

olicity, and apostolicity? What is the significance of such diverse new forms of Christian community as councils of churches and movements which reject the need for ecclesiastical institutions?

What is the theological meaning of revelation, Scripture, and tradition and their relation to each other?

What are the basic patterns of Christian worship and how can these best reflect the catholicity and apostolicity of the Church? How are recent moves towards liturgical renewal coping with the estrangement of modern man from the transcendent realm? What are the implications for unity of the recognition of one baptism for all Christians, the character of the Eucharist, the question of intercommunion, and the celebration of the Eucharist at ecumenical conferences.

What are the chief obstacles for advance towards unity "in each place"? What institutional factors impede or advance this unity and what are the racial and ethnic factors which create division? How does the disunity of the church affect popular concepts of personal and social morality, national politics and international affairs, and even population mobility? What are the "responsible risks" churches should take in seeking unity? — Excerpts from WCC release.

Filipino Children Cry No More

"On days when we fail to catch wild birds or animals for food, we have only the shedding of tears and crying of children for breakfast, lunch, and dinner," the chief of a destitute mountain tribe in the Philippines told an interchurch relief team.

Now smiles replace tears at mealtime, for these Manobos have been given food made available through Church World Service — cornmeal, oil, fish and salt — some of it SOS (Share Our Surplus) foods from U. S. Government surplus stocks, and some from CROP (Christian Rural Overseas Program of CWS).

First aid supplies and clothing sent by the churches have also been distributed to these mountain people.

"A grouch is a man who has sized himself up and got sore about it."

— Fred W. Grown.

NEWS FROM THE CHURCHES

KANSAS CITY, MO. — We are happy to have our pastor and his family back with us after an absence of four weeks, due to the serious accident of Mrs. Conrod's father. He remains in a coma, and we ask that all of our people pray for him.

The auditorium of our church has been repainted this week (May 19-24), the holes patched, and the broken windows replaced. Work goes forward on the classrooms in the back, and if the weather permits there will be some work done on the outside this week. It is beginning to look more like a house of worship and less like a place of vandalism, and is much more attractive to visitors. We praise God that this improvement has been made possible.

While a meeting for the children of the church is in progress on Sabbath afternoons, the men go out in the surrounding neighborhood and call on people and hand out tracts telling "Who" we are and "Why" we are, and inviting them to come and worship with us.

We are very proud of our program "Moments of Praise" heard over station KCCV every Sabbath afternoon. Pray that God will use this witness for His honor and glory and win souls to the Kingdom.

—Correspondent.

Accessions

Alfred, New York

By Baptism:

Jerry Charles Benjamins
Joyce Anntoinette Benjamins
Sylvia Marie Nida
Eric Robert Olson
William Douglas Place
Susan Ruth Randolph
Barbara Jean Snyder
Sarah Elizabeth Thomas

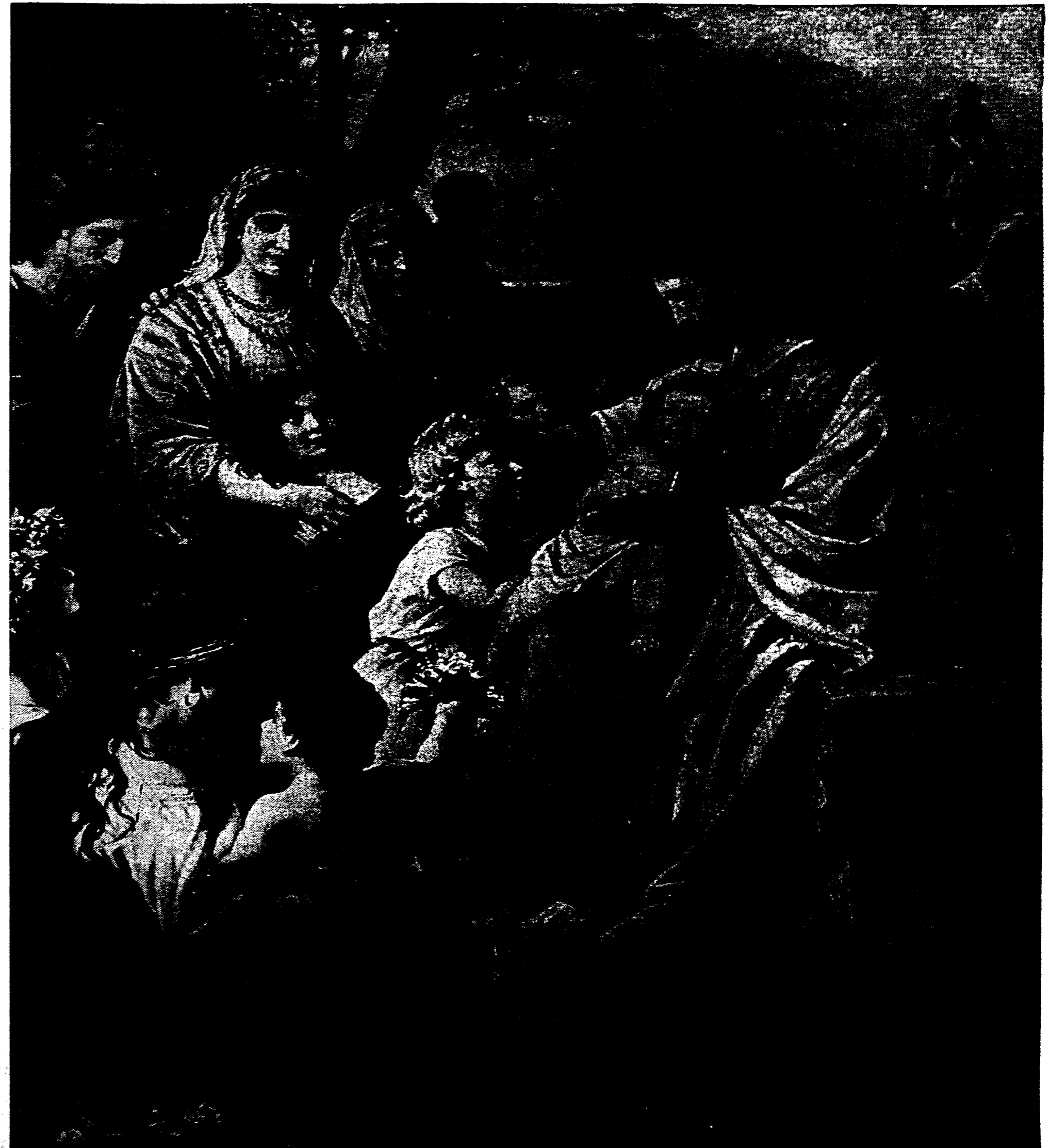
By Letter:

Ferne Jacox Snyder (Mrs. Ernest)
Olene Kenyon Smith (Mrs. Charles)

Marriages

Tucker-Clay.—At the Seventh Day Baptist Church, Alfred, N. Y., Sabbath afternoon, May 18, 1963, Richard Nathan Tucker, Alfred, N. Y., son of Nathan and Mary Pierce Tucker, and Pamela Susan Clay, Alfred, N. Y., daughter of Wilfred Clay and the late Carole Sheldon Clay, were united in marriage. The Rev. Hurley S. Warren officiated.

