
HOME MISSIONS COUNCIL PROTESTS HARD LIQUOR ADVERTISING

Whereas, the Home Missions Council has been informed that the Alaska Broadcasting Company advertised hard liquor over seven stations in the larger communities of Alaska in September and that a five-a-week, fifteen-minute sports program for twenty-six weeks has been sold to the Schenley Liquor Corporation for the reported price of \$45,000 a week; and

Whereas, the Home Missions Council has served as an agency for many years for a co-operative effort of the Protestant home mission boards engaged in educational, missionary, and health work in Alaska; and

Whereas, the Home Missions Council has taken a very deep interest in the betterment of social and religious conditions in this territory; and

Whereas, it has made every effort to improve the general welfare of the people; therefore, be it

Resolved, That we express our profound regret in the fact that the radio stations in Alaska have accepted programs advertising hard liquors;

Furthermore, That in view of the very serious drinking problem known to prevail throughout the entire territory, we herewith notify our constituency of our displeasure at what has been done, and sincerely express the hope that such contracts will not be renewed.

We further believe that this type of advertising is not in keeping with good taste and can only help to demoralize further a people who are sadly afflicted by widespread drinking.

We further resolve, That this resolution shall be made a part of the minutes of the Home Missions Council and copies shall be sent to the various religious journals representing the denominations participating in the council.

(Note: The above resolution of the Home Missions Council, which will become on January 1, 1951, the Division of Home Missions of the National Council of the Churches of Christ in the U. S. A., was released recently by the Central Department of Public Relations of the National Council. Dr. Earl R. Brown, chairman of the council's Alaska Committee, pointed out that "since Alaska's territorial government has limited authority, control of radio liquor advertising would ultimately be a matter for U. S. Federal agencies.")

The Sabbath Recorder



The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

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Our Policy

The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist polity and beliefs write the American Sabbath Tract Society Plainfield, New Jersey.

Terms of Subscription

Per Year.....\$3.00 Six months.....\$1.50
 Student rate.....\$1.00 per college year
 Retired Seventh Day Baptist ministers and their widows\$1.00 per year
 Monthly Special Issues15 cents per copy (The first issue of each month)
 Regular Issues10 cents per copy
 Postage to Canada and foreign countries 50 cents per year additional. Subscriptions will be discontinued at date of expiration when so requested. All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

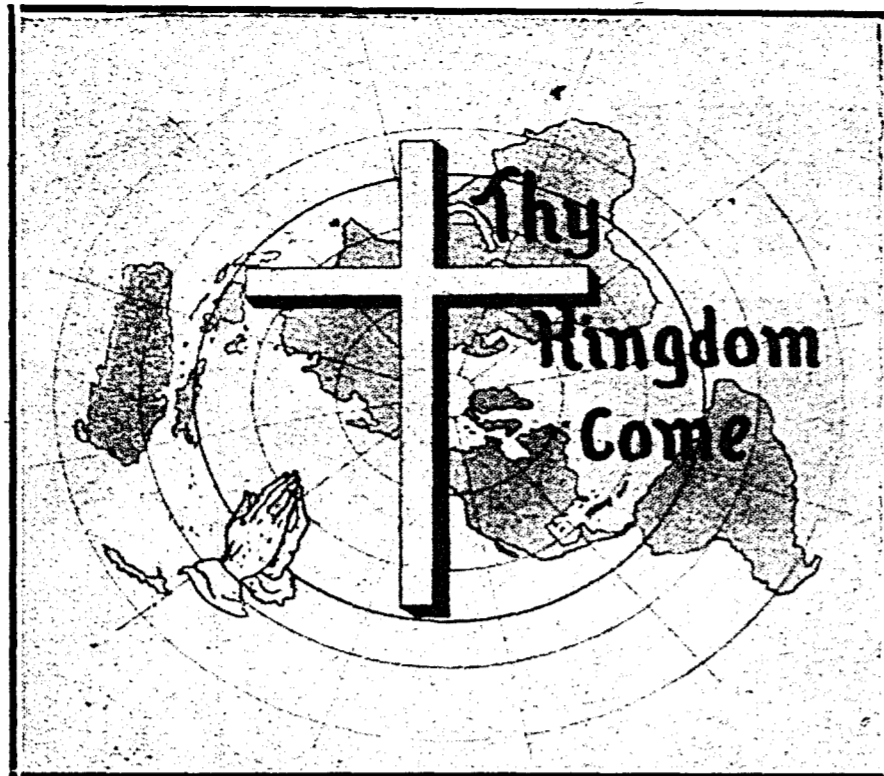
Published weekly (except August when it is published biweekly) by the American Sabbath Tract Society and printed by The Recorder Press, publishing house for Seventh Day Baptists, Plainfield, N. J. Entered at the post office in Plainfield, N. J., as second class matter.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., JANUARY 8, 1951
 Vol. 150, No. 2 Whole No. 5,424

IN THIS ISSUE

| | |
|--|------------|
| Editorials: All Hours Are Great.—According to the Figures | 19 |
| Features: Pre-Christmas Communion.—We Can, If We Will! | 20 |
| As Our Delegates View the National Council.—Seventh Day Baptists and Purity of Purpose | 21 |
| A Christian Philosophy — The Basic Need of the World | 22 |
| Missions: Our Co-operative Task.—A National Christian Teaching Mission | 28 |
| United Evangelistic Advance | 29 |
| Christian Education: News Notes.—A Beauty Center in the Home | 30 |
| Children's Page: Our Letter Exchange | 31 |
| Commission Meeting Canceled | 18 |
| Our Servicemen | 20 |
| "Who Will Go for Us?" | 30 |
| Mamie Saxton Severance.—Marriages. — Obituaries | Back Cover |



Design chosen by President Alton L. Wheeler to portray this year's Conference theme.

COMMISSION MEETING CANCELED

The Commission of General Conference was scheduled to convene in Milton, Wis., December 27-31, 1950. However, when two members of Commission were unable to attend due to illness in their families, Chairman Elmo F. Randolph and President Alton L. Wheeler deemed it wise to cancel the meetings.

In lieu of the canceled meetings, the chairman of Commission and president of Conference conferred at length at Milton on matters pertaining to Conference program and Commission work. This resulted in the listing of an agenda, the distribution of a bulletin to all Commission members for study of major items of business, and in the recommendation that Commission convene at some acceptable date and place in the spring.

Alton L. Wheeler,
 President of General Conference,

Elmo Fitz Randolph,
 Chairman of Commission.

Milton, Wis.,
 December 29, 1950.

Front Cover Picture

Seventh Day Baptist Church, Dodge Center, Minn., where sessions of a National Christian Teaching Mission were held. See article under Missions, page 28 in this issue.

ALL HOURS ARE GREAT

All hours are great, if lived as unto God. Why? Because God is great.

