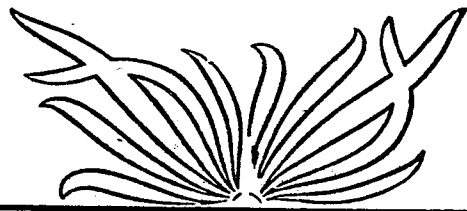


JANUARY 5, 1953

The Sabbath Recorder

*"Blessed are the poor in spirit:
for theirs
is the kingdom of heaven."*



What you possess in this world will go to
someone else when you die, but what you are
will be yours forever. — Selected.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

ABBIE B. VAN HORN, Editor

L. H. NORTH, Manager of the Publishing House

Contributing Editors:

HAROLD R. CRANDALL Missions
EVERETT T. HARRIS, D.D. Missions
MRS. A. RUSSEL MAXSON Woman's Work
BEN R. CRANDALL, D.Ped., Ph.D. Christian Education
HARLEY SUTTON, Emeritus
(MRS.) MIZPAH S. GREENE Children's Page

Our Policy

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

Terms of Subscription

Per Year.....\$3.00 Six months.....\$1.50
Student rate.....\$1.00 per college year
Retired Seventh Day Baptist ministers
or their widows\$1.00 per year
Servicemen\$1.00 per year
Single Issues 10 cents per copy
Postage to Canada and foreign countries 50 cents
per year additional. Gift and newlywed subscrip-
tions will be discontinued at date of expiration unless
renewed. All subscriptions will be discontinued six
months after date to which payment is made
unless renewed.

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

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

PLAINFIELD, N. J., JANUARY 5, 1953
Vol. 154, No. 1 Whole No. 5,524

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Conference President's Corner

As this is written, Commission is in session in the Seventh Day Baptist Building at Plainfield, N. J. Your Conference president writes this morning in the offices of the Recorder Press and the Sabbath Recorder. Outside the offices, in the printing plant, the noise of the presses and linotype machines can be heard in the background. Just around the corner in the Sabbath Recorder editor's office, Mrs. H. C. Van Horn goes quietly and efficiently about the business of providing all of us with the next issue of our denominational periodical. And in the midst of this interesting activity I struggle to make the deadline with this column.

Your Conference president is honored to be "yoked in Christ" with fellow Commission members. Dr. Lloyd Seager, Little Rock, Ark. — a past president of General Conference — is serving a new term on Commission. Orville B. Bond, of Salem and Lost Creek, W. Va. — president of Conference last year — continues to provide his seasoned, sympathetic judgment and spirit to our deliberations. Rev. Lester G. Osborn, now pastor at Ashaway, recognized throughout the denomination for his zeal and dynamic for the Gospel and Seventh Day Baptists, is a valued member of our group. Alfred Davis, son of Rev. Alva Davis, provides us with invaluable counsel out of his background and experience as an educational administrator in Rochester Technical Institute, Rochester, N. Y. Pastor Wendell Stephan of our Plainfield Church sits with Commission during these sessions replacing Dr. Keith Davis, now serving as a medical officer in the Navy. Dr. Davis's intensity of interest and concern for our work and progress as a denomination continues to inspire us. Missionary Society Secretary Everett T. Harris, a past Conference president and member of Commission, sits with us today in the emergency absence of Pastor Osborn. The functions of your Commission, I submit, are in the hands of competent, dedicated Seventh Day Baptists.

Elmo Fitz Randolph.

Seventh Day Baptist General Conference
BATTLE CREEK, MICH.,
AUGUST 18-23, 1953.

THE SABBATH RECORDER

3

MEMORY TEXT

"And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" — Micah 6: 8.

A Prayer

O God, who knowest how often we sin against Thee with our tongues, keep us free from all untrue and unkind words; consecrate our speech to Thy service and keep us often silent, that our hearts may speak to Thee, and may listen for Thy voice. Through Jesus Christ. Amen. — Prayers New and Old.

BIBLE CHARACTERS

VII

It frequently happens that a person is known because of his relationship to another, better-known, figure. Nancy Hanks is remembered only because of her famous son. The first Dr. Mayo, in spite of his skill, would have been little known beyond the borders of his county or state had it not been for his two famous sons with their world-wide reputation.

Peter was the great apostle, the "rock" which Jesus said he would become, but it was the obscure Andrew who brought him to Jesus. Andrew had been attracted to the wilderness preacher, who cried, "Repent ye: for the kingdom of heaven is at hand." He heard the words of John Baptist, "Behold the Lamb of God!" and followed Jesus "and abode with him that day." With spiritual discernment, he recognized Him for what He was — the Messiah for whom devout Jews had long been looking. So in haste he told his brother Peter and brought him to Jesus.

It was Andrew who discovered the loaves and fishes which Jesus blessed and used to feed the multitude. It was to Andrew that Philip came with the Greeks who "would see Jesus," and Andrew took them to Jesus. If our concordance gives us full information, Andrew is last mentioned in the Scriptures as one of the faithful believers who were gathered together in common prayer and fellowship on that wonderful day of Pentecost. We know little of his later life or whether

the traditions of his later missionary work and martyrdom in Greece are true or untrue. This we do know — that he brought the most commanding figure of the Twelve to the knowledge of Jesus, and, too, believed that He was "the Christ, the Son of the living God."

A MESSAGE FROM EISENHOWER

President-elect Dwight D. Eisenhower in a special Thanksgiving Day message called on all Americans for frank acknowledgment that Almighty God "can supply that additional strength which, for these trying times, is so sorely needed."

In his statement General Eisenhower emphasized the religious convictions on which this nation was founded. He pointed out that America's settlers relied on Divine Power "beyond themselves that provided the strength which saw them through. I believe," he continued, "there are many indications in American life today that faith is reviving. Faced as we are with difficult times, confronted with much uncertainty, we are beginning to recognize that we are no more self-sufficient than our forebears were. More frankly perhaps than in less disturbed times, we are beginning to acknowledge that, like them, we need God's help." — From a News Release.

