such satisfaction from 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 as good as gifts to make them do the thing 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 can give as he is able, and how it is

First By-Law

First of all comes the individual and the family. The young married couple is urged to develop a budget as one of the first things to do, in order (Continued on page 140)
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 a personal acceptance of Christ as my Saviour.

In the early church these signs did not mean the teaching of the basic Christian principles to people. It means the teaching of the life which reflects the testimony that we 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, and 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 Him, they shall not lead. These things are not to be an end in themselves. We see today that many times the work of a missionary is not always followed. 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 these signs today. We can expect only 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 money, 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 special challenge of medical missions is, I believe, a vital contribution to our work in missions. But it must remain a tool, and not the driver's seat. Medicine often opens the door of opportunity to missions in places where medicine is unknown. And just as the Church started in the mind of God, so far for physical suffering take all of our time that we may not have any left for those who are 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 dark, the skies are dark. 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 a great need for better sanitation 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 our Saviour, the 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 been won as a result of the work of individuals.
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 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 Sabbathkeepers.

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. Earnie Peacey, Alfred, N. Y., business manager of the paper. Mrs. Peacey 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 striking. 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 or university makes one intellectually and morally better; that progress in the art of clear thinking is God's best book has given." — Abraham Lincoln.

For Jr. High

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 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." — G. Ray Jordan in Beyond Despair.
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 today 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 keenly aware of the need of examining the hidden foundations and strengthening them. Are you ready to look for a new refreshing stream where children act out their own problems in a way that brings new light not only to our means. 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 if you given up to 20%, and in some cases 30%, of your 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 10% becomes seventy cents paid on up the scale. Uncle Sam will not help you pay your light bill, your phone bill, or your movie admissions. He expect you to do so on your own to charities.

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 allowances should be taught to make out and fill church envelopes from this allowance weekly, and in all probability a habit of saving will be established. They will be able to 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 single persons, and in excess of $2400 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 if you given up to 20%, and in some cases 30%, of your 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 10% becomes seventy cents paid on up the scale. Uncle Sam will not help you pay your light bill, your phone bill, or your movie admissions. He expect you to do so on your own to charities.

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 make will probably 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 single persons, and in excess of $2400 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 if you given up to 20%, and in some cases 30%, of your 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 10% becomes seventy cents paid on up the scale. Uncle Sam will not help you pay your light bill, your phone bill, or your movie admissions. He expect you to do so on your own 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 allowances should be taught to make out and fill church envelopes from this allowance weekly, and in all probability a habit of saving will be established. They will be able to 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 single persons, and in excess of $2400 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 if you given up to 20%, and in some cases 30%, of your 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 10% becomes seventy cents paid on up the scale. Uncle Sam will not help you pay your light bill, your phone bill, or your movie admissions. He expect you to do so on your own to charities.

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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 body of work 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, are bounded by the fact that the specific matters referred to them are but free to make recommendations to Conference that might be quite outside the subjects referred to them. Just as the Commission is authorized to stand above all boards and agencies in its recommendations for the whole church, so the Committee on Missionary Interests is at liberty to propose anything which it agrees upon as being to the possible, as dependent to a greater or less extent on the committee, which has a considerable degree of stewardship by informing the people how it is to be a matter of interest. 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 missionary pastors' salaries from $1600 to $2000 as soon as funds will permit. This is possible. The committee feels that the 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 the committee, there is considerable work that should be done, that tithing congregations should:\n\n1. Pay a part of the salaries of the pastors so that they may give their time and talent to building the churches they serve rather than be forced into secular labors.
2. The committee should be appointed by the Nominating Committee and should report at next year's Conference.
3. The committee feels that in the light of the committee, the committee should be appointed by the Nominating Committee and should report at next year's Conference.
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The full report may be read in the forthcoming Year Book. We quote from the report as follows:

We recommend that the General Conference urge tithing congregations and people as a minimum basis for the raising of the missionary pension. We are recommending that the committee be appointed by the Nominating Committee and should report at next year's Conference.

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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 1953 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.

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 Stilman 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, W. Va.; 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.