3. All state subsidies to the church, a long-established custom in Germany, are to be paid without further quibble and on time.

4. Confiscated church property is to be returned. — EPS.

**RESOLUTION OF SYMPATHY**

Whereas, God in His infinite wisdom has called to His heavenly home our brother in Christian fellowship, Lester F. Kelley, a faithful deacon of long standing, a devoted father, a respected citizen, a loyal member and trustee of the Albion Seventh Day Baptist Church for many years, be it

Resolved. That we express our sympathy to the bereaved family and our hope that even so great a loss to us all may be over-ruled for good, by Him who doeth all things well.

Resolved. That copies of this resolution be placed in the church minutes, sent to the family, and to the Sabbath Recorder.

Glentet, Williams, Evelyn Marsden, Resolution Committee.

[The obituary was printed in an earlier issue of the Recorder. Ed.]

**LET’S THINK IT OVER**

When the American Baptist Convention closed its annual meeting in Denver, May 26, it had taken forward-reaching action in both home and foreign missions. A huge item of $8 million dollars for establishing 300 new churches had been adopted. The Convention specified that these churches should be unmistakably Baptist and connected with the American Convention.

The Christian Century has reportedly called this action "Baptist Imperialism," contending that thus binding the new churches to the denomination is to discard "the ancient Baptist principle of the autonomy of the local congregation."

That comes as something of a shock. Churches that are "unmistakably Baptist" must, by the term, be also autonomous. Beyond the financial dependency involved it is difficult to see how the action of the Convention could be more than a feeble gesture. Who can predict how a congrega-

tion will vote to disburse its beneficences year after year? But again, "Eternal vigilance is the price of liberty."

Asserting that there is a right way and a wrong way to combat Communism, the president of the National Council of Churches recently announced the appointment of a special committee to watch developments in Congress and elsewhere that threaten the American spirit of liberty. The National Council "is and always has been unalterably opposed to Communism," stated the policy-making board of the council at its recent Chicago meeting. Bishop Martin further stated: "Some people are so frightened about Communist infiltration that they pay no attention to the danger of un-American methods of fighting it. Other people are so alarmed by the wrong methods of dealing with Communism that they ignore the danger of Communism itself. I am sure that the committee will deal effectively with both aspects of the problem."

**Drink and Crime in Colorado**

Governor Dan Thornton charged recently that a major portion of Colorado’s 10,000 institution residents were there because of heavy drinking. He said that apparently 75% to 80% of the convicts in the state penitentiary at Canon City are there because of drinking and almost 90% of parolees returned to prison for violating parole attributed it to drinking.

— The California Liberator.

**PIZZTGH PEOPLE**

Any Sabbathkeepers in the Pittsburgh area who would be interested in starting a Seventh Day Baptist Fellowship there will please contact one of the following ministers: Rev. Clifford Hansen, Salem, W. Va., or Rev. Paul Burdick, New Enterprise, Pa.

**Births**

Isaac — Douglas Alan to John and Alice Isaac, 2324 Doris St., Modesto, Calif., April 17, 1953.

Munro — Cynthia Joyce to Arthur and Beverly Munro, 1854 N. Berendo, Hollywood, Calif., June 17, 1953.

Welch — Daniel Francis to Wesley and Betty Welch, 1855 Locust St., Pasadena, Calif., June 23, 1953.
CAN A CHRISTIAN GO TO WAR?

The religious leaders and church organizations holding to the position that a Christian cannot go to war are proportionately and numerically few. This does not indicate that they are wrong; it is not a presumption that the Christian principle is right. Where a minority claims to be operating on a higher Christian principle than the majority, the minority is by definition a minority. The question can be done away with, neither Christian grace is to hear and consider the view of the minority.

The number of Christians who maintain that war is essentially unchristian is very large and is swelling by the day. Many military leaders who may not profess to be Christians. How can there be such disparity of numbers on the closely related questions: 1. Is war unchristian? 2. Can a Christian go to war? We do not profess to have a completely satisfying answer.

One answer to the main question is very simple, and rather forceful, Christians do go to war. They cannot be Christians by their own testimony and by the testimony of their fellow soldiers. There seems to be no indication that the statement of Scripture that military officers were expected to resign their commissions upon uniting with the church. Opinions of church leaders during the succeeding centuries cannot be considered as binding upon us, whichever side of the question they espoused. History is replete with stories of great Christian generals as well as many who were not, and many whose Christianity was so inconsistent as to be pretty much in doubt.

This editorial was inspired by reading the testimony in tract form by Mr. and Mrs. William K. Harrison, "The General Speaks," which is reprinted in this issue of the Recorder. In that revival meeting, in that prayer meeting can one find a clearer, more humble, more manifestly sincere testimony to the saving power of Christ than this word from a three-star general? It is a long military road, and the rank held by General Harrison. If his Christian influence all along the road has been like his present influence few prophets, this must be a key fact. Almost a million copies of this tract have been distributed in Korea and English by the American Tract Society. The Christianity of the general was surely tried and approved in the Korean truce negotiations recently completed. He has now graciously agreed to serve on the Advisory Council of the American Tract Society.

