

The Sabbath Recorder

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.

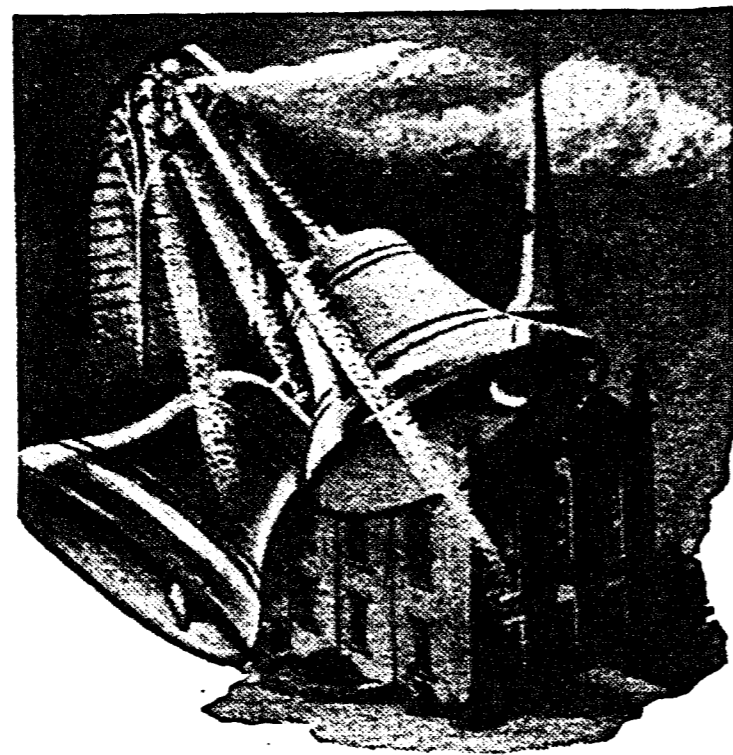
A Committee on Ushers and Pages consisting of Philip Baker, John Albiston, Mary Ann Bailey, and Paul Stillman is headed by Gordon Ogden. The Flower Committee is chairmanned by Mrs. Robert Place, who is backed by Mrs. Charles Dudley, Mrs. Robert Lewis, and Mrs. Mathew Burzychi. Willard Sutton as chairman,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

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Citizens in the Making

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

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Our Policy

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ALFRED PLANS FOR CONFERENCE YOUNG PEOPLE

Young people's activities are an im-
 portant though often extracurricular ac-
 tivity of a General Conference, and it is
 the purpose of the Alfred community to
 provide the younger delegates to the 1951
 session with things to do and places to
 do them.

The things-to-do department will be
 handled by the Young People's Committee
 of the Board of Christian Education,
 headed by its chairman, Rev. Victor W.
 Skaggs and the executive secretary of the
 board, Rev. Ronald I. Hargis. The agenda
 includes fellowship suppers and after ses-
 sion "get-togethers."

The places-to-do-them responsibility lies
 with the Young People's Activity Com-
 mittee of the entertaining Churches. Evert
 Percy heads this body, and will be assisted
 by Willard Sutton, Jr., Paul Powers, Lola
 Sutton, Elizabeth Percy, and Miriam
 Shaw. A spot that the young people can
 call their own, is the happy suggestion and
 goal of this committee. The committee
 expects to provide the young people with
 an informal headquarters where they may
 talk over a soda, sing, and get acquainted
 at odd moments of the day as well as to
 serve for the scheduled social occasions.

Publicity Committee.

NEWS IN THE WORLD OF RELIGION

By W. W. Reid

The Christian Council Rural Conference,
 meeting in Madras, the center of the present
 famine area of South India, sent this message
 to Church World Service, New York, the agency
 of American Protestantism in the field of relief:
 "Since the monsoon has failed for the fourth
 successive year, conditions are already very pre-
 carious and are likely to become desperate
 within a few months. The future looks very,
 very serious. . . . We therefore send this urgent
 appeal to Church World Service not only to
 continue 'famine relief,' as was given these past
 months, but to greatly enlarge the shipments of
 food that will be urgently needed in the near
 future."

