

The Sabbath Recorder

*"Yoked for Life
in Christ"*

Theme for the One Hundred Forty-first Session of the
Seventh Day Baptist General Conference
meeting at Battle Creek, Mich., August 18-23, 1953

"Take my yoke upon you and learn of me."

Meeting Place: First Congregational Church
on Capital Avenue NE, Battle Creek.

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 P. 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 overruled 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.

Gleneta, 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 benevolences 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.

PITTSBURGH 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

Isaacs. — Douglas Alan to John and Alice Isaacs, 2324 Dora 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.

The Sabbath Recorder

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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 they are right. When a minority claims to be operating on a higher Christian principle than the majority, the least that can be done with 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 swelled by civic and 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 continue to be Christians by their own testimony and by the testimony of their fellow soldiers. There seems to be no indication in New Testament 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 of Lieut.-Gen. William K. Harrison, "The General Speaks," which is reprinted in this issue of the Recorder. In what revival meeting, in what 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 up to the rank held by General Harrison. If his Christian influence all along the road has been like his present influence few preachers can claim to have reached more people. Almost a million copies of this tract have been distributed in Korean and English by the American Tract Society. The Christianity of the general was sorely

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tried and amply proved 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 or are serving both God and country 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 and proved to their complete and unanimous satisfaction that he had no kind of Communist affiliation. This should put an end to the matter. Some of the wagging tongues and hasty pens have been Seventh Day Baptist. To assume the truth of unproved charges is contrary to American justice, Christian principle, and Seventh Day Baptist polity.

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 machinery or inclination to investigate loyalty to doctrinal standards. It is probable that the known liberalism of Dr. Oxnam prompted some of his critics to accuse him of the more spectacular guilt of disloyalty to the American way of life. He replies in part: "I repudiate the philosophy of materialism upon which com-

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LATE CONFERENCE PUBLICITY

Readers of the Recorder have enjoyed the clever and informative Conference publicity written by Mrs. W. D. Millar of Battle Creek. The poems and short articles have no doubt stirred up a wistful longing not only in the hearts of those who are able to attend but also of those unable to be there. Her preparatory work ends with an appeal to send in reservations at once, no matter how short your stay. She suggested that some Wisconsin delegates might like to make the delightful boat trip from Milwaukee to Muskegon. As we recall that trip the car rate is low and the passenger rate rather high.

Mrs. Millar drops from prominence in our pages with the parting wish for all, "Happy travel and a safe journey." We surely want to give her a hearty thank you in behalf of the readers. — Ed.

AUGUST RECORDERS

Please remember that the Sabbath Recorder is published on alternate weeks during August. There was no Recorder last week, August 10. The other one to be omitted is the one that would go to press during Conference dated August 24. Since there are five Mondays this month there will still be three Recorders, all of sixteen pages. The last one will bring to the large number of stay-at-home folks some of the high points of our General Conference.

munism is based and thereby undermine it."

The following sampling of editorial comment may be of interest:

"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 there was no evidence in its file of any kind of Communist affiliation in the record of Bishop G. Bromley Oxnam." — Washington (D. C.) 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 1935, for a world championship prize fight, the Yankee Stadium, in New York City, drew a record crowd of 88,150 persons. But on Sunday, July 19, the religious group known as Jehovah's Witnesses, drew 83,000 for a religious service; held great crowds there each afternoon and evening of the week that followed; and on Sunday, July 26, closed the "New World Society Assembly" with an audience estimated at 100,000 persons. 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 world membership was present — a strong testimony to their zeal.

The Plainfield, N. J., area felt the impact of the gathering. A tent and trailer city of about 48,000 was set up on a farm on Randolph Road just outside of New Market and Dunellen about five miles from Plainfield. It was notably well organized and orderly. If the soundness of a movement can safely be judged by its size or by the behavior and zeal of its adherents, then all denominations ought to merge themselves with Jehovah's Witnesses. But soundness of Bible interpretation cannot be judged by these criteria. It was a sizeable crowd that crucified Christ. That does not prove that God's blessing was upon them.