To say that a Christian cannot go to war would be to indict more than half a dozen of our Seventh-day Baptist ministers who have become military chaplains in this generation, besides an uncounted number of our young men and women who have served our country both in peace and war while in uniform. We trust our General Conference in any future action will not only give help and encouragement to our minority of Conscientious Objectors but will also recognize the sincerity of faith of those who willingly become "men under authority" and go where they are told, taking Christ with them.

OXNAM AND COMMUNISM

Methodist Bishop G. Bromley Oxnam, who has been under fire since last March by the House un-American Activities Committee, demanded a full hearing before the committee to the end that would recognize him as a spiritual descendant. Congressional committees do not delve deeper than national loyalty, testifying of their fellow soldiers. There are some of the high points of our General Conference.

We are not concerned with defending the Methodist bishop as a Christian theologian. We personally believe that the souls of millions of Methodists would be more secure in other hands. Our knowledge of John Wesley would make us wonder if the founder of the denomination would recognize him as a spiritual descendant. Congressional committees do not delve deeper than national loyalty, and few denominations have the machin­e or manpower to investigate loyalty to doctrinal standards. It is probable that the known liberalism of Dr. Oxnam proceeds from this line of access to the more spectacular guilt of disloyalty to the American way of life. He replies in part: "I repudiate the philoso­phy of materialism upon which com­munism is based and thereby undermine it." The following sampling of editorial comment may be of interest:

But after ten hours of a verbal third degree, the House un-American Activities Committee came to the unanimous conclusion, which it should have reached before it began — that it had produced no evidence of any kind of Communist affiliation in the record of Bishop G. Bromley Oxnam." — Washington Post.

"By calling attention to the harm done individuals, institutions, and the nation through the committee's practice of releasing unverified and unevaluated ma­terial for which the committee accepts no responsibility," the Methodist churchman struck a powerful blow for true Americanism." — Minneapolis Star and Tribune.
BIGNESS AND TRUTH
In 1953, for a world championship prize fight, the Yankee Stadium, in New York City, drew an attendance of 53,000 persons. But on Sunday, July 19, the religious group known as Jehovah's Witnesses, drew 83,000 for a religious service; held Ghost crowds through the afternoon and evening of the week that followed; and on Sunday, July 26, closed the "New World Society Assembly" with an audience estimated at 47,000. The stadium attendance came from all over the nation and from most of the 121 countries where the sect is also organized. The world membership is given as 442,000. — W. W. Reid.

If all of those attending were members of the sect nearly one fourth of their testimony to their zeal.

It is refreshing to note that the Nortonville, Kan., Church under the leadership of Bingham, pastor, is beautifully and Scripturally worded. Other churches might like to use it as a pattern. For that reason we wish to renew our covenant with God and this church. 

We are not ready to generate a nostalgia for the good old Communion services when half of us were repetitions of the sentence: "I wish to renew my covenant with God and this church." We hasten to say that there seemed to be as much sincerity in saying the same thing as in thinking of something different; but perhaps it was an easy way out for some who lacked a sincere desire to testify. Be it as it may, those churches that do not periodically remind their members of a covenant relation to God and the church have missed an important force for righteousness and purity.

Memorial Text
"And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." Acts 15:36.

CHURCH COVENANTS
In earlier days our churches made as much or more of their church covenants as of their statements of faith. (It is a matter of surprise to some people to know that each congregation in our denominational structure has the privilege of drawing up its own Articles of Faith.) We have a feeling that many of our newer churches have neglected to prepare an official covenant, and that some of our older congregations have allowed it to gather on what once was a vital document in church life.

We are not ready to generate a nostalgia for the good old Communion services when half of us were repetitions of the sentence: "I wish to renew my covenant with God and this church." We hasten to say that there seemed to be as much sincerity in saying the same thing as in trying to think of something different; but perhaps it was an easy way out for some who lacked a sincere desire to testify. Be it as it may, those churches that do not periodically remind their members of a covenant relation to God and the church have missed an important force for righteousness and purity.

It is refreshing to note that the Nortonville, Kan., Church under the leadership of one of our youngest pastors has recently revised its church covenant after nine years, strengthening the parts having to do with the Sabbath and giving. Having amended the document, they recently held a Communion service which featured the covenant and included a roll call of the members. The pastor writes that he thinks they are stepping in the right direction.

The Nortonville covenant, in our opinion is not as far out of line as the distance of the text worded. Other churches might like to use it as a pattern. For that reason we have reproduced it for Recorder readers.

Lone Sabbathkeepers might also get a blessing out of mentally subscribing to it, omitting the first line and things of the larger family of people of like faith.

Church Covenant
of the Seventh Day Baptist Church
of Nortonville, Kan.

