The Sabbath Recorder

"And he showed me a pure river of water of life."

The Lord is my shepherd I shall not want... he leadeth me beside the still waters. He restoreth my soul (Psalm 23).

Hearken unto this, O Job: stand still, and consider the wondrous works of God. ... Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge? (Job 38).

As the hart panteth after the water brooks, so panteth my soul after thee, O God. ... Deep calleth unto deep at the noise of thy waterspouts. ...

Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance and my God (Psalm 42).

Scenes: The two rivers of Ashaway, R. I.
Is Vegetarianism Biblical?

A correspondent from the Midwest has sent the editor two issues of a religious tract printed in England which present the case for vegetarianism. One of them claims that Jesus abstained from flesh meats and discusses the Bible teaching on vegetarianism. The author, Geoffrey L. Rudd, secretary of the Vegetarian Society of England, says that they do not base their teaching on the Bible. On the other hand, they do not use those of a contrary opinion to knock down their diet arguments by an appeal to the passages of Scripture which refer to flesh-eating. He tries to show that in the Bible there is more justification for vegetarianism than for flesh-eating.

Many people are troubled about the question of whether or not to eat meat. One Sabbathkeeping denomination is strongly committed to vegetarianism and another Sabbathkeeping group with a widely heard radio program preaches this on the air and with its literature. Some are honestly wondering if they should develop a conscience in this matter. Although space cannot be taken in this department for an adequate discussion of this subject a few guide lines can be laid down.

In the first place, the principal source book for a Christian's conscience is the Bible. If the Bible as a whole, or the New Testament in particular, does not teach vegetarianism as the way of life for followers of Christ then there is little ground for making a non-meat diet a matter of conscience. Arguments based on health, economy, and humanitarianism are not necessarily binding. Let each person be persuaded according to his conscience, but let that conscience be his own conscience.

Although we need no longer offer animals in sacrifice or observe the ceremonial rituals of the Old Testament, the Church urges that the principles of the biblical sacrificial system be applied to personal relationships. The whole sacrificial system is based upon food. A person who is offered to God cannot be honored unless sacrifices are given for him. Offerings for sin required the shedding of blood, as we are told in Hebrews 9. Lambs and bullocks without blemish were slain and the blood poured out or sprinkled as a sign of atonement or sanctification. Except in the case of whole burnt offerings the greater portion of the meat was eaten by the priests, according to divine instruction. The eating of the passover lamb was one of the most sacred events in the year. To suggest to Old Testament Patriarchs or to those of Jesus' day that it was wrong to eat the flesh of clean animals would have rightly been considered blasphemous.

In the New Testament, to be sure, there is given Him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. Luke 12: 10.

It is true that there are notable examples of vegetarians in Bible history. Daniel and his fellow prisoners refused the king's meat and wine, although it is not known that their chosen diet was adhered to after they were released. John the Baptist was a Nazarene and probably did not eat flesh. The locusts of his wilderness diet were probably locust beans rather than flying insects. But to attempt to prove that Jesus was a vegetarian requires a type of interpretation that does damage to the Bible and creates serious difficulties.

The principle of vegetarianism much stress is laid on the wrongfulness of killing animals for food (or for other reasons). This is not substantiated by any honest or comprehensive interpretation of the Bible. The whole sacrificial system is based upon food. A person who is offered to God cannot be honored unless sacrifices are given for him. Offerings for sin required the shedding of blood, as we are told in Hebrews 9. Lambs and bullocks without blemish were slain and the blood poured out or sprinkled as a sign of atonement or sanctification. Except in the case of whole burnt offerings the greater portion of the meat was eaten by the priests, according to divine instruction. The eating of the passover lamb was one of the most sacred events in the year. To suggest to Old Testament Patriarchs or to those of Jesus' day that it was wrong to eat the flesh of clean animals would have rightly been considered blasphemous.

The Christian conscience needs to be aroused in many areas in which there is temptation to be lax according to biblical standards. We do well, as the Bible says, to strive to have a "conscience void of offense" (Acts 24: 16), but let us concentrate on things more important and more clearly revealed than matters of diet. This is the emphasis of our Master when He said, "Hear, and understand: not that which goeth into the mouth defileth a man; but that which cometh out of the mouth ..." (Matt. 15: 10, 11).
If Winter Comes...

