

**OUR WORLD MISSION**

**OWM Budget Receipts For June, 1963**

	Treasurer's		Board's		Treasurer's		Board's
	June	9 months			9 months	June	
Adams Center .....	\$ 93.25	\$ 735.50	\$ 4.70	Lost Creek .....	6.00	1,242.44	
Albion .....	87.35	521.15		Marlboro .....	578.68	2,607.87	
Alfred, 1st .....	509.15	3,477.12	40.00	Memorial Fund .....		354.72	
Alfred, 2nd .....		1,764.29		Metairie .....		18.00	
Algiers .....		13.00		Middle Island .....	25.00	245.00	
Associations and				Milton .....	933.47	7,550.93	120.00
Groups .....	439.31	512.43	558.98	Milton Junction .....	251.55	1,525.00	
Battle Creek .....		4,418.05	130.00	New Auburn .....	4.50	216.57	30.00
Bay Area .....	100.00	249.20		North Loup .....		545.60	18.00
Berlin .....		1,029.50	186.62	Nortonville .....	158.00	1,096.15	75.00
Boulder .....	62.45	403.25	85.00	Old Stone Fort .....	25.00	180.00	
Brookfield, 1st .....	41.00	209.00		Paint Rock .....	21.00	180.15	13.75
Brookfield, 2nd .....		132.50		Pawcatuck .....	456.73	4,234.17	145.94
Buffalo .....	124.50	324.50	45.00	Plainfield .....	276.30	2,653.18	265.00
Chicago .....	72.50	670.50	320.00	Richburg .....	74.00	850.50	
Daytona Beach .....	200.00	926.98	25.00	Ritchie .....		141.00	
Denver .....	101.84	897.15	50.50	Riverside .....	223.87	1,822.05	
DeRuyter .....	50.00	542.00		Roanoke .....		98.60	
Dodge Center .....		778.90	60.00	Rockville .....	46.01	367.84	
Farina .....	23.50	120.25		Salem .....	50.00	1,500.00	62.00
Fouke .....		50.00		Salemville .....		67.00	62.00
Hamburg,				Schenectady .....		82.58	15.00
Germany .....			99.00	Shiloh .....		4,131.61	15.00
Hammond .....		55.00		Shiloh .....		60.00	
Hebron, 1st .....	54.00	471.51		Texarkana .....			
Hopkinton, 1st .....	243.75	1,976.25		Trustees of			
Hopkinton, 2nd .....		97.00	500.00	Gen. Conf. ....		126.60	
Houston Fellow. ....		36.85		Verona .....	50.00	1,141.96	
Independence .....	53.75	845.01	50.00	Walworth .....	56.00	627.83	50.00
Individuals .....		602.00	2,294.52	Washington .....		317.12	
Irvington .....		1,800.00	500.00	People's .....	10.00	90.00	
Kansas City .....		220.00		Waterford .....	133.95	1,112.99	
Little Genesee .....	97.95	871.09	66.83	White Cloud .....	127.22	697.21	
Little Rock .....	32.50	228.56	34.37	Women's Society .		300.00	
Los Angeles .....	260.00	2,320.00	99.71	Yonah Mt. ....		17.00	
Los Angeles							
Christ's .....		130.00					
					\$6,154.08	\$63,630.21	\$6,021.92

**JUNE DISBURSEMENTS**

General Conference .....	\$1,133.33
Historical Society .....	1.00
Board of Christian Education .....	426.27
Ministerial Retirement .....	458.40
Ministerial Training (1) .....	600.32
Ministerial Training (2) .....	255.17
Missionary Society .....	2,289.87
Tract Society .....	706.56
Trustees of General Conference .....	39.29
Women's Society .....	138.65
World Fellowship & Service .....	105.22
	<b>\$6,154.08</b>

**SUMMARY**

1962-1963 OWM Budget .....	\$116,768.00
Receipts for 9 months:	
OWM Treasurer .....	\$63,630.21
Boards .....	6,021.92
	<b>\$69,652.13</b>
Remainder due in 3 months .....	\$47,115.87
Needed per month .....	\$15,705.29
Percentage of year elapsed .....	75.00%
Percentage of budget raised .....	59.65%
	Doris H. Fetherston,
	OWM Treasurer.
	476 N. Washington Ave.,
	Battle Creek, Mich.

# The Sabbath Recorder

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



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).

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).



Scenes: The two rivers of Ashaway, R. I.

