

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.

The Sabbath Recorder

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DO AMERICANS GO TO CHURCH?

35 million Americans never go to church

38 million Americans sometimes go to church

ONLY 35 million Americans go to church every week

Only 25 per cent of the adult Americans professing to be Protestants attend church services weekly. 32 per cent never go to church at all while those who attend occasionally or irregularly add up to 43 per cent.

Weekly Sabbath services are attended by only 12 per cent of those who claim membership in the Jewish faith while 56 per cent of this group never go to church at all. Of the remainder, 11 per cent go once a month or less, 17 per cent about twice a month, and 4 per cent three times monthly.

Although 99 per cent of the population believe in God, according to the first survey report, only about one third supplement this belief by regular attendance at services. The survey showed that 18 per cent of those calling themselves Catholics never attend while 62 per cent attend every Sunday. The remainder attend with varying degrees of regularity.

Church attendance seems, according to the poll, little influenced by residence in large cities. There is, however, a marked difference between the eastern and western sections of the country. The highest weekly attendance, 45 per cent, is found in the New England area. This figure is 23 per cent higher than that for the Pacific Coast region. It is notable also that in the Pacific section, 50 per cent of the adults never attend any church services.

Of considerable interest is the fact that 34 per cent of those between the ages of 18 and 24 attend weekly. This figure brings the young people two points above the over-all national average.

The survey cut across racial and religious lines to examine the beliefs and practices of Catholics, Protestants, Jews, other sects, and those professing no religious beliefs. The questionnaire and polling techniques, four months in preparation, were reviewed and approved by Dr. George Gallup of the Gallup Poll. — From a poll conducted for the Catholic Digest.

THE SABBATH RECORDER

19

MEMORY TEXT

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

A Prayer

O Lord God, in whom we live, and move, and have our being, open our eyes that we may behold Thy fatherly presence ever about us. Draw our hearts to Thee with the power of Thy love. Teach us to be anxious for nothing, and when we have done what Thou hast given us to do, help us, O God, our Saviour, to leave the issue to Thy wisdom. Take from us all doubt and mistrust. Lift our thought up to Thee in heaven, and make us know that all things are possible to us through Thy Son, our Redeemer. Amen. — Bishop Westcott.

BIBLE CHARACTERS

VIII

Among the first of the many Roman officials with whom Paul came in contact during his journeys, was the jailer of Philippi. Some of the Roman governors, centurions, and other officers who were concerned with Paul seem to have been men with a sense of justice and fair play. Others, of whom were the governors Felix and Festus, were more anxious for their own advancement than for the administering of impartial justice.

In Philippi Paul and Silas had been much annoyed by the cries of a half-mad slave girl whose masters used her supposed powers of divination to prey upon the superstitions of the people. After she was cured by Paul, she was of no more use to her masters. They complained to the magistrates and Paul and Silas were severely beaten and cast into prison.

When the jailer was admonished to keep them safely, he put them into the inner prison with their feet fast in the stocks. Though smarting from their wounds and bruises Paul and Silas passed the long hours of the weary night in prayer and song. Suddenly there was an earthquake which shook the prison and set the captives free.

The jailer would have killed himself to prevent his being executed by the au-

thorities as punishment for allowing prisoners to escape, but Paul prevented it by assuring him all the prisoners were still present.

Just what it was in the happenings of that strange night which caused this man to turn to Paul and Silas we do not know, but when he asked the question, "Sirs, what must I do to be saved?" they carefully explained to him the way of life through Christ Jesus. He washed their stripes, and gave them food, and kindly ministered to their needs. Convinced of the truth of the message, he and all his were baptized straightway.

Thus was added another Gentile member to the first company of Christian believers established upon the continent of Europe.

An Autobiography

Recently the Historical Society received the Autobiography of Rev. Alva L. Davis, D.D., in manuscript form, a treatise of upwards to 100 typewritten pages of full letter-sheet size.

It covers his life from early childhood to the time when failing health brought his chosen activities to a close. The child in the home; the boy on the farm; working in the tanyard; a pupil in the district school; the young man a teacher in the district school; acquiring an education; then a pastor of many churches — from the Atlantic Seaboard to the Rocky Mountains; editor of a religious paper; and, finally, a college professor, interpreting the Bible to future pastors, as well as to future leading (as we hope) laymen; meantime honored for the lofty type of his work in field and study with the honorary degree of D.D.

It is a record of an inspiring life work, originally planned for the author's children, and it contains much important Seventh Day Baptist history not readily available elsewhere. It is a valuable accession to the archives of the Historical Society.