Another application of, "If winter comes, can spring be far behind?" might be made when one contemplates the significance of what Danite calls the 'Blue­print for Destruction' in Cuba. A publication from Peking The Catholic Church and Cuba has been translated by two priests. It reveals a plan (which apparently has been activated) to kill the Cath­olic Church in Cuba. The plan calls for the establishment of a Bureau of Religious Affairs to organize the church members nationally, regionally, and locally. Its second step is to attack the link between Cuban Roman Catholics and the Vatican. The third step calls for the gradual erasing of all liturgical elements in conflict with the government.

While many Protestants may be tempted to rejoice when they hear of the probable curbing of Catholic power in Cuba or any other Latin-American country, rejoicing in this case should be resisted. In Mexico some years ago there was a revolt against religion (Catholic religion) which eventually made an opening for the loving ministry of Protestants, now making rapid progress. This is different from Cuba where it is a carefully planned communist campaign. International communism has no more tolerance for Protestantism than for Catholicism. The current book does not outline a plan to suppress Evangelical Christianity in Cuba but such a plan is as inevitable as the succession of the seasons referred to.

Whether or not this so-called blueprint for destruction will be followed explicitly and extensively remains to be seen. Past experience indicates that the effort will be consistently made and that it will extend to the Protestant Church, which can no time be safely ignored by the atheistic communist planners.

Sabbath Recorders Available

Copies of the 1962-63 special issues of the Sabbath Recorder for distribution at fairs and expositions have been made available by the Distribution Committee of the Torch Board on a matching-fund basis -- the Torch Board and some of the older numbers are available for such distribution free of charge while the supply lasts.

THE 1963 GENERAL CONFERENCE

(No. 16 on local arrangements)

Item #8 told something about the city of Boulder. This item is about Denver, where the other church host to the General Conference is located.

Denver was founded about 1859 as a supply town for gold miners at the junction of the South Platte River and Cherry Creek. It was then in the territory of Kansas, and was named after an early governor, General Denver.

The official name is the City and County of Denver, and it functions as both a city and a county. It contains nearly half a million people, and several hundred thousand more live in the suburbs; the metropolitan area includes about half the population of Colorado. Most of the people live in houses, not apartments, which means that the city covers a much larger area than does some cities of that size. Denver is a number of miles east of the mountains, but suburbs now extend solidly to the mountains.

Denver is sometimes called the "mile-high city" because it is about a mile above sea level. The Denver Post building has a marker several stories above the side walk to mark an elevation of exactly one mile, and a plaque below to call attention to it. A recently built skyscraper is called the "Mile-High Building."

The State capitol, in downtown Denver, has a gold-plated dome. West of it are the Civil War Memorial and the Mint. In City Park are a Planetarium, a zoo, and a museum which includes some world-famous dioramas. In southern Den­ver is the University of Denver (Methodist), which includes the Chamberlain Observatory and a 20-inch telescope. It also includes the Illiff School of Theology, from which Kenneth Smith (who just left the pastorate of the Denver church) recently received a Doctor of Theology degree, and which Mynor Soper (Boulder pastor) has been attending part-time.

As explained in item #7, the Denver Seventh Day Baptist church is now located on a 4-acre plot inched Lake­wood, one mile west of the Denver city limits.

—H. Herbert Howe.

THE SABBATH RECORDER

JULY 22, 1963

"Lord, What Wilt Thou Have Me to Do?"

By Rev. Eugene N. Fatale

"And he trembling and astonished said, Lord, what wilt thou have me to do?"—Acts 9:6

An angry man rushed unto the high priest. This man was very upset. He demanded a letter which would give him permission to take all of the Christians, whether they were men, women, or children, to bind them up, and to take them to Jerusalem for punishment. We can't help but notice the hatred that was entwined in that man's heart. The Scripture tells us that he was breathing out threatenings and slaughter against the disciples.

But this man was never to carry out this last mission of self-appointment; for suddenly out of heaven came a great light, and it surrounded him. A voice rang out with immediate, "I am Jesus, whom thou persecutest." And Saul replied, "Who art thou, Lord?" It is interesting to note that Saul did not recognize this as the work of Christ; but in using the word Lord, he admitted that a force or person larger than himself had control of the situation. And the voice replied, "I am Jesus, whom thou persecutest." Then came the dramatic reply, which is our Conference theme for this year: "Lord, what wilt thou have me to do?" Saul was temporarily blinded by the great light. This must have been a great moment of terror in his life. Driven to his knees, he had very little choice but to listen to this voice. "Go into the city and it will be told you what you must do." So his companions led the poor blind man to the city of Jerusalem.

