ALFRED PLANS FOR COMFORT OF GUESTS

The successful entertainment of a General Conference session is a project that requires attention to an untold number of details. Not only must incoming delegates be transported from rail and bus terminals to the Alfred community, but once there they must be provided with the information necessary for them to find their way about Alfred and to receive their mail. Once in the place of meeting they should find it pleasingly decorated, they must be assisted in finding a seat, and they must be able to hear what is said.

True to its long and efficient tradition, Alfred intends to meet these varied demands by delegating to committees the responsibilities involved. Dr. Ben R. Crandall has been selected to head the committee responsible for transportation, and he will be assisted by James Evans, Donald Armstrong, James Harris, Philip Saunders, Calvin Cook, Mrs. Leo Shaw, and Matilde Crandall. The Committee on Information and Mail is headed by Berwyn Reid and his helpers include Lucille Hildebrand, Gladys Myers, Gerald Burdick, Judy Burdick, Paul Stillman, and Mrs. Donald Pierce.

A Committee on Ushers and Pages consisting of Philip Baker, John Albiston, Mary Ann Bailey, and Paul Stillman is headed by Gordon Ogden. The Flower Committee is chaired by Mrs. Robert Place, who is backed by Mrs. Charles Dudley, Mrs. Robert Lewis, and Mrs. Mathew Burzynski. Willard Sutton is chairman, Huber Watson, Fred Palmer, Henry Huntington, and Prentice Stillman, comprise the Committee on Properties and Public Address.

PUBLICITY COMMITTEE

ANNOUNCING TWENTY LITTLE STORIES

By KENNETH SMITH

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Citizens in the Making

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THE SABBATH RECORDER

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"THE SALT OF THE EARTH"

By Rev. Charles H. Bond

(Preached on Sabbath morning, August 26, 1950, at General Conference, Salem, W. Va.)

Text: "Ye are the salt of the earth: but if the salt hath lost his taste, whence shall it be salted?"

Matthew 5: 13.

I spent a lot of time this past week in some of the seats where you sit this morning. It is always interesting to sit there, to look at the pulpit, to look at what is behind the pulpit, and perhaps wonder what might come forth. Even the one who sits and the pulpit sometimes wonder, but I judge it is vastly more interesting for ministers as they travel from community to community and from church to church, to sit behind the pulpit and to have the opportunity of seeing what is inside. It is often a real education.

This morning I see on a shelf of this pulpit a gavel or a hammer which probably signifies that this is an orderly world in which we live, and that God expects to keep order and wants us to help Him. In one church where I was privileged to speak I found a clock which had stopped — perhaps symbolic of the fact that time is running out. It behooves us as Christian men and women to realize that this time is short and that there is still much to be done. Behind one pulpit I found a wastebasket — probably symbolic of the fact that there is much in your life and mine that needs to be discarded. Perhaps it also indicates that if more manuscripts were thrown into the wastebasket there would be less conflict in the pew.

Behind another pulpit there was a thermometer — not the type that registers the temperature of the room, but the type that registers the temperature of the body. Maybe ministers need more often to get their temperature aroused and to raise the temperature of the congregation. Behind still another pulpit a calendar turned to the exact date — perhaps symbolic of the fact that the Word of God is eternal but it needs to be adapted to our own day. We need to go forward with that truth.

Jesus spent very little time behind the pulpit. He spent much time in conversation, talking face to face with men and women about the common, ordinary things of life. He made these things of vital interest to the ones with whom He spoke. He talked about water, bread, the need that was planted, the soil and how it grew and developed. On one occasion He talked about a common, ordinary article that we use every day — salt. It is salt that I am going to talk about this morning. Jesus called His disciples "the salt of the earth."

The Master left the busy city, the great multitude of people, and walked back on the hill. When He was seated "his disciples came unto him and he opened his mouth, and taught them, saying, Blessed are the poor in spirit. Happy are the poor in spirit, the mourners, those that hunger and thirst for goodness, the merciful, the peace-makers, and those who have been persecuted that goodness might live. He followed this statement with these complimentary words to His disciples: 'Ye are the salt of the earth." They were not common, ordinary people like you and me. Of this group one was to forsake Him; another betray Him; all took to their heels and fled that night in the garden. And yet it was this group of men that Jesus declared to be "the salt of the earth."