The Sabbath Recorder



The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. Lawrence W. Marsden
CHRISTIAN EDUCATION Rex E. Zwiebel, M.A., B.D.

Terms of Subscription

Per Year \$4.00 Single Copies 10 cents

Special rates for students, retired Seventh Day
Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, New Jersey.

PLAINFIELD, N. J., JUNE 17, 1963

Vol. 174, No. 24

Whole No. 6,049

IN THIS ISSUE

Editorials:

Vacation Plans Test Christian Love	2
Authority of the Scriptures	3
Editorial Notes	3

Features:

The 1963 General Conference	5
North Loup Woman Counters Sunday Closing Plea	5
Not of This Fold	6
Filipinos Need the Gospel	7
Eastern Association Holds Stimulating Session	8
General Board of NCC Adopts Statement on Race	11
Salem College Diamond Jubilee Graduates	13
Missionary Work in Pioneer Country	14
Items of Interest	15

Missions:

Assimilating New Church Members	10
Some Suggested Approaches	10
Continuing Need for Makapwa Schools ..	11

Christian Education:

Youth Pre-Con Retreat	13
-----------------------------	----

Our World Mission	Back Cover
-------------------------	------------

Vacation Plans Test Christian Love

Is it true that we love the Lord's work more in winter than in summer, more at work than at play? Can it be said that the test of Christian love which is passed with honor marks during the school year is flunked during vacation weeks or months? We would deny it, but the inter-denominational mission agencies, the Christian radio broadcasters, and the relief agencies all testify that many good Christians fall down in their regular giving during the time they are on vacation or are gathering funds together for expensive trips.

At this time of year the mails are filled with gentle appeals to make provision for the Lord's work while making plans for that well-earned vacation. It is a sad commentary on the way Christians are caught up in the American way of life. We try to plan a vacation that we can afford, but there is the all-too-prevalent practice of planning a little bigger than our pocket-books, of squandering our wisely hoarded resources and of having little left for our regular contributions during and after the vacation period.

An appeal from a popular missionary organization that specializes in hospitals, orphanages, and hunger relief throughout the whole world sends out a gripping letter in May. It reminds us that the areas where the greatest needs exist are far removed from our accepted American way of life with its summer vacations. "Hunger doesn't go on vacation," the writer reminds us.

How is it with our giving to the many causes within our denominational budget? The needs of our missionaries, the literature needs, the evangelistic and Christian education calls tend to be greater during summer months. They do not take vacations. There are so many extra things that cry to be done and could be done if we would put first things first at this time of year.

Have we been honest with ourselves and with God? Do we lay aside money for the Lord's work with the same carefulness that we save up for a vacation? I wonder. Honesty would require us to say that if we can afford all that equipment, that gasoline, those generous trips, and

costly entertainment, we can afford to lay aside in advance not only the tenth that should be consecrated to the Lord but something more to relieve the suffering and convert the sinners.

Let us face that question again: Do we allow our vacation plans to cause us to fail the test of our professed Christian love? There is a passage of Scripture that says in effect that if we would judge ourselves, then we would not be judged.

Authority of the Scriptures

The great preachers of the past and present whose words have moved millions have been men who spoke with an authority not their own. Steeped in the Bible and its message centered in Christ, their authority has been the holy Scriptures and they have had the unique faculty of standing aside, as it were, to let the Word of God be what it claims to be, "a two-edged sword." Such a man was Charles Spurgeon and such is Billy Graham.

In the June issue of *Decision*, Billy Graham's 16-page paper with a circulation of 1,500,000, there is a cover editorial entitled "Authority of the Scriptures." It is a powerful article with one section that calls the readers to face the fact that it is "back to the Bible or back to the jungle." Dr. Graham believes that if the church decides that the Bible is not authoritative, then the nerve of evangelism and missions will have been cut. He goes on to state his own experience as follows:

I believe it is not possible to understand everything in the Bible intellectually. One day some years ago I decided to accept the Scriptures by faith. There were problems I could not reason through. When I accepted the Bible as the authoritative Word of God—by faith—I found immediately that it became a flame in my hands. That flame began to melt away unbelief in the hearts of many people and to move them to decide for Christ.

As an opening illustration Dr. Graham tells a portion of the story of "Mutiny on the Bounty," a modern version of which is now showing in our theatres. He dwells on the true story of the debauchery that wiped out all but one of the British sailors and how he turned to the one Bible found in a trunk. This Bible trans-

formed the surviving Tahitians and made the island almost a paradise. It is indeed a great testimony to the authority of the Scriptures.

What Billy Graham did not tell (perhaps because he did not know it) is that when Pitcairn Island was rediscovered, the people living there were not only found to be law-abiding Christians but also to be Sabbathkeeping Christians. Having no knowledge of the traditions that substituted Sunday for the Sabbath in Europe they had conformed to the clear teaching of the Word of God which speaks throughout of the seventh day as the Sabbath of the Lord. Those of us who have broken away from the traditional Sunday in order to be true to the Bible are encouraged to find such a clear case of following the teaching of the Bible. We believe that the whole story should be told when using this historical account as an illustration of the authority of the Scriptures.

EDITORIAL NOTES

Meeting of NCC General Board

The semiannual meeting of the General Board of the National Council of Churches held in New York Thursday, Friday and Sabbath, June 6-8, was occupied much of the time with administrative detail since this was the time for consideration of a new constitution and by-laws. There was considerable disagreement and a closely divided house on some of the proposed changes.

The policy-making board found time also to discuss, alter and adopt statements and plans of action designed to bring the voice of the church to bear on a number of national issues. Although there was sharp difference of opinion on church-state matters and the Greek Orthodox church threatened to withdraw if the body did not strengthen its stand for recognition of God in the public schools, there was notable agreement on the need for the NCC to speak out against racial discrimination. This is definitely in line with the editorial in the June 10 issue (written at the end of May) "Civil Rights Ground Swell."

The statement adopted and immediately

MEMORY TEXT

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; To such as keep his covenant, and to those that remember his commandments to do them. Psalm 103: 17, 18.

put into effect (as newspaper readers and TV watchers have observed) is quoted in large part in this issue. A general report interpreting this and other aspects of the New York meeting has been prepared for the June 24 issue by the Rev. C. Harmon Dickinson who was the official representative of the Seventh Day Baptist General Conference (proxy for the Rev. Duane L. Davis) at the Thursday and Friday sessions. The **Sabbath Recorder** was also represented by the editor as a member of the press on June 7.

Conference Auto Routes

When Conference is as far west as Colorado there are a good many churches that are not far off the roads that people will be traveling en route to the Conference site. Some of these people who are not aware of the location of all the churches might appreciate the information and the opportunity to contact other Seventh Day Baptists along the way.

Those who are camping or looking for places to park trailers would be glad to know which churches wish to offer their facilities for overnight stops. There might even be some families who would like to offer lodging to a limited number. This is frequently done when there is a Sabbath stopover. With the longer distances to be traveled this year a little extra hospitality extended on week nights to those who may not be close personal friends could be helpful to delegates whose travel funds are limited.