That Little Chap That Follows Me

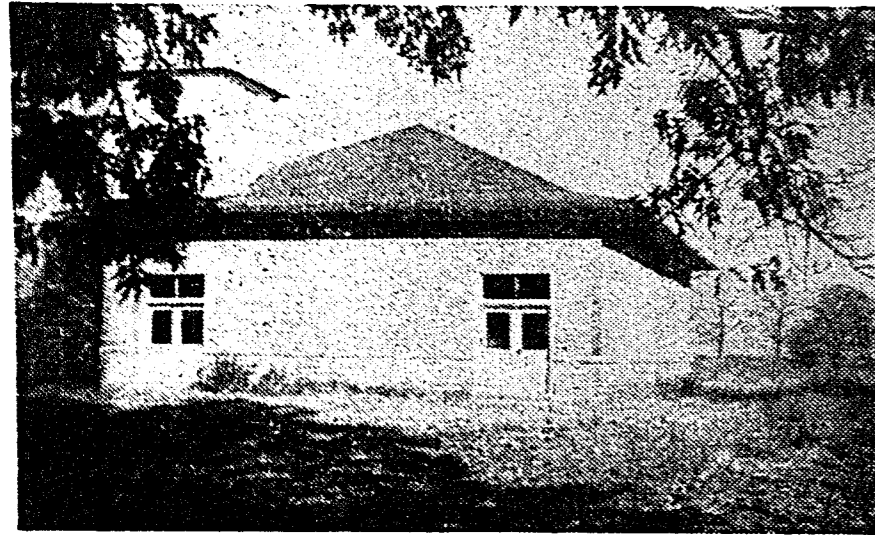
O careful man I want to be,
A little fellow follows me;
I do not dare to go astray,
For fear he'll go the self-same way.

I cannot once escape his eyes,
Whatever he sees me do, he tries;
Like me, he says he's going to be—
That little chap that follows me.

He thinks that I am good and fine,
Believes in every word of mine.
The bad in me he must not see,
My life to him, must an example be.

I must remember, as I go,
Through summer's sun and winter's snow,
I'm building for the years to be
For that little chap that follows me.
—Selected.

THE FOUKE CHURCH



Sermonet — Sacramental Experiences

Seventh Day Baptists recognize only two sacraments — baptism and the Lord's Supper. Some, as elsewhere among Protestants, are hesitant to use the word sacrament due to the abuse of the term in doctrines and in practices by Roman Catholics. So the term ordinance is substituted, which according to the dictionary means religiously "an established rite or ceremony."

On the other hand, unless we are very careful, our observance of the Lord's Supper and baptism may become only a rite or ceremony. Sacrament is defined religiously as "an outward and visible sign of an inward and spiritual grace." That is what we believe our ordinances to be — a testimony of our experiences. Do we as churches make an honest testimony through our ordinances? Or, are we so careless in our administration and so thoughtless in our participation that we fail to bear witness or find an experience?

For nearly thirty-three years I have participated in the Lord's Supper and am glad to participate as often as I have opportunity to take communion. In this, as in all obedience, there were experiences. However, in recent years I have had sacramental experiences in communion, both among Seventh Day Baptists and with others. I now find communion is an experience in itself making the testimony not just in the act as a "rite or ceremony" but through a fellowship experience with God which enables me as a Christian to be a better living testimony.

In the Lord's Supper we have two

symbolic elements — the bread for the broken body of Christ and the cup for His blood shed on the cross. The elements are symbols. However, I can testify that when I take the elements in a true spirit of worship something happens within me. I cannot explain it theologically other than that it is the presence of the Spirit. Whether it is as one participating or administering, or as one in the pew, or at the altar rail, or even at the altar itself, the experience is mine whenever I am open to it, and it can be the experience of any Christian.

Whether the communion is served from an altar in the old traditional chancel or from the table in an American traditional church, the place in which the elements are set becomes to me an altar. The place may be stripped of the beauty of a cross or candles, but still it becomes an altar. Even though I may not kneel in taking the bread and cup, my spirit kneels before God to arise restored in His love, refreshed, and challenged to go forth to greater endeavor.

This sacramental experience in communion helps to break down any narrow walls of separatism around myself, my church, or my denomination. I find communion is universal as Christ is universal. A church is only the agent and not the owner. It lifts me out of my loneliness into a feeling of unity with all the millions of my brethren in Christ. My denomination's purpose clearly becomes not a separatist movement but a part of the greater unity with a special task of upholding the neglected Sabbath truth. Sacramental communion makes me one with all believers of all nations, races, and Christian doctrines. It helps me to rise above prejudice, criticalness, and littleness. The experience is unifying in true Christian love.

The frequency of communion is a matter the Lord left entirely with us as churches and as individuals. Be it annually, quarterly, or otherwise, the sacrament should be entered into with reverence and humility. It is no time for careless informality. It need not be ritualistic unless the people feel the need of such forms. It can be conducted with only the simple statements in the giving of the

bread and cup. May it always be a thoughtfully planned means for an experience with God in our Lord Jesus Christ.

The other sacrament is Baptism. What can be said concerning communion can also be said of baptism. We believe it should be of believers and by immersion. In this we may also be thinking only in terms of obedience to the instructions of our Lord. Yet, He likewise instituted baptism that we may have an experience with God. Obedience does not give us salvation but it is a testimony of an inner experience which should be ours before we receive the sacrament. As it testifies of our experience it can in itself be an additional experience with God.

Here again is a sacrament which should not be entered into lightly or administered carelessly. It may well be that some of the carelessness on the part of us Baptists in our administering or in receiving of baptism is the reason non-immersing Christians object to and even laugh at our form of baptism. If we believe immersion of believers to be right then it is worthy our efforts of thoughtful, humble dignity, guarding against that which may seem ugly to those who could likewise be blessed by the experience.

Among my acquaintances is a minister who testified of the great experiences with the Lord his candidates for confirmation have in that service. Because of his unquestionable Christian faith and truthfulness in expression of convictions I cannot doubt his word that the candidates are receiving something real. Far be it from me to suggest we adopt confirmation for we have in baptism of believers by immersion all that which can produce the same and even greater experiences. The dedication of an infant with the consecration of its parents is beautiful and Scriptural, but is not baptism. We have no need to confirm a baptism. We offer baptism, and may it be of sufficient beauty and reverence that it does testify of our Lord and our experience in Him, not only in the sacrament itself, but in our lives as well.

"Let all things be done decently and in order." 1 Corinthians 14: 40.

Trevah R. Sutton.

The Texarkana Seventh Day Baptist Church was organized May 17, 1884, in Texarkana, Ark. By 1890 the congregation had moved to a new settlement at Fouke, and on December 7 of that year the name was changed to the Fouke Seventh Day Baptist Church.

Throughout the years there have been a number of members and other peoples who have contributed to the Christian welfare of the community and our denomination. One of the outstanding contributions has been the means of education which for many years was sponsored by Seventh Day Baptists through a school which served faithfully until such a private school was no longer needed in the community due to the advance of the public school.

Outstanding in Christian service at the present time are Rev. and Mrs. Wardner T. Fitzrandolph, Seventh Day Baptist missionaries to Jamaica, British West Indies. Mr. Fitzrandolph, a son of Rev. G. H. Fitz Randolph, former spiritual and educational leader, along with his wife, well served this church before leaving for the mission field.

By means of our services of prayer and worship, and our program of Christian education we aim to present the gospel of God's love and redemption through the Lord Jesus Christ, and to uphold the Sabbath truth as a vital part of the Christian's loving obedience to God's will as our love expression, in response to His love to us.