What is there about salt that led Jesus to use this expression? Speaking to His followers? Indeed, it is a true tribute that we pay to a person when we call him "the salt of the earth." We use the...
expression in referring only to those whom we know pretty well for it is a compliment that grows out of companionship. Those whom we call "the earth" are friends who make fellowship enjoyable, who keep the milk of human kindness flowing, and who put flavor and tang into our religious life. This was a high tribute which Jesus paid to His disciples when He called them "the salt of the earth. It is also a high tribute which He pays to you today. He speaks to you as we call the Lord today when He speaks to you, as well as to them, saying, "Ye are the salt of the earth."

There is something about these bodies of ours that makes us crave salt. It is said that the African bushman would go for miles just to get a handful of salt, and would hold it as a most cherished possession. He used it, on his way back to camp, would lick the salt that came up between his fingers. Yes, the body craves salt and there is something about the soul of man that craves God. Man cannot abide until that lack has been fulfilled. So the people who are truly "the salt of the earth" long for God's spirit to fill them and His presence their community and world.

Let us consider some of the qualities of salt:

1. Salt is a substance that brings out the flavor of that with which it is mixed. When salt is added to a food in the proper proportions, it does not call attention to itself but brings out the natural taste of the food. In other words, it makes mashed potatoes taste more like potatoes and an egg taste more like an egg. It also makes carrots taste more like carrots, however desirable that might be. But when salt so dominates a dish that it calls attention to itself, then it detracts.

There never was a person too religious, but sometimes we are likely to use our religion in such a way that we call attention to ourselves instead of the Christ. Our religious life becomes unattractive to the people who live around us. Those persons who are "the salt of the earth" do not call attention to themselves. They do not put salt into a dish but rather they help others to become more truly and richly themselves. When we are truly ourselves, God can work in us and through us. Only Jesus was truly Himself.

2. When salt penetrates it washes out. In other words it is an active agent. We have all seen sponges. A sponge wants to soak up and take in all it possibly can. That is not true of salt. Salt goes out and penetrates until finally the whole dish has been seasoned. The people who are "the salt of the earth" have the great responsibility of going out and seasoning this great world with the Spirit of Christ.

When you look at a dish of food, it is hard to tell whether or not it has been salted. Have you ever had someone call from the kitchen saying, "Did you salt the potatoes?" You can't tell by looking. Neither can you tell by looking at a Christian, or a person so labeled, whether he has truly been salted with the Spirit of Christ.

A neighboring minister came to me one day. He said that the lay leader of his Church had signed the liquor license for the country club, and he wondered if he should go and talk to him about it. I assured him that it was his duty. A few days later I saw this fellow minister again and asked him what the result was. He said that the man became embarrassed and said him what the signing of a liquor license had to do with his being a Christian. Are we a part of "the salt of the earth" or are we a part of "the pigsty?"

3. Salt is used as a preservative. It checks deterioration. The forces of decay are ever at work. Our social circles have a tendency to disintegrate; our reforms are prone to run down; our enthusiasm quickly go sour. To check all this we need those who are the salt of the earth. Jesus did not say, "You are the sugar of the earth." There is a temporary sweetness about sugar which tomorrow shows the man who was waiting which keeps things sweet. I believe the following story will illustrate this preserving quality.

Ninety boys, representing ten different nationalities, American, English, Italian, Spanish, Portuguese, Czechoslovakian, Belgian, Austrian, and Chinese—attended the International Camp for Older Boys which was held in Switzerland.

*"These Things Shall Not Pass Away" (Oct. 1942) by Ralph Haley. From the Christian Century, reprinted in the Reader's Digest.
THE HISTORICAL SOCIETY: SOME RECENT ACCESSIONS
By The Librarian

Among recent accessions to the Historical Society's library are the following:


4. THE MISTERY OF INQUIRY. By Thomas Helwys of Gray's Inn and of Brex­ towe Hall, Nottingham, England. This is a modern reprint, in the original black letter. Presented by a friend.

5. HISTORICAL SKETCHES of the Auburn, Minn., Seventh Day Baptist Church. One sketch on a leaf of the Sabbath Recorder, July 19, 1897. The other sketch is in MS. form. Presented by Mr. P. B. Hudley, Auburn, Calif.

6. ELDER JOHN CRANDALL of RHODE ISLAND and HIS DECEENDANTS. By John Crandall Crandall. 1949. Woodstock, N. Y.


The following (Nos. 8, 9, 10) are committed to us for safekeeping, subject to return to their respective owners, or their legal representatives:

8. THE SECOND EXISTING BOOK OF RECORDS (1845-1911) of the Mill Yard Church. London. The First Book (1673-1845) has been in our keeping since 1932.

THE SABBATH RECORDER

9. THE RECORD BOOK (March 5, 1675/6- Oct. 11, 1865) of the Francis Bampfield Church near Longford, England. This church became extinct in 1865.