The **Sabbath Recorder** will be glad to devote some space to a listing of churches or individuals who feel able to put out a welcome mat. There are churches in Western New York, Michigan, Wisconsin, Kansas, Nebraska, and Colorado. There are also some farther south that

might be in the line of travel, such as Farina, Ill., Kansas City, Mo., and Little Rock, Arkansas. Those who travel and those who are unable to make the trip this year may wish to make some personal application of the theme of Conference, "Lord, what wilt Thou have me do?" In regard to extending or accepting hospitality the theme becomes similar to the Golden Rule, which needs to be kept in mind by all concerned.

Let All the Children Come

As the public schools come to a close and books of reading, writing, and arithmetic are laid aside for the summer the thoughts of parents and children are turned more definitely to the one Book and to the thrilling preparation for life that comes through a right understanding of its message. Wise are the church leaders who devote loving care to the children in well-ordered, Bible-centered programs that include Children's Day, Vacation Bible School, and Bible camp. Let all the children come.

Los Angeles Pastor Makes Northern Field Trip

Under the auspices of the Pacific Coast Association, Pastor Francis Saunders of the Los Angeles church spent about ten days visiting lone Sabbath keepers scattered over the State of California. About 90 individuals were contacted, and many rich experiences were afforded in this work of the Lord.

Sabbath services were held in the Women's Club Building at Hollister, where about 40 persons, many of them members of the newly organized Bay Area church, came together to worship and fellowship. Preaching service was in the morning, with covered-dish luncheon at noon and a panel discussion in the afternoon. Bible study and prayer sessions were held in many of the homes visited on this trip.

School Prayers

Praying should not be taken out of our public high schools. That's the only way many of us got through.

The 1963 General Conference

(No. 11 on local arrangements)

We now have more complete information about trailer courts and camping facilities.

There is a trailer court about half a mile from the Conference site, where a space may be rented for \$8.50 per week. This includes electricity and water. No showers are available, but there are flush toilets.

For those who wish to stay in the trailer court but do not have a trailer, one may be rented in Fort Collins or in Loveland, for not over \$40 per week. The equipment of such trailers varies somewhat. They include cooking and eating facilities, and space to sleep five or in some cases six. Some include a stool.

For those who wish to camp, a new campground is available surrounding Horsetooth Reservoir, west of the city and some five miles by road to the nearest point. Our latest information is that they have built outdoor toilets all around the reservoir, and that campers may camp anywhere they please without charge. It is reported that there is good fishing in the reservoir — no doubt requiring a Colorado fishing license.

There are also motels available, but we have not inquired about prices.

If you plan to camp, use a trailer, stay in a motel, or stay with friends in Boulder or Denver, remember that you are still assessed 30c per day as your share for the use of the Conference facilities. (See item #4, Feb. 18 **Recorder**.)

Your reporter recently visited the campus of Colorado State University for the first time. CSU is now in the midst of an extensive building program. The Student Center, in which our meetings are to be held, is a beautiful (if you don't mind the modernistic roof) new building. The reservation book shows nearly all of the rooms reserved for us during Conference week — they have reserved for other groups only when it would not interfere with our meetings. The Center has a fine auditorium, a dozen large meeting rooms, and a cafeteria. There is a huge ballroom which can be divided by folding doors into three large rooms; these are often

used for banquets, and the east ballroom is reserved for our use on three nights during Conference. There is a small dining room on the west side known as the Long's Peak Room, because when the draperies are pulled back on a clear day you can see Long's Peak and its companion Mount Meeker, 35 miles away, looming up through a depression in the nearer mountains.

— H. Herbert Howe.

North Loup Woman Counters Sunday Closing Plea

Mrs. Fern Maxson, 63 years a member of the North Loup, Neb., Seventh Day Baptist Church, disturbed by the faulty arguments of a Grand Island minister favoring a Sunday closing bill, answered the arguments in a letter to the editor of the **Grand Island Independent**. Most of the published letter is reproduced here.

I feel I must reply to the letter from my friend Melvin Koelling (minister of E.U.B. church).

In the second paragraph he said in part, "Sunday business, Sunday labor and Sunday commercialized pleasure is a direct violation of the laws of God and is sinful. America with a great Christian tradition has come to the point in history when Sunday has become a holiday instead of a holy day."

If the Bible is accepted as a guide there is nothing to substantiate that Sunday is a holy day. And as for "violating the laws of God," the laws of God in no way pertain to Sunday as a holy day.

Later in his letter, he quotes the Fourth Commandment where we are told to "Remember the Sabbath Day to keep it holy." He admits that the seventh day of the week is the Sabbath, with which I agree 100 per cent. However, he goes on to mention "The Lord's Day" stating, "This day replaces for a great majority of people the Sabbath or seventh day; thus it is just as valid in relation to the Fourth Commandment as was the Sabbath in the Jewish tradition when the commandment was given."

To be sure, the Jewish people accepted the Sabbath. However, the Sabbath was given long before there was a Jewish na-

tion. The Bible does not even say that Jesus arose on the first day of the week (Sunday). What it does say (Matthew 28: 1, 2): "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake; for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it." Matthew 28: 6 continues: "He is not here; for he is risen, as he said . . ."

And remember also, the Bible says the days were from sun to sun. There is no place in the Bible where it even suggests that the first day of the week is to replace the Sabbath, but it does say over and over again that Jesus and the apostles kept the Sabbath. Thus Matthew 5: 17, 18: "Think not that I am come to destroy the law, or the prophets. I am not come to destroy but to fulfil. For verily I say unto you, 'Til heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

History will tell you "that the proclamation of Constantine by which Sunday was formally and legally inducted into the church marked the consummation of a compromise between Christianity and paganism — a compromise which resulted in the great Protestant revolt led by Martin Luther 1,200 years afterward." If Luther had gone all the way in his protest and returned to the Bible Sabbath of our Lord, of Jesus Christ and His Apostles, I am certain the world would not be in the mess it is today.

I have good friends among many different denominations and I'll admit oftentimes it would be easier to "go along with the crowd." As to Sunday closing — I consider that as a matter of choice — not legislation. John 14: 15: "If ye love me, keep my commandments."

SABBATH SCHOOL LESSON
for June 29, 1963
Praise The Lord
Lesson Scripture: Psalm 146

NOT OF THIS FOLD

By Rev. Francis Saunders

(Substance of the Sabbath morning sermon at Pacific Coast Association.)

In a current issue of *Guideposts* magazine, there is related the story of a military man who was waiting with a group of his comrades for a train at a station in the Canal Zone in Central America. They were harassed, as often was the case, by a group of children begging for gum, candy, nickels, pennies, etc. Suddenly one child was pushed forward with mocking and ridiculing jeers: "He got six toes! He got six toes!" One of the soldiers listening to the jeers for a few minutes, suddenly called out, "Everybody with six toes gets a reward," and pressed a dime into the unfortunate waif's hand. Others of the servicemen caught the spirit, and in a short time the child had his hands and pockets full of goodies, dimes, nickels, gum, candy, etc., and went happily on his way with the other children following and begging his favor. Here is a vivid illustration of how we humans set up standards of exclusiveness because others do not have the same experiences, or the same doctrines, or the same family ties, or the same denominational heritage, or live on the same social or political plane as do we. In that wonderful discourse of our Savior's on the sheep-fold, the shepherd and the sheep, He pointed out in our text for today this tendency toward religious exclusiveness. "Other sheep I have which are not of this fold; them also must I bring" (John 10:16).