(Amended April, 1953)

Having, as we trust, been influenced by divine grace, to love God and embrace the Lord Jesus Christ as our Saviour, and feel it to be our strongest obligation to obey His commands, including the acceptance and observance of the seventh day of the week as God's unchanging holy Sabbath, we do now, in the presence of the all-seeing God, solemnly covenant with Him and with each other:

1. That, as God shall enable us, we will walk together in brotherly love.

2. That we will exercise a Christian care and watchfulness over each other for good, and faithfully counsel, warn, and exhort each other, according to the nature of the case, and the rule of the Gospel.

3. That we will participate in each other's joys and will endeavor, with sympathy, to share in each other's sorrows.

4. That we will contribute as a voluntary and cheerful offering toward the financial support of the church as the public means of grace, according as God has blessed and enabled us to do so.

5. That we will heartily and unreservedly sustain the worship of God on the Sabbath, and attend to all other appointments of the church and maintain our ordinances and discipline of the church.

6. That we will seek divine aid to enable us to deny ungodliness and every worldly lust, and to walk circumspectly before all men.

7. Lastly, that through life, we will strive, amidst evil report and good report, to live to the glory of Him who hath called us out of darkness into His marvelous light.

Ashton Mabee tells of being present in the Eastport, Me., post office when a clerk asked an old woman who was mailing a letter from her brother in a distant city if there was anything breakable in her package. Mabee says the old woman snapped: "Only the 10 Commandments."
JULY BUDGET FIGURES as the Secretary Sees Them

With Conference actually upon us, our record in giving to the Denominational Budget is more encouraging than it might first appear on the surface. This is certainly better than it looked a month ago. The percentage of the budget so far met is behind the same point last year, but we believe, two or three important factors.

In the first place, sixteen of the churches reported in the July budget figures have already given more than they did during the entire twelve months of last Conference year. With two months remaining, there is reason to hope that some of these churches may even further surpass last year’s giving.

In the second place, because the treasurer of the budget donates his services, he has to make up his records and disbursements on his own time — usually the first weekend after the month end. This time the weekend so nearly coincided with the month end that the reports from a number of churches failed to reach him in time to be included in his July report. Among these are several which past history has shown to be some of the largest givers. When these gifts are included, we believe, two or three could literally sing of "Rhody, the state whence our forefathers came." The list of names is not recognizably the same.

Young folks were divided into three age groups, and classes were conducted in "A Study of the Seventh Day Baptist." TheRev. A. T. Sutton, Miss Evalois Stillman of Houston, Tex., as business manager. The Mr. T. T. Shillman, Miss Betty Butler of Paint Rock, Ala., as other staff members.

There were 18 regular campers, and we sang "We Young Folks Are Seventh Day Baptists," to the text of which no more than two or three could literally sing of "Rhody, the state whence our forefathers came." The list of names is not recognizably the same.

Among the largest of the churches which have already beaten last year’s giving, are those of the following states: Bullock, Butler, Clark, Coalwell, Hibbard, Lancaster, Larey, Looney, Mitchell, Snow, Stewart, Stillman, Sutton. This is to the writer a good sign, as it indicates new blood coming into our churches.

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Young folks were divided into three age groups, and classes were conducted in 'Building on the Foundation,' with the camp theme "Steadiest in All of Life."

Recreation consisted of alternate days of moonlight and daybreak, and Sundays in the valley); while on Sabbath we all attended services at the beautiful new church in Paint Rock.

A vespers closing vespers and consecration service was held around a campfire built beneath a rude cross.

The work of the camp was done very efficiently with campers divided into four work groups.

The girls slept in a four-room cabin which was also used for eating and assembly purposes; the boys used a tent. R. L. Butler and son are to be commended for interest in the camp, in furnishing the campsite and building, and fitting them up for use.

Next year’s camp is under the direction of Pastor and Mrs. T. R. Sutton, and will probably be held in Texas. Clifford Beebe, an excellent year with high faith in the accomplishment of our goals.

August 17, 1953

COMING ORDINATIONS
Paul B. Osborn is being called to examination and ordination on Sabbath, August 29 in the Niles, N. Y., Church which he has been helping for some time. He is the son of Lester G. Osborn of Ashaway, R. I. Recorder readers will be looking forward to a report of the ordination next month.

Duane L. Davis, who assumed the pastorate of the Nortonville, Kan., Church last fall, has been called to ordination in this church. He is a graduate of Tougaloo College and Miss Betty Butler of Paint Rock, Ala., as other staff members.

Theatre and occasionally gets to his office in the denominational building some fifteen miles away. He keeps in constant touch by phone and letter with the work of his assistant, Miss Evalois St. John.

As clerk of the New York City Church, Dr. Randolph sends out monthly letters to all the members of the church, which may well be noted by pastors and clerks of other churches. Under his direction the Historical Society is preparing a conference this year a much larger report than usual and a plan for a church study of our rich heritage during the coming year.