# 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. Zwibel, M.A., B.D.

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PLAINFIELD, N. J., JULY 22, 1963

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## Is Vegetarianism Biblical?

A correspondent from the Midwest has sent the editor two lengthy pamphlets 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 like 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 on best medical advice what is best for his individual case. It is not logical for us as laymen in the field of medicine to prescribe for others or to attempt to elevate rules of diet to the status of a gospel to be preached. The Apostle Paul would apparently include such people in the group of those who degrade the Gospel by preaching "another gospel," even the "gospel of good health" (Gal. 1: 6). Let us be careful not to profane lofty terms. The Gospel has to do with salvation.

It is true that there are notable examples of vegetarians in Bible history. Daniel and his fellow prisoners refused the

## MEMORY TEXT

And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. Luke 12: 10.

king's meat and wine, although it is not known that their chosen diet was adhered to throughout their lives. John the Baptist was a Nazarite 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.

In making a case for 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 portion of the best is offered to God in thank offerings. Offerings for sin required the shedding of blood, as we read 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.

Although we need no longer offer animals in sacrifice or observe the ceremonial feasts, it does not follow that Christians should not kill for food, engage in husbandry, or eat of their flocks and herds. The New Testament, to be sure, gives instruction to Christians scattered among the pagans who sacrificed animals to idols, but it never condemns the eating of flesh nor suggests that a non-meat diet is more Christian.

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).

## Guest Editorial

(From New York Temperance ACTION)

We are becoming increasingly alarmed by the number of young people in the 16-19 age bracket who tell us that the drink of young people is hard liquor. As late as 1959 this same age group reported that beer was the drink of teenagers, particularly the older group. Apparently someone is drinking a lot more hard liquor, because according to the State Liquor Authority reports, hard liquor consumption for 1960 was up 1,126,465 gallons over 1959. 1961 was up another 528,459 over 1960. This amounts to a two-year increase of over a million and a half gallons. Beer consumption dropped from 1959 to 1960 by over 5 million gallons, but it gained back 2½ million gallons in 1961. It seems reasonable to assume that somewhere along the line there is a relationship between a state that drank 321 million gallons of beer in 1961, plus 30,725,000 gallons of hard liquor, plus 25 million gallons of wine, and the 700,000 alcoholics reported to the legislature by Governor Rockefeller. There must be some relationship between the above consumption figures and the 5,583 automobile crashes caused by motorists in New York State in 1962, whose ability to drive was impaired by alcohol. (The Motor Vehicle Department reports that research shows that the actual number of crashes with alcohol involved is undoubtedly much higher.) The time is long overdue for New York State to take a real close look at what alcohol is doing, and a good place to start is for us to get in step with the 49 other states and raise our age from 18 to 21 for purchase of alcoholic beverages.

JULY 22, 1963

## If Winter Comes . . .

Another application of, "If winter comes, can spring be far behind?" might be made when one contemplates the significance of what *Dateline* 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 in our heading.

Whether or not this so-called blueprint for destruction will be followed explicitly and effectively 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 for the time being 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 Tract Board on a matching-fund basis — 200 for \$8.50. 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 that is 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 rather than apartments, which means that the city covers a much larger area than do some cities of that size. Denver is a number of miles east of the mountains, but suburbs now extend solidly to the mountains.

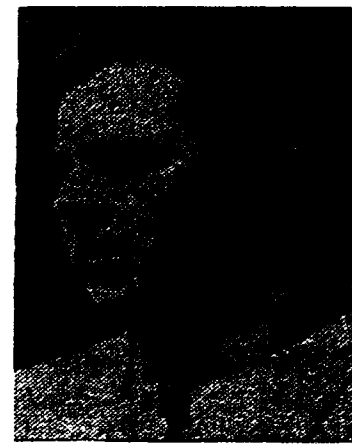
Denver is sometimes called the "mile-high city" because it is about a mile above sea level. The *Denver Post* building has a marker several stories above the sidewalk to mark an elevation of exactly one mile, and a plaque below to call attention to it. A recently built skyscraper is called the "Mile-High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

The State capitol, in downtown Denver, has a gold-plated dome. West of it are the Civil Center, where the Denver government is located, and the United States 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 with a 20-inch telescope. It also includes the Iliff 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 tract in unincorporated Lakewood, one mile west of the Denver city limits.

—H. Herbert Howe.