The acceptance of the nations of the world into the eventually fulfilled and completed Kingdom of God is the testimony of the voice of prophecy (Isa. 60: 6-14, Micah 4: 1-3). It was difficult for the blind Pharisees to whom Jesus was speaking to recognize that "God's flock was wider than God's fold" (Alexander McClaren). Jesus distinctly recognizes that Judaism was a divine institution, but just as distinctly He gazes beyond, and embraces within the arms of His love many yet to come, and for whom He prayed when He said, "Neither pray I for these alone, but for them also which shall be-

lieve on me through their word." We wonder how in the world those who had been entrusted with the oracles of God could be so exclusive in their outlook; and yet I wonder if many times we are not just as bigoted and exclusive in our relationship with others. Note the following areas in which we tend to be exclusive.

Racial Exclusiveness

The most common type of exclusiveness practiced today may be in this area. We hear a great deal about it in the news, and we sometimes come into direct contact with it in our daily experiences. Jesus, in telling the story of the Good Samaritan, answered the question, "Who is my neighbor?" by showing that a hated, despised Samaritan proved himself to be neighborly, by action of love, kindness and mercy, when the so-called religious man passed by in hypocritical selfishness.

Social Exclusiveness

The second area of exclusiveness is that pertaining to our social lives. A young lady who had been in trouble, accepted Christ as her Savior, and decided to start attending church. One of the leaders of the church heard about her conversion experience and her determination to start attending, and vowed that if she ever came to his church, he and his family would get up and walk out. This very thing happened, and the young girl was driven away from the church because of the social exclusiveness of this man.

Doctrinal Exclusiveness

As Sabbathkeepers, I wonder if perhaps at times we make our Sabbath convictions an excuse for exclusiveness. We have a truth, God-given, if you will, but one that we need in love to share with other people, rather than allowing it to become an area of self-righteousness and doctrinal exclusiveness. We covet freedom of individual interpretation on matters of faith and doctrine, and we need to recognize that one who does not agree with us in regard to specific doctrine is not necessarily reprobate and to be excluded from the circle of our Christian love.

Ministerial Exclusiveness

The disciples came to Jesus at one time telling of one who was working miracles in Jesus' name but had not joined himself to their band. "Forbid him not," said Jesus. "He that is for us is not against us." Let us beware lest we fall into this area of "ministerial exclusiveness" and claim that because one is not of our particular persuasion he can do no work for the Lord.

Denominational Exclusiveness

Another area is that of "Denominational exclusiveness," wherein we are somewhat prone to lean so heavily on tradition and family ties that we exclude those who do not share the heritage of our past. It is possible to drive a person away from the fold of Christ by this kind of exclusiveness. Remember that Jesus said, "Other sheep I have which are not of this fold, them also must I bring." Perhaps He is warning us today of our tendencies in these areas. "Them also must I bring" is the attitude of our Lord toward those whom some would exclude.

Filipinos Need the Gospel

By Leon M. Maltby

There are still remote areas in rather highly developed countries and islands of the sea. Luzon, the best known island of the Philippines, is supposedly well Christianized although Protestantism has only recently challenged successfully the entrenched and ingrown Catholicism that has claimed the island.

Seventh Day Baptists have no organized missions in the Philippines but there have long been native Christians who have corresponded with denominational repre-



sentatives with the hope that churches of our faith could be organized. In central Luzon there is now a seminary graduate, Virgilio Ibarra, who seems to be in harmony with Seventh Day Baptist belief and practice and would like to be able to devote his full time to our cause. (See *Sabbath Recorder* of January 21, 1963.)

A recent letter to the secretary of the Tract Board tells of a mission trip to a new place in the Bontoc Mountain Province where conditions are more primitive than most of us could imagine. In places like this where physical and spiritual poverty are very apparent the souls of the people are as precious in the sight of the Lord as those who are higher in the scale of society. Mr. Ibarra and one of his co-workers attempted to minister briefly to people like those pictured here. After returning home he wrote: "There is a wide opportunity to serve the Lord in this place . . . I do not know what to do to meet the Gospel demand. I need your help and prayers."

In another portion of his letter he speaks of his work in other places and notes the difficulties which loom larger now than when he first ventured forth confidently with the Sabbath message. He says, "I am giving most of my time, a portion of my means, and myself to serve the Lord. Yet I do not find much success in the growth of the work." It had been suggested to him that a self-supporting work might be established if he could get the support of ten people who would tithe their income to support a minister. His answer is sound:

"Your suggestion is nice to have wage-earners among the believers to give their tenth to the church work. It is not very possible to have self-supporting work now because most of the people are living from hand to mouth. Some can probably give but only after harvesting their crops once in a year. In addition, it is difficult to enter in government position and in private enterprises. We need a big political man to work for a position for us. But we will come to see later on a self-supporting work just after the foundation is laid upon. The Lord will take care of the rest if we bring our problems in prayer to Him."

Eastern Association Holds Stimulating Session

Under the firm and experienced direction of the president, Mrs. Harold Collings, who has been prominent in state temperance work, the Eastern Seventh Day Baptist Association held its 125 anniversary session at the Ashaway, R. I., church May 31 - June 2. Mrs. Collings is a member of the host church, which now has the honor of being the oldest extant church of the denomination in the United States. It was pointed out in a historical paper prepared by the Rev. Harold R. Crandall that the Association is actually several years older than the number of sessions celebrated, for meetings were omitted a few times.

Registration of visiting delegates was good. Before the beginning of the Sabbath eve service at least eighty had signed and had received their identifying tags. More came in during the service, and others, even from as far away as Shiloh, N. J., made the trip by car in time for the Sabbath morning service. With more churches and denominational boards in this Association than in any other it was natural to expect to see thirteen ministers at the first meeting and to hear their brief testimonies among the forty who spoke at the Covenant Meeting which closed the evening program. All, or nearly all of them, had assigned parts on the inspirational or business portions of the program during Sabbath and Sunday. Perhaps the youngest person to speak was a small boy (son of a pastor) who said simply, "I would like to say a few words, that I love Jesus."

The speakers of the Association had been asked to bear in mind the theme verse, I John 4: 12b: "If we love one another, God dwelleth in us, and his love is perfected in us." This supported the challenging and inclusive theme, "The Christian Church, an Experiment in Friendship."

Prior to the first sermon, "Love in Action" by the Rev. Lester G. Osborn of the Schenectady church, the president gave an address stressing Christian love, outlining her hopes for some social action

resolutions, and voicing her desire that the program would prove to be such that attending the meetings would prove to be a real experience in Christian friendship.

An attentive audience filling the main floor and much of the horseshoe-shaped balcony of the large church on Sabbath morning was impressed with the illustration-filled sermon of the Rev. J. Paul Green, Jr. of the Marlboro, N. J., church. He spoke on "Love Thy Neighbor." Bringing out many ways in which Christian people are tempted to dodge the full import of the commandment of love to one's neighbor he brought his message to a climax by affirming that the important reason for love is our Christian faith. If we love God we will of necessity love those upon whom God bestows His love. He suggested that if we cannot honestly say that we are friendly we should also conclude that we are not Christians. In such a case we need to ponder whether or not we are churchful of unsaved people. On that note he closed with the biblical injunction, "Love one another."