Church membership, 92; subscribers to the Sabbath Recorder: Mrs. E. G. Scouten, Mrs. Lucile Pierce, Mrs. Elvin J. Smith, J. Newton Pierce, Mrs. W. L. Brooks, Rev. Wardner T. Fitzrandolph, Earl V. Godfrey, Mrs. Ora Crabtree, and Rev. T. R. Sutton.

Helping Hands

A church which wishes to remain anonymous is paying for the additional ten copies of the Helping Hand desired in British Guiana.

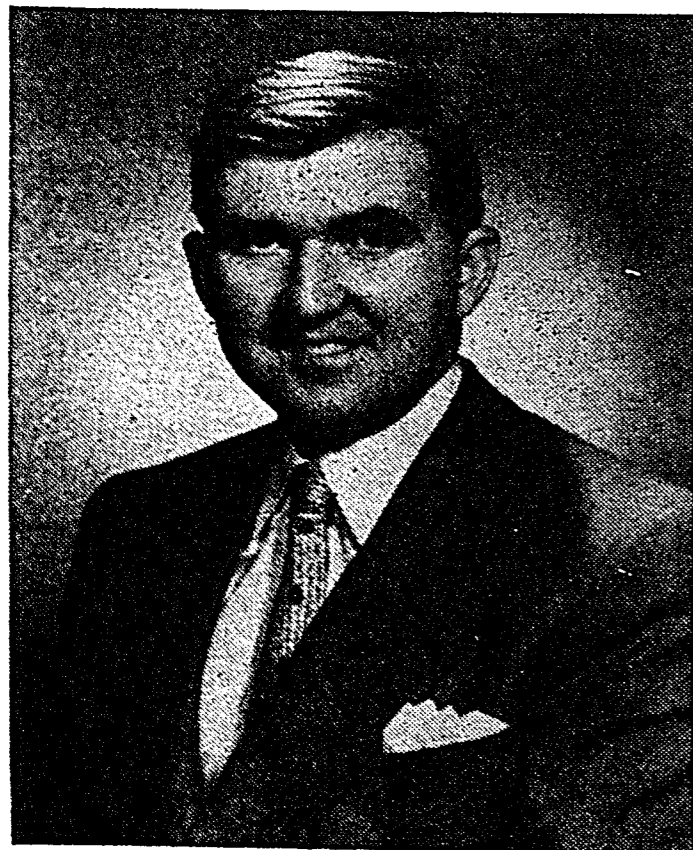
SABBATH SCHOOL LESSON
for January 17, 1953
From Vision to Service.
Scripture: Matthew 17.

Statement of CHRISTIAN EXPERIENCE and BELIEF

Rev. Don A. Sanford

(Given at his ordination to the Christian ministry at the Independence, N. Y., Seventh Day Baptist Church on Sabbath day, October 18, as a part of the semiannual meeting of the churches of the Western Association.)

To say that I was predestined to enter the ministry would be a denial of my belief



in freedom of choice, but as I look back over the events which have influenced my life, I can see a pattern which I believe gives unmistakable evidence of divine guidance, leading me on into the Christian ministry. At any one of many points, I might have turned from the call which seemed to grow within me, but how thankful I am that during each period of doubt, some word of encouragement, some display of confidence in me, or the answer to some prayer would lead me on further.

I do not consider that this ordination is a final end to this continuing commitment to the service of the ministry for Jesus Christ, but it is, I trust, a public acknowledgment of the call of God and my dedication to His service.

It was difficult to determine all of the events which have influenced my Christian experience. I was born into a Christian home in 1926, the younger of two sons, and now I am the fourth member of my immediate family to be called to

ordination, both my parents and my brother having been called to the diaconate by the Little Genesee Church. Even at my birth, as I was later to learn, there was a hope for a life of service to Christ and the denomination. I made my first appearance just a little over 24 hours after the death of mother's father, and his pastor, Rev. T. J. Van Horn of the Piscataway Church, wrote a letter to mother in which he expressed the feeling that as God had taken one life, He had given another to replace it and carry on the good work and life of Alberne H. Burdick. In closing he said, "and who knows but what this new life may become of great service to Christ and the Sabbath." It was not until after I had voiced my decision to enter the ministry that my mother showed this letter to me, an evidence of my parents' wise practice of prayerful guidance without specific direction.

I do not remember when I first started going to church for it was the established pattern for the whole family to go every Sabbath day. My first recollection of a church service was in 1931 when dad went as a delegate from this association to the Southwestern Association meeting in Fouke, Ark., the church where he and mother had served as missionary pastor and teachers about ten years before.

It was shortly after this that I remember the Harley Suttons moving to Little Genesee as he became pastor of the church. For ten years the Suttons were my spiritual counselors, and I shall always look to them with a deep sense of gratitude that I was privileged to grow up under their leadership. One of my greatest ambitions in the ministry is to be able to carry out the visions and ideals of Harley Sutton and I pray that I may lead others as he has led me and all who have been under his influence.

It was at the Seventh Day Baptist General Conference in Salem in 1942 that I made my final decision to enter the ministry. And here it was another minister, Rev. Loyal Hurley, who helped me see that the feeling which kept returning to me was but a manifestation of God's call. I returned from this Conference to my senior year in high school with my

mind and heart decided upon the ministry, but there were several years of preparation ahead before I could realize my ambitions. But even at this point, I made preparation for entering the Alfred University School of Theology. Since I wanted to be a Seventh Day Baptist minister, it never occurred to me that I should go to any other school but our own. I have lived close enough to Alfred to become personally acquainted with the ministers who have gone out from the school and therefore I was not afraid of the so-called heretical theology. I have never regretted my decision to go to Alfred.

At the time of my high school graduation in 1943, we were at war and my brother had been called to the Army and I was needed at home on the farm. For two and one half years, I worked at home, looking forward to the completion of my education, yet now I realize that these two years were also a part of my education. I believe this training helped to fit me for the rural parish ministry, for I picked up much information, philosophy, and theology from my father who had served as farmer-pastor. It was at this time that the Little Genesee Church licensed me to preach.

In January of 1946, on the prompting of Rev. Albert Rogers, I entered Milton College to do my undergraduate study. I found Milton's slogan, "Large enough to serve you, small enough to know you," an actuality, and I owe much to the personal contacts of the faculty and students at Milton. It was here also that I met a Seventh Day Baptist student from Jackson Center, Ohio, Ilou Miars, who became my wife and has taken over the home responsibilities. Two children, Donna and Douglas Mark, have added both to the responsibility and the interest and promise to keep our interests in young people active for some time.