It is reported that the four Randolph brothers, two in New York and two in West Virginia, keep up a weekly correspondence. Everyone of the youngest of the brothers is eighty-one.

One hundred eleven cards and letters came to Dr. Randolph from friends in Europe and America. We understand that he expects to answer each one with a personal note. It may be remarked that great men are not born great; they are a very few who are willing to take infinite pains to do small things well.

Dr. Randolph, as a true historian, has rendered our denomination a great service by long and careful research.

SABBATH SCHOOL LESSON for August 29, 1953

Standards for Christian Leaders Scripture: 1 Timothy 4: 7-16

SABBATH SCHOOL LESSON for September 5, 1953

The Christian's Use of Possessions Scripture: 1 Timothy 6: 6-19

"As a cure for worrying, work is better than whiskey." — Thomas Edison.
BIBLE-CENTERED PREACHING
Rev. C. Harmon Dickinson

A rediscovery of the latent power to be released from the Bible was one of the rallying points of the Protestant Reformation. The Bible was expounded from the pulpit in those days with such vigor that the new religious awakening spread as fire from heaven. This emphasis upon the Bible has continued to be a source of spiritual power for the churches which the new religious awakening spread as the Bible has continued to be a source of spiritual power for the churches which have faithfully presented its great message.

In our day we see reasons to be concerned about what Theodore Wedel calls "the lost authority of the pulpit." (Theology Today, July, 1952.) Most of our churches are not troubled with throngs crowding the church on a Sabbath morning to hear the pastor preach from the pulpit. It is so easy to announce a text and then 'go everywhere preaching.' It is so easy for conviction that we must capture again that fountainhead of power resulting from Bible-centered preaching that has characterized the great pulpits of the church.

The Bible gives to our people God's will for mankind. The open Bible has been a fitting symbol in our churches, but it is not until the Bible gives a message which will convict of sin, bring people face to face with God, and challenge them to present their lives as living sacrifices in Christian service that we have a great gospel meeting. For many years after the blackest event in history, two men were traveling toward Emmaus discussing what had lately taken place in Jerusalem. When the risen Jesus approached them and walked with them, they did not recognize Him. As they talked, Jesus 'expounded unto them in all the scriptures the things concerning himself.' (Luke 24:27.) The verb in this passage is of interest to preachers, and its primary meaning is to interpret or to unfold the meaning of something. Another way to express the meaning in each particular tongue. God speaks while the preacher determines the providential means of revealing God's will. Jeremiah wrote, "Is not my word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (23:29.)

In the verses from Luke we saw Jesus as the main interpreter of Scriptures. After His ascension, Jesus sent the Paraclete, "the one who is called to our side," to guide into all truth, to convince the world of sin, righteousness, and judgment. (Jn 16:13-14.)

Because we believe that the Bible, in a very real sense, is a material means of conveying to our people the Eternal Word of God, it is imperative that the Bible be handled with the same reverence and solemnity as the spoken word, the pastor, in prayer, and the presentation of the spoken word. Such Bible-inspired preaching, I believe, will be interesting, convincing, and effective, because people face to face with God, and challenge them to present their lives as living sacrifices in Christian service to God.

Bible preaching must be centered in the incarnation of Jesus Christ. What the Bible message is determined by the way one sees Jesus Christ in His relationship to God. The main stream of Christianity has always interpreted the Bible in the light of the historic revelation of God who became flesh through birth in the person of Jesus of Nazareth. As Herbert H. Farmer significantly says, "The saving action in Christ has been radially projected 'into' history through the incarnation, and this action is continuous 'in' and 'through' the 'ordinary way' and 'ordinance' of human affairs." (Interpreters' Bible, Vol. 1, pp. 6-7.)

This amazing truth of the incarnation has continued to be the means by which God is redeeming the world in Christ.
REPORTS ON MEETING OF SCANDINAVIAN SABBATHKEEPERS

Word has been received from several sources telling of the wonderful fellowship among the organized Seventh Day Baptists who attended a meeting of Sabbathkeeping Christians at Gentofte, Denmark, July 4-14, 1953. Mr. G. Zijlstra of Holland attended at the request of the Missionary Society. Pastor James McGeachy of England attended with assistance from the churches of the Southern Association. We are happy to learn that our German brethren were also represented by Pastor J. Bakker and Mr. H. Bruhn of Hamburg.