The Sabbath afternoon program had a number of interesting features. The first was the devotional period in which a well-rehearsed speech choir on opposite sides of the balcony presented "Voices from Private Worlds," a program used in many of our churches this year. The needs of those in hospitals and prisons were presented by the Rev. Neal D. Mills who serves as a volunteer chaplain in a hospital. The needs and problems of all our boards and agencies and especially those of our Missionary Board were presented by Secretary Everett T. Harris. A lengthy and well-worded paper on the Women's Board was presented by Mrs. Howard E. Kuehn, the Eastern Association representative.

Mrs. Collings in outlining the program took note of the fact that the Association was meeting at the first of June when the change from the \$3 to \$4 subscription price of the *Sabbath Recorder* was going into effect. She caused to be prepared and presented a skit on the value of the denominational paper, the bright spot of which was a small newsboy crying his wares, the *Sabbath Recorder*. The after-

noon program closed with the editor speaking on his assigned topic, "You Can't Afford To Be Without It." Opportunity was given on Sunday morning to renew or start new subscriptions. Many took advantage of it and of the chance to order the new disc recording "Seventh Day Baptists Sing unto the Lord."

The evening after the Sabbath, as is so often the procedure at Associations, was slanted toward the youth who were present in unusually large numbers. It could be noted that the representation from the Berlin church was made up of three adults and twelve young people (several of whom had voluntarily spoken at the Sabbath eve service). Popular as a youth speaker, the Rev. Charles Bond from Shiloh held the attention of young and old with a message on "Decisions." He stressed the importance of knowing where to draw the line and how to know what standards must be upheld if we are to be truly successful. Skillfully he pointed out that God had established the lines in the Ten Commandments. He showed how each commandment applies to young people today. Nicely but firmly he brought out to the young folks that the Seventh Commandment has to do with boy-girl relationships as well as adult behavior.

The business of Association transacted on Sunday morning included a compilation of the reports on the state of the churches, passing of resolutions and new business, along with election of officers.

The climaxing message to the delegates at the end of the Sunday morning session by the Rev. C. Harmon Dickinson of Plainfield was based on the words of Christ, "Be of good cheer." He brought out statistics that are not often quoted to show that perhaps the total work of Seventh Day Baptists, instead of being on the decline, is the largest it has ever been in its more than 300-year history.

At the close of the session those present agreed rather enthusiastically that the president's aim had been realized and that this gathering was a real experience in a friendship that was based upon the love of God. —L. M. Maltby.

Assimilating New Church Members

Tydings Publishing House at 1908 Grand Ave., Nashville 5, Tenn., has made available a tract entitled, "Now That You Belong" by Eugene E. Golay. This tract may be ordered in quantity at the rate of \$3.00 per 100.

This is a guidance folder for new members describing the nature and fellowship of the church and indicating responsibilities and opportunities involved in the commitments which the new church member has made. It stresses regular worship, prayer, Bible reading, stewardship, service, and personal witness.

During the year many pastors hold training classes in church membership, and new members are added to church rolls. Effective assimilation of these new members into the worship and service of the church is imperative.

All of the following is quoted from the tract.

The strength of the church depends in large measure upon the manner in which new people are helped to become active in a living Christian fellowship. The months following reception into the church are a crucial period. If people are trained and directed into channels of worship and service at that time, they become sources of strength to the Kingdom. If they are merely listed in the records and allowed to return to their former practices and habits, they quickly take their place in the growing list of indifferent members.

There are two basic areas through which churches have worked effectively to bring new members into a vital relationship with the fellowship of Christians: (1) Deepening the understanding, faith, and commitment of the new member; and (2) involving the new member in the life and activities of the church.

Efforts in both these areas are necessary in developing informed, concerned, and active members.

Some Suggested Approaches

- I. Assimilation through deepening the spiritual life.
 - A. A carefully planned program of membership training to strengthen the new members through a study of the heritage, faith, and practice of the church.
 - B. A Service of Preparation designed to acquaint the new member with the leadership and program of the local church.
 - C. A meaningful Service of Reception planned to make membership one of the most important facts in the life of the new member.
 - D. The assignment of fellowship friends as a link between the church and its new members.
 - E. An emphasis on the holy habits of church attendance, prayer, Bible reading, witnessing, tithing, and family worship.
 - F. A School of Christian Living to help those who are new in the fellowship to understand the nature and meaning of the Christian faith.
 - G. Regular registration of attendance with careful study of new member's worship pattern. (Follow up immediately if a new member misses two or three Sabbaths.)
- II. Assimilation through involving new members in the activities of the church.
 - A. Enlistment of new members in the organizations of the church and assignments to places of responsibility.
 - B. Enlistment of new members in small group fellowships to give them opportunities to receive strength from other Christians as well as to share the needs and concerns of others.
 - C. Enlistment of new members to participate as visitors in a Spiritual Life Mission. (By visiting in behalf of the spiritual life, the concern of the new member will be deepened.)
 - D. Enlistment of new members to do personal witnessing. (New members make excellent witnesses to the unchurched and uncommitted and are most effective in bringing them into the fellowship.)

Continuing Need For Makapwa Schools

It will be recalled that a letter was sent by the secretary of the Missionary Board to all Seventh Day Baptist churches of this country telling of the need for approximately \$1,200 to be sent during 1963 to the Makapwa Mission account in Nyasaland, Africa. This amount was needed to keep up the salary payments of three additional teachers who were being added to the teaching staff at Makapwa Mission.

It seems appropriate to give a report on progress being made to raise the needed amount, recalling that this was to be given over and above the regular amount for Makapwa schools. We are now nearing the halfway mark of the year. How does the matter stand?

At the end of six months of 1963 a total of \$791 has been received by the treasurer of the Missionary Board, specified for the additional teachers at the Makapwa Mission schools. This means that a little over \$400 is still needed in order to complete the project.

The Missionary Board has sent \$100 a month quite regularly since January 1, 1963. It was sent within the Makapwa Mission Account but was specified for the schools. We understand that the three additional teachers are giving acceptable service.

If anyone had planned to give toward this project, as over and above regular support of the Our World Mission budget, their gift will be appreciated. It is hoped and expected that government assistance will cover this extra need in 1964.

NOTICE

Nortonville Centennial

The Nortonville, Kansas, church will celebrate its centennial August 3, 1963. All former ministers, members, and friends are invited to attend or send messages. Please let us know soon if you can attend so committees can complete their plans.

General Board of NCC Adopts Statement on Race

(Following is the major portion of a statement by a special committee of six, adopted without dissent by the policy-making General Board at New York June 7, 1963).

The mounting tide of vigorous action to secure full civil rights for all American citizens has at long last moved into the center of this nation's attention and has precipitated an unmistakable crisis.

The crisis must be seen as having three aspects which are distinguishable but intertwined:

- 1) a crisis involving the entire nation and the fundamental concepts of freedom and justice that are integral to American democracy;
- 2) a crisis involving the entire religious community of the nation and the deepest convictions concerning our common humanity and the inescapable obligation to act always out of respect and compassion for our fellowmen;
- 3) a crisis involving the obedience of the Church to its Lord Jesus Christ, and therefore involving the integrity of the Church as the agent of God's reconciling purpose in His world.

