**Marriages**

Crane-Robishaw.—Robert Irving Crane of Pawcatuck, Conn., and Miss Elizabeth Ann Robishaw, daughter of Mr. and Mrs. Richard Robishaw of Pawcatuck, Conn., were united in marriage at the Pawcatuck Seventh Day Baptist Church in Westerly, R. I., Jan. 3, 1963, with the Rev. Earl W. Pearson officiating.

Mayhew-Fogg.—Emily Mae Fogg, daughter of Mr. and Mrs. William Fogg, Hopewell Township, and George M. Mayhew, Jr., son of Mr. and Mrs. George Mayhew, Hopewell Township, were united in marriage December 22, 1962, in the Seventh Day Baptist Church at Shiloh, N. J., by the bride's pastor, the Rev. Charles H. Bond.

Maddox.—A son, Anthony Ernest, to Elmer and Barbara Maddox of Riverside, Calif., on Dec. 11, 1962.

Taylor.—A son, Darren, to Mr. and Mrs. Wylie W. Taylor of Ponchatoula, La., on June 15, 1962.

Buckley.—A daughter, Margaret, to John and Donna Buckley of Shiloh, N. J., on Dec. 13, 1962.

Crane:Robishaw.—Robert Irving Crane of Pawcatuck, Conn., and Miss Elizabeth Ann Robishaw, daughter of Mr. and Mrs. Richard Robishaw of Pawcatuck, Conn., were united in marriage at the Pawcatuck Seventh Day Baptist Church in Westerly, R. I., Jan. 3, 1963, with the Rev. Earl W. Pearson officiating.

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**Deaths**

Bond.—Dwight Truman, son of Samuel B. and Carrie Truman Bond, was born at Salem, N. Y., July 7, 1918, in which church he continued his membership.

He matriculated at Alfred University in 1921.

Mr. Bond was employed by the Colgate-Palmolive-Peet Co. as foreign representative for a number of years. In Fort Lauderdale he was engaged in the real estate business.

He was united in marriage with Betty Morrison on October 27, 1938, who survives him. He is survived also by a son, Carter E. Bond; a stepson, Frederick M. Way; and two step-grandchildren.

At his request, following cremation, his ashes were scattered. — H. S. W.


On August 18, 1929, she was united in marriage with Lyle Crandall by the Rev. Henry Jordon, chaplain of the Sanitarium. She and Mr. Crandall were technicians in the clinical laboratories of the sanitarium for over thirty years. In 1944 they moved to California and resided near El Monte for thirteen years.

Mrs. Crandall was an active member of the Los Angeles Seventh Day Baptist Church as long as her health would permit. She was a member of the Rosa Palmborg Missionary Society and was always interested in missionary work.

Besides her husband, Mrs. Crandall is survived by a daughter, Jennifer Amy, to Everett and Barbara Anderson of Swen, Calif., also a foster son of Louisville, Ohio.

Funeral services were held at the Seventh Day Baptist Church in Los Angeles with her pastor, the Rev. Francis D. Saunders, conducting. Burial was in the Olivet Cemetery at Riverside, Calif. — F. F. Olson.

Olson.—Axel M., son of Swen and Eline Anderson Olson, was born on the Island of Bornholm, just off the coast of Denmark, May 19, 1888, and died at his home near Wellsville, N. Y., December 10, 1962.

When five years of age he came to this country with his father and mother. He was brought up as a member of the Lutheran Church. While living in N. Y., he became an associate of the Seventh Day Baptist church there.

He was a veteran of World War I and a retired farmer.

On March 30, 1918, he was united in marriage with Miss Arvilla Stukey of Alfred. To this union were born one daughter and two sons: Meribah (Mrs. Carroll Burdick), Andover, N. Y.; Kenneth, Wellsville, N. Y.; and Normans. Alfred, N. Y.

Besides his wife and children, he is survived by two granddaughters and two grandsons: Miss Dawn Burdick of Andover, Miss Elaine Pearson of Wellsville, and Norman Jr., and Elizabeth Olson, both of Alfred.

The family survive two sisters: Miss Agnes Olson and Hazel (Mrs. Walter) Pearson; three brothers: Andrew, Walter, and Elmer; an aunt, June (Mrs. Peter) Pihl, all of Jamestown, N. Y.; and nieces, nephews, and cousins.

Funeral services were held at the Ember's Funeral Home, Wellsville, December 13, 1962, with the Rev. John Holmes, acting pastor of the Independence church, and the Rev. Harley S. Warren, pastor of the Alfred church, officiating. Burial was in Alfred Rural Cemetery. — H. S. W.

**Obituaries**

Bond.—A daughter, Margaret, to Paul and Lillian Buckley, R. D. 3, Bridgeport, N. J., on August 17, 1962.

