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 groucher is a man who has sized himself up and got sore about it." — Fred W. Grow.

**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**

By Baptism:

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**Marriages**

Vacation Plans  
Test Christian Love

Is it true that we love the Lord’s work more in winter than in summer and 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 also flunked during vacation days or months? We would deny it, but it is the denominational mission agencies, the Christian radio broadcasters, and the relief agencies that all teaching. 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 the year the mails are filled with gentle appeals to make provision for the Lord’s work while making plans for the 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 pocketbooks, 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 American way of life with its summer vacations.

"Hunger doesn’t go on vacation," the writer reminds us.

VACATION PLANS

Vacation Plans Test Christian Love  
1  

Author of the Scriptures

EDITORIAL NOTES

Meeting of NCC General Board

The seminannual meeting of the General Board of the National Council of Churches held in New York Thursday, Friday and Sabbath, June 6-8, was covered by 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, 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 anything in the Bible intellectually. One day some years ago I decided to accept the Bible as the authoritative Word of God — by faith — I found it immediately that it became myungs of the Bible is not to be Sabbath keeping. Christians who have no knowledge of the traditions that substituted Sunday for the Sabbath in Europe they have confused the clear teaching of the Word of God which speaks throughout of the seventh day as the Sabbath of the Lord. The few 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 conscience that we will believe that the whole story should be told when using this historical account as an illustration of the authority of the Scriptures.

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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 from 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 to worship. The 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

(The 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 water and electricity. 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. The reservation book shows nearly all 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 motel facilities 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 enrollment 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 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 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, Flattop, 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 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 of North Loup, Neb.) in the second paragraph he said in part, “Sunday business, Sunday labor and Sunday commercialized pleasure is a direct violation of the laws of this country. 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 “abominability of the 10th.” 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...
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 had been harassed, as often 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! One of the soldiers listening to the jeers for a few minutes, suddenly called out, "Everybody with six toes gets a dime," and 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 church 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 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 it was not the only avenue to salvation. He 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 believe on me through their word." We wonder how in the world those who had been enlightened and understood 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 selflessness.

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 conviction 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. "They also must I bring" is the attitude of our Lord toward those whom some would exclude.

Filipinos Need the Gospel

By Leon M. Malby

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. The Seventh Day Baptists have no organized missions in the Philippines but there have long been native Christians who have corresponded with denominational representatives.
sentatives with the hope that churches of our faith could be organized. In central Lu-
zon 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 peo-
ple are as precious, in the sight of the Lord as those who are higher in the scale of so-
ciety. Mr. Ibarra and one of his co-work-
ers attempted to minister briefly to people
like this, after returning home he wrote: "There is a wide opportu-
nity 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."3

In another portion of his letter he
speaks of his work in other places and
notes the difficulties which loom larger now than even two years ago. He speaks
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. Yes, our faith could be organized. In central Lu-
zon there is now a seminary graduate,
Mr. Ibarra, who seems to be in harmony
with the firm and experienced direc-
tion of the president, Mrs. Harold Col-
lims, who has been prominent in state
tempore work, the Eastern Seventh
Day Baptist Association held its 125 an-
iversary 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
nursed a few times.

Registration of visiting delegates was
formal. Before the beginning of the Sab-
bath 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,
made the trip by car in time for the Sab-
bath morning service. More churches and denominational boards in
this Association than in any other it was
natural to expect to see thirteen ministers
at all the meetings, the number of testi-
monies 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 inspira-
tional or business portions of the program
during Sabbath and Sunday. Perhaps the
youngest person to speak was a small boy
of a pastor, only, "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: "No man hath
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 Ac-
tion" by the Rev. Lester G. Osborn of
the Record, has an address stressing Christian love, out-
lining her hopes for some social action
resolutions, and voicing her desire that
the program would prove to be such that
participants might remember it as proof of
such a real experience in Christian friendship.

An attentive audience filling the main
door and much of the horseshoe-shaped
balcony of the large church on Sabbath
days was impressed with the illustra-
tion-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 Chris-
tian 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 churchfuls of unsaved
people. On that note he closed with the
biblical injunction, "Love one another."