The Church of Jesus Christ can make no compromise with discrimination against or segregation of peoples on the basis of race, and still be faithful to her Master. God came to make His dwelling among men in the person of a man. He went to His death and rose again for every man.

It must also be said that while many Christians have worked hard in this cause, the Church has not been free from sin in this serious issue. Many churches are closed to Negroes and other ethnic minorities, church institutions discriminate, and we have not taken vigorous enough action in the public domain.

Up to now there always has seemed to be time for gradual change, and modest tokens of progress in racial justice were accepted as the best we could do.

But now, in the providence of God, the issue is being sharply focused in every corner of the nation. Negro citizens, in action groups, and spontaneously, aided

by some white fellow citizens, are moving quickly and with great commitment to action that often means suffering, harassment and sometimes death.

The basic issue has not changed, but it is becoming more obvious to the nation as a whole. It is one issue which the conscience of America must face as a moral challenge.

As the demands for equal treatment take shape in the struggles in Oxford and Birmingham and Huntsville, Chicago, Los Angeles, Philadelphia, and New York, and in almost every city in the country, the entire nation is faced with the threat of violence and a developing mood of frustration.

Negro citizens begin to suspect that they will have to bear the brunt of pain alone. Many white citizens feel that there is no way in which they can be effective in changing their own communities quickly enough to meet the rightful demands of Negroes for full citizenship.

There is a growing consensus that this summer may be a decisive period in American history for beginning to deal with this haunting sin. The world watches to see how we will act — whether with courage or with fumbling expediency.

In such a time the Church of Jesus Christ is called upon to put aside every lesser engagement, to confess her sins of omission and delay, and to move forward to witness to her essential belief that every child of God is a brother to every other.

Now is the time for action — even costly action that may jeopardize the organizational goals and institutional structures of the church, and may disrupt any fellowship that is less than fully obedient to the Lord of the Church. Increasing numbers of Christians who are moved to witness to their convictions in this crisis may suffer personal indignities, alienation, and physical suffering. But this may be the price required for the tardy obedience of Christ's people.

Words and declarations are no longer useful in this struggle unless accompanied by sacrifice and commitment.

Therefore we recommend that the General Board authorize four specific actions as implementation of this intention on the

part of Protestant and Orthodox Christians in this hour of decision:

1. To invite Roman Catholic and Jewish ecumenical leadership to share with us in action to aid in desegregation of American life, where possible in association with the Continuing Committee on Religion and Race.

2. To urge every member communion to impress upon its people the serious nature of the present hour, and to press vigorously for their involvement in every phase of the struggle for justice including negotiation and demonstration. In order to do this in good faith we call every communion and all units of the National Council of Churches to examine their structures and practices in order to eliminate discrimination and injustice within the church.

3. As the first actions of a continuing strategy of corporate witness . . . (omitted).

4. A request for the president of the National Council immediately to appoint a Commission on Religion and Race with the purpose of focusing the concern, the conviction, the resources, and the action of the member communions in issues of religion and race.)

In order to begin to fulfill these purposes the commission shall call on the councils of churches and councils of church women and of church men in every major city in the United States to arrange as soon as possible a consultation and demonstration in that city designed to develop the next steps in establishing racial justice and to witness to our determination that the church shall be fully involved in a continuing effort to change the segregated pattern of American life. . . .

The General Board authorizes this Commission to make commitments, call for actions, take risks in behalf of the National Council of Churches which are required by the situation and are consistent both with the substance and the implications of the actions and decisions of the National Council of Churches in the area of religion and race. . . .

The committee and its staff shall formulate an adequate budget to properly accomplish the purposes for which the Commission is brought into being. . . .

Youth Pre-Con Retreat

The Rev. J. Paul Green, director of this year's Youth Pre-Con Retreat, announces that the guest lecturer for the retreat is the Rev. Dayton Olsen, chaplain of Nebraska Wesleyan University. Chaplain Olsen, an excellent speaker, has chosen as the theme for his lectures, "Personal Christian Responsibility."

In the course of his addresses he will bring in a number of illustrations of Christian motives as the controls of our personal conduct. Thus, while dating, for example, will be discussed, it will be but one of a number of behavioral concerns to be opened for discussion.

Mr. Olsen is a doctoral candidate and will be doing research in Denver this summer.

The director also announces that the Rev. Victor W. Skaggs, pastor of the Second Alfred Seventh Day Baptist Church, will be Bible study leader for the retreat.

Our attendance goal for Youth Pre-Con is a minimum of 100 campers. Our youth are urged not to put off planning to attend. Make those arrangements for transportation right now to one of the grandest experiences of your lives.

Secretary Rex E. Zwiebel received his Master of Arts Degree in Religious Education from the Graduate School, Syracuse University, on June 2, 1963. We are grateful to God and to His faithful followers for the privilege of this experience.

Southern Baptists Give More

The Southern Convention, which operates on a calendar-year basis, reports a considerable increase in receipts for what they call the Co-operative Program — denominational budget. Porter Routh, the treasurer, reported that in 1962 the receipts amounted to \$18,917,476, a gain of 6.79% over 1961. The gain of 1961 over 1960 was only 1.35%. This is taken to indicate "the growing confidence in the Co-operative Program as a channel for demonstrating missionary concern and compassion."

It is pointed out that although this large amount of money fell short of meeting all the capital needs (82.38%) it did meet in full all the operating budgets of the boards and agencies.

Designations to agencies during 1962 including two missionary weeks of prayer amount to \$13,729,650. The denomination evidently combines praying and giving.

The treasurer in his analysis of the giving does not attempt to determine how much of the increase in giving is due to the net increase in members and how much is due to a greater interest of members.

Salem College Diamond Jubilee Graduates

The Salem College calendar of events connected with its seventy-fifth annual commencement included awards, class reunions, banquets, Baccalaureate, Recognition Convention, and directors' meeting. It spread over the period of Friday, May 24 to Thursday, May 30, climaxing in the commencement exercises at the Underwood Armory on Thursday morning.

Aside from two honorary doctor's degrees in Humanics there were 131 students listed as receiving bachelor's degrees. The Seventh Day Baptist graduates are as follows:

Bachelor of Arts

Mary Cartwright —
Little Genesee, New York
Donna Virginia Maxson —
Battle Creek, Michigan
Janet Van Horn Smith —
Texarkana, Arkansas
Edward Sutton —
Manassas, Virginia
Albert W. Withrow —
Arlington, California
Michael W. Zwiebel —
Alfred Station, New York

Bachelor of Arts in Human Relations
Beverly Davis Wells — Denver, Colo.

Bachelor of Science in Physical Education

Frederick Swiger — Salem, W. Va.
Salem lists degrees also in Elementary Education, Science, and Business Administration. There were no Seventh Day Baptists finishing in these areas this year.

Missionary Work In Pioneer Country

By Rev. E. H. Socwell

We are printing in serial form portions of the story of the missionary experiences in western pioneer country of Rev. E. H. Socwell recorded shortly before his death in 1929 and furnished to our readers by Mrs. Lottie Babcock, a 90-year-old lady who remembers him as the minister who married her at Grand Junction, Iowa in 1890. He went on a lengthy journey into Montana where he ministered to lone-Sabbathkeepers and preached the Gospel to rough miners. The full newspaper account (40 columns) of his travel experiences is now in the historical library at the Seventh Day Baptist Building.