10. THE COMMUNION SERVICE — Chalice and Paton (pewter) of the Nation Seventh Day Baptist Church near Tewkesbury, England 1640

William Adams Brown's "BELIEVE IT OR NOT!"

Dr. William Adams Brown says: "Believe it or not, it's in the Bible."

Every book in the New Testament was written by a foreign missionary. Every letter or book in the New Testament was written to individuals, Churches, or a community of believers was written to a foreign missionary convert, a foreign missionary Church, or a general group of foreign Churches.

The one book of prophecy in the New Testament was written to the seven foreign missionary Churches of Asia.

The only authoritative history of the early Christian Church is a foreign missionary journal. The disciples were called Christians first in a foreign missionary community.

The language of the books of the New Testament is the missionary language. The map of the early Christian world is the tracing of the journeys of the first missionaries.

Of the twelve apostles chosen by Jesus, every apostle except one became a missionary. The only man among the twelve apostles who did not become a missionary became a traitor.

The problems which arose in the early Church were largely questions of missionary procedure. Only a foreign missionary could write an everlasting gospel.

And, according to the apostles, missionary service is the highest expression of Christian life.

Watchman-Examiner, adapted.

HOUSTON, TEX., AREA

Seventh Day Baptist Fellowship

George S. Stillman informs us that Seventh Day Baptists in the Houston, Texas, area have held two meetings recently. Their plan is "to have regular monthly meetings." Mr. Stillman further states that Dr. Lloyd D. Seager of Little Rock, Ark., last year's Conference president, and deeply interested in organizing fellowships, met with the group at its last meeting which was held at the home of Dr. Paul Ewing at 1510 Barbee, Houston. "Anyone living in the Houston area who is interested may contact James I. Stillman, 1310 Barbee, Houston, Texas."

QUARTERLY MEETING

The Quarterly Meeting of the Southern Wisconsin and Chicago Churches will be held at Chicago, Ill., April 20, 21, 1951, at Bethany Church, 3600 W. Congress Street.

May Burdick, Secretary.

THERE IS A WAY

There is a way by which laymen can lead others to Christ. I believe the way is marked with many interesting experiences, and will be a constant source of Christian inspiration. Those who lead the way will bubble over with emotion that gives evi­ dence of love, devotion, humility, toler­ ance, and steadfastness in their everyday living.

I enjoy stepping into a civic club and seeing mature men playing with the emo­ tions of their fellow associates as they exchange expressions, extend warm greet­ ings, give a friendly pat on the back, and reach down to touch the brother that may be dejected by some misfortune. How much greater the opportunity, how much more far-reaching the influence, and how much deeper the affiliation, if it were brought by a brother who is not only pronounced in his affiliation with a Church, but gives evidence by his daily life and business practice of Christian fellowship and leader­ ship.

It occurs to me that in this time of emphasis upon brotherhood and lay par­ ticipation in affairs of the Church, it would be the most opportune opportunity for the people of our denomination to join with the Church forces in every com­ munity where Day Baptist Church is established, to meet the need of the world in the cultivation of the Christian graces, and for an emphasis upon a day of recognition in our churches for the lay leadership of the Churches through­ out our land to be taken enough, filled with Christian brotherhood so that we may join hands with brothers of other Church faiths and practices in promoting a com­ mon purpose, and at the same time advance the Christian graces as they are estab­ lished, yet not be impatient with each other, but encourage Christian fellow­ ship?

There is a way that Seventh Day Baptists may, in cooperation with the Churches of the communities where we have a Church established, share the leadership in planning a campaign for Chris­ tian culture and mental and moral ad­ vance. Wouldn't it be splendid to or­ ganize a community council, made up of
the business, professional, civic, and Church groups, to plan this advance? Wouldn't it be stimulating to be a participant in a campaign for Church and Christian advance alongside others who were willing to cultivate love, patience, tolerance, and freedom from prejudice, yet, who are fervent in spirit and practice daily the truth that their faith pronounces? Wouldn't it be a revelation and a demonstration of Christian fellowship to the unchurched in the community to be visited, during a campaign for Christian advance and Church membership, by a layman that carries the message of salvation and a bit of literature that introduces to them every Church attempting to serve the needs of that community.

What a blessing can come to our Church communities! There is a way.

A Layman, Lost Creek Seventh Day Baptist Church.

IMPORTANT ITEMS FROM THE WEST VIRGINIA CHURCH WOMAN

The New Look!

"All things are become new." 2 Corinthians 5: 17.