Most of us think it is a bit unrealistic to maintain with Jehovah's Witnesses that Christ started setting up His earthly kingdom in 1914, or to believe with the Christian Scientists that sin and sickness do not exist, or to swallow the Seventh Day Adventist contention that Christ did not enter into the sanctuary of heaven till 1844. All three of these religious groups have had rapid growth, are very zealous, and are notable for their behavior; Jehovah's Witnesses are the most outstanding. They must be judged by their official statements of belief as well as by their lives. We of the general stream of Protestant interpretation who differ from them must also appear before the judgment seat of Christ and answer for the things we lack.



MEMORY 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 belief. (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 dust 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 the testimonies 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 godliness.

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 ninety 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 beautifully and Scripturally 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 church name and thinking of the larger family of people of like faith.

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

(Adopted 1863; 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 feeling that we are under the 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 bear each other's burdens and 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 us with ability to do so.
5. That we will heartily and unitedly sustain the worship of God on the Sabbath, attend to all other appointments of the church and maintain the 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 Bible to her brother in a distant city if there was anything breakable in her package. Mabee says the old woman snapped: "Only the 10 Commandments."

PRE-CONFERENCE MEETINGS

For months the many local committees which seldom get mention except in the "thank you" resolutions of Conference have been faithfully preparing for the coming of delegates to our annual Conference which begins on Tuesday of this week, August 18, at Battle Creek. It is well for all visitors to remember these little-publicized Pre-Conference meetings.

"Pre-Con" is a term coined by the young people in recent years to designate their long weekend "retreat" just prior to Conference. It is not an end in itself but is designed to prepare the young people for a richer experience during the six days of General Conference. We trust that this year's camp, just closing, has reached high points that can be built upon in the days that follow.

These are not the only Pre-Conference meetings. Most important is the meeting of the Commission, being held this year at White Cloud, Mich., about one hundred miles north. This group of men has been wrestling for days with the major problems of our denominational life and work. Their report is awaited with keen interest and forms the basis for a large portion of the business of Conference. Those elected to do this work are Alfred L. Davis, E. Keith Davis, L. G. Osborn, Orville B. Bond, Lloyd Seager, Elmo Randolph, and the new executive secretary, A. B. Crofoot. It will be remembered that Dr. Keith Davis is serving with the Navy and that Dr. Bond is on the mission field.

Another committee of four laymen and three ministers created by action of last year's Commission and chosen by the Nominating Committee has been holding meetings this weekend. It is charged with investigating the problems of maintaining a theological school and of thoroughly studying ways and means of providing the best possible training at reasonable expense.

Representatives of the major boards of the denomination make up a Co-ordinating Committee to confer with the executive secretary. This group also was scheduled to meet the day before Conference.

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, and certainly better than it looked a month ago. The percentage of the budget so far met is behind what it was a year ago, but this ignores, 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, no doubt the total giving up to now will be considerably above the 65.7% which Treasurer Van Horn reports.

A tremendous boost to giving was imparted this past month by individual gifts of over \$2,000, but remember the sixteen churches which have already beaten last year's giving, the several churches from which no report was received for July. With God's help and real effort on our part, we can yet close this Conference year with the budget completely raised.

This week Conference will be considering a new budget for the year 1954. Requests of our various boards and agencies for necessary work will be accepted or rejected on the basis of confidence in our ability to raise these needed funds. Seventh Day Baptists have ever proved themselves willing givers when shown the real need. The ability to give is there. It remains only to stimulate it to action. If we act now, and raise this year's budget, we can go forward into the next Confer-

CAMP MILES PASSES MILESTONE

Young folks from all over the South, from Georgia and Florida to Arkansas and Texas, gathered on top of Keel Mountain in Alabama for the seventh annual Camp Miles, July 6 to 12, with T. Gilbert Butler of Americus, Ga., as director; George S. Stillman of Houston, Tex., as business manager; Pastor and Mrs. T. R. Sutton of Fouke, Ark., Pastor and Mrs. C. A. Beebe of Palatka, Fla., and David Pearson and Miss Bettie Butler of Paint Rock, Ala., as other staff members.