Mr. Zijlstra's letter states in part as follows:

"When a letter came from Pastor McGeachy, telling of the Sabbathkeeping brethren in the Scandinavian Countries, I remembered having read in the 'Bode- schapper' of the visits of Rev. Fred J. Bakker, in former years pastor of the church at Rotterdam, to Denmark in 1896 and later years. I was rejoiced and my first thought was to visit these brethren. When I heard, however, that Pastor Taekema planned to go, I thought it would be better for me to go another time. When, however, your letter of June 24 came, asking me to represent you at their conference, my plan was soon ready. As our conference was to be held on July 11, I flew to Copenhagen on Friday, July 3, and was met at the S.A.S. office by three brethren: Brother E. J. P. Hansen, evangelist; Brother O. Bjerve, elder of the church; and Brother S. U. Oldenburg, a young man, aged 22. "They were glad to see me, as was I to see them. We went to Gentofte by train to the home of Brother Hansen, who is an adopted son of Sister H. Thalbiter. When we entered the gates of 'Bethany,' Brother Hansen pronounced a blessing entering this home. They guided me to the visitor's bedroom, where we kneeled down together. The God He had brought us together, wherupon they welcomed me by the brotherkiss. Then Brother Hansen showed me how the whole home had been prepared to receive 50 guests from abroad (Norway & Sweden). Everywhere the beds were spread. They were longing for the arrival of the brethren. Those of Sweden came later on the evening, while those of Norway (a group of about 40) arrived on Sabbath by bus (a distance of 400 miles)."

Mr. Zijlstra's letter then reports the services in detail and gives an account of the church leaders, concluding with the conveying of the request of the Copenhagen Church for their representation by our General Conference.

The Missionary Board has referred this request to the Commission and General Conference as the appropriate group to consider it. However, the board recommended that the request be granted.

"Mr. H. Bruhn wrote as follows:

"Brother Bakker and I have just returned from Denmark and were greeted with this message: 'To you all our very best wishes.' This message comes to you from a group of Danish and Norwegian Believers - christened, Sabbath holding Brotherhood. They are at one with us spiritually in the belief in Christ-Jesus our beloved and highly revered Lord!

"They have receiving the above information an extensive report from Pastor James McGeachy has been shared with us through the courtesy of Rev. Clifford Hans- sen, pastor of the Salem Seventh Day Baptist Church. It was Pastor Hansen who first alerted us to the July meeting of the Scandinavian Sabbathkeepers. Pastor McGeachy tells how this came about in his letter to the Southeastern Association. He writes:

"It was with great interest and surprise that the news reached me on June 19 from Brother Hansen, the pastor of the Salem Seventh Day Baptist Church, that there were Seventh Day Baptists in Denmark, who had invited our American brethren to send a representative to their conference to be held at Gentofte, near Copenhagen. I gladly agreed to the suggestion that the pastor of the Mill Yard Church should go, and as the Southeastern Association kindly provided the expenses I set out for Denmark on July 7.

"The conference had actually begun the previous weekend, and Brother Zijlstra of Rotterdam, Holland, was present for the opening meetings, at the request of the Seventh Day Baptist Missionary Society, from Holland, who had been there for the first few days, but had left, so we and Brother McGeachy were unable to greet him. We were very sorry because we would have very much liked to have shaken hands with him, and to have had a chat. We hope however that he will be able to do so at some other time. (Note: It is thus we have a full report of the meeting because Mr. Zijlstra arrived Friday at the beginning of the Church for the English and German brethren arrived following Wednesday and remained to the close. E. T. H.)"

"With the start of the Sabbath, we gathered together in the house, for evening prayers. During this time, Brother Bakker and I received the word to greet all our loving brothers and sisters who were there. "On this Sabbath evening arose a real feeling of 'Fellowship born in Christ' for those who were gathered together under the guidline: 'the Preparation of the Bride for the Coming of Jesus.' That was the theme of this believers conference, that under no circumstances had a prepared program."

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Tentative Post-Conference plans call for visits among the churches as they return to Alfred, after which Rev. Mr. Mills will take up his duties as secretary of the Board of Christian Education. E. T. H.

but had to return early for business reasons. However he met me at the Hook of Holland and traveled with me as far as Schiedam, giving me his very favourable impressions of what he had seen, and some of the notes of what he had learned of the history of the Dutch Church, both in Denmark, and from his study of back numbers of our Dutch magazine 'De Boedschapper,' in which visits to Denmark by Bro. Fred Bakker, pastor of the Rotterdam Church, are recorded as having taken place in 1896, 1902, and 1905, becoming pastor later of the church in Aasat, Jutland. Bro. Zijlstra also gave me the two volumes of our history to take to Rev. J. P. Hansen of Copenhagen."

 Pastor McGeachy's letter gives in further detail many of the facts reported above. He touches on many additional matters of interest which may be reported later from other sources or through these columns. The report was micrographed at Salem and perhaps can be secured from the pastor. E. T. H.

There was a time not too long ago when the term "Fiji Islander" was counted the synonym for heathenism. Now there are only 501 native Fijians out of 117,488 in the colony who are not listed as Christians. Over 2,000 of these are Sabbathkeepers.
CONFERENCE PROGRAM PLANS

It is expected that addresses on the Missionary Society program of Conference Thursday morning, August 20, 1953, will be given by Rev. and Mrs. Neal D. Mills, returned missionaries from Jamaica. Addresses will also be given by the treasurer, Karl G. Stillman, and the secretary, Everett T. Harris.