Meanwhile, the Lord had also given another man called Ananias a vision in­structing him to go into the city and, as we might say in this Space Age, to rendezvous with Saul and give him further instruction. Ananias made the appointment and placed his hands upon poor Saul, and said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way thou camest, hath sent me, that thou mightest receive thy sight and be filled with the Holy Spirit." Immediately Saul's sight was restored, and he ate to carry out this last mission of self-appointment; for suddenly out of heaven came a great light, and it surrounded him. A voice rang out with immediate, "I am Jesus, whom thou persecutest." And Saul replied, "Who art thou, Lord?" It is interesting to note that Saul did not recognize this as the work of Christ; but in using the word Lord, he admitted that a force or person larger than himself had control of the situation. And the voice replied, "I am Jesus, whom thou persecutest." Then came the dramatic reply, which is our Conference theme for this year: "Lord, what wilt thou have me to do?" Saul was temporarily blinded by the great light. This must have been a great moment of terror in his life. Driven to his knees, he had very little choice but to listen to this voice. "Go into the city and it will be told you what you must do." So his companions led the poor blind man to the city of Jerusalem.

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order to grow. I know, Lord, that the Seventh Day Baptist faith is not advancing, but Christianity is losing ground. I get up early in the morning and work until after dark. When I go out to dinner, I am also doing Thy work by fellowship. I am not gripplng because I am underpaid and overworked, or that those priceless gems of advice that I cast before the Veteran, for they are sorely needed. Lord, what else can I possibly do?

Hogwash! Now let me ask the question, "Lord, what wilt thou have me to do?" Only this time, I will answer it truthfully.

Lord, I have fallen short of the commission placed before me. I have no set time to rise in the morning to begin the work of Thy kingdom. Others have set hours, but I enjoy the freedom of hours and the task I like to do. The people who pay my salary are very lenient. They sit week after week in Thy house of worship and many times are not given the inspiration they seek. However, Lord, for these Christian friends who are so patient with me. They listen to my own ideas because I am what I preach instead of listening to Thee.

I receive too much pay for the work I do. Lord, I claim that I am busy from dawn until dark. I have failed to mention that I often take time out for coffee or extended meals. Yes, I go to Detroit to preach to those Sabbathkeepers; but I have failed to mention that these trips also find me visiting my sister-in-law and, believe it or not, I also find me visiting the bedside of a dying patient or a young person who is in trouble and wishes my prayers.

Lord, I have failed to fulfill the commission set before me. Speaking to me so that I might redden my life. Then "Lord, what wilt thou have me to do?" I shall be more tolerant of the opinions of others. When I go my way, I will not gripe or complain but strive onward. Help me, Lord, as Thou didst help Saul, to preach Christ, that He is the Son of God.

"Lord, what wilt thou have me to do?"—as a layman. We know the Seventh Day Baptist faith is not advancing and that Thy cause on earth has lost ground, especially during the last few years. We are working to our full capacity. As Thou knowest, we must seek manual employment; we do have mouths to feed, homes to keep, families that need our attention. After we take eight hours for work and one and one-half hours for supper, there isn’t much time left. It seems that fatigue is the way to win. The weekends are so full with the many work bees at our camp, and this is working time and gives generously to the support of our missionaries.

When the Law-Giver Moses, with sweat, blood and tears, led his people out of Egyptian slavery he found himself at the head of one vast problem. His people were not a cohesive nation but a mere agglomeration of men. They had the heat of a fierce sun to bear in the Wilderness, and in those thirty bitter years he welded them into a nation by the power of religion, hardship, and an age-old remedy called suffering. When the giant came down from the terrifying experience of Sinai he carried ten principles or articles of a national constitution graven on stone. He believed if he could get those Ten Commandments graven into the souls of his wanderlust people he could not only make them a nation but also give them the ability to survive in a hostile world and win immortality.

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If the crude iron was not able to take on the heat and the hammering into this kind of religious-tempered steel, they would go down like a thousand others into the limbo of the historically forgotten. They were, however, to have One God and no playing around with the liberalism of many gods. They were not to worship graven images, the first article of their national convention. They were not to flourish God’s name in an empty fashion but really mean it when they said it. They were to set apart one day from sundown to sundown for God and His affairs. And lest they forget before the next Sabbath they would be reminded of the lintels of the doorpost and the nation was to be one vast daily school of religious education. And after the angry old Moses had made an end of twenty thousand worshiping a golden calf it became obvious he would permit no court to set aside his mandates.