In 1947, through the encouragement of Harley Sutton, then executive secretary of the Board of Christian Education, I entered the United Christian Youth Movement Parshad Scholarship contest, and won the Eastern Division scholarship award of \$1,000. The money was a big help, but the experiences of Christian fellowship with other young people in the summer

training camp at Lake Geneva, Wis., and attendance at the Youth Conference of North America and other ecumenical conferences which came as a result, have meant far more to my ministerial training. This event further gave me an opportunity to witness for the Sabbath and Seventh Day Baptists, and showed that even though we are a small denomination, we are as much a part of the Ecumenical Church as the larger ones.

In June of 1949 I completed my work for the Bachelor of Arts degree at Milton and entered the School of Theology in September. My entrance at Alfred coincided with the return of Dr. Wayne Rood to the faculty and I owe a deep sense of gratitude to him for the quest for knowledge and devotion to scholarship in the greatest quest of mankind, finding the will of God for man. I consider myself fortunate in having studied under both of these outstanding Christian teachers. Dean Bond's classes were among the richest devotional experiences that I have ever had.

In the summer of 1950, I served the Independence and Andover Seventh Day Baptist Churches as student pastor, and in January of 1951 received the calls to become their pastor. It has been a rich experience to work with these two churches, and I owe much to these people who have given me encouragement and confidence. At times their patience may have been tried, as I know that mine has also been; and there have been problems which I have felt unable adequately to handle. But neither the church nor I have to stand alone. God has guided this church through the last 118 years, and I have also felt God's presence near me for about 26 years. In the words of Paul, "If God be for us, who can be against us?"

It is with this sense of dependence upon God and acknowledgment of those who have helped me in the past and who will continue to be of influence in the future, that I accept this call to ordination, if by your examination I am found to be acceptable.

(To be continued)

It takes more power to make a light than a noise. — Selected.

REV. A. CLYDE EHRET

Rev. A. Clyde Ehret died suddenly Sunday evening, December 7, 1952, at his home in Adams Center after a period of poor health.

He had resigned his charge at De Ruyter this fall, and recently moved to Adams Center. He was born January 7, 1881, in Berea, W. Va., the sixth of eight children and was a graduate of Salem Academy and Salem College, Salem, W. Va. He received the degree of Bachelor of Divinity from the School of Theology at Alfred University.

In 1912, he married Clella Ford of West Union, W. Va., who died at Alfred in 1938. To them were born two daughters, Aurabeth and Ogareta.

Mr. Ehret served almost 40 years as a minister in the Seventh Day Baptist denomination. His first pastorate was at Adams Center, from 1914 to 1920. He then served the First Alfred Church from 1920 to 1940, when he went to North Loup, Neb., to be pastor for ten years. He was at De Ruyter for over two years, before retiring November 1 of this year due to failing health.

During World War I he was principal of the Adams Center Public School as well as a minister there. During 1918, he also preached 36 Sundays in the year, along with his teaching load and Sabbath day church work. During World War II, he served the Ord and Greeley, Neb., Methodist Churches with his own church.

In 1940 he married Mildred Wiard, who died ten years later.

In 1951 he was married to Mrs. Clara Greene.

He was a Boy Scout leader at Adams Center, and on the Board of Review for over a decade at Alfred. In Nebraska he served on the Ord Hospital Board of Directors and was a trustee of the North Loup Village Board.

Mr. Ehret was a man of varied interests who loved life to the fullest and looked after his fellow men. As a minister he regularly visited many people both members of his church and those outside, to whom he brought Christian fellowship, sympathy, and understanding. A great lover of the out-of-doors, he was an active

member of the Alfred Rod and Gun Club here, and was an ardent fisherman and hunter.

Survivors include his wife, Mrs. Clara G. Ehret of Adams Center; two daughters, Mrs. Eugene T. Van Horn and Mrs. George E. Potter of Alfred, a foster son, James C. Ehret of Mountain Home Air Force Base, Utah; four grandchildren; and a brother and sister in Clarksburg, W. Va.

Funeral services were held Tuesday afternoon at the late home in Adams Center, with Rev. Earl Cruzan officiating. Wednesday the body lay in state from 12:00 until 1:30 at the First Alfred Seventh Day Baptist Church, with a prayer service at 1:30. Rev. Hurley S. Warren officiated, assisted by Rev. Albert N. Rogers. Burial was in the Alfred Rural Cemetery. — From the Alfred Sun, submitted by Rev. Earl Cruzan.

MEMORIAL PRAYER

(A prayer offered by Rev. Albert N. Rogers at the memorial service for Rev. A. Clyde Ehret December 10, 1952, in the First Alfred Church.)

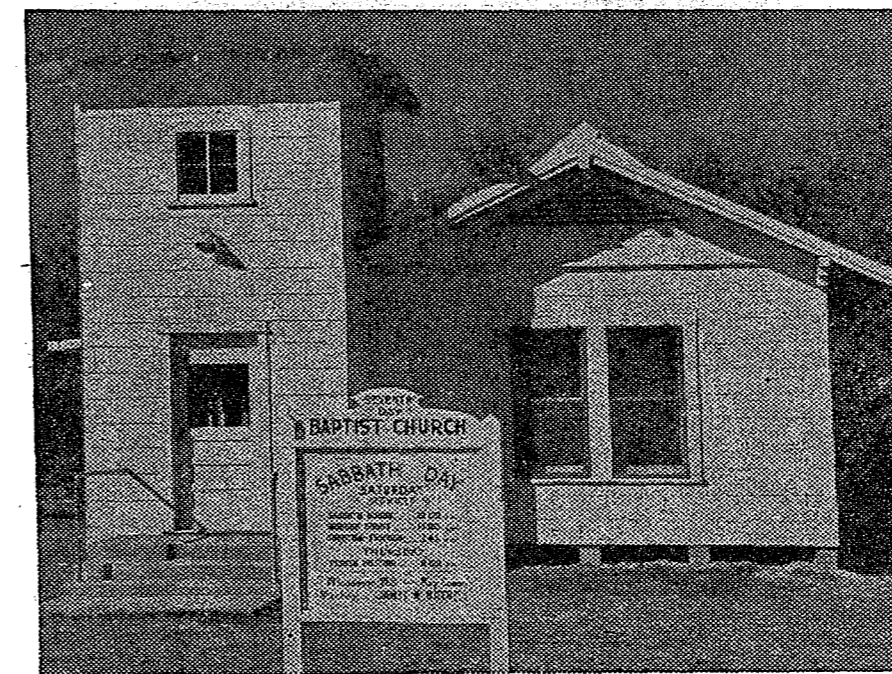
Almighty God, who dost commit unto each of us the swift and solemn trust of life, and in whom all that is good in mankind finds its beginning and its end, we give Thee thanks this day for the fruitful and faithful service of this Thy stalwart son and servant.