THE SABBATH RECORDER



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

By Rev. Eugene N. Fatato

"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 the words, "Saul, Saul, why persecutest thou me?" 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 comrades 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 renew his strength. Then in the 20th verse we receive the key to the entire story: "And straightway he preached Christ in the synagogue, that He is the Son of God."

This certainly is a beautiful story. We could even go as far as to put it into book form or ask Hollywood to produce

it in another of its spectacular movies. I can see it now, the great Saul dressed in all his pomp and glory, a great number of friends at his side, and this great light coming forth and knocking him to the ground. I am sure that if this story were made into a movie or written in a paperback edition many of us would go to see it or buy the edition.

I do hope that this story would mean more than just a lovely narration to those who have not accepted the Lord Jesus Christ as their personal Savior. Of course, as a Christian and as a pastor, I need not bother too much about it. I have accepted Jesus as my Savior, and I am a member of the church. It does make a beautiful Conference theme, though, and it does show that Mr. Parrish used some wisdom in placing the setting of this story against the grandeur of the Rocky Mountains.

What would I be likely to say after asking the question, "Lord, what wilt thou have me to do?"

Lord, I have accepted Thee as my Savior. I am working on this earth to further Thy kingdom here. Just a few weeks ago I went to ministers conference and tried to convince all the other preachers that we must build up the administration in



order to grow. I know, Lord, that the Seventh Day Baptist faith is not advancing; but after all, 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 griping because I am underpaid and overworked, or that those priceless gems of advice that I cast before my congregation go unheeded. 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. I thank you, Lord, for these Christian friends who are so patient with me. They listen to my own ideas because many times that is 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 conversation about fishing or hunting. 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, enjoying myself. I also have failed to mention the satisfaction and the joy I receive from visiting the many members of my congregation at their homes or in the hospital. In fact, I feel mighty important when I receive a call to come to the bedside of a dying patient or a youngster who is in trouble and wishes my advice. Lord, I am receiving enough pay in this way; and the salary I receive is far more than I deserve. Yes, I go to Conference with my expenses paid and tell everyone it is not a vacation but a business trip. I should tell them of the pleasure I receive by traveling across this nation, enjoying the reunion with many

friends, and having the joy of fellowship, yes, and even leisure.

Lord, I have failed to fulfill the commission set before me. Speak to me so that I might rededicate my life to Thee. "Lord, what wilt thou have me to do?" I shall be more tolerant of the opinions of others. When things do not 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 that 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 comes so suddenly after a big meal. The weekends are so full with the many work bees at our camp, and this is working for Thee. We do attend church most of the time and give generously to the support of our missionaries. "Lord, what wilt thou have me to do?" Look at Jamaica and see the great job Leon Lawton and the other missionaries are doing. Look at Africa and see Doctor Burdick, David Pearson, and the rest who have many converts. Look at the many things we send to Leland Davis and his family. Just last week we read that Pastor Davis had twelve decisions for Thee. As members of this congregation, we are doing those things which Thou wouldst have us to do. As Sabbathkeepers, we are doing the best that we can in keeping Thy holy day. We realize that the Seventh Day was instituted by Thee, but world conditions have changed since that time.

Again the answer is **hogwash**, and again we must ask the question, "Lord, what wilt thou have me to do?" Truthfully, I must say, "Lord, I have fallen short of Thy glory." Our church is over two hundred strong, and it took just twelve men to upset this world of ours during Jesus'

(Continued on page 13)

## Supreme Court Has a Duty to Maintain God's Religion

Following are selections from a sermon by the Rev. Walter M. Haushalter, LL.D., Rector of the Episcopal Church of St. Luke and the Epiphany of Philadelphia. It is in the main an argument against the separation of church and state. The viewpoint as expressed in the milder portions reproduced here may be found interesting and thought-provoking.

### Survival of Nation at Stake

Along with Moses and the Ten Commandments the liberal secularists will dismiss you to the dim shadows, prenatal to the birth of our Age of Glory, of peace and security perpetual, as built by the sheer power of secular man with no help from God. We who believe in God—the vast number of American Jews, Catholics, and Protestants—must be prepared to parry the thrusts of clever but shallow and decadent secularism, come out of our corners fighting, and set up sanity and religion as did our forefathers. The stakes in the struggle are high, the very survival of the nation.