Front Cover Picture

The first and second grades in front of the
 primary building at Long Island, Ala., showing
 the crowded conditions. (See article on page
 238.)

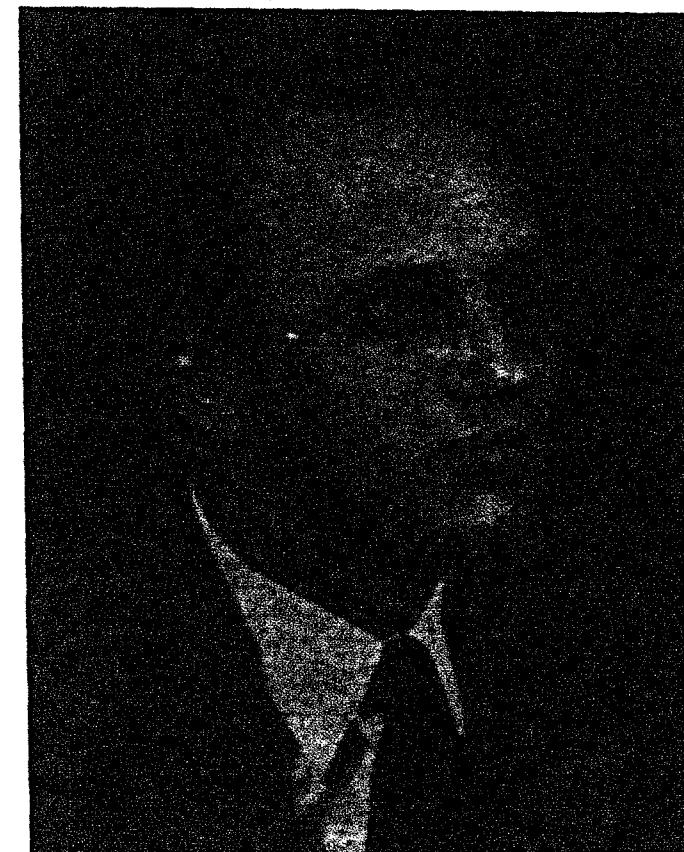
"THE SALT OF THE EARTH"

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 . . ." Matthew 5: 13.

I spent a lot of time this past week in
 some of the seats where you sit this morn-
 ing. It is always interesting to sit there,
 to look at the pulpit, to look at what is



Rev. Charles H. Bond

behind the pulpit, and perhaps wonder
 what might come forth. Even the one
 who sits behind the pulpit sometimes won-
 ders, but I judge it is vastly more inter-
 esting 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 Chris-
 tian men and women to realize that time
 is short and that there is still much to be
 done. Behind one pulpit I found a waste-
 basket — 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 confusion 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 so raise the
 temperature of the congregation. Behind
 still another I found 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 conver-
 sation, 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 seed that
 was planted in 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 disci-
 ples 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 hun-
 ger and thirst for goodness, the merciful,
 the peacemakers, and those who have been
 persecuted that goodness might live. He
 followed this statement with these com-
 plimentary words to His disciples: "Ye
 are the salt of the earth." They were just
 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 gar-
 den, 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 in speaking to His
 followers? Indeed, it is a genuine 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 salt of the earth" are friends who make fellowship enjoyable, who keep the milk of human kindness flowing, and who put flavor and tang into the life around them. 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 as His followers 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. Then, on his way back to camp, he 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 be satisfied until that longing has been fulfilled. So the people who are truly "the salt of the earth" long for God's spirit to fill their bodies, 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. So 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 try to dominate 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.

If a dish lacks salt it is flat. If a life lacks God it is flat. Dr. Ralph Sockman tells of the year that he left home and made his way to the great city of New York. When he was at home he always had to go to Church and to Church school. Here was his great opportunity. He was away from home with no alarm clock to go off and no dad or mother to call him. He decided that he would sleep in. Now he could do what he had always wanted to do. So he got up at noon on his day of worship, then went "downtown" for his dinner and afterwards to the picture show. The next week he did something of the same thing, and the next week the same. But he noticed that each week it took just a little bit more to produce the same effect. Finally he got "fed up." He began to analyze his life to see what the trouble was and discovered that he had gone flat. He recognized that life was flat because he had left God out. He went back to Church and, as we all know, at this present moment is one of the greatest ministers in America.

