"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
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Our Policy
The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist polity and beliefs write the American Sabbath School Union, Plainfield, N. J.

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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, your Conference president, 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 Stephen of our Plainfield Seventh Day Baptist Commission during these sessions replacing Dr. Keith Davis, now serving as a medical officer in the Army Air Force, has proved himself. He entered at the post office in Plainfield, N. J., as second class matter.

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Plainfield, N. J., January 5, 1953
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Seventh Day Baptist General Conference
BATTLE CREEK, MICH., AUGUST 18-23, 1953.

The SABBATH RECORDER

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 live for Thee. 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 whose 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, "Repen, 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 asked for 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 unverified. 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 to acknowledge 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 we were before, and, 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 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 winter's cold and summer's snow, That little chap that follows me— I'm building for the years to be For that little chap that follows me.—Selected.
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 institutions which according to the dictionary mean religiously as 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 — a testimony of our experiences. Do we believe them as religiously as our ordinances? Something in itself making the experience in itself an altar. In this, the other hand, unless we are 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 in it often and have the 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 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 to 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 served 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 the 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 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 separatis 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 littlenes. 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, monthly, the observance of communion 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 thoughtful 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 are thinking only in terms of obedience to the instructions of our Lord. Yet, He likewise instituted baptism because believers 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 our Baptists in our administering or in receiving of baptism is the reason non-immersing Christians object and even laugh at our form of baptism. If we believe immersion of believers to be right then it is worthy of our efforts of thoughtful, humble dignity, guarding against that which看似 ugly to those who would 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 received as believers. Far be it from me to suggest we adopt confirmation for we have in baptism of believers by immersion all that 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 an infant. 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 of the sacrament itself, but in our lives as well.

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

Trevah R. Sutton.

THE SabBHAD Recorder

The Seventh Day Baptist Church was organized May 17, 1864, 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 serve 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.


Helping Hands

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

SABBATH SCHOOL LESSON

for January 17, 1953

Proverbs to Service.

Scripture: Matthew 17.
Statement of CHRISTIAN EXPERIENCE and BELIEF

Rev. Don A. Sanford  
(Given at his ordination to the Christian minis- 
try 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 
ordinance, both my parents and my 
brother have been born in the Little Geneese Church. Even at 
my birth, as I was later to learn, there 
was a hope for a life of service to Christ 
inside of me. My family has a long association with the church 
in which I expressed the feeling that 
God had the call of God and 
acknowledgment of those 
experiences of 
life, I can see a pattern which I believe 
seemed to grow within me, but how thank­ 
ful I might have turned from the call which 
gives unmistakable evidence of divine 
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 educa­ 
tion. I believe this training helped to 
fit me for the rural parish ministry, for 
picked up much information, philosophy, 
and had my faith was that my 
ministry be a Seventh Day Baptist 
messenger personally acquainted with the 
ministers who have gone out from the school 
and therefore I was not afraid of the 
so-called heretical theology. Since 
the Suttons were moving to Little Geneese 
and I pray that I may 
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and had the will of God 
and therefore I was not afraid of the 
so-called heretical theology. Since 
the Suttons were moving to Little Geneese 
and I pray that I may
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 acquired 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, Aureabeh and Ogarete. 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 56 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 1932, to January, 1934, 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.

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Almighty God, who dost commit unto us the swift and solemn trust of life, and to whom all that is good and gracious in mankind find 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 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 Thee here 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 with pleasure his visits to the shut-in, his joyful greeting to others, 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 own 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 those memories may share the immortality with which Thou dost crown mortality with which Thou dost crown.

The First Seventh Day Baptist Church of the town of 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 as chairman at that meeting. Nine charter members were enrolled: Julius Jessen, George Jessen, his son; Nathan Sylvester Fisher and Eliza Jessen, his wife; Myrtle Fisher, and their son, Alfred Glen Fisher, and his wife, Lora Adele Black Fisher; Jay Van Horn and wife, Estelle Roed Van Horn.

All, except Deacon and Mrs. Jessen, presented letters from 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 called to the ministry of the church. Also, a constitution was presented and adopted. Later, the church, having now been constituted and organized, was 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 who Sabbath-keepers are true to the faith and keep in touch with the church.

Of the charter members, four are living and three of them are yet members in good standing: Mr. Fisher, lives at Conway, Ark., and Jay Van Horn (now...
one of the deacons) and Mrs. Van Horn are residents of Edinburgh, but are elderly and feel that if we are to be beneficiaries of services we must be members. We have one other deacon, William H. Cockerill, and Mrs. Allen is both deaconess and minister of the gospel.

If the church 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 call ourselves “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 Edinburgh 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 the 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 Edinburgh and Fouke churches was a very close one since Mrs. Allen, who was then the pastor at Fouke, helped to organize the Edinburgh Church, and is now of Edinburgh; while Pastor Sutton, Rev. Trevah R. Sutton, was to preach the dedicatory sermon. A congratulatory telegram was read from the Fouke Church.
Evangelistic Meetings at Fouke

Plans are being made for Co-Secretary Harris to assist Rev. Trehav 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 Southwestern 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 to the United Kingdom sailing February 26, 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.

E. T. H.

Jamaica

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 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.

A WORKING FAITH NEEDED BY PASTORS AND MISSIONARIES

"One should always assume that one's religious preparation has been adequate. Perhaps one should not take the quality of such preparation too much for granted. Biblical and historical 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 as a rightness mover?

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, the preparations of prayer, study of the Bible, and humbly ask help in solving them. The study of theology does not necessarily bring about this sure and active faith. It can be describe and held up as a goal.

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

-Salem Herald

We are, I think, nearer the mind of Christ when we realize the blessings of sonship and the constraint of love, and less on the penalties of disobedience. - Church Management.
**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 to act on what you say.

For to see the good in action is what 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 am 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 and 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.
I am sure they will 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 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.

**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,
To people who've never heard.
For God gave me what'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.

**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 objects. They maintain that they 'ought rather to die than to bear arms in war.' And this conviction has led them to refuse to take up arms in defense of their country. The United States Government has made marked progress toward providing alternate service for conscientious objectors, according to News Notes of the Central Committee for Conscientious Objectors.

We all, 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.
Calif., and Hurley S. Warren, Alfred, N. Y. The function of this committee is to counsel and not to convert. That is, if your 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, you have 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 lower 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, Pawtucket Church, Westerly, R. I., January 25, 1953, at 2 p.m.

T. H.

Marriages

Sayer - Seager. — On November 27, 1952, in the sanctuary of the Salem Seventh Day Baptist Church, Murray D. Sayer, son of Mrs. and Mr. 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, former pastor of the Salem Seventh Day Baptist Church. The body was laid to rest in the Elkview Masonic Mausoleum. J. L. S.

Clarke. — Carl V., son of Elois 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, Tina 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. — Ada M., was born October 23, 1866, at Hartsville, the daughter of Andrew and Catherine Witter Green, 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.

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 Minnie 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 W. Witter, 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 Elkview Masonic Mausoleum.

D. A. S.

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.