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 aggregation. For thirty years he beat time 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 weld them into a nation able to survive in a hostile world and win immortality. 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. The first four articles of his national constitution dealt with God. They were to have One God and no playing

around with the liberalism of many gods. They were not to worship graven images, the fruits of culture, which is the deadly road to secularism. 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 were to tie these precepts on 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 to twenty thousand and 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 comes at a critical juncture of the battle of Western civilization against the anti-God of communism. It comes at the very time when J. Edgar Hoover pleads for more religious education to halt the increase in crime and subversion. The most gloomy feature of their action is that law is used to impose the will of a tiny minority of infidels on a vast majority of believers in God. . . .

The intent of this article is not to provoke contempt for the Supreme Court, but rather to invite prayers and deep concern for all departments of government and our chosen leaders. The members of the Supreme Court are honorable men caught in the vast ordeal that fronts all Western civilization. Thus honorable men are unwittingly drawn to the defense of secularism which is the most decadent philosophy that ever gnawed at the vitals of a nation. Secularism is society and culture without God, moral nihilism with no staple values to save us from equating good and evil. . . . That the Supreme Court should play into the hands of secularism calls not for derision but pathos and prayers.

## 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 apt 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

\*Mr. Burdick served on a committee to advise the Waterford, Conn., school board regarding the requirement that the Lord's Prayer be used at the opening of the school day. His vote with the majority of the committee, against this requirement, called for an explanation, which appeared in Letters to the Editor in the *New London Day*, July 9, 1963.

use of the Bible as great literature. The manner in which these same 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.

The use of the 23rd Psalm or the Sermon on the Mount in the atmosphere of free discussion in the classroom would seem to be allowed. But the use of these same passages in an exercise where 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 and dependence for guidance on God as Creator and Ruler of the universe. Belief in Him and reliance upon Him for guidance was expressed by the founders of our 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, the Bible, or the hereafter life. In other words, many are 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 a hand in 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 over-the-Sabbath stop either going to or coming from Conference. Holston Camp facilities will be available. There are plenty of beds (girls' dorm and men's dorm), cooking privileges, with food on hand for 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 let 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 August 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, in the interests of the Missionary Society. Seventh Day Baptist churches visited include Denver and Boulder, Colo.; Nortonville, Kan.; Little Rock, Ark.; Fouke, Ark. (a joint meeting with Texarkana); 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 deeply consecrated. The training in 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 have questioned the advisability 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 such a venture was too much to make the trip worth while but with the passing of time I have done a complete 'about face.' You cannot reckon in dollars and cents the value of this visit not only to Pastor himself, but to each person in Nyasaland whose life is touched by the contact. I think it is the most wonderful thing that has happened to the Mission." —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 Dhunduzu in Northern Province and at Nthinda Central Province. For a little relaxation they made a quick trip to beautiful Lake Nyasa. 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



a service. The church people had cut a new road down a steep hillside for them to enter the village.

Seventh Day Baptists at Nthinda had made extensive preparation for the coming of the travelers. A booth, enclosed by a bamboo fence had been constructed about 50' x 90'. A pulpit, raised to the height of about 4 feet, reminded Mr. Harris of the high pulpits in meeting houses of bygone years in America. The congregation had for seating accommodations grass strewn on the ground about four inches deep and some logs laid on the ground. The pastors and visitors had chairs.

Through Pastor Shadrach as interpreter, Secretary Harris appreciated and enjoyed messages of the African pastors. When Pastor Shadrach gave his message, Missionary David Pearson interpreted for him, while he took notes, as follows:

"This is a good thing to have special meetings in the churches because many of the people cannot travel to Makapwa to the General Conference in July. The theme of the meetings at Nthinda is 'Christian Life.' This means to follow the example and teachings of Jesus Christ in our daily lives. We must leave behind the things of the flesh, the worship of idols, and turn to the worship of the true God. We should accept Christ, the Son of God and be cleansed of evil things in the heart and then follow the way of righteousness. We have all come to Central Province without fear because we are all one in Christ. We do not fear the Americans and they do not fear us because the love of Christ is in our hearts. His love unites us and makes us one in Christ. We must choose the way of righteousness for our Christian walk. We destroy our own lives when we follow the evil, worldly way. We come to peace and joy when we give up the way of the world and follow Christ."

—H. R. C.

If the church is not designed to be a gallery for saints but a hospital for sinners, isn't it about time our mortality rate changed and we effected more cures, less tranquilizing? — Leslie A. Welch, Berea, W. Va.