We call to mind in these moments, as has been done elsewhere, the manhood he gladly consecrated to Thee. We remember with gratitude his ready smile and hearty hand. We bless Thee for his devotion to the work of Thy Church in this community through two decades, and for the service he was wont to give to any who had no helper but Thee. We recall his pleasures in the out-of-doors, his love of flowers, his delight in the open road, his loyal friendship, his patient care for frail companions, and the readiness with which he took into his home one not of his own flesh and blood to claim him as son. In all this he praised Thee, and we praise Thee for that he was able. Grant that these memories may share the immortality with which Thou dost crown the lives of Thy true children.

Father of tender mercies and God of all comfort, we commend to Thee those who

find themselves bereaved, with all-lonely souls. We bless Thee that Thou dost not set us solitary upon the face of the earth, but in families not unlike the Holy Family which is celebrated at Christmastide. We pray that any regrets remaining today may be supplanted with the joy of fulfillment and the blessed thankfulness that pain and frustration are no more.

Give to all of us, Good Lord, grace to take up life's demands with fortitude and bright hope, that we too may be found among those who fought a good fight, and finished their course, and kept the faith, through Jesus Christ Thy Son, the Captain of our salvation. Glory be to Thee, O Lord most High, as it was in the beginning, is now, and ever shall be, world without end! Amen.

OUR CHURCH AT EDINBURG, TEX.

The First Seventh Day Baptist Church of Edinburg, Tex., was organized on Wednesday, July 14, 1926, at the home of Nathan S. Fisher.

Rev. Angeline Allen, pastor of the Fouke, Ark., Seventh Day Baptist Church, was present and acted as chairman at that meeting. Nine charter members were enrolled: Julius Jessen and Caroline Jessen, his wife; Nathan Sylvester Fisher and Eliza Josephine Fisher, his wife; their daughter, Myrtle Fisher, and their son, Alfred Glen Fisher, and his wife, Lora Adele Black Fisher; Jay Van Horn and wife, Estelle Rood Van Horn.

All, excepting Deacon and Mrs. Jessen, presented letters from the North Loup, Neb., Seventh Day Baptist Church. The

Jessens were accepted into church membership on their profession of faith.

On the following Sabbath, July 17, Mr. Jessen was ordained deacon of this church. Also, a constitution was presented and adopted. Later, the church, having now been constituted, made application to be included in the Southwestern Association of the Seventh Day Baptist denomination. In September, the church called Rev. Mrs. Allen to become pastor for six months.

Pastors and leaders have been: Rev. Mrs. Allen, October, 1926, to October, 1929; Rev. John T. Babcock, October, 1929, to August, 1931; Rev. E. M. Holston who supplied the pulpit as acting pastor from August, 1931, to October, 1932. Mrs. Allen again became pastor, serving from October, 1932, to January, 1934.

Sabbath morning worship services were conducted by the members in turn, from January, 1934, to December, 1947, when Rev. Burchard Loofbourrow, of New Auburn, Wis., became pastor and served until January, 1951, when Sabbath morning worship service fell on the shoulders of a few lay members, with Mrs. Allen conducting the communion service and preaching occasionally from January, 1951, to April, 1952. At that time, Mr. James M. Mitchell, a licentiate, accepted our call, and became our pastor, moving here with his wife and two small daughters from Texarkana, Tex.

We have had various workers and ministers of the gospel visiting us, preaching, and holding religious meetings, both when we were without, and when we had a regular pastor; and twice we have entertained the Southwestern Association. There have been added to the church membership since July 14, 1926, by baptism, 12; by letter, 21; by profession of faith, 5. Removed: by death, 9; by letter, 7; by joining a church of another denomination, 4. Some others whose names remain on the church roll have moved away and no longer help the church in any way. Some absent members, being lone Sabbathkeepers are true to the faith and keep in touch with the church.

Of the charter members, only four are living and three of them are yet members in good standing: A. G. Fisher lives at Conway, Ark., and Jay Van Horn (now

one of the deacons) and Mrs. Van Horn are residents of Edinburg, but are elderly and frail in health and attend our services very seldom. We have one other deacon, William H. Cockerill, and Mrs. Allen is both deaconess and minister of the gospel.

The Sabbath school has been active since the church was first organized in 1926. A short time later a Woman's Benevolent Society was organized which is still active. We still "carry the banner," and though our group has dwindled we feel that God is with us and for us, and that He has richly blessed our efforts. We need the prayers of all our churches that we may remain steadfast and grow in grace and numbers.

It is only through the earnest endeavor and willing sacrifice of each of us, and with the assistance of a loan from the Memorial Fund that we are enabled to present this building for dedication today. It represents a monument to our prayers, our hopes, and our dreams.

Elaine Prentice Boehler.

Dedication Service

Sabbath morning, November 29, 1952, at the morning worship period, the First Seventh Day Baptist Church of Edinburg held a Church Dedication service. With a resident membership of only 13, there were 37 present for the dedication service, including George Stillman, a nonresident member of Houston, Tex., and Pastor Trevah R. Sutton of the Seventh Day Baptist Church at Fouke, Ark., Mrs. Sutton, their daughter, Judy, and Mrs. Sutton's mother, Mrs. Burdick. Also present were Evangelist Wayne Marona, his wife, and three of their sons, David, Dyton, and Daniel.

Pastor James Mitchell had charge of the service and spoke briefly saying, "We have gathered together to dedicate this house to God and to His service." He felt that the tie between the Edinburg and Fouke churches was a very close one since Mrs. Allen, who was then the pastor at Fouke, helped to organize the Edinburg Church, and is now of Edinburg; while Fouke's present pastor, Rev. Trevah R. Sutton, was to preach the dedicatory sermon. A congratulatory telegram was read from the Fouke Church.

A history of the church was read by Mrs. Elaine P. Boehler, followed by a responsive dedicational reading, and dedicatory prayer by Evangelist Marona. A brief talk about the beginning of the First Seventh Day Baptist Church of Edinburg was given by Mrs. Angeline P. Allen.

Prayers were offered by George Stillman, Pastor Sutton, and Pastor Mitchell. There was congregational singing, and a duet by Mr. and Mrs. Harry Bird of Dodge Center and Edinburg.

This responsive dedicational reading was used.

Minister—We have come here today to give thanks and praise to God for this place of worship, and to give the glory to God. To the glory of God, the Father, by whose blessings and favor we have built this house; to the honor of our Lord and Saviour, Jesus Christ, the Son of the living God;

People—We dedicate this house.

Minister—For worship of the Almighty God in prayer and song; for the ministry of the Word of God in all its fullness; for the commemoration of the Lord's Supper;

People—We dedicate this house.

Minister—For comfort to those who are sad, and those who mourn; for strength and a helping hand to those who are tempted; for help and guidance in godly living;

People—We dedicate this house.

Minister—As a force against evil, and all works of satanic origin; for guiding children into the right way of living; for the salvation of souls into the Kingdom of God;

People—We dedicate this house.