All people are of importance in His sight. All that affects people is of significance in His eyes. Consequently, what folks do with their lives is of chief concern to God because He is their Creator. How they use their hours shows whether or not they share His concern for them.

This applies to all of us.

During the holiday season especially, there is revealed the value that we place on the time that God has given us.

Certainly all hours are great in which we try to do homage to our Lord, in which we honor His coming, in which we catch again the angelic strains of "Glory to God in the highest, and on earth peace, good will toward men." Luke 2: 14. No time is lost when devoted to knowing "the stillness of Christmas"; to entering upon "the Christmas silence"; to singing Christmas carols and reading or reciting the Christmas story. Such an experience, coupled with contributing to worthy causes and people, prepares us for a fuller enjoyment of Christmas Day.

Surely all hours are great in which we enjoy being at home and together as a family. The Christmas greetings are opened, read, and placed on the fireplace mantel, the piano, or elsewhere in view, the Christmas tree and the exchange of gifts, the family Christmas games, the Christmas dinner, and the Christmas worship — these mean the family Christmas. No time is wasted when devoted to growing together in Christ as a family.

Definitely all hours are great in which we as families and individuals seek to share the bountiful blessings of life with others near and far. Christmas Day is enhanced by thinking of others and doing for others, also. The calls, the letters, the sharing of choice food, the neighborly acts of kindness — these mean the shared Christmas. No time is poorly used when devoted to sharing with others the great joy of our Saviour's coming.

Holiday hours are great! What applies to holiday hours applies to hours throughout the year.

All hours are great, if lived as unto God — because God is great.

ACCORDING TO THE FIGURES

Seventh Day Baptist statistics as of June 30, 1950, as reported to the United Stewardship Council by Courtland V. Davis, corresponding secretary of the General Conference, reveal a tabulation of \$37,096.28 for regular and special giving to the Denominational Budget. Regular giving amounted to \$32,115.53, and special gifts, \$4,980.75.

The amount listed for congregational expenses was \$160,784 which is four and one third times our regular and special giving to the Denominational Budget.

Is this the proper proportion?

The question was raised several times at the Salem Conference last August whether or not we are justified in spending a certain amount of money on a given project which primarily benefits those of us who are active in the Church, when more energy and money should be devoted to evangelistic and missionary work.

Yet, how can we of the Churches rightly infer that denominational societies and agencies are spending a disproportionate amount on effective projects when the Churches are spending four and one third times as much locally as is contributed to denominational causes?

In certain Churches some of the local and denominational pledging and giving is on a fifty-fifty basis. In the same Churches other of the giving and pledging is on the basis of two dollars local and one dollar denominational; and, vice versa.

Whatever the basis, four and one third to one in favor of the local situation does seem out of proportion.

As of December 1, 1949, according to the United Stewardship Council, "Only a few people seem to realize that giving has a very direct bearing on income taxes. Three years ago a man well known to many in the Stewardship Movement gave twenty-five dollars to a certain college just before Christmas. That small sum placed his net income in a different bracket and lowered his taxes. Information can easily be secured that will help one to know with some surety how he can save taxes by giving. Only a few give the 15%

Pre-Christmas Communion at the School of Theology

The warmth of candlelight, the quiet of meditation, and the reassurance of the Lord's Supper blended in the Gothic Chapel on Thursday evening, December 21, to bring the Christmas holidays to a worshipful and inspiring opening at the School of Theology.

Rev. Everett T. Harris led the congregation of seminary students, faculty, and friends in the service of preparation and meditation, and, assisted by Deaconess Miriam Shaw of the First Alfred Church, administered the Communion. The setting of the service, both musical and decorative, was supplied by students of the school.

Classes reopen on January 9 and continue until the end of the first semester, February 2. — Contributed.

OUR SERVICEMEN Where They Are

(The Church should keep in touch with those who have entered the armed services and alternate services of our country. As an aid in carrying out this privilege, the Sabbath Recorder will publish from time to time the names and most recent addresses of our servicemen. Please keep us informed. Correct information is most essential.)

1st Lt. Winthrop E. Davis
Box 88
Utah General Depot
Ogden, Utah

that the income tax law allows as an exemption."

The income tax law is much more liberal than some folks are willing to admit even to themselves.

If 50% of the 15% deduction allowable to every Seventh Day Baptist who pays an income tax were to be given for local Church and denominational purposes in the proper proportion, present budget difficulties would be minimal.

Incredible, you say?
Then, show us!

WE CAN, IF WE WILL!

I am writing this as a member of the Committee on Budget Promotion of the General Conference and as a representative of the Board of Christian Education. At a later time I want to say something in the Sabbath Recorder about the vital work which the Board of Christian Education promotes, and to speak of the competent leadership which the board has in promoting its program. Now I want to emphasize the reasons why Seventh Day Baptists **should** and **can** "oversupport" the Denominational Budget of this year, viz: \$37,000.

We **should** do this because never in modern times has Christianity been challenged in our country as well as in foreign countries by pagan philosophy and ruthless force as now. Seventh Day Baptists have their important sector with other Christian bodies in meeting this challenge and in showing the way of truth and peace by teaching and example. More than \$37,000 will be needed if we do our part well.

We **can** raise more than \$37,000 if we will. We have the money. If we fail, the reason will be ignorance of the need or indifference. It is well to remember that with the increased cost of living, money is cheaper. Many people are earning more. It will cost more for the denomination to carry on its program. Therefore it is important for us to adjust our giving to the increased need and to our increased ability to give.

I wonder if the people know that in the Conference year of 1919-1920, our denomination raised \$60,000 for what was then our Forward Movement. That was a time when people had less money measured in dollars, but it went much further in meeting expenses. If we could do it then, we can do at least as well now. Let us as Christians with faith and hope enthusiastically get behind our denominational program.

Alfred E. Whitford,
For the Committee on Budget Promotion.

AS OUR DELEGATES VIEW THE NATIONAL COUNCIL

Sometimes the immediate enthusiasm of a great religious meeting will so carry one away that he will overestimate its importance. Therefore, I have intentionally delayed putting in writing for the public to read, my impressions of the Constituting Convention of the National Council of the Churches of Christ in the United States of America, held in Cleveland, Ohio, November 28-December 1, 1950.

I have attended some great meetings, a World Sunday School Convention, a World Youth Convention, and a number of quadrennial conventions of the International Council of Religious Education, some of them much larger in attendance than this, but none of them so moved me at the time, or continued to hold me in their grip as has the convention in Cleveland.