### Protestant Colleges Failing

America's Protestant colleges do not face extinction as some have feared, but do face the possibility of becoming irrelevant, a leading educator declares.

Dr. W. Max Wise, St. Louis, Mo., said that church-related institutions 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 sessions brought more than 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 greater "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 230,000 Negroes 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 student 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 with dignity and respect if they hope to prepare students for life in a democracy."

A third great need is for colleges to address themselves to the pre-eminent issue of war and peace. "We could expect this," Dr. Wise said, "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 Nevitt 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 was made on a study of the churches and higher education. 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, weigh, 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' relation to higher education," Noble said. "It is not accurate to say the boards of education are unconcerned. 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 are seeking to 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 and about which a great deal of thought is needed. He said these were "the doctrine of creation, faith and culture questions, the nature of truth, the nature of man and questions of ethics."

### President K. Duane Hurley Tells Salem College Story

By Juanita Cleavenger

Dr. K. Duane Hurley and his family traveling by trailer across the continent to his boyhood home at Riverside, Calif., tells the Salem College story at various scheduled stops.

A few days before his departure Dr. Hurley was discussing the role that chance or fate plays in determining the course of a life. "The chance that brought me from California to Salem College was a car that needed repairs," he said.

"One summer afternoon a car stopped at my father's service station in Riverside," he reminisced. "A handsome, white-haired man got out and asked about having his car repaired. I was helping my father at that time, and while I was working on the car I got into a conversation with the gentleman, who was Dr. S. O. Bond, president of Salem College. Dr. Bond gave a glowing account of Salem College, and I was immediately interested."

"I wanted to go away to college," Dr. Hurley continued, "but it was 1936 — the depression year — and I had no money. Besides I felt that I needed to help my father with his business. Then I had received two scholarships — one from the University of Redlands and one from the University of Southern California."

"Strange enough, a car served as the instrument of fate a second time," Dr. Hurley said. "My father had given me a used car which I fixed up. I remember that I was very proud of that car, and I expect that I had washed and polished it until it shone."

"The morning following Dr. Bond's visit I had to go to Los Angeles. I went by train and left my car in the lot at the end of the used-car line. When I returned a lady was waiting to see me. She wanted

to buy my car, and I am sure that she offered me more than it was worth. Well, I sold the car. Since my father was willing for me to leave, I used that money to come to Salem College.

"Although I had little money, I remembered that Dr. Bond had said that anyone who wanted an education and was willing to work for it could get it at Salem College. I worked my way through college. At first I worked in the cafeteria — slinging hash — and later I became an assistant in the speech department."

During the years that have passed between the time of Dr. Hurley's graduation from Salem College and his return as its president, he was an instructor in the public schools of California, did graduate work at the University of Southern California and the University of California, and served as the editor of **The Sabbath Recorder**.

During the 12 years that Dr. Hurley has been at Salem College there has been great progress and development in every area. The high point of the 12 years is the regional accreditation by the North Central Association of Colleges and Secondary Schools which shows that quality education has been achieved.

### Indiscriminate Discrimination

"If you discriminate against me  
Because I am dirty,  
I can make myself clean.

If you discriminate against me  
Because I am bad,  
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."

—Channing Tobias  
quoted in Pawcatuck  
church bulletin.

### 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 Northeast, he being the delegate from the Eastern, 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 naked or destitute of daily food, and one of you say unto them 'depart in peace, be ye warmed and filled' notwithstanding ye give them not the things which are needful. . . ."

Clifford Beebe who had been pastoring the church at Edinburg during the winter and spring brought the message Friday morning. He compared Isaiah 61: 1-3 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 from sin 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.

Earl DeLand who was ordained at Association time in Metairie last year was

the speaker on Friday afternoon, choosing as his text Romans 12: 17, "Recompense no man evil for evil. Provide things honest in the sight of all men." He spoke of the social barriers that began at the tower of Babel when God confounded the language of the people because they were trying to reach God through their own efforts. He suggested that we are building towers as we attempt to do the same thing. It is only through Christ that we can reach God. If He is the head of our endeavors, our social problems are solved. He is able to "overcome the world."