Meditation: The new look! A very common and popular expression. Light and trite we may think at first and yet it can be for us most exciting and very serious. Particularly do women strive very hard in the springtime for a new look. Easter morning to be sure, found her all dressed in the perkiest hat and most "chic" suit that could be found. And she was beautiful, from the dimpled little miss in ruffled baby pink to the silver-haired one in her lavender and old lace. The very look in the tomb that caused the disciples to believe that first Easter morning when they saw the position of the gravedothes. Something happened that changed all things outwardly. That is the secret and source of real beauty — the mystery and wonder of what happens inwardly! Let us rejoice now in taking on new life and a new look.

Kagawa reminds us in a recent meditation that everyone responds to His healing influence and "bandage of love." Even a sick, sorrowful world, ugly in so many ways can become new, beautiful, healthy. And personally, I believe the Great Physician is looking for us to receive Him with the "bandage of love." So many are the wounded. This is such a good time to begin. Right here, right now. With me.

Prayer: "Dear Lord and Father of mankind, Forgive our feverish ways. Give us, this week, an understanding of the need for the whole world."

The Community and Alcohol

The Alaska Broadcasting Company recently began to advertise Harry Corbett over seven stations in the largest communities of Alaska. The five-week, fifteen-minute spot for the twenty-six-week was sold to the Save-the-Children Corporation. A similar program was purchased by the same company on the Hawaiian network. This experiment will be repeated in the United States if this first step does not produce a significant amount of adverse public opinion. Christian women who have the welfare and the concerns of our country might send letters of protest to William J. Wagner, general manager of the Alaska Broadcasting Company at 830 Securities Building, Seattle 1, Wash., and a word of appreciation to Frank Stanton, president of Columbia Broadcasting System, 483 Madison Avenue, New York 22, N.Y., and to William C. Ackerman, director of Columbia Broadcasting System, who states: "We have never accepted the advertising of spirituous liquors on the Columbia network and we have no intention of changing this policy."

independent stations which are affiliated with a network are of course free to determine their own local advertising policies.

An aroused spirit in your community can help keep this type of advertising from the airways in the United States, including your local stations.

"Each One Bring One"

The above slogan is one adopted by the West Virginia Council of Church Women for the purpose of enlisting more inactive people in the Church school and Church. This project was launched several weeks ago by the state council but it is not too late for us to inaugurate a similar project. At present only about 25 per cent of the people of West Virginia attend any Church. In times like these we should turn more and more of our efforts toward building Christ's kingdom on earth. What better way of doing this than by enlisting others in coming to the Church services and thereby learning of His way of life?

Public Relations

"I'd Climb the Highest Mountain," the motion picture recommended to us by William Lundigan, the star, when he came to Charleston, W. Va., for the Metho.
One rainy April day little Alice Foster stood at the front window with a very disinterested expression on her usually cheery face. "Oh, Mommy, Mommy! I wish it wouldn't rain," she murmured for about the twentieth time. For the tenth time her kind mother laid down her sewing and tried to comfort her little girl. "Don't you know, dear, that the rain makes the grass and flowers and all the beautiful things in nature grow? What would our garden be if it never rained?" said her mother.

"Well," grumbled Alice, "I don't see why it needs to rain all day long so I can't go out anywhere. I'm tired of all my playthings. If I only had a nice doggie to play with like Nellie Greene, I might find you happy little girl, kissing him gratefully. "Hello to your very own doggie. Don't you know how to Toby."

"He really is," said her father with a big smile. "Is Toby really my very own doggie?"

"Oh, Daddy!" cried the little girl, her sober face breaking into a happy smile. "Is Toby really my very own doggie?"

"I really am," said her father laughing. "I thing he knows it, too," for Toby licked the little girl's hand, looked up into her face and barked, as if trying to say in dog language, "Of course I'm your very own doggie, don't you know me!"

"Oh, thank you, Daddy, for getting me such a wonderful doggie," said a very happy little girl, kissing him gratefully. And then exclaimed happily with Toby the rest of the afternoon. And, do you know, she forgot to worry about the rain.

The next day the sun shone at its brightest, the most wonderful time romping with Toby. She said to herself, "How I wish my little brother, Jimmy, was old enough to play with Toby, too. Well, he will be very long, for the walks so far out as the train runs. Why, if someone was not always watching him, I do believe he would run right down the steps and into the street."

Just then they heard a cheery barking outside. "Good morning, little doggie," said her mother softly. "Hello to your very own doggie."

"And do you who think taught Toby to save our little boy?"

"It must have been God," said Alice, as she threw her arms around the dog's neck. "Thank you, Mommy, and thank you, God," she said reverently.