There was in all the sessions I attended a deep spiritual background, and an evangelistic spirit that one could not but feel — evident in the wonderful music, in every sermon, and in every address. Then, too, one could not help but feel that in this meeting was the coming together and uniting in one great organization, the greatest Christian force ever witnessed on this continent. As the temporary officers, national organizations, and denominational representatives, with appropriate banners, robes, and vestments, marched into the great auditorium on Wednesday morning, I found myself choking up and my eyes filling with tears, as was true with scores around me. It seemed to me then, and still does, as symbolic of the onward march of the Christian Church, under the leadership of Jesus Christ, a forward march that shall continue until the kingdoms of this world become the kingdom of our Lord. I thank God that He made it possible for me to attend this meeting, which will remain to the end one of the brightest spots in my life.

Erlo E. Sutton.
Boulder, Colo.

Jealousy is the fine art of a small soul.
—Selected.

SEVENTH DAY BAPTISTS AND PURITY OF PURPOSE

By Herbert N. Wheeler

Every organization, whether religious or secular, has beliefs and aims to be followed if it is to be of any real service, or even to exist.

When those members of the second Baptist Church in America became convinced that the Sabbath as established by God was still the true Sabbath day, they were no longer welcome in the mother Church and were not happy until they had withdrawn and established that first Seventh Day Baptist Church in America at Newport, R. I.

If the Seventh Day Baptist denomination is to grow, or even survive, it must stick to the pronouncements of the Baptist faith, and to the Sabbath of the Bible.

Every denomination that is growing, whether in error or with much truth, sticks to its beliefs, otherwise it disintegrates. Seventh Day Baptists permit much divergence of opinion on matters that are not germane to salvation, but those ideas must not become so pronounced as to change the Baptist beliefs and practice.

It is not important to salvation where heaven is, whether we live on the earth after the resurrection, or what we eat and drink in our regular daily living. But what is important is that we preach Christ and Him crucified, in season and out of season, and live daily Christian lives as directed by God's Holy Word.

The thief on the cross didn't ask Christ where he was going, where heaven was, or if he were just an animal without an immortal soul. He asked that he be remembered by Christ when He got to heaven that day, and Christ accepted him.

As long as the Seventh Day Baptist denomination keeps a straight course — preaching Christ and Him crucified, bringing sinners to repentance — and upholds the true Sabbath doctrine without apologies, but fearlessly proclaiming its beliefs in the pulpit, over the radio, and in its publications, it will grow in members and in spirituality. But it must be united in precepts, not being diverted into side issues that have nothing to do with salvation,

*A Christian Philosophy - The Basic Need of the World**

By DEAN AHVA J. C. BOND

School of Theology, Alfred University, Alfred, N. Y.

By the use of the word "philosophy" I mean a way of thinking; and more particularly, a way of thinking which issues in conduct and affects life and character. I suppose real honest-to-goodness thinking will of necessity bear fruit in these ways. What our theme calls for therefore, in the first instance, is genuine, connected, disciplined thinking. If one's thinking is straight his conduct will be right and his character will be good, and the total impact of his life on society will be redemptive and life-building.

What the world needs today, then, is more right-thinking people who live in the world but are not of it; men and women with a Christian philosophy. I have heard men, thinking men, say they have no philosophy of life. Then they will begin to tell you what they believe about life, and thus reveal their philosophy. Only those who cannot, or will not, think have no philosophy. Persons who are capable of thinking but who do not take the pains to do so, need to be awakened to the high privilege which is the rightful heritage of every human being; that is, to think of the meaning of life and to find one's place in the scheme of things.

In discussing a Christian philosophy, or the way Christians should think, perhaps we should consider how they should think about the Church. One of the slogans of the World Council of Churches is, "Let the Church be the Church." And the leaders in the ecumenical movement do

nor are important in our everyday Christian living. Spending time and energy on inconsequential things is a waste of energy and distracts attention from the important things.

2121 Virginia Avenue NW,
Washington 7, D. C.

not mean by that to restrict the activities of the Church. They do not mean that the Church should define a limited field in which it should be active, leaving whole areas of life untouched, or turned over to secular organizations. No, indeed! Let the Church be the Church in character and activity and let it enter all areas of life, and challenge evil anywhere and in any form, and bring its healing message to all mankind, against whatever power and in whatever place.

Church Union and Christian Unity

Perhaps we should discuss here the UNITY of the Church in the face of our divisions. How did these divisions come about? The answer to this question may be sought first by considering it historically, and in the second place by approaching it from a psychological point of view. It is sufficient here to remind you that there are these two recognized approaches to the subject, which, while they may not justify, do in great part explain our divisions. The same conflicting elements that have determined the actual course of history in general have operated in the field of religion, and have resulted, among other things, in the divisions of the Church as we witness them today.

Whatever it is in human nature that causes men to react differently to identical stimuli serves to divide them religiously. This result may be seen most clearly in the two distinct types of Christians which we may call here the Catholic and the Protestant types. Both types of course, the Catholic quite as much as the Protestant, break up into many divisions, growing out of these psychological differences.

In these ways we account for our many denominations. They grow out of the exigencies and accidents of history, and out of our varied human psychological reactions.

To recognize these natural causes that have led to our divisions will help us in two distinct ways. In the first place it will serve to check the impatience of those who can see only evil in our divisions, and in the second place it may point the way to future progress in the field of interchurch co-operation. Those Protestants who seem to regret that the Reformation ever happened should review their Church history in order to refresh their minds with regard to the issues involved in that movement. Again, a recognition of the fundamental psychological differences in human beings should help us to find a way to express our common Christian experience without striving for an impossible uniformity.

I am not one who can speak of the present situation as the "sin of our divisions." Doubtless some denominations were conceived in sin. On the other hand, often these divisions have resulted in the purification of the Church, not only of the dissenting group, but of the old stock as well. I do not wish by any means to be understood as saying that every division has been due to the leading of the Holy Spirit, and I certainly do not advocate the perpetuation of these divisions for all time. However, to advocate unreasoned and precipitate action in the matter of Church union is likely to restrict the activity of the Church of Christ, lessen its missionary zeal, and weaken its message to the world.

It is well enough to hope for, and even to work for CHURCH UNION if one is willing to recognize the fact that its attainment, if possible at all in this world, is a long way off. CHRISTIAN UNITY, however, is something to be attained increasingly as men of different denominations learn to worship together and to work together in the spirit of Christian brotherhood grounded in the Fatherhood of God. This is something all of us can work at and enjoy increasingly as we get rid of our prejudices, and act upon our affirmations in the spirit of love.

And now let me say what I think is the upshot of this discussion of the Church for Seventh Day Baptists. We should never deviate from the path of obedience which has made us a Sabbathkeeping peo-

ple for more than three centuries, with roots leading back to the beginning of Christianity, and again still back to the beginning of time. We should persistently and consistently use this Bible truth and Christian heritage to increase in our membership piety and true godliness. In humility and love, but with burning zeal and evangelistic fervor, we should seek to restore the Sabbath to the Christian Church. And then for our own sake, and for the sake of the total message of the ecumenical Church and its impact upon the world, we should co-operate with all lovers of our Lord in every Christian task and in every way possible, and thus express our oneness with the world fellowship of believers.