The Sabbath eve service brought Pastor Fred Kirtland of Hammond to the pulpit. He related Matthew 10: 34-38 to the theme. His emphasis was on the mission that Christ has given to us. The Christian is to take Christ to the world. He felt there were too few publicans and too many pharisees in the church today. The social frontier that we face brings us the responsibility of personal witnessing. This frontier is not in some faraway place but is around our own church. We should get 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 with the help of visiting pastors. Pastor Van Horn's message told of the social frontiers that Christ crossed in the calling of the disciples and in going to those who were alienated from His race. All came under the concern and care of Christ. Because He said, "Go ye" we are then to preach and live as an example of Christ. Social frontiers in the Book of Acts were noted, the mobs of Jews and the silver-smiths being examples. The greatest social frontier today is the home. Evil reaches into homes today, and it never kills itself.

On the evening after the Sabbath Pastor Ralph Hays of the Metairie, La., church spoke of how God crossed the first social frontier when He established the Sabbath for communication with man. The command of Romans 12: 16 is

to "condescend to men of low estate." Our commission is to deliver but not to alter the message of God. Every kind of society needs Jesus Christ. Christian leaders emphasize methods and materials while God's concern is for men who will do His will.

Deacon Mark Sanford brought the Sunday morning message "Keeping Our House" based on Paul's message to Timothy. We, like Timothy, are called upon to "stir up the gift of God which is in you." There is power available for us today if we will use it. More than ever before we need to keep a balance between faith and works, between discipline and indulgence, work and play in the home; between materialism and spiritual values in the church. We have wasted many of our material resources in times past. "Let us see to it," he urged, "that we do not waste the power of the Spirit that is available to us today."

(Concluded in next issue.)

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

(Continued from page 6)

time. I have accepted Jesus Christ as my personal Savior, and I realize that my task should not stop there. I will answer Thee, Lord, not in words but in deeds. I will attend Thy church regularly, I will give to the support of Thy work, and I will try to better understand our trustees, deacons, and the entire work of Thy church. I will practice total stewardship to help further Thy work here on earth. "Lord, what wilt thou have me to do?" I will rededicate myself to Thee, for I know that if we are to grow in number and in spirit it must start with me as an individual.

Once again the question is asked by one who has never taken the step of accepting Thee through baptism and becoming a member of the church. "Lord, what wilt thou have me to do?"

Will you answer, Lord? I am not a bad sort of person. I live a pretty clean life. I uphold most of the Christian principles set forth by Thee. I attend church more than some of those members mentioned, but how can you expect me to join when Christianity is fighting a losing battle? When those members of our



church can't get along with one another, what makes You think they will ever change because I have accepted 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, 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 our sins. Thou hast suffered humiliation, scorn, pain, and even death for my benefit. Lord, make me aware of my need for taking this great step toward Thee. Help me, Lord, as I answer, "Yes, I will accept Thee, yes, I will try to live the best I know how in Thy service." Lord, help me to help Thy cause on 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 church members is in total commitment to our Savior Jesus Christ. We may institute great plans for building our mission fields. We might start by building the administration of our denomination. We can promote great building programs, but these will be worthless unless we start with the individual. Yes, the Lord is ready to reply to our question, "Lord, what wilt thou have me to do?" Go and preach Jesus Christ, that He is the Son of God.

My friends, we can never preach Jesus Christ until we know Him. Our work in the Battle Creek area has started to show signs of growth. Some of the deadwood has been removed from our midst; and the time for a complete dedication of everyone here is in order, starting with your pastor. Our denomination will grow. Christianity will survive, but only if it starts right here and with you and me as individuals. "Lord, what wilt thou have me to do?" Show us the light as Saul saw it. Help us to come before Thee.

## NEWS FROM THE CHURCHES

**LOST CREEK, W. VA.**—Our state has just celebrated its one hundredth birthday. We are proud to be situated here among its hills and able to enjoy the beautiful scenery God has given us.

Our "Preaching Mission," held the first five nights in May with the Rev. Charles Bond from Shiloh, N.J., as guest preacher, was a time of new decisions and commitments for Christ. It was well attended and all enjoyed Mr. Bond's excellent sermons.

Sabbath Rally Day was observed May 18, our theme being, "Remember the Sabbath Day to Keep it Holy." This was followed May 25 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 Texarkana, Ark., with us June 1 and indeed grateful for the sermon he preached: "The Power of the Christian Church."

Near the end of services June 1 Pastor Davis presented his resignation to the church. He has decided to accept a call from the North Loup, Neb., church and will be leaving early in August. He and Mrs. 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 taken an active part in all church work and the loss of the entire family will be keenly felt. We hope they will be able to visit us as Ohio isn't too far away.