There were 18 regular campers, and we sang "We Young Folks Are Seventh Day Baptists," too, although not more than two or three could literally sing of "Rhody, the state whence our forefathers came." The list of names is not recognizably Seventh Day Baptist: 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.

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

Recreation consisted of alternate days of mountain hiking and swimming (down in the valley); while on Sabbath we all attended services at the beautiful new church in Paint Rock.

A very impressive closing vesper 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.

ence year with high faith in the accomplishment of our goals.

A. B. Crofoot.

COMING ORDINATIONS

Paul B. Osborn is being called to examination and ordination on Sabbath, August 29 in the Nile, N. Y., Church which he has been serving 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 by that church, with the date set for October 10. It is expected that Rev. Alton Wheeler will preach the ordination sermon.

Our prayers are with these young men as they serve their churches and prepare their statements of faith and experience.

PASTORAL CHANGES

Edgar F. Wheeler of Paint Rock, Ala., was previously reported as having accepted a call to De Ruyter, N. Y. According to the De Ruyter Gleaner he and his family of five children, aged ten months to six years, were to be in the parsonage by August 1. Mr. Wheeler, not yet ordained, has been working in Alabama as a linotype operator, studying theology, and assisting the Paint Rock Church. His wife, nee Zenia Lee Randolph of West Virginia, is a sister of Don Richards' wife. The De Ruyter pulpit has been supplied much of the time by Charles Swing, a deacon of the Shiloh, N. J., Church who lives within driving distance.

Alfred R. Keller, a theological student, also mentioned in these columns a few months ago has assumed the duties of pastor of the Chicago Church since Rev. David Williams was called to active duty with the U. S. Air Force. Mr. Keller has just edited an attractive, life-filled issue of "The Chicago Call," an eight-page mimeographed paper promoting the work of the Chicago Church. This paper shows the church financially solvent, zealously evangelistic, and hopefully forward-looking in their building program. The pastor and leaders feel that the whole denomination has a stake in providing a \$50,000 Seventh Day Baptist church building in our second largest city. They invite "over and above" contributions.

NINETIETH BIRTHDAY

Dr. Corliss F. Randolph, president of the Seventh Day Baptist Historical Society, celebrated his ninetieth birthday at his home in Maplewood, N. J., on July 24.

In recent months the historian has had to closely watch his health but is now reasonably hale and hearty. He conducts an amazing amount of activity from his home and occasionally gets to his office in the denominational building some fifteen miles distant. 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 presenting to Conference this year a much larger report than usual and a plan for church study of our rich heritage during the coming year.

It is reported that the four Randolph brothers, two in New Jersey and two in West Virginia, keep up a weekly correspondence. 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 men 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 pulpits 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 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 Bible. In fact, some of us hear rumors that we preachers overstep the mark if we discourse longer than 15 minutes. Could it be that much of this lost authority from the pulpit lies in our neglect of Bible-centered preaching? It is so easy to announce a text and then "go everywhere preaching the Gospel." It is my firm conviction that we must capture again that fountainhead of power resulting from Bible-centered preaching that has characterized the great pulpits of the church.

I

Bible preaching opens to our people God's will for mankind. The open Bible has been a fitting symbol in our churches, but it is more important that the Bible give 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.

Following 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." (Lk. 24: 27.) The verb in this passage is of interest to preachers, and its primary meaning is to interpret or to unfold or explain the meaning of something. Another interesting word in this passage is the one denoting recognition. The two did not know Jesus until "their eyes were

opened." (v. 31.) Notice also that they did not understand the Scriptures until they were opened to them and their hearts were stirred. (v. 32.) The Old Testament in its relation to Jesus the Messiah was as a closed book until the sense was opened and explained to them. Later that same day in Jerusalem the disciples were not able to discern spiritually the meaning of the resurrection until "he opened their minds to understand the scriptures." (v. 45 RSV.) Jesus sent them out to be "witness of these things." (v. 48.)