There is need of a true Christian philosophy in the Church itself in order to save the Church from shallowness of life and from a cheap frustrating

Emotionalism.

We of the Church will have to admit that the Church itself is partly to blame for the unbelief that is rampant in the world. Our life currents have not run deep enough, our faith has been too thin, and our beliefs have been too narrow. We have guarded and hedged about our creeds, hoping thereby to save our own souls, while the world went to the devil; instead of tapping by faith the inexhaustible resources of our God in bringing in the kingdom of the Christ. Salvation has been thought of as something too meager and we have left out of account too often our brother who is equally dear to our Heavenly Father and whose salvation may rest upon us.

In a religious journal there was an editorial in which the editor discussed the revival. I doubt not the editor and I would agree as to the need of a revival of religion. But in this particular article the writer was unfortunate in my judgment in his reference to Governor Talmadge of Georgia. It is well enough for the governor to "kneel with his face in his hands and sob out his sorrow for sin," but there is something radically wrong with his Christian philosophy when he dismisses from the faculty of the University of Georgia its dean and certain professors because they venture to suggest

that the graduate school of that great institution might accept colored students. If the governor should go in tears, or without tears but in a penitent mood, and reverse his action and give the young men of the Negro race in his state a chance, then he might be hailed as a Christian to whom we might refer others high in authority as an example.

I am not referring to this matter in order to single out a particular person for condemnation. I am citing this incident as an illustration of the need of a correct Christian philosophy within the Church.

Another incident will illustrate this same point from another angle. A little boy had taken a prune from the dish on his mother's table. The mother tried to impress him with the gravity of his offense by telling him that God would be displeased. A little later when the opportunity offered, the boy took another prune. When the mother discovered the fact she told him God would punish him for stealing, and sent him off to bed as it began to thunder, an evidence, so the mother suggested, that God was displeased. A little later it began to thunder even louder, and the mother suggested to the father that he go and see how the boy was getting along.

The father tiptoed up the stairs and quietly put his head in at the door and whispered, "Are you asleep?"

"No," replied the boy.

Then the father asked, "Are you afraid?"

"No," said the boy, as it thundered again, "that's a lot of fuss to make over two prunes."

Now I appreciate the fact that boys and girls have to learn not to take forbidden fruit, and certainly not to steal, but every right principle of life and conduct grows out of a right relationship to God and a right conception of Him. And from that important angle of the matter the boy was more nearly right than the mother.

Having considered the Church, its nature and function, and its need of a constant revival of its own life through clarity of thought as well as deepening of conviction, let us turn to the need of the world in which the Church must function with increasing effectiveness if the world is to be saved. A Christian philosophy

is the basic need of mankind at any time. But what are the conditions which challenge the Church of our time?

Perhaps the ancient poet of Israel expresses the mood of many today. Asaph was a poet of the first rank in ancient Israel, and was a chief leader of the temple choir. He is the author of twelve of our psalms, and in one of these he gives expression to a mood which is akin to the mood of many in our time. "Yes, this is my grief, that the Most High no longer has the strength he had." Psalm 77: 10 (Moffatt).

It seems to be the common lot of our humanity to be forever alternating between hope and fear, to be moved by high aspiration, and then by low aim. Made in the image of God, our souls aspire to heavenly things; sprung from the earth, we feel the pull of the clay from which we came. It is the poets who picture to us most vividly the moral tension growing out of our dual nature — human and divine. A modern poet puts it this way:

We pray to the God we dimly hope
Against calamities we clearly know.

There is a widespread feeling today, and it hounds us all more or less, that "the Most High no longer has the strength he had"; that we do not sense His help in our human experience as former generations did. In this country we are not confronted with confident atheism; few defy God. There is rather a confused and wistful feeling that God just doesn't count very big in our modern life.

Let us consider some of the modern forces and trends that conspire to produce this feeling of failure, and of less confidence in God. We think of course of what

Science

has done to our faith in disclosing to us a vast new physical universe. Science has swept the solid earth from beneath our feet, and has removed the friendly stars above our heads to distances unimaginable and cold. We are confronted with the intellectual task of adjusting ourselves to this new universe. Now, the reason God is absent from this vast universe as we now conceive it is because our conception of Him has been too restricted and narrow. We have adjusted our thinking to the

larger material universe, but have not at the same time enlarged our conception of God.

A few years ago I went back to my boyhood home. One of the spots I visited was the rock above the house, where my sister and I used to go at eventide to "watch the stars come out." It used to be a big rock, so big that we could lean our whole bodies against it. Now it is so small that it scarcely comes up to my knees. And I can recall how we watched for the first star. Soon one of us would say, "There it is," and would point it out. Then we would spy another, and then another. And then they would come so fast we could not keep count. But we still lingered and looked and wondered; perhaps until Mother called us to the house and to bed. It was with a comfortable feeling that we turned in, since we reckoned a good God dwelt just above the stars, who would watch over us and all the family while we slept.

I remember yet how later in school I learned that the stars were not what my sister and I thought they were. And there was no place left for heaven! But I remember also the remark of my teacher: "What a wonderful God we have, who could create such a wonderful universe." And God is nearer to me now than He was in those wonderful evenings of my childhood.

God is still the Author of the universe. The scientist who has led our expanding thought to this knowledge of a larger physical universe does not thereby rule God out. The scientist makes room for a greater God when we think of Him as the Creator of the heavens and the earth, since now they are vastly larger than we once thought. But God is not only the Author of all that astronomy reveals. He is the Creator of the astronomer, and is the Father of the spirits of men. And man's spirit cannot be confined in any material system, however vast. I turn repeatedly to the opening sentences of the chapter on Science and Mysticism in Eddington's, "The Nature of the Physical World." He says, "One day I happened to be occupied with the subject of Generation of Waves by Wind. I took down the standard

treatise on hydrodynamics, and under that heading I read:

"The equations (12) and (13) of the preceding Art. enable us to examine a related question of some interest: viz., the generation and maintenance of waves against viscosity, but suitable forces applied to the surface." And so the equation continues for two pages. At the end it is made clear that a wind of less than half a mile an hour will leave the surface unruffled. At a mile an hour the surface is covered with minute corrugations due to capillary waves which decay immediately the disturbing cause ceases. At two miles an hour the gravity waves appear. As the author modestly concludes, "Our theoretical investigations give considerable insight into the incipient stages of wave formation."

"On another occasion," Dr. Eddington says, "the same subject of 'Generation of Waves by Wind' was in my mind; but this time another book was more appropriate, and I read,

There are waters blown by changing winds to
laughter

And lit by the rich skies, all day. And after,

Frost, with a gesture, stays the waves that dance
And wandering loveliness. He leaves a white

Unbroken glory, a gathered radiance,

A width, a shining peace, under the night."