Isn't that the very same thing Jesus was talking about in the story of the Prodigal Son? The son went away from home and for a while never thought of his father because he had all he wanted. Finally, when he lost everything — when he went flat — he looked back once again toward home and said, "In my father's house there is enough and to spare, and here I am in want." He didn't stay there by the pigsty. The Scripture tells us that he arose and went to his father. It is a beautiful picture we see there — his father sitting by an open window looking out, waiting and longing for his son to come to his senses and return home. When he saw him coming up the road, he ran to him and hugged him and kissed him.

Friends, we are living in a wonderful world today because so many people seemingly are beginning to realize they have gone flat. In Lewis Camp we read that in New York and Chicago the young people were developing what they call "slow clubs." Here they take life a little easier and let God into their plans. In other words they are beginning to add a

little bit of Christlike flavor, or saltiness to life. When a man becomes flat we have an opportunity to help him. You who are "the salt of the earth," this is your responsibility.

2. Salt penetrates what it touches. 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 with a problem. 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 enraged and asked 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 rot of the earth? You can't tell by looking, but you can surely tell by the actions.

I would much rather talk about the individual who is the true salt. In the Reader's Digest of a few months ago we had a good example of this penetrating salt. Ralph Haley says, "My heart sank within me when I read of the Japanese in Burma. For I knew that on a knoll on the outskirts of a little town, at the edge of the forest, there was a grave marked by a small white stone. What was the

*"These Things Shall Not Pass Away" (October, 1942) by Ralph Haley. From The Christian Century, reprinted in the Reader's Digest.

use of that life? Was it thrown away in a losing gamble? After the assault, the conquest, and the looting, would anything of his work survive?"* These are a few of the questions that went through the young man's mind.

This doctor missionary had gone as a young man to Burma. He had studied hard and had learned the language, but it seemed that he could not make friends. One day his big opportunity came. There appeared outside his bungalow a huge bull elephant, worth many human lives to the chieftain. In his belly was torn a four-foot gash received in a fight with another tusker. The doctor cleaned the wound and in time the elephant healed.

This kind act caused the chieftain to look with favor upon him and his work. He gave the doctor lumber for a medical building, and tropical disease began to occur less and less often. There followed a school for orphans; then a secluded building for lepers who, till then, had dragged their festered limbs freely about the market place.

The doctor lived by the simple rule that it is better to give of one's self than to take for one's self. The Japanese might come and what the doctor built with his hands would probably be torn down, but what he built in the heart of man could not be destroyed. Here is an example of that Christian saltiness that penetrates.

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 enthusiasms 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 turns sour, but there is a saltiness 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.

A Chinese boy who had been studying the Bible with the aid of a Belgian said at the close of camp: "Somehow in this camp I have come across something different from anything I have seen before; there is a fine spirit here and if that is the spirit of Christianity, I am going to study Christianity in the future, so that I, too, may get that spirit."

On the last day of camp the boys met around the campfire and threw into the flames their sticks on which they had cut their names. Thus they symbolized the fact that they would stand together — one in Christ — and preserve the spirit of peace, good will, and brotherhood.

The decaying world needs the preserving salt of Christ. The spirit that crosses national boundaries, color lines, religious dogmas, and makes us one in Him! The world will be preserved by those who are "the salt of the earth," even you! Be strong!

We are not here to play — to dream, to drift. We have hard work to do and loads to lift. Shun not the struggle — face it; 'tis God's gift.
— Maltbie D. Babcock.

— Quotable Poems, Clark-Gillespie, Willett, Clark and Colby. Used by permission.

HOUSTON, TEX., AREA

Seventh Day Baptist Fellowship

George S. Stillman informs us that Seventh Day Baptists in the Houston, Tex., 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 in Galveston, Tex.

"Anyone living in the Houston area who is interested may contact James I. Stillman, 1510 Barbee, Houston, Tex."