This same word occurs twice in Acts referring to the opening of understanding to the revelation of God. Lydia gave gracious hospitality to Paul and Silas when they came to Philippi because "the Lord opened her heart" and she listened attentively to the message of Paul. (Acts 16: 14.) In Thessalonica Paul opened the Scriptures by way of explaining that Jesus was the Christ. (Acts 17: 3.)

Two things are to be noticed in these passages. First, a divine agent was necessary to unfold the meaning of Scripture as the revelation of God. God is actively working through the Bible to stir the emotions of man. (Hebrews 4: 12 RSV.) says, "For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart." The Bible is the way God speaks — not the only way, to be sure — but certainly 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: 8-13.)

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 made available to all people in a living translation in each particular tongue. God speaks while the searcher for truth reads

and understands what is written. "It comes alive by the mysterious power of the Spirit who becomes the secret exegete of the things written." (Homrighausen in "Theology Today," April, 1953.)

If such power has been the secret of success for the influence of the pulpit masters upon individuals and society, it is obvious that we should give more emphasis to Bible-centered preaching in our pulpits today.

It is to be noted secondly, as in the case of Paul, that God uses human assistance in "opening" the meaning of Scripture. Through sincere and thorough study, the preacher determines the meaning and message of the Bible. The pastor has been called of God to be the human exegete of the Holy Bible, as Dr. Stifler expressed it, "exegesis is learning to read." This is the basic work of the study. The results of such a reverent study as they apply to life and human needs are to be expounded through illuminated exposition from the pulpit. Through study, prayer, and the presentation of the spoken word, the pastor, in Blackwood's words, is "seeking entrance to the city of man-soul." (Preaching from the Bible, 1941, p. 17.) Such Bible-inspired preaching, I believe, will be interesting, convincing, alive, and fruitful in turning the hearts of men and women to the Lord Jesus Christ for salvation and righteous living.

II

Bible preaching must be centered in the incarnation of Jesus Christ. What the Bible means to a person 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, God's saving action in Christ has been radically projected "into" history through the incarnation, and this action is continuous "in" and "through" the "ordinary web and texture of human affairs." (Interpreter's Bible, Vol. I, p. 6.)

This amazing truth of the incarnation has continued to be the means by which God is redeeming the world in Christ.

SABBATH RECORDER FUND

Some thoughtful subscribers send an extra dollar or more directing that it be used toward sending the Recorder to some loyal person temporarily unable to continue paying. This "Sabbath Recorder Fund" is exhausted. Please remember it with a little gift if you are able.

While the incarnation was abruptly cut off in history by the crucifixion, yet in an even greater sense, Christ continues to live through His Church, transforming the hearts of men by the witness of His Spirit. Not only now, but we can confidently expect God to work out His plan of redemption through Christ to the culmination of human affairs. The Scriptures have preserved for us a trustworthy historic record of God's revelation in and through Jesus Christ. Luther stated it beautifully, "The Bible is the manger in which Christ is laid."

The redemption of mankind was the purpose for the coming of the Son of God into the world. The Bible gives a unified story of this "scarlet thread," as someone has put it, which runs from Genesis to Revelation. God's dealings with mankind have been by means of the covenant relationship between Him and His people. The Old Covenant, imperfect and unable to bring the mass of mankind to a saving-relationship with God, was replaced by the New Covenant with Christ as mediator, accomplishing eternal salvation. The New Covenant of Christ has been ratified through the Cross which united earth and heaven, removed the barrier between Jew and Gentile, so that all mankind might be born into the family of God.

If this is the heart of God's message for man, and if this is the main theme of the Bible, as we sincerely believe it to be, then Bible-centered preaching becomes the most dynamic means of presenting the message of salvation by faith through the sacrifice of Christ on Calvary to our people. Quoting again from Luther, "No one understands the Scriptures unless he be acquainted with the Cross." (Blackwood Op. Cit. p. 21.)