—The Nature of the Physical World.

I suppose the mathematical equation has value in determining the velocity of wind necessary to ruffle the surface of the water. But the human value of that fact will not begin to compare with the worth wrapped up in the lines of the poet. The first is merely intellectual. No, I haven't misplaced that adverb. I know it is the fashion to say that the truth expressed by the poet is mere sentiment, and therefore must be subordinate to the intellectual grasp of truth. It is just the other way around. The merely intellectual can in no wise measure up to that higher apprehension of truth reserved for those who have spiritual insight. I am so sure I am right in this matter that I shall not stop to argue it. To do so would be to submit it to logic, which I claim cannot disprove truth discovered through the private door of consciousness. I do not mean that truth

can go against reason. Let reason function in its own realm and take us as far as it can. Still the intuition of the enlightened soul finds vast fields of spiritual truth beyond the bounds of sense and pure reasoning.

We have begun to realize that this common despondency over the size of the universe is foolishness. It is the kind of foolishness which the psalmist ascribes to the man who says there is no God. Since when did vastness have anything to do with value? Over against all that bulks large let us place that which counts most in human experience and in spiritual enrichment. Or, in other words, let us see in a greater universe a greater God, and in the laws of the universe, which sometimes seem life-crushing, but the way into a larger life for those who can trust what Whittier calls the "Eternal Goodness."

The fact is, these modern Asaphs are in a despairing mood. Their lament is not that of a healthy-minded believer. Edgar Lee Masters exhibits the same despairing philosophy when he reflects upon his boyhood, "The still sunsets when the fire of the sun dazzled from distant windows, the call of the quail, the cry of the meadow larks flying amid the light of the afternoon which concealed them, and here arose my own longings and griefs for something that seemed far off in life when I should be mature, but that something was more distant than that, it is distant now, and will ever be so." What a sad failure to see the significance of God's revelation in nature.

In happy contrast let us recall the sensible reflection of the father to his son out in the fields. The father and the boy looked about them at the sloping hills and the trees, and the fields and the hedge-rows, and the shimmering brook winding through the meadow, and the flying birds. As they looked upon the beautiful world lying all about them under the smiling sun the father said, "This is like the love of God circled all around us," and the boy replied, "And we are right in the center."

Let us think about that. No matter how far the circumference of a circle extends it can have but one center. Greater than the physical universe, surrounding

and comprehending it all, is the kingdom of God's love. Every human life is at the center of that kingdom; and so is God there, too. A paradox? How else can one express a truth so great.

In late summer several years ago I visited Grand Pre in Nova Scotia, and traveled most of the way by water. On one morning of the trip we arose bright and early at Rockland, Me., and took a boat up the Penobscot River to Bangor. As we went out to take our boat I saw for the first time in my life the sun rise out of the ocean. Now I could appreciate more fully what the poet said in the poem, the "Burial of Moses":

Noiselessly as the daylight
Comes back when night is done,
And crimson streak on ocean's cheek
Fades into the great sun.

There was that crimson streak coming right out of the sun, straight across the water and directly down to me. I was impressed with the sight, and thrilled with the thoughts that came to mind and with the emotions that filled my soul. Linked up with the sun by this golden chain I was a part of the universe as I had never been before. But it soon occurred to me that my companion, too, was witnessing the same phenomenon. But I knew he was not seeing exactly the same streak on the ocean that I was looking upon. It was another just like it. And if other people had been stationed all along the Atlantic Coast that morning each could have seen the same thing — but not the same. Then it flashed upon me that the sun did not make a streak on the sea. That was all I could see because of my own limitations. I know that at that moment the whole wide surface of the ocean was aglow under the rays of the morning sun.

The sun that floods the earth sends a particular ray to each of earth's inhabitants. The presence of God fills the universe; His love and strength single out each one of us completely and eternally.

We need a Christian philosophy to meet the despairing mood of those who are upset by some knowledge of the material universe, and who seem to think that God has been crowded out of life. I am not

sure just what can be done for the bigot who says that science continually invades the realm of religion as it increases our knowledge of the universe, and that only crumbs are left for religion. The one who makes such a statement shows himself both narrow and shallow. For immortal sons of God to try to feed upon material things is to starve the soul, for things do not even supply crumbs, but only sawdust and dry chips.

We have discussed the need of a Christian philosophy as over against a superficial emotionalism, and we have discussed our subject in the light of the prevailing materialism based upon a too narrow conception of natural science. And now we find ourselves already far along in my third consideration, that of what our modern philosophers call

Realism.

"Our age, embracing realism," says George M. Gibson in the *Christian Century* Pulpit, "has lost reality."

Realism in painting included warts and all, but in such a way as to make the defects appear the most conspicuous features of the face. Realism in biography discarded the cherry tree story, and so recorded the human frailties of Washington as to make it appear that there was a seamy side to his life. True, the hatchet story may be fiction, but it is such only as could attach itself to a sincere and honest character, and may be more important in giving a correct picture of the Father of our Country than many isolated facts about him.

One night in a large auditorium I heard my daughter sing:

Angels ever bright and fair
Take me, take me to thy care,

and as an encore,

Long, long ago.

When she had finished and I could control myself sufficiently to undertake to speak, I whispered to the one at my side, "Heaven must be a happier place if our loved ones there can know our finest achievements and our highest moments here." Others enjoyed the solo, I know, but I did not expect them to get what I did out of that high moment of memories, of present interest, and future-

projected emotional flights. I do not claim to have received a spiritual revelation upon which to build a dogma concerning the future life. But to me that remains an experience with spiritual significance. You have had such experiences. And I am more convinced of their reality than I am of the reality of anything material.

Humanism

is another modern false philosophy. I say modern. It is but a revival of a belief long ago outmoded. But it has enjoyed a revival — a "comeback." I have already acknowledged the Church's share in providing excuses on the part of thinking men for going after these false theories. A debased idea of man in our theology resulted in a rebound which led men to think more highly of themselves than they ought to think. Dean Lynn Harold Hough says of "humanism" that it is a philosophy by which one may climb to the very top of the highest hill of earth, but which leaves one there, still reaching upward unsatisfied and grasping at empty space.

Let us believe, with Wordsworth:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God who is our home.

A Christian philosophy is the basic need of our time. I said a philosophy is a way of thinking, especially a way of thinking which leads to conduct and issues in character. It is not only a way of thinking, therefore, but a way of life. The world needs men who believe in a living God who is the Creator of the universe, who expresses Himself in the universe but who is not confined in all that our senses can report or our minds comprehend. He has made the universe to be the home of spiritual beings, and in that faith it is our job to develop those forces within ourselves and in the world that will insure the increasing reign of the spiritual over the material, or its increasing expression through the material, until the world shall become the kingdom of our Christ.