C. F. R.

Note: The author, a victim of a hopeless and most painful attack of arthritis, lives next door to his daughter, at 350 Sycamore St., East Aurora, N. Y., where he is tenderly cared for by his wife and daughter.

Statement of CHRISTIAN EXPERIENCE and BELIEF

Rev. Don A. Sanford

(Continued from last issue)

Statement of Christian Beliefs

Since we as Seventh Day Baptists cherish liberty of thought, any statement of belief is a personal evaluation of one's position as related to his own experiences and inclinations. Since it is a personal attempt to put divine truth into human language, no claim is made for infallibility in the vehicle of expression. What truths may be present are for the glory of God, what errors reflect the incompleteness with which we, as mortals, can comprehend the revelations which have been given to us by God.

Growth in truth is a normal process of human endeavor to reach God, thus this statement is given as an indication of the position in which I, personally, stand at this time. Change will be inevitable, and I hope and pray that as my years in God's service mount, I may find myself approaching nearer to His will, and nearer to the truth which is of God.

God

I believe in the Christlike God, our Father, the one creative and infinite Spirit, wholly personal, who seeks man in holy redeeming love.

To know Christ is to know God. Jesus said, "No man cometh unto the Father, but by me." It is in the supreme revelation of God in the incarnation that we see the character of God, for as Fosdick points out, "The divinity of Jesus becomes not only an assertion about Jesus but about divinity." And it is from Jesus that we learn of God as the loving Father who seeks His children. I believe that the true character of God as Father is taught by Jesus in the parable of the prodigal son found in the 15th chapter of Luke, for here we see a father who grants freedom to his son and gives him his inheritance. The son squanders it, yet when he comes to himself and repents, his father sees him a great way off and runs to him in compassion, receiving him back with forgiveness, not through any merit on

the part of the son, but because the father still had compassion on him.

I believe that the universe is the sphere of God's activity in time; that it is essentially good and that it is a further revelation of God. In the words of Nels S. Ferre, "Nature is the medium whereby God can lead man generally without forcing specifically." This conception of nature leaves room for both God's sovereignty and man's freedom. I believe that God sustains the universe according to law and order which emanates from Him, but this law of nature is no limitation of God's sovereignty, but rather is an expression of it, for law is neither mind nor force, but method, implying the existence of a mind and force greater than nature.

To state that God is Spirit, wholly personal, establishes the "Imago dei" of man in powers of Spirit; that God is other than matter in the same way that man is, by possessing the powers of thought, affection, and will. To hold that God is personal is to believe that He is a God whom men can love, a God to whom men can pray, One who has purposes and preferences. "God is a Spirit; and they that worship him must worship him in spirit and in truth."

Man has sinned and turned from the fellowship for which he was created, and God seeks him to redeem him through His Holy Love. Man may turn back as did the prodigal son, but it is God who seeks and receives him, for God is Holy Love.

Jesus Christ

I believe in Jesus Christ as the incarnation of God for the reconciliation of sinful man. I believe that His life and death is the supreme revelation of God's character and the revelation of man's possibility.

God, through the outpouring of divine love, stepped from eternity into time in the act of Christ, His divine Spirit becoming man in order to effect a reconciliation between God and man. This act of God was necessary for our salvation, for as Athanasius said, "Only a Divine Christ could save us, and only a Human Christ could understand us or show us the way." Just how God, through this incarnation,

the crucifixion, and resurrection of Christ was able to effect this atonement I am not able to say. But this much I do know, the words of Jesus are true when He said, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Jesus was truly man, tempted as we, suffering with as well as for humanity. It is this humanity of Jesus which strikes each of us, for here we see how far short we have fallen from the true sonship for which we were created.

The Holy Spirit

I believe in the Holy Spirit as the third person of the divine Trinity, God within us, who is our comforter, teacher, guide, and helper, active in the hearts, minds, and lives of men.

God, the love above us, who created us, became the love with us in Jesus Christ to redeem us, and leaves the Holy Spirit as love within us to sustain us. "The work of the Holy Spirit is the invisible, continually operative counterpart of the historic action of God in Christ."

The Holy Spirit is that presence of God within us now which speaks and teaches us through the Word as it is read, spoken, interpreted, and lived. But it is not enough to be merely taught the will of God, we need to be guided, as Paul says, "For as many as are led by the Spirit of God, they are the sons of God." In principle the Holy Spirit beckons to all, but in practice He leads only those who will follow. It is also the Holy Spirit which helps and strengthens us in following the will of God by our communion with God through prayer and devotions, and through the sacraments which unite us with God and other Christians of all ages.