On Thursday evening nurses Joan Clement and Beth Severe will speak. Missionary Ronald Barrar will deliver the sermon of the evening. This will be the last opportunity many will have to hear and meet Brother Barrar as plans are now on an accelerated course toward the goal of being already enjoying camp experiences. The two weeks' Vacation Bible School at Independence ended July 18. I have the pleasure of having the story hour today. A picnic at Camp Harley was held on the 17th. The teen-age group attended camp from July 26 to August 1, with an enrollment of 27. The junior camp was August 2 to 8. Camp Harley is in Pleasant Valley near Alfred Station. It is in a good location and I am sure will be a well-built camp when completed. Many are giving of their time and skill to make it so. I hope many of you have had the pleasure of attending similar camps this summer.

HURLEYS VISIT SOUTHWEST

Many have followed with interest and prayers the journey of Rev. and Mrs. Loyd Hurley, who attended the Southwestern Association meetings at Paint Rock, Ala., and then remained in the association for special services among our people. This was done under the sponsorship of the Women's Board but directed by the Missionary Board. Dr. Hurley reports having had a fine spiritual time meeting with groups at Little Rock, Texarkana, and Fouke, preaching on several occasions, and conducting Bible studies. One who was present and deeply stirred wrote of her appreciation and reported that "She had heard many favorable comments from others." Many told the Hurleys they wished they could come again for a series of meetings.

The Hurleys proceeded westward to Riverside and Los Angeles. They expected to travel northward to Canada and return to Battle Creek for Conference.

E. T. H.

THE $64 QUESTION

The State of Georgia is in the midst of a local option fight, with the "dry" forces making great gains. The editor of The Douglas Enterprise in Coffee County has been campaigning for the cause. In the interest of fair play he finally decided to accept a full-page ad sponsored by the liquor interests. On the front page of the same issue he wrote an editorial explaining that he did not seek the business of the liquor industry. His closing paragraph read as follows:

"We have received a cash payment for the advertisement, the amount is $64. We have in turn given our personal check in the amount of $64 to the treasurer of the Coffee County Temperance League to be used in this fight against the legal booze business." — Clipped sheet.

THE SABBATH RECORDER

WOMEN'S ACTIVITIES DURING CONFERENCE

Wednesday — 12:15
Maple Methodist Church
Women's Society Luncheon — Mrs. Russel Maxson, presiding
Talks — Mrs. Neil D. Mills, returned missionary from Jamaica
A. Burdet Crofoot, executive secretary

Thursday Afternoon
Conference Program
Organ Meditation — Mrs. R. T. Fetherston
Solo — Mrs. Mattie Willis
Presentation of the Annual Report of the Women's Board
Hymn
Talks — Yoked for a life in Christ — H. Eugene Davis
Christ Calls to Mission and Unity — Miss Marjorie Burdick
What Must the Churches Do? — Mrs. Eldred Batson
Fellow Workmen with God
Scripture and Prayer — Rev. Elizabeth F. Randolph
Solo — Mrs. Mattie Willis
Benediction

Friday — 12:15
Maple Methodist Church
Women's Society Luncheon and Annual Meeting — Mrs. R. T. Fetherston, President in charge; Mrs. Alton Wheeler, Secretary.

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Friday — 12:15
Maple Methodist Church
Women's Society Luncheon and Annual Meeting — Mrs. R. T. Fetherston, President in charge; Mrs. Alton Wheeler, Secretary.

THE $64 QUESTION

The State of Georgia is in the midst of a local option fight, with the "dry" forces making great gains. The editor of The Douglas Enterprise in Coffee County has been campaigning for the cause. In the interest of fair play he finally decided to accept a full-page ad sponsored by the liquor interests. On the front page of the same issue he wrote an editorial explaining that he did not seek the business of the liquor industry. His closing paragraph read as follows:

"We have received a cash payment for the advertisement, the amount is $64. We have in turn given our personal check in the amount of $64 to the treasurer of the Coffee County Temperance League to be used in this fight against the legal booze business." — Clipped sheet.

August 17, 1953

Children's Page

Dear Recorder Children:

Again I find no children's letters to answer and I'm thinking that perhaps many of you attended Vacation Bible School and don't know how to get the editor of the SABBATH RECORDER who is interested in children. I'm not sure why you didn't write.

Betty's Welcome Gift

Betty lived on a farm several miles from Andover, but in pleasant weather walked to and from school, so you may know that with walking, work, school, and play she was quite a busy girl. No wonder then that she almost forgot about the cunning yellow and white kitten who lived in the big barn.

But some weeks after she made the acquaintance of this charming little fellow she came to school one day and found her little friend Eleanor almost in tears.

"Why, Eleanor?" asked Betty, "what is the matter?"