Part V

Contrasts in Frontier Hospitality

Deacon Tabor was convinced on the Sabbath question and willing to observe it, but Mrs. Tabor hesitated. Finally she told him to take me down the valley 20 miles to Corvallis and see an old-time pastor of theirs, Elder Rickman, and if he could not show that Sunday is the Sabbath she would give up and observe the Sabbath. They both thought very much of Elder Rickman and had much confidence in him. Deacon Tabor and I drove down to Corvallis where he said we would remain overnight with their old pastor.

We arrived there a little before dark and were received into a front room by Elder Rickman, and the deacon told him what we had come for, but the pastor received his former deacon and old-time friend very coldly and was not inclined to talk on the Sabbath question at all. Deacon Tabor tried to draw him out and asked him many questions, but Elder Rickman would say no more than he was really obliged to and treated us both very coolly. Mrs. Rickman was preparing supper in an adjoining room but did not come in where we were nor did Elder Rickman invite us to remain for supper or to stay overnight. Finally, after dark, Deacon Tabor and I left Elder Rickman's home and drove out of the town. The deacon was sadly disappointed and deeply hurt over the treatment given us and could talk of nothing else as we drove through the darkness. He had entertained Elder Rick-

man and his wife many times, and they had been warm friends, but now that he was anxious over the Sabbath question, and in company with me, a Sabbathkeeper, his old pastor turned him away in the darkness without even his supper.

After we got out of town I asked Deacon Tabor where we would remain overnight, and he said he did not know, but finally seeing a light a long way ahead of us and down to the left, he said, "We will stay overnight down there," yet he did not know who lived there. I wondered over the matter but I had not yet learned that no one in rural districts of the valley ever turns down a traveler who is looking for something to eat or a place to sleep. We finally turned into a lane leading down to the left and came to a big gate which was closed, beyond which stood the house and barn. Two big dogs came bounding from the barn barking furiously as we stopped. Deacon Tabor shouted, and the house door opened and we saw a man standing on crutches. The deacon called out, "We want to stay overnight," and the answer came back, "All right, open the gate and drive in — no, if you do these dogs will eat you up." Very soon the man came hobbling out with a lantern and drove the dogs away and we drove in; and lo, it was the home of a Mr. Lockwood whom Deacon Tabor knew quite well and whom he had kept overnight many times.

We were soon in the home, and Mrs. Lockwood furnished us with supper, and every possible kindness was shown us. Mr. Lockwood was an old-time Indian fighter and was shot through the hip by the Indians at the battle of "Big Hole" during the early settlement. Both he and his good wife had been through thrilling experiences with the Indians, and I listened with rapt attention to them as they told me of their many adventures and escapes during the Indian troubles of the valley.

Never in all my experience have I found a more interesting evening among total strangers. In fact, they were not strangers because no people were strangers in that new and only partly civilized country. People were acquainted and friends at sight; and so it was in the home

of new-found friends. We did not retire until long after midnight. In the morning I parted with these generous and kind people to meet them no more, but never to forget the night I passed in their hospitable home.

ITEMS OF INTEREST

Some Spanish Churches Open

Ten Protestant churches in Spain have been reopened recently with the permission of Spanish authorities, it is reported by Jose Cardona, executive secretary of the Commission for Protestant Defense, in Madrid. He says the affiliations of the churches were: four Evangelical, three Brethren, two Baptist, and one independent. Although the commission has intervened in seeking the opening of six other Protestant churches, they still remain "closed and sealed" by the government. The closed churches are in Elche, Madrid-Usera, Villeneuveva, Badajoz, Aldea Hermosa, and Chiclana. The government also refused requests to open new churches in three Spanish cities, the secretary said.

—W. W. Reid

Response to Genesis TV Series

Nationwide response to a unique series of television programs indicates that in most people's minds there is no longer any conflict between the teachings of the Bible and those of Charles Darwin on man's origin.

Letters from people in all walks of life have reached the National Council of Churches' Broadcasting and Film Commission during the first two months of its current NBC Sunday series, "The Living Bible in Today's World." Some 8,000 letters from 49 states, Canada, and Puerto Rico have hailed the Council-sponsored programs as "clear," "brilliant," "honest," "far-reaching," and "penetrating."

Only a handful offered any criticism of Dr. Hagen Staack's lectures on the Book of Genesis, in which he reconciled modern scientific knowledge about the origins of man with the Old Testament creation stories.

Evolution is "God's way of continuously creating," Dr. Staack said in his first broadcast Feb. 3. "The message of the Bible is not that God stopped creating after the 'first weekend'."

The Bible does not pretend to tell how God creates, and evolution does not contradict the Bible "as long as we adhere to the clear biblical statement that the one who continuously makes all this is the one God," he declared.

— NCC release.

Interfaith Relief Work

Protestants and Catholics will co-operate nationally in placing Cuban refugees in homes and jobs, it was announced May 16. The action was agreed upon following several conferences between officials of Catholic Relief Services and Church World Service. The Reverend John W. Schauer, director of CWS Immigration Services, said that a large backlog of home and job opportunities in various parts of the country provided by the Protestant churches will be offered to Cubans of the Roman Catholic faith.

Where sufficiently large groups of refugees are scheduled to settle in one specific area, CWS will charter air flights. Individuals or smaller groups will be transported by regular airline flights. It is expected that the latter method of transfer will prevail, Mr. Schauer said.

The mass exodus of Cubans from the Castro regime reached a total of 161,941 at the end of March 1963. Of that number, emergency relief committees set up in Miami have resettled approximately 60,000. Many secured jobs and homes through friends in this country, others through their own initiative.

The greatest burden fell upon Catholic relief officials due to the predominance of that faith among fleeing Cubans. Protestant relief workers resettled almost 11,000 of the 13,103 Cubans who came to them for assistance since the Cuban upheaval. Latest figures indicate that approximately 35,000 victims of the revolution have been resettled under Catholic sponsorship in this country.