*Given in the Gothic Chapel at the convocation of the School of Theology, September 20, 1950.
†The Nature of the Physical World by Sir Arthur Eddington. Cambridge University Press, publishers. Used by permission.
‡Used by permission of the Christian Century Foundation.

OUR CO-OPERATIVE TASK

January, 1951, is the month to evaluate our Seventh Day Baptist contribution to Christian enterprises. Are we making our contribution — both as laity and clergy — in a loving, creative, forceful way? Or are we criticizing without constructing even our own part of God's kingdom? There follow excerpts from releases of the co-operative agency which has made possible the United Evangelistic Advance, the Federal Council's Department of Evangelism. Also, a report from Seventh Day Baptist participation in one of the Federal Council and International Council of Religious Education's joint projects is given.

Christians United in Service. Study section I of the Missionary Society's Annual Report (1950 Year Book, pages 113-115), and other literature on Christian co-operation. Call on your Christian friends of other denominations, ask them about the mission and evangelistic programs. Learn to appreciate their programs and then you can suggest more easily ways of better serving your world and your community in Christ's name.

Week of Prayer, January 6-14. Intercede for needy persons and causes in your own community. Hold united Week of Prayer services and simultaneous cottage meetings. Help initiate local evangelism as God leads, doing as much as possible unitedly. Study to know how Seventh Day Baptists can contribute through the newly formed National Council of Churches of Christ in the U. S. A. (See recent issues of the Sabbath Recorder and section I of our annual report.) But, more important, develop ways of putting the full weight of Christian strength to bear on evils in your locality. Help initiate co-operative service programs. If you initiate the work, you prove your devotion to your community's redemption and have the right to state convictions basic to that redemption. D. S. C.

Seventh Day Baptist General Conference

ALFRED, N. Y., AUGUST 14-19, 1951

A NATIONAL CHRISTIAN TEACHING MISSION COMES TO DODGE COUNTY

(Rev. Kenneth Van Horn was guest leader for the Dodge Center Seventh Day Baptist Church.)

Early in 1950, the Dodge County Ministerial Association began plans for conducting a National Christian Teaching Mission in Dodge County. The dates were set for November 9-16. The program is twofold in that it brings all co-operating Churches into a certain program at one time, and yet each Church conducts its own program.

Rev. John Wichelt, pastor of an Evangelical and United Brethren Church of Lincoln, Neb., came as the national director of the mission. Convening in the parlors of the Seventh Day Baptist Church of Dodge Center, pastors of co-operating Churches and their guest leaders (Rev. Kenneth Van Horn of the Albion and Milton Junction, Wis., Seventh Day Baptist Churches, for the host Church), met with the national director in a series of eight seminars in which the total purpose and plan of the mission were unfolded before them. They went out from these seminars to put to work in their own Churches the four phases of the mission.

These four phases are: A self-study, an area-wide religious census, a fellowship-cultivation meeting, and a meeting on enlargement plans.

On Thursday evening, representatives from each organization of the Church met with the guest leader and the national director and scored themselves on the "Evangelism Potential Sheet." Honestly done, this awakens one to a realization of the total program of the Church, and makes one aware of areas of weakness. The Dodge Center Seventh Day Baptist Church self-study was observed by the other pastors and their guest leaders, and the work was done in their Churches on the following evening.

On Tuesday evening the representatives of the organizations and groups within the Church again met with the guest leader to discuss "Fellowship Cultivation." The responsibilities of the Church to the unsaved were stressed with a special empha-

sis upon those who in some way have a preference for Seventh Day Baptists.

On Wednesday evening they came together for another meeting to discuss "Program Enlargement." Rev. Kenneth Van Horn, our guest leader, presented his report. Copies of this were mimeographed and made available for study. The guest leader conducted each of the evening meetings and preached on Sabbath morning.

The immediate results of this week's special activity were: To awaken to an awareness of weaknesses in the present program of the Church; to gather factual information in regard to those who, though not active, are a definite responsibility of the Church through their preference; and to honestly face the ways and means through the help of God to enlarge the ministry of the Church.

The permanent value will depend upon the "follow-up" of the facts which were brought to light. The responsibility is that of encircling individuals with a fellowship which is so definitely Christian as to awaken a response to Christ and His gospel. The question was raised as to the comparative value of the National Christian Teaching Mission and special evangelistic meetings. The answer may well be: If a Church will follow through the responsibilities of which it has become aware, it may well be ripe for a series of evangelistic meetings a few months following the teaching mission.

There is scarcely a community but that could benefit immensely through a consecrated participation in a National Christian Teaching Mission.

Earl Cruzan.

The Evangelical Seventh Day Baptist Church Washington, D. C.

Enter driveway immediately north of
1620 16th Street NW

Auditorium in Rear

— Services Every Sabbath —

Sabbath School — 10:30 a.m.

Church Service — 11:30 a.m.

For Information Call OVERlook 4896

UNITED EVANGELISTIC ADVANCE (Excerpts)

It is the goal of the United Evangelistic Advance that all who are on the responsibility list of a Protestant Church will be confronted with the claims of Christ and given an opportunity to yield their lives to His sovereignty as this program draws to a close.

H. H. McConnell,
Field Secretary.

At a meeting of the Department of Evangelism, following his report, Rev. E. G. Homrighausen, chairman of the United Evangelistic Advance Committee, made observations regarding the Advance, as follows:

(1) It is a landmark in the history of co-operative evangelism:

(2) It has had a stimulating influence on the denominations, the councils of Churches, and the ministers:

(3) It is a prophecy of what can be done co-operatively. The results to date are only a beginning:

(4) The Advance remains an unfinished task. The plans, the programs, and the vision need to be enlarged.

Church Membership Statistics

About the only source of good news today is from the Churches. So much that we read in the papers and hear over the radio is discouraging news. The Churches are making commendable progress in their membership growth, which is good news.

The Christian Herald, in its July issue, released its annual Church membership statistics, and in an accompanying article interpreted those figures. The figures show that the Churches of all faiths in continental United States made a total net gain of 2,426,723 members. This brings Church membership to the impressive total of 81,862,328, or 54.2 per cent of the entire population.

It is well worth noting that, while the population of the nation was showing an increase of only a little better than 1.5 per cent over 1948, the Churches in the same period made a net gain of almost 3 per cent. In 1948 there were 268,673 individual congregations, while now there are 275,265, or an increase of 6,592. The

(Continued on back cover)

CHRISTIAN EDUCATION NEWS NOTES

By Rev. Ronald I. Hargis

Executive Secretary, Seventh Day Baptist
Board of Christian Education

◆ Churches, remember Youth Week, January 28 - February 4, 1951, in your Church. Plan to have some special services of recognition both of worship and fun. Some suggestions might be: Young People's Church Service, Community Youth Service, Father-Son, and Mother-Daughter banquets, or Family Night with recognition given the children and young people. Suggestions for worship services ought to be in the hands of your pastors by this time.

