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
First Issue June 13, 1844
A Magazine for Christian Endeavor and Inspiration
HURLEY E. WARREN, D.D., Editor
L. H. NORTH, Manager of the Publishing House
Contributing Editors:
DAVID S. CLARKE ................. Missions
WILLIAM L. BRADFORD, Emeritus
(MRS.) FRANCES DAVIS ........ Women's Work
RONALD I. HANCOCK .................. Christian Education
HARLEY SUTTON, Emeritus
(MRS.) MIZPAH S. GREENE .......... Children's Page

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MRS.) FRANCES DAVIS
Children's
Features: Pre-Christmas Communion—

Commission Meeting Canceled

The Commission of General Conference was scheduled to convene in Milton, Wisc., 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 in 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.

THE SABBATH RECORDER

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 sight. 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 please Him and 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 the Christmas story. Such an experience, coupled with contributing to worthy causes and people preparing 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 children's games, the Christmas dinner, and the Christmas worship—these mean the family Christmas. No time is wasted when devoted to sharing or reciting the Christmas story...

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 them. The thought of 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 or reciting 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, 1956, as reported to the United Stewardship Council by Courtland V. Davis, corresponding secretary of the General Conference, reveal a total 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 $16,784 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 Church 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 contributed to denominational causes?

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

Whatever the basis, if our second 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 in the thirty-five Churches which have 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 was easily secured that will help one to know with some surety how he can save taxes by giving. Only a few give the 15%
The warmth of candlelight, the quiet of meditation, and the reassurance of the worshipful and inspiring opening at the School of Theology.

Rev. Everett T. Harris led the congregation of seminarians, 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 the 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 isn’t it? Then, show us!

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

THE SABBATH RECORDER

OUR SERVICEMEN Where They Are

(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.)

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THE SABBATH RECORDER

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 of the Board of Christian Education, 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 who thought they were earning more will it cost more for the denomination, but it went much further in the work then it is cheaper. Many people are earning $37,000.

But what a challenge 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 the 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.

THE SABBATH RECORDER

AS OUR DELEGATES VIEW THE NATIONAL COUNCIL

Sometimes the immediate enthusiasm of a great gathering will so carry one away that he will overestimate its importance. Therefore, I have intentionally delayed putting in writing for the public the Board of Christian Education's impressions of the Constituting Convention of the National Council of the Churches of Christ in the United States of America, held in Cleves, 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 help but feel 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 of religious bodies, organization, the greatest Christian force ever witnessed on this continent. As the temporary officers, national organizations, and denominational representatives, marching, I found my mind 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 kingdom of the truth is established under 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.

—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 the 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 dissipates. Seventh Day Baptists permit much divergence of opinion on matters that are not germane to salvation, but those ideas must now be united so 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. 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 remains true to its beliefs in preaching Christ and Him crucified, bringing sinners to repentance and upholding the true Sabbath doctrine without apology, but fearlessly proclaiming its beliefs in the pulpit, over the radio, and in its publications, it will grow in members and in spirituality. If 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 not come into fashion 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 to all mankind, against whatever power the total impact of his life on society and in whatever place.

more right ..

Thinking people who live in women are capable of thinking but who do not have heard men, thinking men, say they

..

Only those who cannot, or will not, take the pains to do so, need to be awak ...

and to find one's place in the scheme of things.

We should consider

nor are important in our everyday Chris ... and distracts attention from the important things.

1215 Virginia Avenue NW, Washington 7, D.C.

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 inter-church co-operation.

Protestants who seem to regret that the Reformation ever happened should review their Church history in order to refresh their memories with 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 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 unrestrained and precipitate action in the matter of Church union is likely to restrict the activity of the Church of Christ, lessen its mission, 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 accept 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 immediately by different denominations learning to worship together and to work together in the spirit of Christian brotherhood grounded in the Fatherhood of God. This is something of which all of us can work at and enjoy increasingly as we get rid of our prejudices, and act upon our affections and 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 people 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, disinterested and evangelical fervor, we should seek to restore the Sabbath to the Christian Church. And then for our own sake, and for the cause of the Church, of the ecumenical Church and its impact upon the world, we should cooperate 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 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 not been strong enough, 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 message of the Gospel which has not 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 state of religious affairs and he 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 Tal- madge of Georgia. It is well enough for the governor to "kneel with his face in his hands and shout 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 pensive 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 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 punish him for stealing, and then sent him off to bed as it began to thunder, an evidence, so the mother suggested, that God would punish him for steal