Minister—For strength and help for all needy; for fellowship in Christ with all men; for unity in the Love of Christ;

People—We dedicate this house.

Minister—As a lighthouse to shine forth the Gospel of Light into the darkness that sinful deeds may be uncovered; as a place of refuge for people who seek to worship the Almighty God, the Creator of heaven and earth and all that in them is;

People—We dedicate this house.

Minister—For a place where we can assemble ourselves to study the word of God and exhort one another, and have fel-

lowship one with the other in the bonds of the Lord Jesus Christ;

People—We dedicate this house.

Minister and People—We, the people of this church and congregation, are grateful to God for our heritage, and dedicate ourselves anew to the worthy worship of God in this house and a complete submission to the service of God and to the service of our fellow man in Christian love.

Excerpts from Pastor Sutton's Message

Text: "In him we move and live and have our being."

We are gathered here today not only to dedicate a building to God, but each one of us should reconsecrate our lives to Him for a better service and a closer walk with Him: for it is in Him that we live and have our being.

In faith we serve. Christian faith should be a challenge to us, bringing us the heavenly ways while we yet walk on the earth.

If a person holds a position which keeps him from a close walk with God, it is time he changed his position. We need to be brought to life in a spiritual way — we need a spiritual birth from above. The secret of the renewing of our spiritual life is contact with God. We cannot continually receive without giving out something. Through prayer and work for God we may have a closer walk with Him. God is the same; on Him we can depend, because He does not change.

We have a witness to bear to this community. As we bear witness His power continually flows into us. He will save us from sitting back and doing nothing because we are afraid we cannot do it.

We are gathered here to dedicate not only a house, but everything we have to God — our whole lives, in our homes, as well as in the church. We see a testimony today of those who went ahead because they had faith in God.

Let us use the time we have and the ability that God has given us because we do not know how long we may have to work. Now is the only time of which we can be certain. The past is gone and we can do nothing about it, and the future is uncertain. Now is the time to consecrate ourselves and all we have to God

and go forth to bear witness of God and His love — by the life that we live as well as by the spoken word. Our lives are the only Bible some people ever read. What if the type is blurred? Even the smallest thing we can do may bring some soul to Christ, because in Him we move and live and have our being.

Christian Endeavor

The 2:30 p.m. Christian Endeavor, with 35 present, was in reality a continuation of the morning Church Dedication service. Members of the Sabbath school and church gave readings, duets, the primary class sang several songs, and a quartet composed of Evangelist Marona, David Marona, Pastor Mitchell, and George Stillman sang two numbers. Pastor Sutton brought an inspiring message to the young people. The services of the day left all of us feeling stronger and better fit to carry on the Lord's work. May we ever seek His guidance!

Mrs. James Mitchell.

NEWS IN THE WORLD OF RELIGION

Because clothing is needed so desperately in war-torn Korea, Central Europe, and the Near East, Church World Service Centers are asking church people at this Christmas season for all good warm clothing they can spare. Relief clothing is put to immediate use on arrival in areas of distress, most distributions being made by missionaries and church leaders. Articles that are most needed are sweaters, jackets, overcoats, and shoes (no high heels for Korea), all kinds of blankets, quilts, and comforters. Parcels should be sent to one of the following Church World Service Centers: 110 East 29th St., New York 16, N. Y.; New Windsor, Md.; 3146 Lucas Ave., St. Louis, Mo.; c-o Pacific Ports Industries, 10901 Russet St., Oakland 3, Calif. — W. W. Reid.

The public service would be improved if all vacancies were filled by simply appointing the best ability and character than can be found. That is what is being done in private business. The adoption of any other course handicaps the government in all its operations. — Calvin Coolidge, quoted in Salem Herald.

Evangelistic Meetings at Fouke

Plans are being made for Co-Secretary Harris to assist Rev. Trevah Sutton and the Fouke Seventh Day Baptist Church in a series of evangelistic preaching and visitation services during the latter part of February. During succeeding weeks he hopes to visit churches of the South-western Association. E. T. H.

BARRAR TO ARRIVE IN APRIL

Many in the denomination will be interested in the further plans of Missionary Ronald Barrar to visit this country next spring and summer. He has written under date of November 28, 1952: "I am booked on a Castle Line ship from Beira to the United Kingdom sailing February 26, 1953. I have applied for a booking on the Noorden of the Holland and America Line, sailing from Rotterdam on April 4. The fare is less than any of the direct routes and will give me the advantage of meeting some of our people in London and Holland. The only disadvantage I can see is the extra time spent traveling. The trip will take three weeks longer than the direct route, but two of those weeks will be spent in London and Holland. My doctor also thinks that the extra time at sea will do me a lot of good. I forgot to say that the Noorden berths at New York."

It is expected that Mr. Barrar will remain in this country getting acquainted with our people and studying along lines of work he has chosen, until after General Conference has convened at Battle Creek. We all look forward to his coming with the anticipation of strengthening the ties of fellowship that bind us together.

E. T. H.

JAMAICA

Word has been received as follows in a recent letter from Rev. Neal Mills, in Jamaica:

"This is the last day of our week at Fairy Hill. It has rained every day but it is cool and quiet. We have graded terminal test papers, put the marks on the report blanks, and written to all those who wrote the scholarship examination. Fifteen wrote this year. We tried some-

thing new. Since there were one or two in Guy's Hill and one or two in Trelawny who were Seventh Day Baptists who wanted to write, we asked the head teachers of Guy's Hill and Wakefield to give the examination in their schools. Four in each place wrote and one of our boys in Guy's Hill tied with a Kingston girl for the free scholarship.

"I hope the Christmas season will bring us several scholarship gifts. We haven't had many for some time and we have more students than ever who need them. The country children can hardly manage to live in the city without attempting to raise the tuition fee or even the cost of text books in some cases. I am anxious for at least one or two young people from each of our churches to come to school for as long as possible and then go back to work in their home communities. Pastor Lyons' daughter is about 17 now and should have been in school a year or two ago but they just couldn't manage it. The boy, George, is still in school and is partly helping himself. Their mother was many weeks in the hospital last summer.

"The school term ended with a program December 4. Six wrote the School Certificate exam. I hope at least two will pass. That wouldn't be too bad a record compared with other schools. Our laboratory equipment from Dr. Ben is at the wharf. If I had a car with which to get around in the rain I think I could have brought it home, but Wardner was up here. I got well drenched but I got a start on clearing away the red tape. I got a permit from the Education Authority exempting us from the customs duty. Now I must rig up a laboratory and then we'll stand up along side the big schools and stick out our chest.

"Our exhibition went off fairly well. It netted over 80 pounds and some more will probably come in yet. Our speakers were Hon. Philip Sherlock, Vice-Principal of the University College of the West Indies, and Mrs. Nella Crooks, wife of the headmaster of Happy Grove School. Our choir with the help of about twenty singers from around the city sang the 'Hallelujah Chorus' from 'The Messiah.'