Mizpah S. Greene.

They have had the safeguards of home around them. They have been restrained by the stress of war and the claims of mothers, with brothers and sisters. Church and school, too, have tended to guide and guard them. From the standpoint of self-discipline, they are in the formative period. If you have sons in your own homes, you know full well whereof I speak. If you do not, you can reach back through memory into the experiences of eighteen and nineteen years of age.

It is a serious thing to tear them loose from their moorings and fling them into the stream of life, where they shall find few familiar landmarks. Added to this, in any creative understanding of their situation must be an approximate realization of your own tender and embattled emotional reactions to the whole personal and public situation. Like most of us, they are confused. Their break with the old and their contacts with the new shall not lessen the sense of confusion and frustration.

Under such circumstances, the just thing you want to see them confronted with, is the potential temptation to dull the edge of sensation by drinking beverage alcohol. A majority of them are non-drinkers. Oh, I know that a sizeable minority drink somewhat. But, both groups need to be protected — especially against improper habits of spirituous, vinous, and malt alcoholic beverages. None of these are innocent, harmless, little beverages. In them all, human beings are endowed with keen and alert brains. That enemy is alcohol. It plays havoc with the nerves and minds and physical reactions of the young. I might tick in that it is dangerous for all ages. But, right now, I am thinking with you, Mr. Chairman and Members of the Committee, about the young men that shall be serving under the colors.

There are those who, for the sake of profits, would shut their eyes to the desolation and ruin that may come to many a soldier in twenty-one or twenty-seven months. Against these enemies of the well-being of our men, I am asking you to see to the safeguards of protection to this act. These men deserve your prayerful consideration of protection
from the allurements of Old King Alcohol. Make it hard for him to get at these lads. Hitherto, they have lived under civil legal measures to guard the lives of minors. In the Armed Services they need, even more, every possible kind of protective barrier against the perils of alcohol.

There have been times when only beer was available to nondrinkers serving their country in faraway places. No soft drinks, no fruit or vegetable juices, no potable water — only beer. I beseech you to write provisions into this law, that shall make it absolutely impossible for beer to be given any such preferential treatment in the months that lie ahead. As you know, the consumption of soft drinks by our make-believe soldiers halves the age of life and is times the amount of the all kinds of alcoholic beverages consumed by this group. Give them encouragement to continue their preference and help the minority, that does use any such preferential treatment in the law.

I know the difficulties that lie in the course I am asking you to pursue. I realize the many angles of the problem. The factors of the total equation have a way of getting tangled up in a most disconcerting and discouraging way. What I am entreaty to do is not as easy as rolling a log. It is not, however, impossible.

I call as witnesses to what fact, the members of the President's Commission on Universal Training. Paragraph 7 of their 1947 Report, the Chairman says for "limitation of the opportunities for the purchase by trainees of any alcoholic beverages, including beer, through (a) prohibiting their sale to them on any military, naval, or other camp reservation, or in any post exchange, ship's store or canteen, (b) declaring off limits to trainees all taverns, barrooms, and similar facilities whose principal business is selling alcoholic beverages, (c) soliciting the assistance of local communities in this program, and (d) making it a Federal crime knowingly to sell such beverages to any person in training."

Who were on that Commission? Dr. Karl J. Compton was chairman. Fellow members included all American official heads of government departments. But note this: two members of that Commission are today at the center of our preparedness program — Charles E. Wilson, the Secretary of War, and Mr. Will Rogers, the Secretary of the Air Force. You can see from this that thought it could be done. Doubtless, she will help implement her ideas into the legislation that you may propose.

The gravity of the liquor angle in the life of the soldier warrants the careful consideration of the men and women charged in their representative capacity with responsibility for the laws concerning the life and well-being of every man compelled to bear arms. As a matter of course, the soldiers of today are of the same age as those in any other army, and therefore, require the same special protection. To the rest of them, reasonable-protective measures should be assured by law. For instance, alcoholic beverages, including beer, should not be made available in post exchanges or other facilities of any branch of the Armed Services. Instead of making the use of such beverages illegal, let it be made forbidden, lest at least, be no more convenient to men in uniform than it was before they were summoned to the service.

Lest you think I am unaware of the ways of life and am imagining vain things, let me tell you of a shocking incident, which occurred on February 26, 1951, in one of our outposts. At a council meeting in Nome, Alaska, Captain Calvin McKay made a special request of the council to pass a resolution that would in effect be a nullification of the law with reference to drinking by minors. According to territorial law and Nome city ordinance, liquor cannot be sold to anyone under twenty-one years of age.