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 West Congress Street.

May Burdick,
Secretary.

THE HISTORICAL SOCIETY: SOME RECENT ACCESSIONS

By The Librarian

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

1. A TREATISE OF THE SABBATH DAY: Containing a Defence of the Doctrine of the Church of England Against Sabbatarian Novelty. By Dr. Fr. White, L. Bishop of Ely. 2nd ed. 1536 London.
2. THE HISTORY OF THE SABBATH. In two books. By Pet(er) Heylen. 1635. London. Note: Titles 1 and 2 are all bound together, in the original calf. Presented by Rev. James McGeachy, Pastor of Mill Yard Church.
3. THE ANABAPTISTS OF THE 16TH CENTURY; and Their Influence on the Modern World. By (Rev.) Ernest A. Payne, Senior Tutor, Regents' Park College. 1949. Oxford. Presented by the Author.
4. THE MISTERY OF INIQUITY. By Thomas Helwys of Gray's Inn and of Brextove Hall, Nottingham. 1612. 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. Hurley, Riverside, Calif.
6. ELDER JOHN CRANDALL OF RHODE ISLAND AND HIS DECENDANTS. By John Cortland Crandall. 1949. Woodstock, N. Y.
7. THE DECENDANTS OF EDWARD FITZ RANDOLPH AND ELIZABETH BLOSSOM. By Louise Aymar Christian and Howard Fitz Randolph. 1950. East Orange, N. J. Presented by Mr. Esle Fitz Randolph.

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

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

9. THE RECORD BOOK (March 5, 1675/6-Oct. 11, 1863) of the Francis Bampfield Church of London. This church became extinct in 1863.
10. THE COMMUNION SERVICE — Chalice and Paton (pewter) of the Natton Church near Tewkesbury, now extinct. This service has recently been restored and inscribed, as follows:
NATTON 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 that 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 missionary 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 missionaries' 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.

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 evidence of love, devotion, humility, tolerance, and steadfastness in their everyday living.

I enjoy stepping into a civic club and seeing mature men playing with the emotions of their fellow associates as they exchange expressions, extend warm greetings, 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 affection, if it is 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 leadership.

It occurs to me that in this time of emphasis upon brotherhood and lay participation in affairs of the Church, it would be a most unique opportunity for the people of our denomination to join with the Church forces in every community, where a Seventh 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 rest. Wouldn't it be splendid for the lay leadership of the Churches throughout our land to be tolerant enough, filled with Christian brotherhood sufficient to join hands with brothers of other Church faiths and practices in promoting a common purpose, and at the same time advance the truth for which each has been established, yet not be impatient with each other, but encourage Christian fellowship?

There is a way that Seventh Day Baptists may, in co-operation with the Churches of the communities where we have a Church established, share the leadership in planning a campaign for Christian culture and spiritual and moral advance. Wouldn't it be splendid to organize 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 perkier hat and most "chic" suit that could be found. And she was beautiful, from the dimpled little miss in her lavender and old lace. The very air was filled with hyacinths, lilies, music, greenery. Life was beautiful in spite of — with little Pippa we too want to sing "God's in His heaven, All's right with the world" — again we say, life in spite of — for it is just that and that only that gives the new look. Some only see the outer which is to miss the whole meaning of this wonderful season. It was the inner look in the tomb that caused the disciples

to believe that first Easter morning when they saw the position of the graveclothes. Something happened inside them that changed all things outwardly. That is the secret and source of real beauty — the mystery and wonder of what happens inside of one. All nature bears it out now in taking on new life and a new look.

Kagawa reminds us in a recent meditation that everything 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 women like us to help 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 . . . with you.

Prayer: "Dear Lord and Father of mankind, Forgive our feverish ways! Reclothe us in our rightful mind;" And may we in thy service find a deeper reverence, praise. Amen. — Mrs. Frank Shaver, Chairman of Spiritual Growth, Heaters, W. Va.