One hundred million Jewish, Catholic and Protestant believers in God affirm that the intended genius of our American government is not secular but religious.

The final proof of the intended religious genius of our government is exemption of religious institutions from taxation.

Why does the Supreme Court suddenly appear to upset 170 years of religious tradition and practice of government? It does not and has been a part of Western civilization since the death of Saul, the first king of Israel. The members of the Supreme Court do not consider it their duty to maintain God’s religion. They do not consider it their duty to maintain God’s religion.

The intent of this article is not to provoke contempt for the Supreme Court, but rather to invite prayers and deep concern for all parties who might be caught in the crossfire. They are the stewards of the vastness of religious and political freedom. They are the stewards of the vastness of religious and political freedom.

Following are selections from a sermon by the Rev. Walter M. Haushalter, L.L.D., Pastoral Rector of Trinity Methodist Church of St. Luke and the Epiphany of Philadelphia.

It is in the main an argument against the separation of church and state. The view-point of the liberal secularists—must be prepared to parry the thrusts of clever but shallow and decadent secularist, come out of our cornucopia to see so much in the same certainty and religion as did our forefathers. The stakes in the struggle are high, the very survival of the Nation. We must seek manual employment; we do have mouths to feed, families that need our attention. After we take eight hours for work and one and one-half hours for supper, there isn’t much time left. It seems that fatigue is the way to win. The weekends are so full with the many work bees at our camp, and this is working time and gives generously to the support of our missionaries.

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The Lord's Prayer in Schools

By Rev. Paul S. Burdick*

One cannot help but appreciate the sincere attitude of such a pupil as Kath­leen MacInnes, who writes in the New London Day in favor of continuing the Lord's Prayer in the opening exercises of the schools. Many of us will agree that a loss has been suffered by those who desire to express their religious faith in company with others of like mind and heart.

The Supreme Court decision takes into consideration some realities that we are in danger of overlooking.

1. The Lord's Prayer itself causes divi­sions by separating between those who prefer the longer ending and those who are advised not to use it. This has some­times caused embarrassment to those who wished to follow the custom of their own church.

2. A teacher who was required to use the New Testament "Lord's Prayer" in a school that was predominantly Jewish might face a hostile situation, and might be tempted to disobey the rule or law in this respect.

3. Bible reading in the school, if re­quired, would also lead to divisions. Should the Catholic Douay version be used, or the King James version, or the Revised Standard, or one of the newer versions, or only the Old Testament? Riots have resulted in cities where there has been disagreement on this score.

4. It has not been the American way, in recent times, to force upon an unwilling minority the religious faith of the majority. That hope of liberty brought many of our ancestors to these shores. The charter of that liberty was introduced into our Constitution by its First Amendment.

5. The Supreme Court decision does not forbid, but may rather encourage, the use of the Bible as great literature. The manner in which those passages may be used in the classroom to express con­fidence in God's dealings in history, or to declare His wondrous works in a class in astronomy, for example, must still be clarified, and this is an area of great con­cern to many of us.

6. The use of those passages in the classroom in which the hearers are expected to listen with rever­ence and maintain a devotional attitude, is something else again.

6. Greater responsibility is placed upon the home and church for the religious and moral training of our children, and par­ents must accept this responsibility rather than shift it to the schools. School boards must use even greater diligence in selecting teachers who will inspire pupils to an understanding and appreciation of that which is best in life and literature.

It's Time for Christians to Take a Stand for Righteousness

By Herbert N. Wheeler

The time has arrived — in fact, is long overdue — when all Christians should rise and lead our citizens back to a belief in the dependence upon God as Creator and Ruler of the universe. Belief in Him and reliance upon Him for guid­ance was expressed by the founders of this country. This has resulted in the growth of the greatest nation on earth.

God and Bible should be put back into the schools where they have been and into those where they were not. Organi­zations in our local communities should also have a closer tie with God and the Bible. It is the only hope for the progress of civilization.

It may be that laws are needed to sup­plant decisions of the Supreme Court and some of our national leaders. If so, we should take a hand in writing those laws and help to make them the law of the land.