Conant.—A daughter, Cathryn to Jon and Donna Conant of Riverside, Calif., on Jan. 1, 1963.

Fullerton.—A daughter, Constance Ann, to Farrell and Carol (Ashcraft) Fullerton of Los Angeles, Calif., on November 24, 1962.

Harris.—A daughter, Jennifer Amy, to Everett T. and Barbara (Waren) Harris of Plainfield, N. J., on January 4, 1963.

Lupton.—A daughter, Laurie Lee, to Harry and Linda (Morroni) Lupton of Shiloh, N. J., on December 29, 1962.

Maddock.—A son, Anthony Ernest, to Elmer and Harriet Maddox of Riverside, Calif., on Dec. 27, 1962.

Taylor.—A son, Robert Irving, Scott, to Mr. and Mrs. Wylie W. Taylor of Ponchatoula, La., on June 15, 1962.
Obstacles to Evangelism

What is the greatest obstacle to evangelism on a mission field? Before suggesting an answer, let us point out that there is no essential distinction between evangelism at home and abroad. Backgrounds differ and methods may also, but winning souls for Christ may well be called evangelism regardless of the country or continent. Both home and foreign mission work, if true to its original purpose, has a primary aim—evangelism. A missionary in France lists an obstacle to evangelism that is not always thought of in such terms. The Rev. Bob Campbell, who has been training Christian workers in France for nine years under Greater Europe Mission states in his most recent circular letter:

The rank and file of French people are still indifferently religious. A Jesuit priest recently stated that only 14% practice their Catholicism here. This indifference is a real enemy for interest in the things of God. They just don’t care. Yet, we are learning to reach them through personal interest.

When we stop to think about it, the weakness of the Catholic Church in a Catholic country is not necessarily an obstacle for Protestantism. In Brazil and much of Latin America the Catholic Church attracts the devotion of only about 6 per cent of the people it claims as members. Protestantism is making great strides here and doing well among the whites. It is in the South where six popular myths are at work that the culture smacks strongly of long-standing sophistication; but even so, it is not the weakness of the Catholic Church that makes the response so poor. Rather the personal appeal of new Christians who have the zeal and love to go with their evangelistic training.

It is hard for us in America to see the Roman Church as it exists in countries where it has not been seriously challenged. In our country it appears strong. Church attendance of Catholics seems to be much better than church attendance of Protestants. Financially their church does well also, maintaining many costly schools and institutions. However, since it is presented that much of this success is due to the purifying effects of the Reformation and the stimulus of competition in a country where they are the minority.

The indifference to religion found in France (where the Reformation was never allowed to get much of a foothold) does not mean we would be successful there if it does exist it is a giant obstacle to conversion. In our own experience we have probably observed that there are more “good Catholics” who become Protestants than indifferent ones. More such will listen to the Scriptures on the Sabbath. A person who has a real interest in religion will search for further truth more readily than the sophisticated irreligious—whether their background be Catholic, Protestant, or Jewish.

Northern Segregation

Segregation of races is not all in the South. There it has been open, legal, and fought for by governors and legislatures. Here in the North it has been much more hidden, illegal, and defended mostly on the local level by those who have feared economic loss if Negroes were allowed to live among the whites.

In effect, we have a rather high degree of segregation in the North—something that we admit to be wrong and unchristian. We have a tendency to defend the North when it is in evidence just about the same as we would make excuses for a bad habit. The southern attitude has been one of segregation morally (even religiously) right. We Northerners call that position unenlightened and illogical, but if the end result is about the same, it leaves little ground for a holier-than-thou position unenlightened and illogical, but, as Dr. Martin Luther King has pointed out in his recent circular letter: “Where the South is concerned we would make excuses for a bad habit, while the North is fighting segregation morally.”

What is the greatest obstacle to evangelism there? The indifference of the people it claims as members. Protestantism is making great strides here and doing well among the whites. It is in the South where six popular myths are at work that the culture smacks strongly of long-standing sophistication; but even so, it is not the weakness of the Catholic Church that makes the response so poor. Rather the personal appeal of new Christians who have the zeal and love to go with their evangelistic training.

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The lessening of this in the North is not the result of religious tact or political timidity, but rather the result of a realization of the results of sin in this country of the equals. The more we are learning to reach them through personal interest.

When we stop to think about it, the weakness of the Catholic Church in a Catholic country is not necessarily an obstacle for Protestantism. In Brazil and much of Latin America the Catholic Church attracts the devotion of only about 6 per cent of the people it claims as members. Protestantism is making great strides here and doing well among the whites. It is in the South where six popular myths are at work that the culture smacks strongly of long-standing sophistication; but even so, it is not the weakness of the Catholic Church that makes the response so poor. Rather the personal appeal of new Christians who have the zeal and love to go with their evangelistic training.