On West Virginia Centennial Sabbath a 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 each day by the Ladies Aid, and a social time enjoyed. The usual routine of business and numerous other matters

were taken care of by representatives of the different churches. The young folks enjoyed a "Fellowship Breakfast" at River Bend Park Sunday morning at 6:30.

Many of our young folks and some from other churches spent the last week in June at Camp Joy, Selbyville, W. Va., with Walter L. Bond, camp director. They had a very pleasant and profitable time. Church services were held Sabbath afternoon at three o'clock followed by a baptism in the Buckhannon River.

Vacation Bible School starts July 8 with Mrs. Stanley Allen as director. Although late and with extremely warm weather in prospect, we hope to have good attendance and an interesting school.

—Correspondent.

**VERONA, N. Y.**—On May 25 the ordinance of baptism was administered to three young candidates. Each was presented with a copy of Phillips translation of the New Testament.

A contest among the juniors in Sabbath School was held with credit for the attendance, lesson study, memory work and bringing their Bibles. Judy Cochran won the prize with a perfect score. (An epidemic of measles may have affected attendance.)

Over forty members of the congregation attended services on Sabbath, April 20, at Adams Center where the ministers conference was in session.

An evening meeting was held at the church on May 13 when our Conference president, George Parrish and wife were with us.

Children's Day was observed June 1 during the Sabbath School hour when an interesting program prepared by primary teachers and children was given. Cross and Crown pin awards for attendance March 2 to June 1 were given. Seven had perfect attendance and nine missed only one week. Awards for Bible memory work were earned by Mark, Kevin, and Wendy Warner.

The Mother-Daughter Banquet was held in the church parlors with Mrs. Elmina Warner as toastmistress. The program featured a mother-daughter look-alike contest, musical selections, and an original poem.

A church Family Night planned by the Youth Fellowship was held May 25 when an exchange student from Spain, attending school at Adams Center, showed slides of her native country. A question and answer period followed. She was accompanied by three young ladies from Adams Center. An opportunity was given to donate to the work of Miss Linda Bingham, field worker.

Camp Harmony of the Central Association was held June 30-July 7 at 4H Camp Owahta near De Ruyter with Miss Esther Burdick, director, using the theme, "Ye Shall Know the Truth and the Truth Shall Make You Free." Others assisting were Pastor Burdick and Mrs. Garth Warner as teachers. Eleven campers from here attended. Alden Vierow has been elected by the church to the Board of Directors of the Central Association who is considering the Association Camp Project.

Mrs. Stanley Warner went by plane to Los Angeles to attend the graduation from Whittier College of their son Glen. Glen is helping on the farm this summer and supplied the pulpit on July 6 for Pastor Burdick while he was at camp.

—Correspondent.

**NORTONVILLE, KAN.**—Rev. Leroy Bass was installed as pastor at regular worship services on June 1. Our interim pastor, Rev. John Hodge, led the services, and Moderator Winston Wheeler extended the hand of fellowship and welcome to Pastor Bass. Sabbath School met only for a congregational hymn, business, and class records. A fellowship dinner at noon was followed by a short meeting. Rev. John Conrod, pastor of the Kansas City church, brought greetings from his church and church family. Representatives from the Missionary Society, Junior Young People, and the Senior Young People extended greetings from their respective groups to welcome our pastor and family.

The children of our Vacation Bible School presented their program in place of our regular worship services on June 22. Miss Zella Babcock was the director and the teachers were Ileen McCoy, Wilma Adamson, Billie Zeek, and Pastor Bass.



# The Sabbath Recorder

The theme of the group this year was "Christ's Way, My Way." The Bible School offering was presented to Miss Joan 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 Nortonville Church will be held on August 3. 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, middleaged woman (single or married) as companion to provide home care for elderly Seventh Day Baptist lady in Southern New Jersey. Resident accommodations good and provided. Reply to Box 868, Plainfield, N. J.

## Marriages

**Butts-Spaine.**—At the Seventh Day Baptist Church, Alfred, N. Y., Sabbath afternoon, July 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 Jacox 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 at New Market, N. J., 34 years ago and died after an illness of several months on July 7, 1963, at the Plainfield, N. J., hospital.

Until the time of her marriage to the Rev. Charles P. Creager, now assistant pastor of the Greenbrook Baptist Church, she was a member of the Piscataway Seventh Day Baptist Church, having been baptized during the pastorate of the Rev. Trevah R. Sutton.