Why are there so many murders of whole families by parents and even by teen-age children? Why are there other vicious murders and terrifying rapings? Because there are so many people who do not believe in God, or the Bible, or the here­after life. In other words, many just like the animals that have no souls. Is our civilization going to fall back to the early primitive before there is realization of the existence of the true and only God?

Proper training in the homes and schools is imperative. Each community must take upon itself the regulating the movies, television and radio stations. The churches should take the lead in these matters. A boy who recently choked a little girl to death said he got the idea from TV. Let's make sure that all children learn that human beings are different from other liv­ing beings and that we have responsibil­ities, in harmony with the ability God has given us.

Stop in Battle Creek

En Route to Conference

Families traveling to Conference are welcome to make an overnight or over­the-road trip either going to or coming from Conference. Holston Camp facilities will be available. There are plenty of beds (girls' dorm and men's dorm), cooked meals, a hand in setting up and breaking down breakfasts. When you arrive in Battle Creek, contact either the Arnold Davis residence, 235 Parkway Drive, phone number WO 4-2800, or the Herbert Ben­nett residence, 65 W. Meadowlawn, phone number WO 3-1226. Someone there will help you get settled for your stay. An extra weekday here would give you visit one of the large cereal plants.

August Issues of Recorder

Subscribers and contributors of articles are reminded that the Sabbath Recorder is published only on alternate weeks in August. This year the issues of Augusts 5 and 19 are the ones that will be omitted.

SABBATH SCHOOL LESSON for August 3, 1963

The Venture of Faith

Lesson Scripture: Genesis 12:1-9

MISSIONS — Sec. Everett T. Harris

Miss Clement at Madison

Miss Joan Clement is attending the Madison College School of Anesthesia, Madison, Tennessee. She left Los Angeles June 10, driving her car and speaking many times en route to the interests of the Missionary Society. Seventh Day Bap­tist churches visited include Denver and Boulder Colo.; Nortonville, Kan.; Little Rock, Ark.; Park Hill, Colo.; Missoula, Mont.; and Camp MILES (Chemin-a-haut State Park, Louisiana).

She traveled more than 3,600 miles. Her addresses at the various places visited would bring information and increase in­terest in missions, the cause to which she is devoted. This an­esthesia will broaden her knowledge, in­crease her efficiency, and fulfill a very great need in the ministra­tions of the hospital staff at Makapwa.

In a recent letter Miss Clement ex­pressed her keen interest in the visit of Secretary Harris to Nyasaland. Since there are some who are of the opinion that the invisibility of the expense of the visit, I should like to quote her reaction to it. She wrote, "I once was of the opinion that the amount of money involved in a venture is too much to make the trip worthwhile but with the passing of time I have done a complete 'about face.' You cannot reckon in dollars and cents the value of this an­esthesia will broaden her knowledge, in­crease her efficiency, and fulfill a very great need in the ministra­tions of the hospital staff at Makapwa."

—H. R. C.

Nyasaland Meetings

Secretary Harris, with the Pearson fam­i­ly, returned from their journey to the northern churches on June 30, being away from Makapwa two weeks. Services were held at Dhuenduzu in Northern Province and at Nthinda Central Province. For a little relaxation they made a quick trip to beau­tiful Lake Nongwe. David and Bettie's two children, Deborah and Joanna, went wading and entertained the grownups with their antics. Journeying southward they visited Pastor Kabazi's church and held

THE SABBATH RECORDER

JULY 22, 1963
CHRISTIAN EDUCATION — Sec. Rex E. Zwibel

A third great need is for colleges to address themselves to the pre-eminent issue of war and peace. "We could expect this with the things of the spirit, but most colleges have agreed to ignore this greatest of problems, and students are receiving no instruction in how to deal with the threat of war."

A plea for greater emphasis on "general education," as opposed to "professional education," was made by Dr. Robert W. N. Sanford at the Christian educators meeting. A psychologist, and director of the institute for the study of human problems at Stanford University, Dr. Sanford sees such things as automation, over-production, industrialization, and over-organization, as factors calling for more general education.

"Professional education is the enemy of general education," he stated. "There is great danger in using colleges to recruit into pre-professional courses. Instead, general education must be prolonged, since longer preparation means a richer life."

Also during the meeting an interim report of the churches, with respect to the need of higher education, was made. Dr. Hubert C. Noble, director of the Council's Commission on Higher Education, said, "Considering the part that the Christian churches of this country played in the development of higher education, there seems amazingly little concern for it now."