The Community and Alcohol

The Alaska Broadcasting Company recently began to advertise hard liquor over seven stations in the largest communities of Alaska. The five-a-week, fifteen-minute sports program for twenty-six weeks was sold to the Schenley Liquor 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 concern of our own 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, 485 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. . . . The

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 can we do 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 our Assembly in Cincinnati, was all we expected it to be and more too. If you have not had the opportunity to see this story of a Methodist circuit rider, beautifully portrayed in technicolor, actually filmed in the hills of North Georgia, do see it. And write Mr. Lundigan and tell him you liked it. In that way we can encourage the making of better films suitable for the whole family.

Get acquainted with the radio and newspaper people in your community. Seek their advice and co-operation in giving publicity to the activities and the ideals of the Council of Church Women. — Mrs. Andrew Gardner, 1806 McClung Street, Charleston, W. Va.

PACIFIC COAST ASSOCIATION

April 13-15, 1951

Riverside Seventh Day Baptist Church

Theme: "Running With Patience"

APRIL WOMAN'S BOARD NEWS LETTER

The general home missions theme for 1951-1952 is "Churches for our Country's Needs," while the foreign mission study will deal with Latin America. If you are in need of more information, write The Friendship Press, 156 5th Ave., New York 10, N. Y., for books on these themes.

We hope the various societies are anticipating the coming Conference at Alfred, N. Y., this August, and that you are especially thinking of the work of our women.

What do you want for the women at Conference?

Would you like a fellowship dinner such as we had at Riverside and Salem to get acquainted and discuss our work and our needs as Church women?

Shall we discontinue the tea in favor of a fellowship dinner? Do we need both?

Would you enjoy workshops for society officers, key workers, associational correspondents, committees, etc.?

Did you find the Woman's Board Display Room at Conference interesting and helpful? What suggestions would you make to improve it?

Maybe you have some ideas that will make the work of our women at Conference more profitable to you and your society. If so, send your suggestions to us soon, for we need them to think about in our planning. We will be anticipating your replies.

Sincerely yours,

Lucille D. Bond,
Assistant News Letter Editor.

ATTENTION, PLEASE!

The Vocational Committee of the General Conference wishes to hear from the remaining Churches in regard to a "Key Worker" for each Church, that this survey may be completed by Conference time.

Orsen E. Davis, Chairman,
Vocational Committee.
40 Kalamath Street,
Denver 9, Colo.

Children's Page

HOW TOBY EARNED HIS HOME

One rainy April day little Alice Foster stood at the front window with a very discontented expression on her usually cheery face. "Oh, Mommy, Mommy! I wish it wouldn't rain," she murmured for about the tenth time since lunch; and 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 have fun. But do you suppose even a nice doggie would like to stay in the house all day?"

"My little girl should be happy even in the house since you are six years old today," said her mother giving her a big hug. "Didn't I hear your daddy say that he might find you a doggie for your sixth birthday?"

Just then they heard a cheery barking at the front door and in came her father, followed by a beautiful collie dog.

"Well, Miss Alice," said her father, with his own hearty laugh, "Come and say hello to your very own dog."

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

"He really is," said her father laughing. "I think 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 she played 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 and she had a 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 before very long, for he walks so fast now that he almost runs. Why, if someone was not always watching him, I do believe he would run right down the steps and into the street."

Between the street on which Alice lived and the next street ran the railroad. Alice had been told never to cross the railroad at any time unless her father or mother or some reliable older person were with her. All the children in the neighborhood had been given the same warning and no children had ever been in danger on that track.

But a few days after Alice became the proud owner of Toby, little Jimmy awoke from his afternoon nap, quietly climbed out of his crib, found his way into the living room, and finding the front door ajar slipped through it onto the porch, then down the steps, across the street, and at last reached the railroad track. After such a new adventure the little fellow was tired and sat down on the track to rest, just as his mother missed him when the three o'clock train was almost due. In fright for her little boy's safety, she rushed out the open door and hurried down the steps for she could see little Jimmy sitting on the track. She could hear the whistle of the oncoming train and feared it would reach the little boy before she could get to him. She called to him but he only laughed and waved his little hands to her.