(To be continued)

REPORTS ON MEETING OF SCANDINAVIAN SABBATHKEEPERS

Word has been received from several sources telling of the wonderful fellowship experienced by the recognized 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 Southeastern Association. We are happy to learn that our German brethren were also represented by Pastor J. Bahlke 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 'Boodschapper' of the visits of Rev. Fred J. Bakker, in former years pastor of the church at Rotterdam, to Denmark in 1896 and later years.

"My heart 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. Bjerre, 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. Thalbitzer. 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 knelt down thanking God He had brought us together, whereupon 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). Every where 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 recognition 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 Bahlke and I have just returned from Denmark and were charged 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 as their name 'Christi Menighed' that means 'Christians All,' but they are in their way of thinking fully Seventh Day Baptists and are also so called, because they fulfill everything that is meant by and really is 'Seventh Day Baptist,' according to Biblical truth.

"As Brother Bahlke and I arrived at Gentofte, a suburb of Copenhagen, there stood a great bus with a Norwegian flag and a private car before the house of Pastor Hansen, showing that there must be a lot more guests. We were welcomed by more than fifty members of the 'Christi Menighed' from Oslo. We found that they were all being accommodated inside this friendly house. The summer-house at the end of the garden which was mostly grass covered, and the greenhouse for growing vines, together with three tents erected as sleeping quarters, provided sleeping space for more than twenty-five of the guests. The rest were distributed through ten other rooms in the house.

"Brother James McGeachy having traveled by train, by way of Holland, arrived in Copenhagen at midday Wednesday. Unfortunately our Brother Zijlstra

from Holland, who had been there for the first few days, 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 we shall 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 conference and the English and German brethren arrived the 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 Bahlke 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 guiding words: '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."

Since receiving the above information an extensive report from Pastor James McGeachy has been shared with us through the courtesy of Rev. Clifford Hansen, 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 Rev. Clifford Hansen, of the Salem 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,

THE MILLS RETURN TO U. S. A.

Rev. and Mrs. Neal D. Mills and daughter, Miriam, arrived at the Providence, R. I., airport on Thursday morning, July 23, 1953, after having left Kingston, Jamaica, the afternoon before. They were met by Secretary Harris. After attending the quarterly Missionary Board meeting on Sunday they entrained for De Ruyter, N. Y. Following a visit with family and friends they will attend General Conference at Battle Creek where they are asked to take part on the program of the Missionary Society.

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 notes of what he had learned of the history of the Danish Church, both in Denmark, and from his study of back numbers of our Dutch magazine 'De Boodschapper,' in which visits to Denmark by Bro. Fred J. Bakker, pastor of the Rotterdam Church, are recorded as having taken place in 1896, 1902, and 1905, becoming pastor later of the church in Asaa, Jutland. Bro. Zijlstra also gave me the two volumes of our history to take to Rev. E. 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 mimeographed 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 301 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 made for his return to Nyasaland, sailing from New York on September 2 on the SS Morgenster. E. T. H.

HURLEYS VISIT SOUTHWEST

Many have followed with interest and prayers the journey of Rev. and Mrs. Loyal 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.

"It (the ministry) is hardly the profession which is likely to be chosen by any one who is anxious to coin his life into money. If the laity considers that covetousness is more unseemly in a Christian minister than in a Christian man, they have taken an effectual means of barring out that vice." — Marcus Dods in Expositor's Bible, on 1 Cor. 9.

WOMEN'S ACTIVITIES DURING CONFERENCE

Wednesday — 12:15

Maple Methodist Church
Women's Society Luncheon — Mrs. Russell Maxson, presiding
Talks — Mrs. Neal 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 Life in Christ — Mrs. 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.

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."—Clipsheet.

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 are looking forward to, or already enjoying camp experiences. The two weeks' Vacation Bible School at Independence ended July 18. I had the pleasure of conducting the story hour. 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.