"Fluffy, our big yellow cat, is dead," answered Eleanor. She then explained that her brother had eaten a poisoned rat next door and now we have no kittens. Mamma doesn't think we had better get another cat because we feel so bad when we lose one. Brother butchered Fluffy back of our garden."

Betty felt very sorry for a moment; then she clapped her hands, for she realized the yellow and white kitten who had left them lived in the big barn.

"Oh, Eleanor!" she exclaimed. "We have just the cutest yellow and white kitten out at our barn. Mamma will not let me take it into the house. She says we have already got too many cats here. I just know your mother would let you keep him if she could see him. I'll bring him to you as soon as I can.

All right," said Eleanor, brightening up, "please do. I really think Mamma will let me keep him if you surprise her with him.

Eleanor said nothing about the gift she was expecting, and it was several days before Betty could bring the kitten to her, but one morning the little girl appeared with a bag held tightly in both hands — a very fat bag which seemed to be constantly in motion.

"Shall I empty it right here in the living room?" asked Betty with a giggle.

"For mercy's sake," said Eleanor's mother. "What have you in that bag? Is it alive?"

"Oh, would you rather I would empty my bag in the kitchen?" asked Betty's answer, while Eleanor watched her mother anxiously.

"Yes, you had better take whatever it is to the kitchen. But what is it? Will it bite?"

The bag seemed to wiggle so hard that Betty found it almost impossible to hold it, so she turned it upside down and out popped a fat, yellow and white kitten. How Betty and Eleanor laughed as the kitten went straight over to Eleanor's mother, rubbed against her, looked up at her, and seemed to say in kitty language, "Please let me live here."

And Eleanor exclaimed as she picked up the kitten and cuddled him in her arms, "Oh, isn't he the cunningest kitten? Please say I can keep him. I'll do all I can to make it so." And what could Eleanor's mother say but, "Of course you may. I don't believe we could bear to send him away."

Eleanor is a grown woman now and has two girls of her own. One has a pet dog and the other a cute little kitty.

I am sure many of you Recorder children have such pets and some have told me about them. Wouldn't you like to tell us about them?

Yours in Christian love,

Mizpah S. Greene.
THE GENERAL SPEAKS

It is wonderful to be a believer in the Lord Jesus Christ and I am exceedingly thankful that God has graciously led me to saving faith in Christ. In the Bible, the Word of God, we are promised that anyone who believes in His only begotten Son, the Lord Jesus Christ, has been forgiven his sin and its consequences, has been given eternal life, and has entered forever into the kingdom of God.

God has done this for me entirely of His own gracious kindness, in spite of the fact that I am, of course, unworthy, as is every other person.

God gives us who believe in Christ a daily personal experience which is convincing evidence of the reality of the new life in Christ. I find that God changes my life and gives me victory over the evil weakness of my human nature. I have found by experience that God does give joy, peace of mind, and absolute assurance for the future. It is not given to us to see into the future except as it is revealed in the Bible and therefore, as a Christian, I am dependent on God and with all other believers that His promises that He goes with me and will not fail me nor forsake me. Anyone who has this confidence can face the future without fear, worry, or doubt. Certainly, I have every reason to be thankful to God.

The blessings which I have received, and certainly shall receive from God, are available to anyone who will trust in the Lord Jesus Christ. I have observed that to most people the Gospel of Christ appears to be foolish, and while they understand what the words mean in a purely intellectual sense, they do not apply these words to themselves. It is a sad thing to see people defiantly reject the mercy of God when they could experience all the joy of salvation.

I hope that some who read this will understand that my experience has been real. It is not philosophy; it is not fatalism; it is nothing but taking at His word the Omnificent God who controls all details everything that is in the universe, and who loves to do good things for men in spite of their enmity against Him.

LIEUT.-GEN., W. K. Harrison, U.S. Army.

PACIFIC COAST CAMPS

With the publication of the 1953 edition of the camp "Highlights" it is possible to pass on the statistics and some of the testimonies for the first three weeks of the summer. The second session will be good reports also from the Family Bible Conference held August 2-9 and the Young Adult Retreat of the Labor Day weekend.

The young people's camp drew 19 campers from 11 towns. The first children's camp, staffed mostly from Riverside, gathered together 37 children from 7 communities. The second children's camp, with leadership largely from the Los Angeles Church, accommodated 42 children coming from 17 communities.

Leon Lawton, director, writes this about the young people's camp:

"We can't define the spirit that makes our young people's camp so wholesome and happy. We believe it comes from the presence of the Holy Spirit of God having a longing to come closer, to learn about His way of life. Thus the practical theme for this year's camping experience: To bring the believers that they may grow in the knowledge of the Lord.

The meditation period, the class discussions, the music, the chapel talks, and the whole spirit of camp added rich meaning to the theme 'To Know Him and Make Him Known!' And a better personal understanding of Christ and His will for us."

Riverside, and asked me to be a counselor then stayed for Children's Camp.