"Much of the churches so-called education efforts are not educational at all, but promotional," he said. "They are not designed to help people think, judge, discriminate. They are designed to make persons react — give to the school — an adaptation of Madison Avenue techniques to church interests."

"There are great differences of attitude regarding the place of theology in the churches," he said. "Many believe higher education makes their programs better. Others say the boards of education are uncensored. Some assume, or seem to take for granted, theological perspectives and their implications. They feel free to embark on programs with a sort of 'love God and do as you please attitude.' Other church boards say they do not make their higher education programs expressions of theological affirmations."

Dr. Noble said there is general agreement on the theological questions that do have significance and relevance to education. "But the question of 'professional' or 'general' education is one where much thought is needed. We have been tasked in the last 15 years with setting up the part that the Christian colleges are playing in the modern world. The churches should accept Christ, the teachings of Jesus Christ in our daily walk. We must choose the way of the world and follow the evil, worldly way. We come to the world, said Dr. W. Max Wise, St. Louis, Mo., that churches have too often attempted to set up "secure havens against the winds of social change, and unless this trend is reversed, Protestant higher education will be irrelevant to the sweep of history and students ill prepared for life in the modern world."

Dr. Wise was speaking to the annual meeting of the Commission on Higher Education of the National Council of Churches, at Williams Bay, Wis. The session brought together 100 college presidents, faculty members, representatives of denominational higher education boards, and campus pastors here for a week-long meeting which concluded June 15.

Dr. Wise sees several major issues currently facing higher education. One of the most important in his view is the need of extending "educational opportunities to citizens preparing to live in a world of science and technology." He quoted statistics to show that "Protestant colleges serve middle class and upper middle class white students. Of the 250,000 in college in 1962, only an insignificant number, 10,000, were in private non-segregated colleges."

The few Negro students in church-related colleges only shows that "Protestant higher education is following the lead of Protestant churches in middle class suburbia with their exclusive social basis," Wise declared.

He said a second need is to develop an atmosphere of freedom for student life. "Private colleges on the whole are unsure of their attitudes toward religious freedom."

"Studies show," Dr. Wise said, "that American colleges — especially church-related, would do well to heed the right of fair play basic to democracy and treat students as individuals. We have hope to prepare students for life in a democracy."

If the church is not designed to be a gallery for saints but a hospital for sinners, isn't it about time our mortality was cured by a cure less tranquilizing? — Leslie A. Welch, Berea, W. Va.

THE SABBATH RECORDER

JULY 22, 1969
Southwestern Association 
Brings Blessing, Plans Advance

The full minutes of the Association from which the following report is written indicate that the delegates and visitors received more than the usual uplift and blessing and that plans for the future expansions of the Association's work were well considered.

The Southwestern Association uses the full measure of time and does not cut the sessions short. The meetings were held this year at Texarkana, beginning Thursday evening, June 20 and continuing through Sunday evening, June 23. Young people who had come long distances to attend Camp MILES the following week were in attendance and took active parts on the program. Mr. and Mrs. Mark Sanford of Little Genesee, N.Y., were guests from the Northeastern, Central New York and Western Associations.

The theme of the meetings was that of the denomination's fourth year Program for Advance, "Mission to the Social Frontiers." Each speaker brought his own biblical emphasis to that theme.

On the first evening Paul Beebe, representing the Fouke church, brought a message on stressing our mission to the hungry both physically and spiritually. He used as his text James 2:14-17, "What doth it profit, my brethren, if a brother or sister be.hungry and ye have abundance of food? Or howbeit ye have abundance of all things, and seest your brother hungry and naked, and say, Go in peace, be warmed and filled; notwithstanding ye give them not the things which are needful to the body; what doth it profit?"

Clifford Beebe who had been pastor of the church at Edinburg during the winter and spring brought the message Friday morning. He concluded his message with Luke 4:18 showing that when Jesus began His ministry at Nazareth He announced that He had come to fulfill the prophecy and to preach deliverance to the poor and suffering to the poor "and to proclaim the acceptable year of the Lord." He emphasized that the "acceptable year of the Lord" is the year that the gospel is preached. "Now is the acceptable time. Now is the day of salvation," he quoted. And when we have the association time in Metairie last year was the speaker on Friday afternoon, choosing as his text Romans 12:17, "Recompense to no man according to the flesh: For if thine eye offend thee, pluck it out, and cast it from thee. For if thine eye preserveth thee, why dost thou set a snare in thine heart to fall by thine eye?"