Another incident will illustrate this same point. The father tiptoed up the stairs and HNo:·

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can go against reason. Let reason function in its own realm and take us as far as it can. Still the scientist whose unbelief-sompted 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 spirit-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 that of a healthy-minded believer. Edgar Lee Masters exhibits the same despairing mood over the man who says there is no God. 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 of our 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 the same streak on the ocean that I was looking upon. It was another just like it. And if other people had been standing along the same strand, they might have seen it, too. And if all who could have seen the same thing — but not the same. Then it flashed upon me that the sun did not shine 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 not fear the desponding mood 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 religion of civilization as it increases our knowledge of the universe, and that only creeds are left for religion. The one who makes such a statement shows himself both narrow and shallow. For immortal souls 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 against a superficial emotionalism, and we have discussed our subject in the light of the prevailing materialism based upon a too narrow concept of 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, "has lost reality." Realism in painting included warts and all, and this same idea as to make the defects appear the most conspicuous features of the face. Realism in biography included the seamy side to his honest character, and may be more important in giving a correct picture of the man. But realism is not a tendency to think more highly of themselves than they ought to think. Dean Lynn Harold Hough says of "humanism," "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 emptiness."

Let us believe, with Wordsworth:

Not in entire forgetfulness,
Not in entire nakedness,
But thinking deeply, and so on
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 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 a Positive Christianity, a God who is the Creator of the universe, who expresses Himself in the universe but who is not confined in all that sense to a sacred 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 our selves and the world in the world that will mean 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 consecration of the building of the National University of Sweden, 26, 1792."

January, 1951, is the month to evaluate our Seventh Day Baptist contribution to the Christian enterprise. 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’s newly formed Churches of Christ. Also, a report from Seventh Day Baptist participation in one of the Federal Council’s newly formed Churches of Christ.

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 a Churchwide, done 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 the Church 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.

The Evangelical Seventh Day Baptist Church Washington, D. C.
Enter driveway immediately north of 1620 16th Street NW.Auditorium in Rear

For Information Call O’Verook 4896

THE SABBATH RECORDER

The Sabbath Recorder

NATIONAL CHRISTIAN TEACHING MISSION
COMES TO DODGE COUNTY

(Rev. Kenneth Van Horn was guest leader for the Dodge County 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 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 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 emphasis, a follow-up 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 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 met 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 emphasis 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 Fellowship with a fellowship which is so definitely Christian as to awaken a response to Christ and His gospel. Enlargement was raised as to the comparative value of the National Christian Teaching Mission and special evangelistic missions. 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 after the teaching mission.

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

Earl Cruzan.

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 Christ and given an opportunity to yield their lives to His sovereignty as this program draws to a close.

H. H. McGregor, Field Secretary

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

1. It is a landmark in the history of cooperative evangelism.
2. It has lent great stimulating influence on the denominations, the councils of Churches, and the ministers.
3. It is a prophecy of what can be done cooperatively. 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 not conducive to building. 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 the continental United States made a total net gain of 2,426,723 members. The brings Church membership to the impressive total of 81,962,528, 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 5 per cent. In 1948 there were 266,673 individuals comprons, while now there are 375,265, or an increase of 6,592. The (Continued on back cover)
"What are they, Son?"

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

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

"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. They had been at it for some time. The 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. 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 continued prayer support. Mr. and Mrs. Ray Byerrum have been holding a "Fellowship Mission Bible Study Group" in their home at 235 Fifth 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 and ready. As well 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 do 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. Phillip 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; Phillip Greene is Bruce's cousin; David Payne is Phillip Greene's son. Payne 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,

Clayton 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 you became interested in 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 Greences 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 am it stand 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, Dad, Mom, Matt, and I. I like living in town. How are you today? Well I guess I have to get. Goodby 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 with 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 type-writer.

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 pecked in at her window. Wasn't the funny?

Your true friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I like my brother and sister. I live on a farm with 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.
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.

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

The 34.2 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 81,962,328 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 1,568,367, 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 Saxton, was born March 13, 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.


Mrs. F. LeB.

Marriages

Cowles - Clarke. — Elmer B. Cowles and Thelma Clarke, both of Richburg, N. Y., were united in marriage on December 21, 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


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. Letter O. Osborn, on Sunday afternoon, December 24, and interment was in the Shiloh Cemetery.

L. G. O.