◆ Any young people interested in the Parshad Youth Contest, your pastor has forms and application blanks. See him for detailed information.

A BEAUTY CENTER IN THE HOME

"Oh, Mother, look at the pretty pine tree branch I found in the forest," shouted little Janie as she ran breathlessly into the kitchen where her mother was preparing dinner. The snow was deep outside, and her mother knew Janie had not stopped to brush off her shoes at the door in her headlong flight to the kitchen. She swung around to scold Janie, but her anger faded in the glow of Janie's eyes. In her hand she waved a pine branch which was indeed a lovely one.

"What are you going to do with it?" asked Mother.

"I am going to put it on our table right now," answered Janie.

Now in Janie's home, "our table" could be but one thing. It was the little table used for setting up a beauty center in the home. The children took turns in arranging it. Mother watched with interest as Janie added the pine branch to the things already on the table; the holly berries, and the pretty stones, the Bible, candles, and the picture leaning against the wall behind the Bible, for which Dad and Billy had made a wooden frame. Billy spoke up, "Dad, I have some Bible verses we could use tonight for our evening devotions."

"What are they, Son?"

"The heavens declare the glory of God; and the firmament sheweth his handywork." Dad was pleased.

"Billy, why don't you help me plan the devotions for tonight."

"Let's, Dad. I know a song we all could sing, 'This Is My Father's World,' and I have another idea, too."

So Billy and Dad went off to plan the worship service. The simple beauty center had once more launched the family into a very meaningfully, shared experience of worship.

Janie had not only had an experience of worship herself but, in using the beauty center, she had enlarged the experience and included her family in it.

The possibilities of a beauty center in a home are many. They provide a constant reminder of the beauty and wonder in the world about us, and of Him who made it. They serve as a natural center for any planned home worship experiences. And they draw the family closer together through intimately shared experiences of daily worship. Why not try a beauty center in your home? R. I. H.

"WHO WILL GO FOR US?"

Montrose, Colo., a home mission field for Seventh Day Baptists in America, needs our continuous prayer support. Mr. and Mrs. Ray Byerrum have been holding a "Fellowship Mission Bible Study Group" in their home at 239 West North 1st Street each Sabbath afternoon. Recently three young married ladies have accepted the Sabbath and joined the fellowship. Although the group is independent, it desires to join with Seventh Day Baptists.

More help in the near future is being requested by Mr. and Mrs. Byerrum. The Mid-Continent Association plans to send a couple to that field for a month or so next summer. The question is, "Who will go for us?" Will you? "The field is ripe already unto harvest." Are you as willing as Isaiah who said to God, "Here am I, send me"? If so, contact Pastor Leland E. Davis, Chairman of the Evangelistic Committee, Mid-Continent Association, 1918 Bluff Street, Boulder, Colo.

Our Children's Letter Exchange

Dear Mrs. Greene:

I am enclosing a letter from each of the boys in my class. A few weeks ago I asked them if they would like to study their lessons a little more than usual during the week and then during Sabbath school each could write to you. The boys liked the idea, so yesterday we went to work on the letters. Philip Greene wanted to write a longer letter but we ran out of time.

As in most of our Churches, someone is related to someone who's related to you. Bruce Greene is my nephew; Philip Greene is Bruce's cousin; David Payne is Philip Greene's cousin; Wayne is the son of our pastor, Rev. Earl Cruzan. They are a good bunch of boys, full of unlimited energy and questions. I have learned a great deal in teaching them. They always give their memory verses so that all can hear and understand.

It is chilly this morning, nineteen degrees below zero officially in Rochester. Our thermometer stood at twenty-two below zero.

Keep up your good work. "We kids" like to read your stories and letters.

Merry Christmas and Happy New Year.

Your friend,
Claston Bond.

Dodge Center, Minn.

Dear Mr. Bond:

Thank you for your helpful letter and for getting the boys to write. If more Sabbath school teachers did the same, I would be blessed with children's letters every week, I'm pretty sure.

Perhaps if I looked at the Greene genealogy I might find that the Greene boys of Dodge Center are related to my husband; but it happens to be with my son in New Jersey. Most of the Greenses with the final "e" are related.

You surely have it a bit colder in Dodge Center than we do in Andover. Yesterday and this morning we are having our first zero weather with temperature about fifteen below this morning early,

but now at eleven a.m. it stands at sixteen above zero.

Sincerely, your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

My name is Bruce Greene. I have one sister. Her name is Barbie. We just built a house. Before that, we lived in a trailer. We live in town. There are four in our family. I am in the third grade. I like living in town. How are you today? Well I guess I have to go. Good-bye now.

Bruce Greene.

Dear Bruce:

I'm happy to receive your letter. I hope now that you have begun, you will write often, as one Greene to another. I am well and wish the same for you. My only trouble is that with our first zero weather my feet are too cold for comfort here in the corner at my typewriter.

If you are like me you'll like living in a house much better than in a trailer. A sister-in-law of mine thought it would be fun to live in a trailer, but didn't like it after all. She said people would peek in at her window. Wasn't she funny?

Your true friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I like my brother and sister. I live on a farm. I have a goat. I milk her every morning and night.

I am in the third grade.

Philip Greene.

Dear Philip:

I do hope I will receive many letters from you in the days to come. I am always glad to gain new members for my band of Recorder children.

I think a farm is the very nicest place for boys and girls to live. I know, because I spent twelve years of my childhood on a farm.

You can go me one better for you have both a brother and a sister, while I had only a brother with whom to play. Neither did I have a goat as you have. Do you enjoy drinking your goat's milk as well as milking her?

Your sincere friend,
Mizpah S. Greene.

The Sabbath Recorder

Dear Mrs. Greene:

I have one brother. His name is Jackie. I have two sisters. Their names are Barbara and Nancy. Nancy is four years old and Barbara is nine years old. My brother is eight months old. I am seven years old. I am in second grade.

Love,
Wayne Cruzan.

Dear Mrs. Greene:

My name is David. I have two sisters and one brother. I live on a farm.

Your friend,
David Payne.

Dear Wayne and David:

I enjoyed your letters but haven't room to answer them this week. I will have to wait until next week, when I'll enjoy writing to you both.

Sincerely, your friend,
Mizpah S. Greene.

(Continued from page 29)

records show that only 207 of this number were Roman Catholic. This shows growth and expansion.