Who is Captain McKay? He is the commanding officer of the Marks Air Base, located near Nome. In advancing his request, among other statements, he said that in the future passes which would not give the bearer's age. Also, he informed the board that throughout the territory, except at Nome, were being allowed to buy liquor, irrespective of age. He added that this was being done under authority of the Alaska Command, located at Anchorage, which accords this privilege in Alaska as an overseas measure. Corroborative to that, he volunteered the information that men were being served whiskey at the Marks Air Force Base. Members of the council also stated that they could not lend their influence in any way to the sale of liquor to minors without becoming party to the delinquency of a minor. The Nome Council refused his request.

It is significant, and worthy of notice, that the forces of liquordom have managed, tentatively, to get hard liquor advertisements on the air in Alaska. This is a kind of trial balloon or entering wedge for the rest of our country. It, and the danger it implies, is so great that we must understand that keeping all provisions out of the Military Service Law, are parts of a vast program of exploitation being carried on by the makers and distributors of alcoholic beverages. Unending "infiltration" and "advance" are watchwords and inner circle slogans with the liquor industry, just as they are with invading nations. The reason whose business is the sale of beer for use in foreign countries, is not content to give the public the kind of brand for which is a kind of trial balloon or entering wedge for the rest of our country. It, and the danger it implies, is so great that we must understand that keeping all provisions out of the Military Service Law, are parts of a vast program of exploitation being carried on by the makers and distributors of alcoholic beverages. Unending "infiltration" and "advance" are watchwords and inner circle slogans with the liquor industry, just as they are with invading nations. The reason whose business is the sale of beer for use in foreign countries, is not content to give the public the kind of brand for which

In conclusion, let me remind you of a statement made by General Eisenhower on February 2, 1951. He was responding to Senator Fulbright. Senator Fulbright asked, "(the American soldier) also buys Coca-Cola, does he not?" Answered General Eisenhower: "I would tell you this about the American soldier. When I finally got enough shipping to send home for something of that kind for our soldiers after the first landing in Africa, I conducted a Gallup poll and found that instead of beer, they wanted Coca-Cola."

Wisdom would seem to indicate that the course to be played by our country is one of free and easy provision of soft drinks and potable water and a bit of inconvenience so far as alcoholic beverages are concerned. —Clepsip.

Editor's note: Where do Seventh Day Baptists stand in this matter?

THE SABBATH RECORDER

THE SABBATH RECORDER

THE FELLOWSHIP OF HIS SUFFERINGS

By Rev. Paul S. Burdick
Pastor, Salenville, Pa.,
Seventh Day Baptist Church

"That I may know him, and the fellowship of his sufferings," Philippians 3:10.

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23.

A Declaration of Purpose

1. While the present crisis and threat of war continues, I will spend some time each week (or each day) fasting and praying for peace.

2. If others are led to join with me in this practice, I will keep in touch with them by letter or otherwise, for mutual encouragement and to direct our energies into channels of service.

Why a Fellowship of Suffering?

With the men who are fighting and dying in Korea, Christ suffers. With civilians who are driven from home and family into winter's cold, Christ suffers. I would share in one small way in the sufferings of Christ.

Why and How Fast?

The purpose of a fast, if we read right Isaiah 58:16, is to "bear the hunger, and to draw out thy soul to the hungry, and satiate the afflicted soul." I would not give that which costs me nothing, therefore what I give must be bought by real sacrifice and self-denial on my part.

A careful reading of Jesus' words in Matthew 6:16-18, would indicate that each one, in communion with the Heavenly Father, and following the leadings of conscience, should determine where lies his own point of greatest danger in self-indulgence, and there start with self-denial instead.

(For example, what Americans spend at candy counters and ice cream bars would take care of the famine in India; and all the dispossessed persons in Europe. What they waste otherwise would support all the missionaries. What is spent, too, on tobacco, alcohol, and gambling would
implement President Truman’s Point IV program for every needy country in the world.

"Whence come wars and fightings among ye? come they not hence, even of your lusts that war in your members?" James 4:1

Why and How Pray?
Because I am confused, distraught. I cannot distinguish propaganda from truth. Because I feel the world’s crisis within myself. Something within me must be removed, something that desires to dominate, something that wants to "save face," something which gives me the displeasure of my fellow men more than the disapproval of God.

I must pray for self-control, to halt what the Christian Century* calls the "mounting impatience of the American people."

"How are the American people," it asks, "to be guarded against becoming the victims of their own short tempers?"

By patience, and more patience, and prayer.