To see that the Holy Spirit is active in the hearts and minds and lives of men, we have but to look at the best that is in Christian men and women and see the fruits of the Spirit which Paul mentions in his letter to the Galatians: "But the fruit of the spirit is love, joy, patience, kindness, goodness, faithfulness, gentleness, self-control." The Holy Spirit can transform every life which accepts and believes by giving meaning to the Love which is above us, and the Love which is

with us enabling us to translate the divine Word into human action.

Man

I believe that man is the highest creation of God, created in His own spiritual image for divine sonship, and endowed with freedom of choice, but that he has misused this freedom and become sinful through his alienation from God and is thus in need of a Saviour, which is Jesus Christ.

The ancient Biblical account of Creation reveals these significant facts about the creation of man: that he was created by God in His own image, that he was to have dominion over all the earth, and that he was created good. That God may have created man through the natural biological processes is certainly no denial of God's creativity, but rather a further manifestation of His supreme will over the whole of the universe.

When we speak of man's creation in the spiritual image of God we assert the relationship of personality and not of anthropomorphic bodily similarity, for God is not limited by the possession of a body. It is in the realm of the spirit that God and man are akin. If there were no similarity, Jesus Christ as the supreme revelation of both God and man could not exist. And it is upon this kinship of spirit that belief in communion with God through revelation, inspiration, and prayer, becomes possible and probable.

The purpose of God's creation of man was that he was to be an object of and for God's love and fellowship which is expressed in the Biblical conception of Father and Son. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

For man to be the true object of God's love, he must be so of his own choice. We love those who choose to love us, and not those who are compelled to do so. Therefore God gave man the freedom of choice that he might choose to serve Him. But freedom to choose God also implies freedom to reject Him, and this is the source of man's sinfulness, he has chosen to reject Him. If he had no choice he would be as Georgia Harkness says, "victim and not sinner."

I believe that the story of Adam's fall in Genesis is a symbolic presentation of a truth which is ever present. Only Christ has been free of alienation from the Father, and thus He is our hope and promise for salvation.

(To be continued)

DEACON WALTER D. KENYON

Walter Davis Kenyon, son of Alexander C. and Mary (Wheeler) Kenyon, was born in Hopkinton, R. I., March 8, 1870. He died December 8, 1952, in his eighty-third year. He was baptized by Rev. J. L. Huffman, February 25, 1882, and united with the Second Hopkinton Seventh Day Baptist Church of which he was the oldest member at the time of his death. He served his church as clerk for forty-four years, to the time of his decease. On May 22, 1926, with his cousin, John S. C. Kenyon, and Lewis F. Randolph, he was ordained to the diaconate and was the senior deacon for many years. He had missed but one communion service since his ordination and that just recently. He gave long service as a teacher in the Sabbath school.

On his twenty-fourth birthday, March 8, 1894, Mr. Kenyon and Miss Evangeline Canfield of Alfred, N. Y., were united in marriage. Nine children come to bless the home: George C., Lawrence W., Arling A., and Reginald D., all of Hopkinton; Dr. W. Alexander of St. Paul, Minn.; Simon of Middleton, Wis.; Kenneth E. of Plattsburg, N. Y.; Hazel E., Mrs. Wilbur Greene of Elmira, N. Y. and Ruth, Mrs. Preston Tate of Bath, N. Y. Surviving are the wife, these nine children, twenty-one grandchildren, and five great-grandchildren. His death is the first break in the family established nearly fifty-nine years ago.

Elected a member of the Board of Managers of the Seventh Day Baptist Missionary Society in 1920, he served faithfully and well, never being absent from any meeting of the board or of a committee of which he was a member, except under circumstances beyond his control.

A farmer, he loved the out-of-doors and the things of nature. He was interested in the conservation and reforestation program and since the age of seventy had set out ten thousand trees. He was hon-

ored for this outstanding service to his state and presented with a much treasured citation by the Governor of Rhode Island.

An active and useful life of many years has come to a close. Walter Kenyon was conscientious and faithful in whatever he undertook. His wife, his family, and a host of friends will cherish the memory of a kind and sweet-spirited Christian man.

The funeral service was held at the Harvey W. Buckler Funeral Home, Westerly, on Friday afternoon, December 12. Rev. Harold R. Crandall and Rev. Charles H. Bond officiated. Interment was in Oak Grove Cemetery, Ashaway. H. R. C.