The Sabbath afternoon program had
nothing to do with private devotions. The
was the devotional period in which a well-
rehearsed speech choir on opposite sides
of the balcony presented "Voices from
Private Worlds," used in various classes
of our churches this year. 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 repre-
sentative.

Mrs. Collings in outlining the program
took note of the fact that the Association
was meeting at the first of June when the
temperance work, the Eastern Association
was to be truly successful. Skillfully he
brought out to the young folks that
he brought out to the youth speakers, the Rev. Charles Bond
from Shiloh held the attention of young
people for about three-quarters of an hour.
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 be
pointed out that God had established the
lines in the Ten Commandments. He
showed how these apply 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 compila-
tion 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 dele-
tates 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 year's session history that was based upon the love of
God." -L. M. Maltby.
Assimilating New Church Members

Tydies 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 members in the fellowship of Christians: (1) an emphasis on the holy habits of church attendance, prayer, Bible reading, witnessing, tithing, and family worship; (2) enlistment of new members in small group fellowships to provide opportunities to receive strength from other Christians as well as to share the needs and concerns of others; (3) participation of new members as visitors in a Spiritual Life Mission. (By visiting in behalf of the spiritual life, the concern of the church, the immediate pressure will be deepened.)

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. This school is a means of selecting leaders who are effective in church activities.

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 Sabbath-day services.)

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 church, the immediate pressure will be deepened.)

D. Enlistment of new members to do personal witnessing. (New members make excellent witnesses to the unchurched 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 an approximately $1,200 to be sent during 1963 to the Makapwa Mission account in Nyasaland, Africa. This amount was needed to keep the present salaries 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 half 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 Makapwa Mission schools. This means that a little over $400 is still needed in order to carry on the project.

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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, churches discriminate, and we have not taken vigorous enough action in the public domain.

Up to now there always has seemed to be some progress. But now there always has seemed to be some progress. God is still faithful to His promises.

The Mounting Tide of Vigorous Action to secure full civil rights for all American citizens has at long last moved into the center of the nation’s attention and has precipitated an unmistakable crisis. The crisis must be seen as having three aspects which are distinguishable but interwoven:

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.

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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.)

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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 southern states, civil rights workers are finding themselves part of the mainstream of American life, where possible in association with the National Council of Churches. Chaplain Olsen, an excellent speaker, has chosen as the theme for his lectures, "Personal Christian Responsibility." In shape he addresses how he will bring to the stage of illustration 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. W. W. Skaggs, pastor of the Second Alfred Seventh Day Baptist Church, will be Bible study leader for the retreat.

Our overall 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 ahead of time 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 the year that they call the Co-operative Program - denominational budget. Porter Routh, the treasurer reports 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 increasing 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 agencies and agencies.

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

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 Humanities there were 131 students listed as receiving bachelor's degrees. The Seventh Day Baptist graduates are as follows:

Bachelor of Arts
Mary Cunningham Little Genece, New York
Donna Virginia Maxson Battle Creek, Michigan
Janet Van Horo Smith Texasarkana, 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.

THE SABBATH RECORDER
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 Tabor, a 90-year-old lady who remembers him as the minister who 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 that he should take me down the valley. I 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, "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 the man standing on crutches. The deacon called out, "We want to stay over-night," 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 running 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 about their many adventures 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 we were travelers in that new and only partially 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 after 1:00 a.m. The next morning was cloudy and we were all 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.

ITEMS OF INTEREST
Some Spanish Churches Open

The ten Protestant churches in Spain have been reopened recently with the permission of Spain's 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. 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-Usora, Villanueva, Badajoz, Aldea Hermosa, and Chiclana. The government also refused permission 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 Protestant homes 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 Stueck'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 continuing creation," he said.

The 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.

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 there is a backlog of home and job opportunities in various parts of the country provided by the Protestant officials, who came together as the result of a NCC release.

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 40,000. 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.

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The Sabbath Recorder

JUNE 24, 1963

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 purpose through Christ.