A Prayer
O God, I cannot have peace while my brothers starve, or suffer from cold or wounds, or are separated from home and family. I am pleased to lay their pain upon my heart until I shall put all my self-indulgence upon Thy altar of sacrifice, and I shall believe in the work of redeeming the hungry, the oppressed, and the disconsolate.

* See Christian Century February 21, editorial, "Where the Danger Lies."

It is one of the great mysteries that a man who is sensitive and considerate in small groups, so frequently becomes fool- ish, violent, and cruel in a crowd.

Counting One's Pleasures
To have disappointments into oblivion then.--

That gives opportunity for counting one's pleasures.

Mounting, perhaps, to a million.

H. F. Hummel.

THE SABBATH RECORDER

CITIZENS IN THE MAKING
By Rev. A. T. Bottoms
Principal, Bryant Junior High School
Long Island, Ala.

Before me is a letter from an interested group of Seventh grade students in my school asking what projects we completed in 1950 and what ones we expect to undertake in 1951.

Thinking that all of you might be interested, I shall try to answer by way of the Recorder.

Our first project was to wire all our five buildings for electricity; remodel one for a lunchroom, procure ranges, refrigeration and table equipment; install an automatic electric pump thereby making possible hot and cold water in the lunchroom and the principal's home, and drinking fountains in each classroom, and to install an automatic irrigation system for the garden. This garden was cultivated by boys who are not able to pay for lunches, under the supervision of our very efficient janitor.

In addition, they have bought a good, used piano and secured the services of an elderly lady, who is an excellent music teacher, to teach our girls and boys good, worshipful music instead of the "jazzy, hillbilly" type so common here. We have the lovely "Holy Night," by Russell, was presented by our junior high boys and girls who were coached by Mrs. Bottoms.

Many said that it was the most beautiful program they had ever seen.

Now for 1951: Our one big material project is to feed the scores of hungry boys and girls who come from good homes whose parents depend on cotton as a cash crop. More than half our families are in this class. With cotton a complete failure, and huge debts for fertilizer and seed, these children come with no breakfast and no lunch. Some are large enough to work for their lunch, but we have many who are too small. We try to feed them all. A few have too much pride to accept a free lunch, but will take a "meal ticket." Both November and December saw losses of $30 to $40 in our operations, but we expect to continue feeding these hungry boys and girls, and trust that the Lord will help us meet the obligations.

In our garden we had about $100 worth of cabbage which the 7 degrees below zero weather at Thanksgiving completely killed. We have needed the cabbage for our "pumpkin pie" and "butter lettuce" cocktails and other early vegetables. In April, we will plan an abundance of beans, corn, tomatoes, etc., to try to have fresh vegetables all the time. Our biggest expense will be for seed and fertilizer for the garden.

In all our classwork we try to put Christ first in our thinking without becoming "preachy," which is a word used of the early days when Mrs. Bottoms has all the periods when Mrs. Bottoms has all the girls and I have all the boys in classes in "Right Living."

We desire the prayers of everyone in this great work with the 285 children enrolled in Bryant Junior High School.

THE SABBATH RECORDER

WHY BY-PASS THE SABBATH RECORDER?

Unintentionally or otherwise, news, announcements, and items of denomination-wide importance often reach the Sabbath Recorder until they have traveled the many "grapevines" from coast to coast and sometimes for periods of years. This has necessitated frequent delays. For the sake of the cause of Christ, we go on believing that it is "unintentional."

We are not after "scoops" or scandal. We are after news. This applies to major movements of our boards and agencies as well as to matters of local Church significance.

It ought not to be necessary for the Sabbath Recorder to beg for such items either. Nor ought it to be necessary for us to constantly keep the mails moving and the wires hot in order to obtain the information. As soon as something becomes news, the first thought should be that of sharing it with the readers of the Sabbath Recorder.

Let the Sabbath Recorder be the Sabbath Recorder while it yet has life!
JUST ONE EASTER?

We wonder! Should we leave the celebration of the Resurrection to one day in the year? We preach the death of Christ all through the year. We sing hymns about the Cross at any time, and pass by the Resurrection hymns.

No, we don't really wonder — we feel that we should celebrate the Resurrection often. After all, it is part of the gospel: "Jesus died for our sins, . . . was buried, and rose again." That is Paul's definition of the gospel in 1 Corinthians 15:1-4. Without the Resurrection, the death of Christ would be meaningless.