As she ran towards the track, suddenly, she heard Toby barking just behind her and as he ran by her he almost knocked her off her feet he was hurrying so fast. He soon reached the little boy and pulled him off the track, hardly a minute before the train passed through.

With tears of joy running down her cheeks the mother hugged first the little boy and then the brave dog who had saved her little boy's life at the risk of his own.

As they started back toward home, Alice came running to meet them, crying, "Oh, Mommy, I'm afraid I was the one who left the front door open. I was in such a hurry to get out to play. I'll never be so careless again. But aren't you glad Toby is such a brave dog?"

"I surely am," said her mother softly.

SAFEGUARDS FOR OUR SERVICEMEN

(Testimony of Bishop Wilbur E. Hammaker of the Methodist Church before the Armed Services Committee of the House of Representatives given on March 6, 1951.)

I am Wilbur E. Hammaker, a bishop of the Methodist Church. My address is: The Methodist Building, 100 Maryland Avenue, N.E., Washington 2, D. C.

I am deeply appreciative of the privilege accorded me by you, Mr. Chairman, and your colleagues of the Committee on Armed Services. I shall not presume upon your patience by speaking at length.

Naturally, I cannot hope to discuss the pending bill in a general way. Though I might have some opinions concerning several aspects of the measure, I shall confine myself to just one. I am deeply interested in the moral well-being of the young men that shall be called to the service of their country, and ours. I am sure that you, Mr. Chairman and Members of the Committee, are equally concerned. I have no doubt that all of you want to do what shall seem to you to be the best, so far as moral safeguards are concerned. We, of the clergy, have no monopoly on deep desires for the all-round well-being of the men who wear the national uniform. You and tens of millions of our countrymen would do anything to preserve their ideals and their ideas of right living.

In general, I speak for those tens of millions, and in particular, for nearly ten million Methodists; to be exact, nine million, lacking fifty-three thousand. I appeal to you, as lovers of your fellow men — and especially, these very young fellow men who are to be drafted under this act — to consider every reasonable safeguard against temptations. Many of those inducted shall not yet have attained their legal majority. A high proportion shall likely be in their late teens.

"And who do you 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, Toby, and thank you, God," she said reverently.

Mizpah S. Greene.

They have had the safeguards of home around them. They have been restrained by their associations with fathers and 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 your own experiences at 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 their tumbled and jumbled 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 last 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 subtle exploitation by the makers of spirituous, vinous, and malt alcoholic beverages. None of these are innocent, harmless, little beverages. In them all, lurks the enemy that "steals away man's brains." That enemy is alcohol. It plays havoc with the nerves and minds and physical reactions of the young. I might tuck 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 fine 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 erect barriers by the way of amendments 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 purveyors of beverage 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 male population under twenty-one years of age is many times the amount of all kinds of alcoholic beverages consumed by this group. Give them encouragement to continue to exercise their preference and help the minority, that does use some liquor, to understand that a good young soldier does not need to soak up beer and other alcoholic beverages.

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 entreating you to do is not as easy as rolling off a log. It is hard. But, I believe that you are used to doing the difficult, and, at times, the dangerous thing. It is not, however, impossible.

I call as witnesses to that fact, the members of the President's Commission on Universal Training. Paragraph 7 of their 1947 Report to Mr. Truman called for "limitation of the opportunities for the purchase by trainees of any alcoholic beverages, including beer, through (a) prohibiting the sale thereof 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, taprooms, 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 were all outstanding Americans. But note this: two members of that Commission are today at the center of our preparedness program — Charles E. Wilson and Mrs. Anna M. Rosenberg. She 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, all under twenty-one should be given 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 liquor easy and inviting, it should, at the 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. It was at the city 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 Force Base, located near Nome. In advancing his request, among other statements, he said that in the future passes from the base would not give the bearer's age. Also, he declared that uniformed men 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. Corollary to that, he volunteered the information that men were being served whisky at the Marks Air Force Base. Members of the Nome Council 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 determined exercise of subtle influence to keep antiliquor 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 Communists. The men, whose business is the sale of beverage alcohol, are not content to satisfy the customers that seek their product. They seek the customers. You do not want to help them, I am sure. Rather, you are doubtless willing to make it reasonably difficult for men in uniform to imbibe that which may do them incalculable harm.