Well, since I have received no letters I'll finish our page with a true story which happened quite a number of years ago. I'll call it:

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," cried Betty, "what is the matter?"

"Fluffy, our big yellow cat, is dead. He ate a poisoned rat next door and now we have no kitty. Mamma doesn't think we had better get another cat because we feel so bad when we lose one. Brother buried Fluffy back of our garden."

Betty felt very sorry for a moment; then she clapped her hands, for she remembered the yellow and white kitten who 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 to the house. She says we already have too many cats there. 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?" cried 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?" was 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." 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, the Lord has 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 have absolute confidence that God 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 Omnipotent God who controls in all details everything that is in the universe, and who loves to do good things for men in spite of their enmity against Him.

W. K. Harrison,
Lieut.-Gen., 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 schedule. It is hoped that there 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. All of us have a longing to come closer, to learn about His way of life. Thus the practical theme for this year's camping experience: 'To Know Him and Make Him Known!' The meditation period, the class discussions, the music, the chapel talks, and the whole spirit of camp added rich meaning and a better personal understanding of Christ and His will for us."

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

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

— Clarence Boatman, Reedley, Calif.

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 carries over and provides enthusiasm 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 contributing regularly in substantial amounts. Conference cannot be considered an outstanding success if it ends in a financial failure. Courage to carry on a great future work is largely dependent upon our faithfully taking care of our present work. It is the responsibility of every church member reading this notice to do his part in making an offering for the Lord's work on August 22.

BAPTIST YOUTH OF THE WORLD

Fourth Baptist Youth World Conference
Robert S. Denny, Chairman

Young Baptists, numbering 1,411 and representing 30 nations from all continents, have been assembled in Rio de Janeiro, Brazil, for the fourth Baptist Youth World Conference, July 15-22, 1953. Our meeting has been marked by a deep and sincere fellowship and the living Christ has been in our midst, gladdening our hearts, giving us new insights into the nature of the Christian call, and empowering us for future service of His Kingdom. . . .

We are firmly convinced that when Christ is recognized as Lord, the only true basis for "peace among men" is established. We urge young Baptists everywhere to recognize this Lordship of Christ and to proclaim the claims of this

SABBATH EVE AT LEWIS CAMP

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

Campers waited for the Sabbath dawn;
Speaking softly when a word was spoken,
Now a song of reverence a token,
Silent when that sacred mood was on.

Seated near them, just a little distance,
Yielding to their lead without resistance;
Looking deep into the golden sky:
Lo, the Son of Man walked out of Glory,
Face ashine as in the Bible story;
Nor did He make as if to pass us by.

Did I dream it? Fancy in a vision
Christ walked out of Heaven's fields
Elysian,
Joined the waiting group that holy eve?
True vision fancy often does but hamper,
Methinks the Master touched each waiting
camper
As yielded hearts were open to receive.
Ahva J. C. Bond.

our Lord "unto the uttermost part of the world."

The strong experience of God's calling Spirit in our conference makes us ask young Baptists everywhere to embark upon the roads of evangelism in a fresh way. We hope that the compelling call to be witnesses for Jesus Christ will be felt everywhere and that the response to Christ's demand for witnesses will surpass everything that human brains can think and human hearts can dream.

Finally, we express our deep conviction that Jesus Christ reigns. Christ is first in our faith. He works in the present history. He works in and through us. And without Him we can do nothing. He is Lord, now and forever. Thus our task is to proclaim a victory already won. . . .

[Seventh Day Baptists are connected with the Baptist World Alliance but had no representatives at this meeting. Mr. Denny in another message spoke of ten million Baptist young people who have accepted Christ as Saviour and Lord. Our young people are probably counted in this number. Ed.]