My tent was all settled I was happy, Face ashine as in the Bible story;

The strong experience of God's calling and Lord;

As yielded hearts were open to receive. Ahva J. C. Bond.

OFFERING ON AUGUST 22

Only a fraction of our church members can attend Conference and be present at the great gathering on Sabbath morning. The inspiration of the preceding days usually over shadow the committee's attempt for a large offering going to the Denominational Budget. Such an offering seems to be very much needed this year. Those who remain at home and carry on their local church service can also have a substantial part in this offering. For a number of years most of our churches have taken a special Denominational Budget offering on the Sabbath of Conference and have telegraphed the results to the Conference President so that announcement could be made. Already some churches are publicizing this offering in their church bulletins. If this is done by a few churches it ought to be done by all and particularly by those churches that have not been subscribing regularly in substantial amounts. Conference cannot be considered an outstanding success if it ends in a financial failure.

"Nor did He make as if to pass us by. As yielded hearts were open to receive."

Did I dream it? Fancy in a vision

"A grandson of Rev. John Easterly whose life was changed at last year's camp writes up his experiences in the new role of camp counselor."

"Bernice Chapman phoned me from Riverside, and asked me to be a counselor for Children's Camp. I gave me great joy. I came to Young People's Camp first, then stayed for Children's Camp."

"After all of the children arrived, and my tent was all settled I was happy, because I felt that I had a fine group of boys that wanted to know more about Jesus."

"All this week it has been fun carrying the organ to the chapel, helping the cooks in the kitchen, and taking care of the children. I have felt that Christ chose me as one of His followers. I am also glad I took Him as my Saviour, and I am devoting my life to Him so I can help others to take Him as their Saviour too."

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"Through the lingering western sky

"It is nothing but taking at His word the Omnificent God who controls all details everything that is in the universe, and who loves to do good things for men in spite of their enmity against Him.

"Nor did He make as if to pass us by."

"Ahva J. C. Bond.

SABBATH EVE AT LEWIS CAMP

Gathered in the glowing evening twilight, Lengthened by the lingering western sky light

"Bernice Chapman phoned me from Riverside, and asked me to be a counselor for Children's Camp."

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### Missionary Society
- Budget: $1,359.66
- Specials: $344.60

### Tract Society
- Budget: 532.34

### Board of Christian Education
- Women's Society: 737.45
- Historical Society: 960.08
- Ministerial Retirement: 488.48
- Specials: 101.16

### S. D. B. Building
- World Fellowship and Service: 25.80

### General Conference
- S. D. B. Memorial Fund: 101.28
- American Bible Society: 5.00

### Bank of Milton
- Service charge: 1.33

### Balance on hand
- 25.50

### Totals
- 4,326.83
- 1,091.12

#### Comparative Figures

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#### Receipts in 10 months:

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#### Annual Budget
- 46,635.00
- 43,825.00

#### Percentage of budget raised to date
- 65.7%
- 74.5%

### The Seventh Day Baptist Publishing House

The Seventh Day Baptist Publishing House has a good opening for some young women who is a high school graduate and who has a knowledge of typing. Must be on "friendly terms" with figures since cost finding and billing will be the main job. Here's a chance to work in pleasant surroundings with church privileges and other advantages near at hand. Good salary, vacations with pay, etc. Write to:

**RECORER PRESS**

**Box 868**

**New Jersey**

### Help Wanted

**HELP WANTED**

**The Sabbath Recorder**

Milton Seventh Day Baptist Church, Milton, Wis.

This will be the meeting place of the next annual Conference of Seventh Day Baptists on August 17-22, 1954.

Officers of the General Conference elected at Battle Creek, Mich., August 23, 1953

- **President**—Lester G. Osborn, Ashaway, R.I.
- **1st Vice-President**—Clarence Rogers, Salem, W. Va.
- **2nd Vice-President**—Lloyd D. Seager, Little Rock, Ark.
- **3rd Vice-President**—Wayne R. Roed, El Cerrito, Calif.
- **4th Vice-President**—Mrs. Alberta D. Batson, Parkersburg, W. Va.
- **Recording Secretary**—Paul C. Saunders, Alfred, N. Y.
- **Assistant Recording Secretary**—Charles F. Harris, Shiloh, N. J.
- **Corresponding Secretary**—A. Burdick Grofoot, Alfred, N. Y.
- **Treasurer (General Conference)**—Forest M. Branch, Milton, Wis.
- **Treasurer (Denominational Budget)**—L. Milton Van Horn, Milton, Wis.

**Commission Members of the General Conference**

- For one year—Lester G. Osborn, Ashaway, R.I.; Earl Cruzan, Adams Center, N. Y., to fill out the term of O. B. Bond.
- For two years—Lloyd D. Seager, Little Rock, Ark.; Elmo F. Randolph, Milton, Wis.
- For three years—Albyn Macintosh, Los Angeles, Calif.; Clarence Rogers, Salem, W. Va.