OUR WORLD MISSION

OWM Budget Receipts for May, 1963

	Treasurer's		Board's			Treasurer's		Board's	
	May	8 months	8 months			May	8 months	8 months	
Adams Center	\$ 89.35	\$ 642.25	\$ 4.70		Metairie		18.00		
Albion	33.35	433.80			Middle Island	36.00	220.00		
Alfred, 1st	535.65	2,967.97	40.00		Milton	550.40	6,617.46	105.00	
Alfred, 2nd	183.41	1,764.29			Milton Junction ..	73.75	1,273.45		
Algiers		13.00			New Auburn	79.25	212.07	30.00	
Associations and					North Loup		545.60	18.00	
Groups		73.12	367.17		Nortonville	79.00	938.15	75.00	
Battle Creek	499.42	4,418.05	120.00		Old Stone Fort	15.00	155.00		
Bay Area		149.20			Paint Rock		159.15	13.75	
Berlin	209.70	1,029.50	186.62		Pawcatuck	463.31	3,777.44	145.94	
Boulder	33.45	340.80	85.00		Plainfield	291.70	2,376.88	265.00	
Brookfield, 1st		168.00			Richburg	90.50	776.50		
Brookfield, 2nd		132.50			Ritchie		141.00		
Buffalo		200.00	45.00		Riverside	260.12	1,598.18		
Chicago	52.50	598.00	280.00		Roanoke	12.00	98.60		
Daytona Beach		726.98	25.00		Rockville		321.83		
Denver	150.82	795.31			Salem	200.00	1,450.00	62.00	
DeRuyter		492.00			Salemville		67.00	6.00	
Dodge Center	48.51	778.90	60.00		Schenectady		82.58	15.00	
Farina		96.75			Shiloh		4,131.61	15.00	
Fouke	50.00	50.00			Texarkana		60.00		
Hamburg,					Trustees of				
Germany			99.00		Gen. Conf.		126.60		
Hammond	25.00	55.00			Verona	143.00	1,091.96		
Hebron, 1st	74.00	417.51			Walworth	97.00	571.83	50.00	
Hopkinton, 1st	212.75	1,732.50			Washington	25.00	317.12		
Hopkinton, 2nd	42.00	97.00	500.00		Washington				
Houston Fellow		36.85			People's	10.00	80.00		
Independence	79.00	791.26	50.00		Waterford	119.45	979.04		
Individuals	30.00	602.00	2,254.52		White Cloud	172.41	569.99		
Irvington		1,800.00	500.00		Women's Society ..	250.00	300.00		
Kansas City	20.00	220.00			Yonah Mt.		17.00		
Little Genesee	202.09	773.14	56.83						
Little Rock	49.00	196.06	34.37		Totals	\$6,131.15	\$57,476.13	\$5,593.61	
Los Angeles	250.00	2,060.00	84.71		Non-Budget				
Los Angeles					Receipts	110.00			
Christ's	20.00	130.00			Total to				
Lost Creek	273.26	1,236.44			disburse	\$6,241.15			
Marlboro		2,029.19							
Memorial Fund		354.72							

MAY DISBURSEMENTS

General Conference	\$1,133.33
Historical Society	1.00
Board of Christian Education	433.81
Ministerial Retirement	358.52
Ministerial Training (1)	610.95
Ministerial Training (2)	259.68
Missionary Society	2,511.67
Tract Society	735.49
Trustees of General Conference	39.98
Women's Society	105.13
World Fellowship & Service	51.59
	\$6,241.15

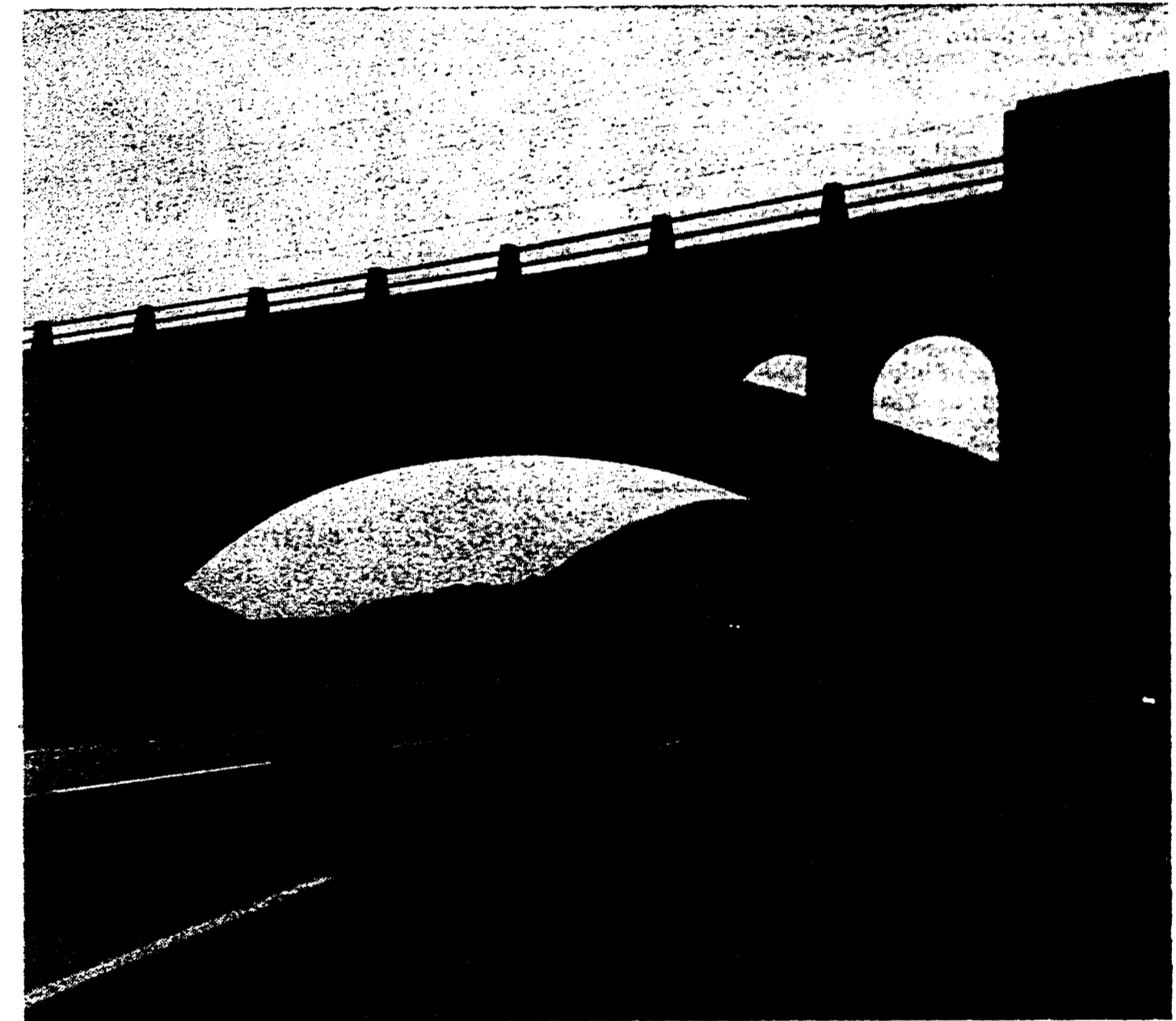
SUMMARY

1962 - 63 OWM Budget	\$116,768.00
Receipts for 8 months:	
OWM Treasurer	\$57,476.13
Boards	5,593.61
	63,069.74
Remainder due in 4 months	\$53,698.26
Needed per month	\$13,424.57
Percentage of year elapsed	66.66%
Percentage of budget raised	54.01%

Doris H. Fetherston,
OWM Treasurer.

476 N. Washington Ave.,
Battle Creek, Mich.

The Sabbath Recorder



The Hand of God and the Hand of Man

Between the hills of New Jersey and Pennsylvania flows a river which loses much of its beauty farther down stream where man has crowded its banks with docks and buildings. But flowing through the Delaware Water Gap it is beautiful indeed. Here can be seen the hand of God. But man has had to use this gap in the mountains for transportation purposes. A railroad bridge arches and loops its smooth way across the valley, and the hand of nature sends climbing vines up its towers to cover their square nakedness. Beneath runs the new four-lane highway on the Jersey side. Already the scars of construction have been healed in large measure. Man is learning to cooperate with God in restoring the beauty of the landscape. He has much yet to learn in restoring the character of man to that which God purposed through Christ.