But if you discriminate against me
Because I am dirty,
I can make myself clean.

If you discriminate against me
Because I am bad work, I can reform and be good.

If you discriminate against me
Because I am ignorant, I can learn.

If you discriminate against me
Because I am ill-mannered, I can improve my manners.

But if you discriminate against me
Because of my color,
You discriminate against me because
Of something God Himself gave me,
And over which I have no control."

Lord, What Wilt Thou Have Me to Do?

(Continued from page 6)

I have accepted Jesus Christ as my personal Savior, and I realize that my task should be to live for Him. I will answer, "Why, Lord, not in words but in deeds. I will attend Thy church regularly, I will give Christ and the Sabbath to the people. Parents must teach diligently to their children the Seventh Day Baptist faith. This sermon was followed with testimony and an invitation for rededication. Many responded to this call during the singing of "Just As I Am."

The Sabbath morning service was conducted by the pastor of the local church. The message was based on the Book of Acts where the Apostle Peter was the speaker in the first church. We have all been taught that the church is the only way that we can reach God. If He is the head of our church, we must teach diligently to our children the Seventh Day Baptist faith. This sermon was followed with testimony and an invitation for rededication. Many responded to this call during the singing of "Just As I Am."
church can’t get along with one another, what makes you think they will ever change? Accept Thee as my Savior? I am doing my job by standing on the outside and telling them how to do things.

Again, the question is asked, “Lord what wilt thou have me to do?” and we answer it truthfully.

Lord, I have never accepted Thee because I am afraid. I am afraid of what my friends will think. I do realize that the only hope I have is in salvation, but I have time. When I do accept, I want to be sure of what I am doing; but I never take the time to really look at the task before me and the road I must take. I believe that Thou hast given Thy life for the redemption of my sins, Thy Body and Blood for remission of others, Thy suffering, scorn, pain, and even death for my benefit. I accept Thee, yes, I will accept Thee, yes, I will try to live the best I know how in Thy service.” Lord, help me to do this. I will make this earth by joining hands in Christian love and fellowship and by working for the salvation of others.

The only hope that we have as Christians, as Seventh Day Baptists, and as members of our denomination is in total commitment to our Savior Jesus Christ. We may institute great plans for building our mission fields. We might start by building our Stewardship fields. We might start by building our dedication fields. We might start by building our Bishop fields. We might start by building our Mr. Bond’s excellent sermons.

Sabbath Rally Day was observed May 14, our theme being, “Remember the Sabbath Day to Keep it Holy.” This was followed May 23 by the observance of Soil Stewardship Week with the theme “The meaning of Christian stewardship.”

We were especially happy to have the Rev. Marion Van Horn, a former pastor of our church and his family from Texas, Ark., with us June 1 and indeed grateful for the sermon he preached: “The Power of the Christian Church.”

The end of services June 1 Pastor Davis presented his resignation to the church. He has decided to accept a call elsewhere. Mr. Davis will be missed not only by our congregation but by the Lost Creek and surrounding communities where they have made many friends. Our prayers go with them.

Along with the loss of the pastor comes another. Our choir director and church clerk, Ernest F. Bond, has been transferred to Ohio and will be moving his family there soon. This takes five members of the senior choir and one of the junior. He and Mrs. Bond have always been an active part in all church work and the loss of the entire family will be keenly felt. We hope that the Ohio location will enable us to visit them as Ohio isn’t too far away.

On West Virginia Centennial Sabbath, June 6, a special brief history of the church was given by the pastor. The Southeastern Association met with us June 22-23 with a record crowd in attendance. Two meals were served at the church and each of the churches at the pastor’s home who is the local pastor. The food was excellent and everyone enjoyed the meal.

The roads to really look at the task before me and to reply to it truthfully.
The theme of the group this year was "Christ's Way, My Way." The Bible School offering was presented to Miss Jul."Clement for use at Makapwa Mission. She shared the morning services with the Bible School children and gave a wonderful talk about the trials and problems of the African Christian, a few of the problems of the African nation, and closed by asking for our prayers because "the African prays for you — I have heard him do so." A covered dish dinner at noon was followed by an afternoon meeting with Miss Clement who showed slides and told more of their work at the mission. It was a day of spiritual fulfillment as we watched our children grow in Christ's Way and also to hear of our foreign brother Seventh Day Baptists.