"I hope you will be successful in finding someone to come and take charge of the

school. If they could come before we leave we could give them some helpful tips and introduce them to our system, not they they couldn't work out just as good a system, but I believe our experience would be useful.

"I nearly forgot to say that I had a letter from the secretary of the Cambridge Examinations Committee saying that the inspector had recommended that we be listed by that committee and that I should write a formal application, which I proceeded to do. I'm waiting anxiously for the results." E. T. H.

A WORKING FAITH NEEDED BY PASTORS AND MISSIONARIES

"One should never assume that one's religious preparation has been adequate. Perhaps one should not take the quality of such preparation too much for granted. Bible study, history of missions, history of other cultures do not necessarily lead to the development of a sure and deep personal religion or a true evaluation and use of spiritual resources. How many religiously educated persons have a working relationship with a Power outside themselves which makes for righteousness? Can that be taught? Probably not. But it can be described and held up as a goal.

"Many difficulties would melt away if the sufferer really felt that the Everlasting Arms were beneath him, really believed that even in the shadow of death he could be comforted and sustained. Someone has said that Christian Science has profited from the neglected truths of Christianity. Health and happiness would be more often present and anxiety more easily conquered, if beliefs were stronger than doubt and if faith were a living thing. One can practice faith as tests come and are faced squarely. We can never be sure that such tests can be met successfully unless we meet them with complete honesty, that is, acknowledge their nature and humbly ask help in solving them. The study of theology does not necessarily bring about this sure and active faith. If it takes the place of a deep-seated desire for a working relationship with God it may even hinder the possession of such a faith." (Thoughts ex-

pressed by Dr. Eleanor Hope Johnson in a publication of Christian Medical Council for Overseas Work.)

The above paragraphs do not constitute a disparagement of adequate study in theology, history, sociology, and related subjects on the part of pastors and mission workers. Rather they point out the necessity for a deep religious experience and a working faith on the part of the one who volunteers for such religious service. He should not expect to get this experience or faith at the seminary. He should have it or he should never go to the seminary, and if he is firmly grounded in such faith, it should be possible for him to attend any school where truth is taught in a spirit of humility and teachableness.

As a committee of Conference currently discusses our needs in the field of a special training school for future pastors and mission workers, it seems timely and appropriate to say that we want a school where a working faith is held up before the students and at the same time where academic standards are maintained which will prepare our young people to speak a message relevant to our times and needs. Again, we want a school where ties of friendship and Christian fellowship will be welded such that our denomination will work together in the spirit of unity. Very seldom are we critical of those with whom we have lived and come to understand. And finally, we want a school where our distinctive truths can be taught without apology or censure. Can these things be accomplished by endowing a chair in some seminary? And if so, who could select a seminary which would be agreeable to everybody? Brethren, these matters require a spirit of grace and wisdom beyond that which is human. Let us pray. E. T. H.

Ordinarily, anything that is whispered or shouted isn't worth listening to. — Salem Herald.

We are, I think, nearer the mind of Christ in placing our emphasis more on the blessings of sonship and the constraint of love, and less on the penalties of disobedience. — Church Management.

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Worship Thought for January

"Look carefully then how you walk, not as unwise men, but as wise." — Ephesians 5: 15, RSV.

★ ★ ★ ★ ★ ★ ★

I'd rather see a sermon than hear one any day,

I'd rather one should walk with me than merely show the way.

The eye's a better pupil and more willing than the ear;

Fine counsel is confusing, but example's always clear;

And the best of the preachers are the men who live their creeds,

For to see the good in action is what everybody needs.

I can soon learn how to do it if you'll let me see it done.

I can watch your hands in action, but your tongue too fast may run;

And the lectures you deliver may be very wise and true;

But I'd rather get my lesson by observing what you do.

For I may misunderstand you and the high advice you give,

But there's no misunderstanding how you act and how you live.

— Selected.

World Day of Prayer

February 20, 1953

Basic packet of materials may be obtained for 35 cents, containing copies of the service, map, radio announcement, etc. Send to Gen. Dept. United Church Women, 156 Fifth Avenue, New York 10, N. Y.

Our Children's Letter Exchange

Dear Mrs. Greene:

Grandpa Crandall read me some children's letters from the Recorder. The family went to see "Quo Vadis" last night and Grandma went, too. I stayed with "Gramp" and we had a good time. We popped corn and played games, too.

My father and mother are hoping to

drive us all to Jackson Center, Ohio, for Christmas to visit my grandpa and grandma, the Leslie Greenes.

I go to Andover School on the bus. We made booklets with a turkey on the cover before Thanksgiving. I am seven years old and in the second grade. My teacher is Miss Adams.

I suppose lots of children are looking for Santa Claus before long. I'm trying to be a good boy.

I hope you have a merry Christmas.

Your friend,

Dale Crandall.

R. D. 2, Andover, N. Y.

Dear Dale:

I was so glad to receive your good letter, but sorry I could not get it into the Sabbath Recorder sooner. You see I had already filled the Children's Page when your letter reached me. I do hope that soon we can have our page in the Recorder every week, don't you?

I hope you, too, will have the very merriest kind of a Christmas, and I know you will enjoy spending it with your Grandpa and Grandma Greene. Please wish them a merry Christmas from me.

Christmas is indeed a merry time and Christmas gifts fill our hearts with good cheer, but we must never forget that Christmas comes in honor of the birth of our dear Saviour, Jesus, who dearly loves all children; also, that the first gifts were brought to the baby Jesus by the wise men.

This evening I am going to a Christmas party at the Methodist Church for the church school, especially for the children. Last evening we had the Christmas party for our own church, and were happy to have with us Pastor and Mrs. Sanford and their little ones.

I hope I may receive many more letters from you, and please try to get the other children in your family to write.

Your true friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I have just read your page in my grandmother's Sabbath Recorder, about a boy who had twenty-one rabbits and twelve hens. I have a three-month-old kitten which I have just started feeding milk from a baby bottle and nipple.

I enjoy reading your page in the Sabbath Recorder.

I am twelve years old and in the seventh grade at Hope Valley Junior High School.

My grandfather has killed three foxes and that will save the chickens.

That is all for now.

Your friend,

Jean Armstrong.

Rockville, R. I.

Dear Jean:

Your good letter was very welcome and I hope you will write often.

Kittens were my favorite pets when I was your age and younger and I also enjoy their antics even at my age. My daughter Eleanor had a kitten given her when she was ten years old which she named Skee-zics. Skee-zics lived to be fifteen years old and was my cat after Eleanor was married. I still miss him for he was very playful and likable. My twelve-year-old granddaughter is also very fond of her big grey and white Angora cat, but her fifteen-year-old sister Joyce likes her dog, Cheka, much better.