IN APPRECIATION

Whereas by the hand of the angel of death there has been taken from our church and community a dearly beloved brother, Deacon Walter D. Kenyon, and

Whereas a greater part of his lifetime he has been connected with the Second Hopkinton Seventh Day Baptist Church of Hopkinton, R. I., devoting his active life to deeds of Christian service, let it therefore be

Resolved, That we, the Second Hopkinton Seventh Day Baptist Church of Hopkinton, R. I., express our sense of loss in his passing, but together with all his bereaved loved ones, look for a reunion in a happier and larger life that is prepared for all that love the Lord.

Be it also resolved, That copies be forwarded to the nonresident members of the immediate family, also a copy to the Sabbath Recorder, also that these resolutions be recorded in the church records.

Lewis F. Randolph,
Trustee,
Charles H. Bond,
Supply Pastor.

If a man is not familiar with the Bible he has suffered a loss he had better make all possible haste to correct. — Theodore Roosevelt.

SABBATH SCHOOL LESSON
for January 24, 1953
Christian Humility and Forgiveness.
Scripture: Matthew 18.

OF ONE MIND

Rev. Kenneth B. Van Horn

Text: "May God from whom steadfastness and encouragement come, give you such harmony with one another in following the example of Christ Jesus, that you may praise the God and Father of our Lord Jesus Christ with one accord and one voice." Romans 15: 5, 6 (Good-speed).

Among the beautiful hills of an inland county in Ireland there is the legend of a tragedy. Perhaps you have heard it or read of it before; but it seems that one day, urged on by a malevolent and violent spirit, two cats ate each other up, leaving nothing but the tips of their tails. These are the Kilkenny Cats of Ireland. And then of course, there are scarcely any but what have known of the poem that begins,

"The gingham dog and the calico cat
Side by side on the table sat."

It seems that these two ate each other up. To go on from here, it is well known, also, that to do such a thing is a physical impossibility. "Fairy tales," you say? I'm not so sure about that. For instance, this is a relatively common occurrence among men:

Two men go to law about something; usually quite insignificant as concerns the peace and tranquility of mind of the two men and their neighbors and friends; and more especially as concerns Christian attitudes among men. Anyway these two retain counsel, enter complaints, subpoena witnesses, empanel juries, hear verdicts, make appeals, multiply costs, adjournment after adjournment, vexation after vexation, business neglected, patience exhausted, years wasted; the Cats of Kilkenny have struck with their claws, clashed with each other's teeth, opened each other's jaws, and gulped down each other's all — extermination more complete than that of the Cats of Kilkenny.

Again perhaps a church is divided into two parties. What one likes, the other abhors. Each party feels its duty to stick to it. In the devotional meetings they pray at each others' inconsistencies, hoping the prayer will go to heaven but by way of a neighboring pew just long enough to give John Doe a good shaking. If one

wants the church built on a hill, the other wants it in the valley; if one wants the minister to avoid politics, the other wants him to get up on the pulpit and give three cheers for Dreary Nizzlewit, incumbent. When Elder Bangs sits still in prayer meeting, Elder Crank stands up to show his contempt for such behavior. If one puts ten cents in the collection plate, the other throws a dollar on top of it to show his abhorrence of such parsimony. One half of the choir eats up the other half. The pew devours the pulpit and the pulpit swallows the pew. The Sabbath school and the Sewing Circle show their teeth, run out their claws, get up their backs and spit fire. The claws go on just the same till their work leaves the old church standing windowless and forsaken by the wayside, nothing more nor less than a monument to the memory of the dead ecclesiastical Cats of Kilkenny.

Nations who "have" devour those who "have not." And those who haven't so much wreak their vengeance upon those who have more.

From the earliest time in the history of mankind we read and know of many, many times that man has not been of one mind; in one accord with the will of God, or even in one accord with the will of men. And yet, we also know and are assured of the many times that men do reach the point of one accord, and have been in harmony with one another and with God's divine will.

Being in harmony and one accord in all our lives reminds me of the remark made by the woman who, upon seeing the beautiful teamwork of a pair of horses, said to her husband, "Wouldn't it be wonderful if we could pull together like that team of horses?" "Yes," was the reply, "and we could, too, I think, if we had just one tongue between us."

You and I as professed believers in Christ must have but one tongue between us, lest we be "Cats of Kilkenny." That one tongue can be none other than the Spirit of God with Christ Jesus as our living example. We must not condone unrighteousness, but we must work together for good. The above incidents are purely fictitious as far as I am concerned, but let us measure our work and life as

individuals and as teamworkers in the Church, by the standard of Jesus Christ, or we will be judged by the law of the Cats of Kilkenny.