New officers in the different organizations have been installed and have assumed their offices and work for the coming year. Mrs. Alice Stephan is president of our Missionary Society, and Charles Wheeler is Sabbath School superintendent.

On May 18 Lenna Babcock and Edna Wheeler attended ordination services for Rev. Mynor Soper in Boulder, Colo., as delegates of our church.

The Lord's Supper was served following worship services on July 6. That evening the annual business meeting was held.

The centennial celebration of the Northville Church will be held on August 5. Plans call for an all-day meeting with a noon meal served in the basement. Former members, non-resident members, and friends of the church are invited to attend. Those who will be unable to attend are asked to send a message to be read sometime during the celebration.

Wanted — A mature, middle-aged woman (single or married) as companion to provide home care for elderly Seventh Day Baptist lady in South Jersey. Resident accommodations good and provided. Reply to Box 868, Plainfield, N. J.

Marriages

Butts-Spaine. — At the Seventh Day Baptist Church, June 6, 1963, Dale Stanley Butts, Alfred, N. Y., son of M. Stanley and Lydia Menges Butts, and Linda Pauline Spaine, Alfred Station, N. Y., daughter of Thomas Spaine and the late Eva Jacob Spaine, were united in marriage. The Revs. Hurley S. Warren and S. Kenneth Davis officiated.

Obituaries

Creagar. — Barbara Spicer, daughter of Harold W. and the late Maude Whitford Spicer, was born in Milton Junction, Wis., March 20, 1869, and died suddenly May 24, 1963, at Carville Nursing Home near Beloit, where she had spent the winter.

She was graduated from high school in Milton Junction and attended Milton College. On October 8, 1892, she was united in marriage to Fred L. Burdick who preceded her in death. To this union was born one son, Rex A. of Madison, Wisconsin.

She was a lifelong member of the Milton Junction Seventh Day Baptist Church, faithfully attending church services as long as she was physically able. She took great pride in the fact that her father had helped to build the present church building. Surviving, besides her son, are one granddaughter, two great grandchildren, nieces and nephews.

The funeral service was at the Albrecht Funeral Home, Milton Junction, with her pastor the Rev. Addison Appel officiating. Burial was in the Milton Junction Cemetery.

Burdick. — Lou Frink, the daughter of Dunham and Martha Garthwait Frink, was born in Milton Junction, Wis., March 20, 1869, and died suddenly May 24, 1963, at Carville Nursing Home near Beloit, where she had spent the winter.

She was a lifelong member of the Milton Junction Seventh Day Baptist Church, faithfully attending church services as long as she was physically able. She took great pride in the fact that her father had helped to build the present church building. Surviving, besides her son, are one granddaughter, two great grandchildren, nieces and nephews.

The funeral service was at the Albrecht Funeral Home, Milton Junction, with her pastor the Rev. Addison Appel officiating. Burial was in the Milton Junction Cemetery.

Green. — Wayland M., son of Rollin and Clara Gates Green, was born Nov. 13, 1892, in Albion, Wis., and died suddenly May 27, 1963, in Janesville, Wis.

He was graduated from Albion Academy and attended Milton College. He married Lutie B. Ehlenfeld August 18, 1915, in Edgerton. Mr. Green operated a dairy farm for many years, specializing in purebred Guernsey cattle. After retiring he lived in Edgerton and Janesville.

He was a member of the Albion Seventh Day Baptist Church. Surviving are: his wife; two sons: Rollin C. of Janesville and Dean H. of Long Island City, N. Y.; four grandchildren; a sister, Mrs. Edwin Carey, Madison; two brothers: Sidney of Battle Creek, Mich., and Walton of Janesville.

The funeral was from the Albion Seventh Day Baptist Church with Pastor A. Addison Appel officiating. Burial was in Evergreen Cemetery, Albion.

Of Hands and Mind and Heart

From whence comes the beautiful, Christ exalting music of a good organ? The instrument itself is a combination of lifeless parts, integrated, coupled and delicately adjusted, but silent. The music comes from the skilful manipulation of the keyboard and stop as indicated in the above picture. Both of the hands is the heart and disciplined mind, and back of the mind is the heart or soul distinguishing one musician from another and conveying something other than faithful accuracy to the waiting audience. Here the hands reveal something of strength, precision, and delicate touch. They are the hands of Gladys Sutton Randolph, the organist for the Seventh Day Baptist General Conference soon to convene at Fort Collins, Colorado.