We serve a risen Saviour — a living Saviour! Because He lives, we too shall live. The Resurrection was one of the great themes of the apostle's preaching. The vitality and growth of the early Church, and of the Christians, was due to the truth of the Resurrection. Other religious leaders have suffered and died. Others have paid the price for their belief. But only Christ rose from the dead. That is what makes Christianity different.

Let's celebrate the Resurrection all through the year. We sing hymns to it. We mention it often. After all, it is part of the gospel: "Because He lives, we too shall live." The Church, religious leaders have suffered and died. Others have paid the price for their belief. But only Christ rose from the dead. That is what makes Christianity different.

We wonder!

We serve a risen Saviour — a living Saviour! Because He lives, we too shall live. The Resurrection was one of the great themes of the apostle's preaching. The vitality and growth of the early Church, and of the Christians, was due to the truth of the Resurrection. Other religious leaders have suffered and died. Others have paid the price for their belief. But only Christ rose from the dead. That is what makes Christianity different.

Let's emphasize it! — Shiloh, N. J., Church Bulletin.

Marriages

Clement - Babcock. — Donald Clement, son of Mr. and Mrs. George B. Clement, Ord, Neb., and Cletene Babcock, daughter of Mr. and Mrs. Eryel T. Babcock, North Loup, Neb., were united in marriage on June 11, 1950, at the Seventh Day Baptist Church in North Loup, Neb., with Rev. Warren Studer, pastor of the Evangelical United Brethren Church, officiating. Their new home is near North Loup, Neb.

Lewis - Randolph. — Mae Randolph, daughter of Mr. and Mrs. Asby Randolph of Bristol, W. Va., and Harry V. Lewis, son of Mr. and Mrs. Oliver Lewis of Stonefort, Ill., were united in marriage in Salem, W. Va., on Sabbath eve, March 10, 1951. The bride's pastor, Rev. Rex E. Zwiebel, read the ceremony. They are at home in Salem, W. Va., where both are students in Salem College.

Give, and to you shall be given:

God has beloved Son gave;

Gratefully seeking to serve Him,

Give Him the best that you have.

H. B. G.

BIRTHS

Kenyon. — A daughter, Joy Vivalene, to Mr. and Mrs. Raymond M. Kenyon, Jr., Noose-neck Hill Road, Hopkinton, R. I., March 18, 1951.

Davis. — A daughter, Susan Frances, to George E. and Virginia Lee Robinson Davis, 600 Bounds Circle, Morgantown, W. Va., January 28, 1951.

Welch. — A daughter, Martha Sarah, to Mr. and Mrs. Leslie Welch of Leonardsville, N. Y., January 23, 1951.

Morgan. — A son, Roy Curtis, to Mr. and Mrs. Sewell Morgan of West Winfield, N. Y., March 10, 1951.

HINTS ON THE USE OF YOUR TIME

1. Make up your mind that you will never be able to do all the things you would like to do with your time.

2. Don't overcrowd your schedule. Recognize at the start the limitations of a normal working week.

3. In order to make sure you get to the essentials, learn to say no to the non-essentials.

4. Start each day by tackling the tasks you know must be done that day, not selecting just what appeals to you most.

5. Concentrate on the task at hand. Get the maximum satisfaction out of doing it. Forget other tasks momentarily.

6. Take as many short cuts as possible, such as doing two things at a time, if the nature of the task permits. Turn over to others what they can do better or more quickly than you can. (I always feel thus about pastors who do their own mimeographing.)

7. Give yourself ample time each day (half an hour is desirable) for prayer and thinking through with God what is before you.

8. Keep calm and poised as you go to each new task. A tense attitude will handicap you and even reduce the time you have left for later activities.

9. Avoid situations which you know in advance will consume more time than you can afford.

10. Let each day begin as a fresh unit. Forget yesterday's troubles and failures. Start the new day fully rested physically and mentally. — The Moravian. Used by permission.

SELECTIVE SERVICE RECOGNIZES THE CONVICTIONS OF SABBATHKEEPERS

Sabbathkeeping high school, college, and university students will not be required to take the Selective Service tests on Sabbath day.

Colonel Daniel O. Omer of Selective Service, Washington, D. C., telephoned the Sabbath Recorder office to this effect on Friday morning, April 6. Colonel Omer assured us that General Hershey will set some other day than Sabbath on which the tests will be given. It was at the suggestion of Rev. Carlyle B. Haynes of the Seventh Day Adventist headquarters, Washington, D. C., that Colonel Omer telephoned us.

Affected by this recognition on the part of Selective Service are all Sabbathkeeping high school, college, and university students who may be eligible to report for the tests — Jewish, Seventh Day Adventist, Seventh Day Baptist, Church of God, and others.