I have just been reading a little poem written by Alice E. Everett, a cousin of Dr. Greene's, with which I'm finishing my letter to you.

A Child's Gift

I will use my hands to work for God,
Who sent His only Son;
My feet will carry me to church
To learn what God has done.

I'll use my voice to tell His love,
To everyone I can;
I'll give my time and all I can
To carry out God's plan.

I'll give my pennies and my dimes
To send abroad His Word,
And tell the story of His love
To people who've never heard.

For God gave me whate'er I have—
My parents and my home,
My money and my friends as well
That I may not be alone.

Don't you think this is a good poem to learn at Christmas time?

Your true friend,

Mizpah S. Greene.

THE CASE OF THE CONSCIENTIOUS OBJECTOR

Rev. Hurley S. Warren

Any sane person objects to war. Any Christian will do all he can to promote peace and good will. Every Christian citizen of this land will think twice before he refuses to do his share in keeping this country free and strong. It is as yet the privilege of each individual citizen to decide wherein his duty to his country lies when it comes to bearing arms in her defense. There are few countries in the world in which this is possible.

Until nations reach the point of settling differences by peaceful means, some kind of police protection is necessary if the nation wishes to maintain its identity and integrity. In times of peace it has been usually unnecessary to resort to Selective Service procedures. However, the present emergency dictates differently.

Those who refuse to bear arms in times of national emergency are known as conscientious objectors. They maintain that they "ought to obey God rather than man." And this conviction has led them to refuse to take up arms in defense of their country. That the United States Government has made marked progress toward providing alternate service for conscientious objectors is attested by the fact that there were, approximately, 150 of them during World War I and there are now about 8,200 conscientious objectors, according to News Notes of the Central Committee for Conscientious Objectors.

Why any young man, even though he may be a conscientious objector, will refuse to register with his local Selective Service Board is beyond me. Registering is certainly one way of establishing his status. Having registered, he should keep in touch with his Selective Service Board, which will be posted promptly whenever legislation is passed which would affect him.

Further, as an aid to Seventh Day Baptist young men who may be conscientious objectors, the General Conference at Denver, Colo., last August appointed a committee to counsel with them. The committee consists of Paul S. Burdick, chairman, New Enterprise, Pa.; Albyn Mackintosh, 4376 York Boulevard, Los Angeles,

The Sabbath Recorder

*"She openeth her mouth
with wisdom; and in
her tongue is the
law of kindness."*

Study the language of gentleness; refuse to
use words that bite, and tones that crush.

Calif.; and Hurley S. Warren, Alfred, N. Y. The function of this committee is to counsel and not to convert. That is, if you wish information concerning the provisions of the Selective Service law as it affects you, feel free to ask.

As a conscientious objector, be sure to register with your Selective Service Board at the proper time. Then keep in touch with it for information concerning any changes in legislation which might affect your status. Also, write to the Corresponding Secretary, Seventh Day Baptist General Conference, 510 Watchung Avenue, Plainfield, N. J., for cards to be filled out and returned to him.

And when you are called on to do work of national importance in some institution, which has been approved for conscientious objector assignment, at a lower salary than you may be receiving now, remember that in the Armed Forces the average pay is no higher for those who have chosen to follow their consciences in much more dangerous assignments.

May the day of peace dawn, and may God-guided reason prevail in the affairs of nations and men!

COMING EVENTS

Quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society, Pawcatuck Church, Westerly, R. I., January 25, 1953, at 2 p.m.
E. T. H.

Marriages

Sayer - Seager. — On November 27, 1952, in the sanctuary of the Salem Seventh Day Baptist Church, Murray D. Sayer, son of Mr. and Mrs. Arnold C. Sayer of New York City, and Barbara J. Seager, daughter of Mr. and Mrs. Roswell P. Seager of Salem, W. Va., were united in marriage by Rev. James L. Skaggs, a former pastor of the church. They are living at 4242 Judge Street, Elmhurst, N. Y.

Obituaries

Davis. — Darwin M., son of Granderson and Elizabeth Randolph Davis, was born July 10, 1877, on Flint Run, Doddridge County, W. Va., and died December 1, 1952.

He was married September 16, 1908, to Miss Gertrude Gaston. He is survived by Mrs. Davis and by one sister, Mrs. Alexander Randolph of Salem.

Mr. Davis lived in Clarksburg, W. Va., and for more than thirty years was engaged in the

grocery business. After selling his business, he established a real estate office which he operated until his death.

He was successful in business and came to be widely known for his business ability and strict integrity. He was honored by election to the office of president of both the State and National Grocers Associations, and was prominent in the business, civic, and religious interests of the city.

For twenty-three years he had been a member of the Board of Directors of Salem College; for many years a member of the executive committee of the board; and for two years prior to his death he served as vice-president. He gave much time and effort to the interests of the college, especially in the field of finance. He was returning home from a meeting of the executive committee of the board when he died from a heart attack.

He was a lifelong member of the Salem Seventh Day Baptist Church, and for many years a member of its Board of Trustees. He was loyal to the church, and ran his business on a five-day week and Saturday night basis that his Sabbath observance might not be interrupted, and in respect to his Sundaykeeping neighbors and patrons.

The memorial service was conducted at the Davis-Weaver Funeral Home in Clarksburg by Rev. James P. Wilbourn, pastor of the Clarksburg Baptist Church and Rev. James L. Skaggs, former pastor of the Salem Seventh Day Baptist Church. The body was laid to rest in the Elkvieview Masonic Mausoleum.
J. L. S.

Clarke. — Carl V., son of Elsworth E. and Maude Fulmer Clarke, was born March 20, 1899, and died of a heart attack on October 27, 1952, while helping a neighbor fight a grass fire.

Mr. Clarke was a lifelong resident of Independence where he was a member of the Seventh Day Baptist Church. He was also active in community organizations and was a prominent farm leader and breeder of Holstein-Friesian cattle.

He is survived by his wife, Nina Howe Clarke, and a daughter, Carolyn, at home; and by two sisters.

Services were conducted by Rev. Don A. Sanford at the Independence Seventh Day Baptist Church with burial in the Independence Cemetery.
D. A. S.

Williams. — Ida M., was born October 23, 1866, at Hartsville, the daughter of Andrew and Catherine Witter Greene, and died at her home in Andover, N. Y., on November 13, 1952, following a long illness.

She was married on September 13, 1891, to Joseph L. Williams who preceded her in death in 1944. She was an active member of the Andover Seventh Day Baptist Church for many years, was a member and Past Matron of the Order of Eastern Star in Andover, and took much interest in community affairs. She is survived by two nephews, four nieces, and many great-nieces and nephews.

Services were conducted at her late home by Rev. Don Sanford with the interment in Alfred Rural Cemetery.
D. A. S.