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ME LAORY TEXT
What could have been done more to move of the water from time to time waters comes with the words, Each year thousands express their faith multitude of impotent folk, of blind, halt, withered, waiting for the moving of the healing power in the seemingly miraculous these words: The waters of baptism are stirred and a new member finds a place of service. We would not contend that there is alImmersion. We would not contend that there is able to remove visible symp- 

MIRACLES
The miracle of changed hearts and transformed minds is both ancient and modern. It is an experience witnessed to by baptism that cannot be gainsaid. Evangelism produces such miracles now, the same as in the days of the apostles. The writer of the script for a filmstrip on "Church-Centered Evangelism" in another Baptist denomination begins it with these words: "The waters of baptism are stirred and a new member finds a place of service." We would not contend that there is always (or usually) a miracle taking place when the candidate and pastor enter the baptistry and the congregation hears the sound of stirring water, following the immersion. Here, however, is a symbol of a newness of life that has come miraculously through faith in Christ. The stirring of the waters of baptism is a meaningful experience, we trust, to a life of consecrated service.

Special Issue Next Week
The February special issue of the Sabbath Recorder is due to replace the regular issue of February 11 and should reach subscribers at the usual time. Readers will miss for one week the material from the boards and the news from churches. But in their place will be sixteen pages of evangelistic and Sabbath material dressed up with color, that will be very useful to earnest workers in the weeks to come. We cannot guarantee that late orders can be filled. We anticipate that many who are interested in this issue will wish they had asked for a larger number. On a first come-first served basis quantity orders will be taken care of.

MISSIONS - Sec. Everett T. Harris
Barbara Bivins
Tells of Future Plans
Dear Friends,
Just thought it might be nice to chat with you all a little and let you know the latest turn of events. I want to thank you for your letters and cards at Christmas.

Christmas, 1962! My first one at home after three Christmases in Nyasaland. There were the Rudolphs — the Santas — the noisy, modern songs. But there were also the old familiar carols for those who wished to hear, the pictures depicting a truly Christian Christmas for those who wished to see; and there was, and is, a Christ who still enters the hearts of men for those who wish to receive Him who is the essence of Christmas. There are the many friends and loved ones who shared in this joyous holy season. I want to tell you one more thing that was special about this Christmas.

Perhaps you recall that at Conference I was quite often seen in the company of one Ray Froding. Well, we corresponded, and even saw him come East to look at schools — and to visit me. And then for Christmas I received the loveliest gift a girl could receive, a diamond on the third finger of my left hand. My heart is full of joy and gratitude as I look forward to a new kind of life.

You may wonder what happened to my zeal for missionary service. I have not lost it. For many reasons it seemed that returning to Makapwa was not the worst thing to do. And now of course Ray is the most important reason of them all. Being a Christian wife and mother can be a service unto the Lord too. Ray heartily approves of my continued interest in child evangelism work. I'm starting some Bible Club work in Bridgeton next month.

To those of you in Nyasaland — I'll miss you. You are still my friends. I'll still remember you and pray for you all.

In closing I want to thank all of you for your prayers and your love while I was at Makapwa. And now Ray joins me

Conference President
(4)

My previous letter to you urged that you begin a tithing campaign in your church. Let me assure you that my concept of stewardship does not end with the giving of money. This is one phase only. We had to start someplace and I suggested we start there.

Now let's carry the stewardship concept deeper and present the people with the idea that this enters every part of life. What I do with my time, my abilities and talent, the nine-tenths of money I keep — my very act of living is also stewardship. Perhaps it should be said that my method of obtaining my income is just as important as what I do with it after I receive it.

What we are driving at here is the idea that the living of life itself should be an act of stewardship. A man named W. H. Greever is credited with the following definition: "Christian stewardship is the practice of the Christian religion. It is neither a department of life, nor a sphere of activity. It is the Christian concept of life as a whole, manifested in life and actions." We must give ourselves along with the money to make life really meaningful and worthwhile. We must lose ourselves in doing things for others rather than be as self-centered as most of us are. This we can do if we truly grasp the significance of all that Christ has done for us.

Paul, in Romans 12: 1, said, and I like to think he was talking to me, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Isn't this the answer to "Lord, what wilt thou have me to do?"

— George E. Parrish.

in asking that you pray for us — that we will find exactly what our Lord and Savior wants us to do as Christian lay-workers for Him.

Yours in Christ,
Barbara Bivins.

THE SABBATH RECORDER
FEBRUARY 4, 1963
Serenity
Courage
Wisdom

By C. Fred Kirtland
(Pastor of the Hammond, La., Seventh
Day Baptist Church.)

“ Heavenly Father, give us serenity to accept what cannot be
changed, courage to change what should be changed, and wisdom to
distinguish one from the other.”

This quotation is seen hanging on the walls of many homes, in offices of busi-
ness men, and public buildings. How many of us have realized the depth of
its great challenge?