In conclusion, let me remind you of a statement made by General Eisenhower on February 2, 1951. He was replying to Senator Saltonstall, who had said, "He (the American soldier) also buys Coca-Cola, does he not?" Answered General Eisenhower: "I will tell you this about the American soldiers. 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. — Clipsheet.

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

THE FELLOWSHIP OF HIS SUFFERINGS

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

"That I may know him, and the fellowship of his sufferings. . . ." Philip-
pians 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 a small way in the sufferings of Christ.

Why and How Fast?

The purpose of a fast, if we read aright Isaiah the 58th chapter, is to "deal thy bread to the hungry," and to "draw out thy soul to the hungry, and satisfy 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 decide 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 you? 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 that fears 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. Be pleased to lay their pain upon my heart until I shall put all my self-indulgence upon Thy altar of sacrifice, and I shall join Thee 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 foolish, violent, and cruel in a crowd. —Clip-sheet.

Counting One's Pleasures

To heave disappointments into oblivion then —
That gives opportunity for counting ones pleasures,
Mounting, perhaps to a million.
H. F. Hummel.

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 Day Baptists 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, refrigerator, tables, seats (made by our men), sinks, dishes, silverware, and other 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 fence and plant a large garden for vegetables for the lunchroom. This garden was cultivated by boys who are not able to pay for lunches, under the supervision of our very efficient janitor.

Lately, the women of the community have redecorated the entire lunchroom. 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. And last but not least, a lovely pageant, "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 where the 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 plan to plant three acres in garden, beginning the latter part of February, with onions, peas, turnips, spinach, lettuce, potatoes, and other early vegetables. In April, we will plant 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," especially in our daily special 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.

WHY BY-PASS THE SABBATH RECORDER?

Unintentionally or otherwise, news, announcements, and items of denomination-wide importance often never reach the Sabbath Recorder until they have traveled the many "grapevines" from coast to coast and sometimes around the world. This happens too frequently. For the sake of the cause of Christ, we go on believing that it is "unintentional."

We are not after "scoops" or scandal. We do want news while it is 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 yet it has life!

HIGH STANDARDS

It was my privilege several years ago to attend a college chapel service. More than five hundred young people assembled for it. We visitors sat in the balcony so that we could see and hear to advantage. We had arrived early, so only a few students were on the main floor but they came rapidly, yet quietly, from side doors and main entrance. Young men on one side, young women on the other — each went to an appointed seat. They sang, one of the teachers invoked the divine blessing, announcements were made. A trio of young ladies accompanied by another young lady at the baby grand piano rendered beautiful music. One of the faculty read a short Scripture. Faculty and students knelt while the president prayed.

In large letters above and back of the faculty were the words PRAYER is POWER. Between the words was the picture of Christ praying in the garden. Picture and words were lighted from the back. A visiting minister gave a too long but otherwise instructive, inspiring message. There was singing, and the organ was played as the group went out. A delightfully orderly, quiet, impressive exercise! As we went out at the main entrance, a bulletin revealed this as a daily, demanded exercise, as was an assembly for prayer each evening.

We were privileged to have a short visit with the president in his office. We commented about the order and quiet at chapel. He said it was not difficult to have it so. The college issues a little booklet which is sent to prospective students and their parents, making it plain that order and quiet are expected and demanded at all places on the campus — chapel, classroom, dormitory, cafeteria, or about the grounds. The college authorities even demand no drinking or smoking. We asked if this did not tend to reduce the attendance. The reply was that it increased rather than reduced attendance, because parents were pleased to send their young people to an institution which insisted upon such high standards. The students came from many different denominations.

Perley B. Hurley.

The Sabbath Recorder

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 emphasize it! — Shiloh, N. J., Church Bulletin.

Marriages

Clement - Babcock. — Donald Clement, son of Mr. and Mrs. George B. Clement, Ord, Neb., and Phyllis Babcock, daughter of Mr. and Mrs. Erlow 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. Ashby 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 16, 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 His 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.