"Let this mind be in you, which was also in Christ Jesus: . . . That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

ITEMS OF INTEREST

Religious Week at Salem College

Present plans schedule Religious Emphasis Week for February 16-20, according to Professor Ralph Coon, member of the faculty committee on religious emphasis. Rev. Alton Wheeler of Battle Creek, Mich, has been obtained as speaker for the week. Services will include the three regular chapel periods as well as the 9:30 periods on Tuesday and Thursday. Mr. Wheeler will be available to meet with any class which may invite him and for other group meetings or private conferences.

Choir members of the church and students of the denomination who have come from distant places to study at Salem College, were honored guests at a party given by Mrs. Ray (Aunt Allie) Randolph on Tuesday evening at her home on West Main Street. There were 35 persons present.

Coincidentally, the date set for the party happened to be the birthday anniversary of Clarence Rogers, director of the choir. He was surprised to see that his birthday was also being celebrated at the party with a big cake and candles to add to the festivity. — Salem Herald.

Mrs. Eling Sung left by plane last week for Los Angeles, Calif., to be with her mother, Dr. Rosa Palmberg, who suffered a stroke and is seriously ill in a hospital there. — Milton-Milton Junction Courier.

BIRTHS

Ebersole. — A son, Ricki Lynn, to Mr. and Mrs. Fred Ebersole of New Enterprise, Pa., on November 24, 1952.

Boyd. — A son, Richard Paul, to Mr. and Mrs. Paul Boyd of Roaring Spring, Pa., on December 16, 1952.

Music Fellowship

The National Church Music Fellowship, an organization to promote "spiritual music for a spiritual church," was formed in Chicago recently.

More than 50 delegates from 10 states, representing 15 of the leading Christian schools in the United States, agreed that the purpose of this body "shall be to promote fellowship and co-operation among our schools, churches, and other organizations, in order that the music used in services will bring, through divine direction, the most powerful and permanent spiritual results."

Donald P. Hustad, well-known Chicago musician, was chosen president of the new organization. Mr. Hustad is director of the sacred music department of Moody Bible Institute. — Release.

Government should restrain men from injuring one another, but leave them otherwise free to follow their own pursuits of industry and employment. — Thomas Jefferson.

Marriages

Robertson - Scouten. — Bernard G. Robertson, son of Mr. and Mrs. Clarence Robertson, and Miss Hazel I. Scouten, daughter of Mrs. E. G. Scouten, both of Fouke, Ark., were united in marriage by Rev. Frank Eaton on December 6, 1952, at the home of Mr. and Mrs. Glen Davis in Fouke, Ark. They will make their home at Fouke. T. R. S.

Maxson - Burdick. — At the Salemville Seventh Day Baptist Church, November 29, 1952, Marion Burdick, daughter of Rev. and Mrs. Paul S. Burdick, was married to Richard Maxson, son of Mr. and Mrs. Russell Maxson of Battle Creek, Mich. The father of the bride officiated.

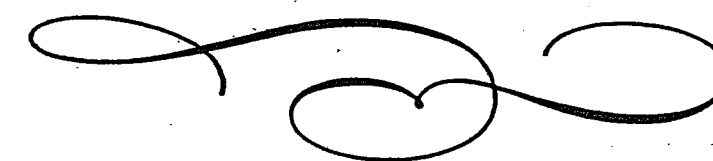
Fletcher - Kagarise. — At Cumberland, Md., December 11, 1952, Lois Kagarise, daughter of Mr. and Mrs. John Kagarise of New Enterprise, Pa., to John Fletcher, son of Mr. and Mrs. Thomas Fletcher of Woodbury, Pa. Rev. E. L. Porter officiated.

Kennedy - McGinnis. — Jess William Kennedy, son of Mr. and Mrs. Russell Kennedy of Lost Creek, W. Va., and Eulah Jean McGinnis, daughter of Mr. and Mrs. Eugenius McGinnis of Lost Creek, W. Va., were united in marriage December 20, 1952, at the Seventh Day Baptist parsonage in Lost Creek. The ceremony was performed by Rev. Rex E. Zwiebel. The Kennedys have a country home near Lost Creek.

JANUARY 19, 1953

The Sabbath Recorder

"The Lord knoweth the way of the righteous."



O God, give us serenity to accept what cannot be changed; courage to change what can be changed; and the wisdom to know one from the other. — Reinhold Niebuhr.