DENOMINATIONAL BUDGET

Statement of Treasurer July 31, 1953

	Receipts	
	July	10 months
Balance on hand July 1	\$ 25.08	
Adams Center	25.75	294.80
Albion	114.01	250.03
Alfred, First		1,976.79
Alfred, Second		659.50
Andover		27.50
Associations and groups	40.00	427.04
Battle Creek	1,030.02	3,768.44
Berlin	41.00	515.58
Boulder	134.53	451.90
Brookfield, First	50.00	185.00
Brookfield, Second	82.35	319.85
Chicago	40.00	750.81
Daytona Beach	54.50	481.60
Denver	57.88	599.82
De Ruyter	232.50	337.50
Dodge Center	72.25	253.95
Edinburg	8.91	190.50
Farina	15.00	246.60
Fouke		121.77
Friendship		27.00
Gentry	10.00	10.00
Hammond		40.00
Hebron, First	15.15	164.19
Hopkinton, First		830.70
Hopkinton, Second		75.00
Independence	34.00	404.00
Indianapolis	3.00	50.15
Individuals	2,014.41	2,224.41
Irvington	100.00	300.00
Jackson Center		27.00
Little Genesee	127.50	416.97
Little Prairie	3.35	31.90
Los Angeles		336.50
Lost Creek	5.00	573.41
Marlboro	311.00	1,537.33
Middle Island	12.78	105.38
Milton		3,496.93
Milton Junction	72.72	1,302.74
New Auburn		100.85
New York	62.57	295.69
North Loup		524.13
Nortonville	125.47	320.47
Pawcatuck	613.03	2,850.18
Philadelphia		137.50
Piscataway		136.50
Plainfield	296.97	3,231.00
Richburg		274.56
Ritchie	13.00	103.00
Riverside	184.85	1,794.99
Roanoke		57.00
Rockville	6.69	83.80
Salem		509.00
Salemville	104.73	149.73
Schenectady		40.00
Shiloh		1,981.45
Stone Fort		50.00
Syracuse		100.00
Verona	73.00	736.64
Walworth	20.00	85.00
Washington		191.00
Waterford	29.95	184.89
Welton		10.00
White Cloud		410.43
Wilkes-Barre		25.00
Totals	\$6,317.95	\$38,195.40

Disbursements

	Budget	Specials
Missionary Society	\$1,359.66	\$ 344.60
Tract Society	532.34	
Board of		
Christian Education	737.45	25.00
Women's Society	97.61	40.00
Historical Society	163.40	969.08
Ministerial Retirement	488.48	401.16
S. D. B. Building	136.74	
World Fellowship and Service	25.80	
General Conference	758.52	101.28
S. D. B. Memorial Fund		105.00
American Bible Society		5.00
Bank of Milton, service charge	1.33	
Balance on hand	25.50	
Totals	\$4,326.83	\$1,991.12

Comparative Figures

	1953	1952
Receipts in July:		
Budget	\$4,301.75	\$4,242.79
Specials	1,991.12	852.64
Receipts in 10 months:		
Budget	30,633.54	32,635.47
Specials	7,561.86	8,895.57
Annual Budget	46,635.00	43,825.00
Percentage of budget raised to date	65.7%	74.5%

L. M. Van Horn,
Treasurer.

Births

Wopat. — A daughter, Ruth Ann, to Mr. and Mrs. William Wopat of Pardeeville, Wis., on June 1, 1953. Mrs. Wopat is the daughter of the late Harriet Inglis Brene-man and a niece of Prof. D. N. Inglis of Milton.

Bond. — Correction — In the July 13 issue the middle name of Richard Bond's son should have read David rather than Davis.