The 54.2 per cent of our population now on Church rolls compares with 49 per cent ten years ago; 42.7 per cent twenty years ago; and 39.6 per cent thirty years ago. At the turn of the century, only 34.7 per cent of our population were reported as members of Churches. And if you go back as far as 1880, the figures reveal that Church members represented but a meager 19.9 per cent of the population. It was between 1929 and 1949 that Church membership rose from fifty to almost 82 million, or from 42.7 per cent of the population to 54.2 per cent. It is significant that the years between 1929-1949 were the years of depression, disillusionment, World War II, and the atom bomb.

Of the 81,862,328 members of Churches in the nation, 48,674,823 belong to Protestant Churches, which is about 60 per cent of the total. Protestant membership showed a gain of 1,368,367, or almost 2.9 per cent.

Great credit goes to the denominational secretaries of evangelism and their boards and commissions, for the steady and rapid growth in Church membership. Our evangelism was never more vigorous and healthy among the denominations than now.

Mamie Saxton Severance

Mamie Saxton Severance, daughter of Ray and Margaret David Saxton, was born March 15, 1874, near Berlin, Wis., and died in Independence Hospital, Hammond, La., November 15, 1950. She had been confined to her bed for nearly a month before entering the hospital on November 9.

In June of 1895 she married Rolla J. Severance. They moved to Hammond, La., in 1940 when Rev. Mr. Severance accepted the pastorate of the Hammond Seventh Day Baptist Church. Mrs. Severance carried on as acting pastor for six years after her husband's death in June, 1942.

She is survived by two sisters: Mrs. Jessie Langworthy and Mrs. Lillie Ingersoll, both of Dodge Center, Minn.; one daughter, Mrs. Earl V. Godfrey of Philadelphia, Pa.; a granddaughter, Mrs. Fred LeBlanc of Hammond, La.; and a grandson, Pvt. Zale D. Godfrey, US Air Force.

Mrs. F. LeB.

Marriages

Cowles - Clarke. — Elmer B. Cowles and Thelma Clarke, both of Richburg, N. Y., were united in marriage on December 23, 1950, at the home of the bride's parents, Mr. and Mrs. Floyd Clarke. Their pastor, Rev. Melvin G. Nida, officiated at the ceremony. The couple will be at home in Richburg, N. Y.

Obituaries

Severance. — Mamie Saxton, March 15, 1874 - November 15, 1950. A more extended sketch appears elsewhere in this issue.

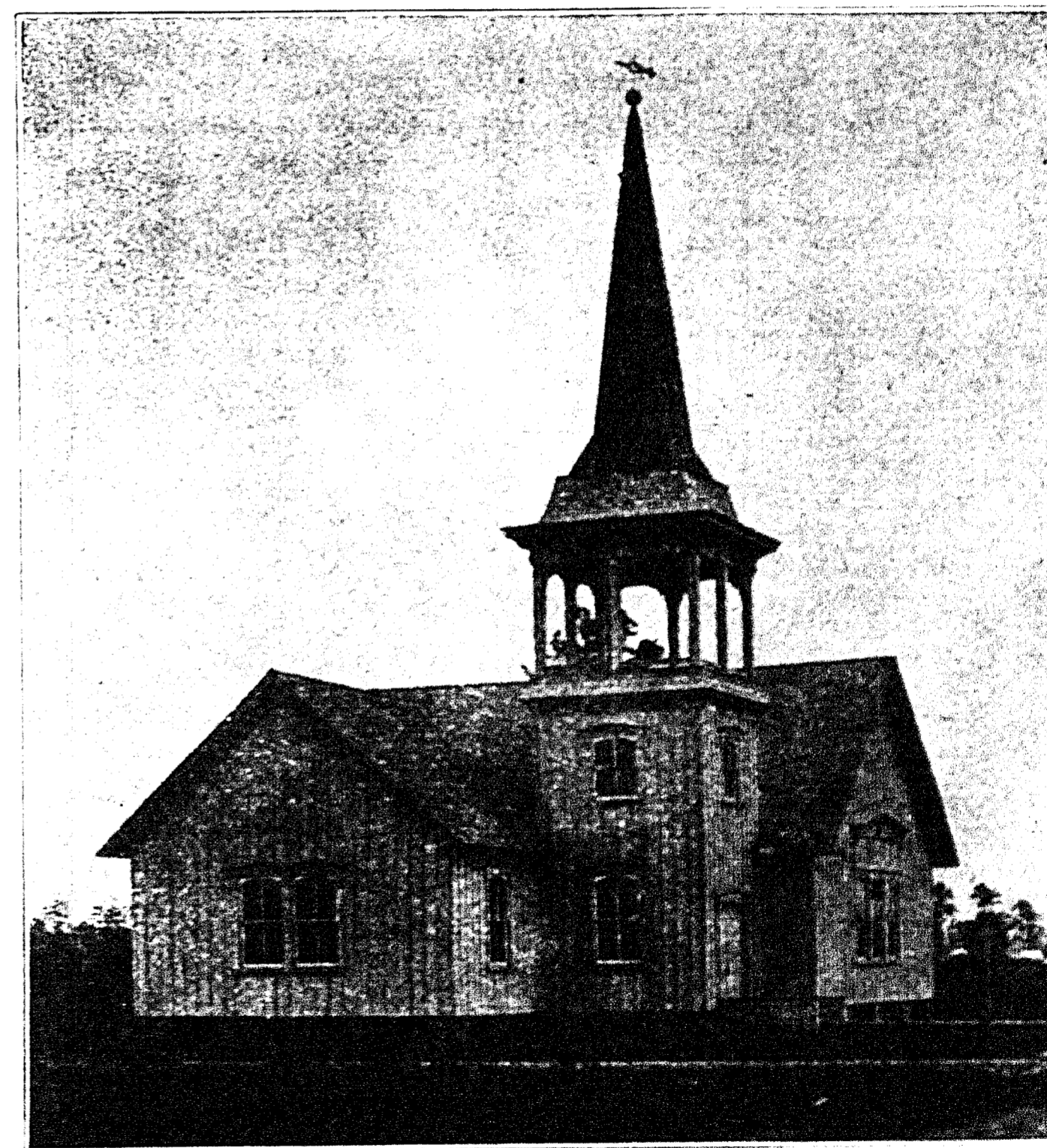
Harris. — Abbie Eldredge, widow of Deacon John T. Harris, died in the Willis Rest Home, near Shiloh, N. J., December 21, 1950.

She had been a resident of Shiloh all her life.

She united with the Shiloh Church on January 26, 1889, being one of a group of forty-two baptized by Rev. Theodore L. Gardiner on that date.

Surviving are two sons: Lawrence F. of Dunellen, N. J., and Floyd D. of Shiloh; and one daughter, Mrs. Linda Carter, Shiloh; seven grandchildren, and five great-grandchildren.

Funeral services were conducted by her pastor, Rev. Lester G. Osborn, on Sunday afternoon, December 24, and interment was in the Shiloh Cemetery.
L. G. O.



Seventh Day Baptist Church, Hammond, La.