A teacher in the Plainfield school system until stricken, she leaves besides her husband, two small children, Deborah Sue and Beverly Anne, and a brother, Harold W. Spicer, Jr.

**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 Caravilla 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.

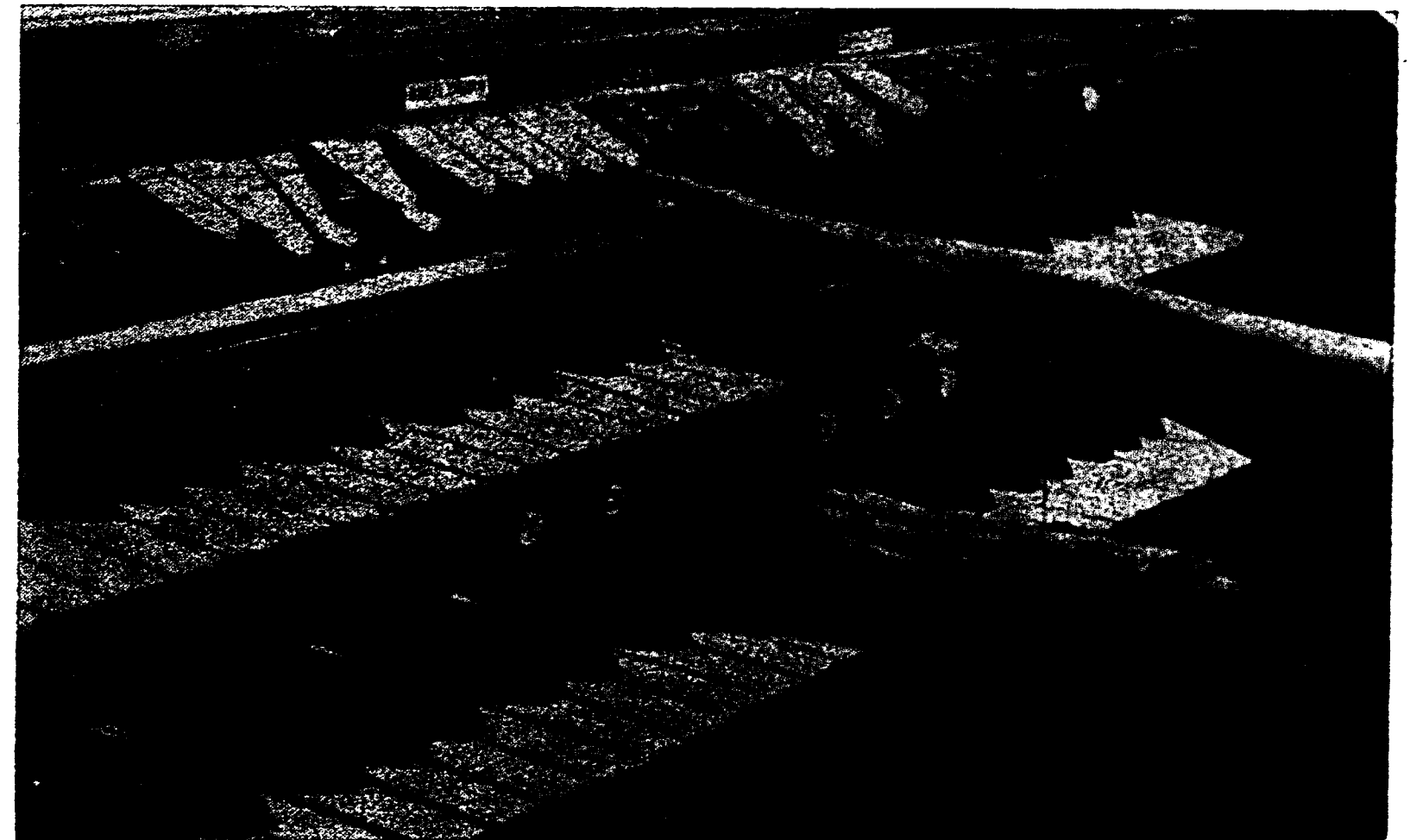
The funeral service was in the Albrecht Funeral Home, Milton Junction, with her pastor the Rev. Addison Appel officiating. Burial was in the Milton Junction Cemetery. —A. A. P.

**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. Ehlenfeldt 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. —A. A. P.



### 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. Back of the hands is the alert 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.