HELP WANTED

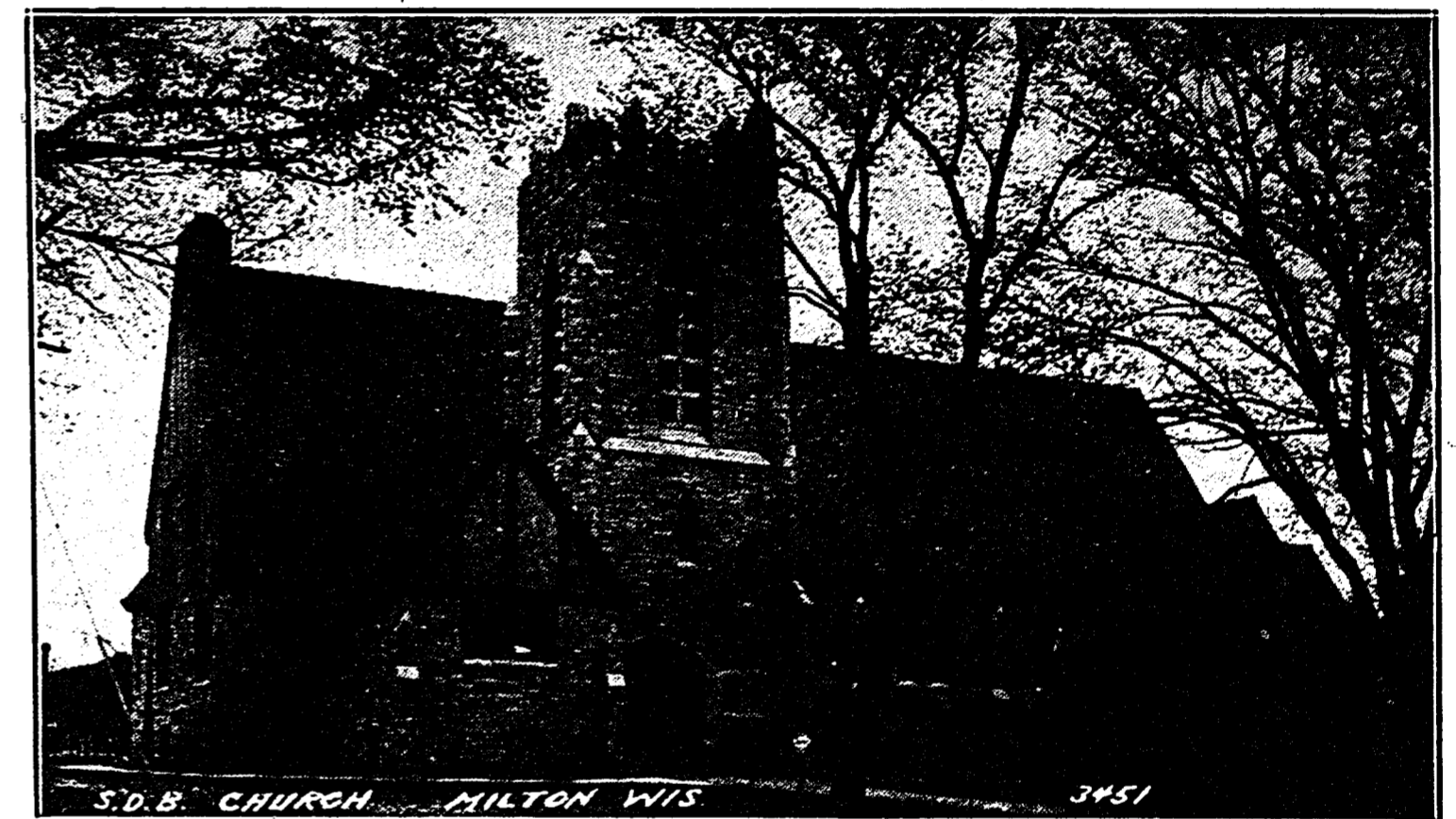
The Seventh Day Baptist Publishing House has a good opening for some young woman who is a high school graduate and who has a knowledge of typing. Must be on "friendly terms" with figures since cost finding and billing will be the main job. Here's a chance to work in pleasant surroundings with church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

RECORDER PRESS
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Plainfield New Jersey

AUGUST 31, 1953

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—Wayne R. Rood, El Cerrito, Calif.
3rd 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. Burdet Crofoot, Alfred, N. Y.
Treasurer (General Conference)—Forrest 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.