“Give us serenity to accept what can-
not be changed.” In August, 1962, our
scientists sent a rocket hurtling into space at
the astounding speed of 25,000 miles per hour; its destination, the planet
Venus. The scientists were sure that their rocket
would hit its target. The count down and
launching was a success. Everything was on schedule. Then suddenly some-
thing happened — it was off its true
course. The great scientists could not
control the error. They had to accept it.
They had to apply to themselves, “Give
us serenity to accept what cannot be
changed. Though they may have been
discouraged they did not abandon the
project. Because of their acceptance of
something that could not be changed, on
December 13, 1962, man’s ears heard a
sound coming through space 63,000,000
miles from another planet.

Many people feel that we should not
probe into outer space. But then, many
people felt that Christopher Columbus
should not have ventured into the un-
known waters, because of the superstition
that the earth was flat. We have come a
long way from those first exploratory
ships to our supersonic rockets. We are
no longer heading toward the age of
space; we are in the “Space Age.” This
cannot be denied nor can it be changed
by Christians. Who knows what lies be-
yond those mysterious radiation belts that
surround our earth? If life, as we know
it, exists outside of our own atmosphere,
would give strength to our belief in
one supreme God, not hinder it.

In the beginning God created the
heaven and the earth” (Gen. 1: 1). God
did many wonderful things those first
da.ays. He created many of the wonders
that we still see today. But from the
beginning something took place that could
not be changed. God had created man
and woman and given them dominion
everthing. Man was truly free.

But man was not satisfied. He was not
depressed, he had to get his men on the offensive.

“Man is like our rocket. Instead of
getting closer it goes farther and farther
away from its original destination, be-
cause it missed its mark. The rocket
will keep on traveling farther away from
Venus until it destroys itself or is demol-
ished by some flying object in outer space.
Man, because he has missed the mark,
keeps going farther and farther away from
God. The rocket’s course cannot be
changed, but man’s course of self-destruc-
tion can be changed. Our quotation says,
“courage to change what should be
changed.”

Disobedience is the evil that has caused
our pure bodies to become subject to
disease and death. Like a termite, it
gnaws at our terrestrial bodies. The Bible
is a great testimonial of man’s disobedi-
ence and is admonishing us to be cast
out of the Garden of Eden. It was for
this cause that Moses was never allowed
to enter the Promised Land. The kingdom
was taken away from him and given to
David. David was not allowed to build the holy
temple of God. Man today is still searching
for a way back into fellowship with God. God was not pleased with what
Adam had done, but He still loved him.

He is not pleased with the world today,
but He has prepared a way back to Him
by accepting Christ Jesus and following
His example of obedience (John 3: 18; 6: 29).

Seventh Day Baptists have in the palm
of their hand the truth that a lost world
is looking for, the truth that would set
them free. In all of the teachings of Jesus,
He pointed the way on the keeping of the
ten moral laws of God, His Father.

“anything that has needed to be changed has always taken courage. When we think
back to the year 1671, to a little town
called Newport, Rhode Island, Seventh
Day Baptists are forced to ask, “How
much courage have we shown?” Because
the world seems to be against us, have
we not put the Sabbath on the defensive?
No one has ever won a defensive war. We
are at war, at war with Satan. In the
early 1930’s a young man named Roosevelt
saw the need of a great change in our
national economy. The depression had
paralyzed our nation. Mr. Roosevelt said,
“We have nothing to fear, but fear itself.”

He sought courage to change what needed
to be changed, and he did it.

In the early stages of World War II another man saw the need of a change
if we were to win the worst war in history. The United States had
did not have the offensive. We were unprepared for war
with a nation as powerful as Japan. The
Japanese had conquered almost the entire
Pacific Ocean. Many thought if he
turned his back to the Philippines he must
find courage to change what should be
changed. If there was to be any survival
he had to get his men on the offensive.

In the Garden of Gethsemane Jesus
recognized the need of courage to face
the shameful death by crucifixion. Mark
14: 36 records these words, “Father,
more courage have we shown?” Because
the world seems to be against us, have
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to be changed, and he did it.
The young people of the Texarkana Seventh Day Church have been active and quite successful in distributing Seventh Day Baptist literature through the placing of tract racks in the railroad station. Mrs. Bivins opened a Bible on a podium which places it high enough to be read standing, is at the center of the display.

Pastor Marion Van Horn has written, "We have two of our Bible stands with tract racks in the stations. . . . Tracts and Sabbath Recorders are going fast from our stands. 430 pieces have been placed there in about three weeks and another supply of 200 are ready to be placed in the morning."

Portions of a letter written by the day agent of the Union Station to the young people of the Texarkana Seventh Day Baptist Church were printed in the January 28 issue. Pastor Van Horn explains that two other churches have literature racks in the station which are not well cared for. "Ours," he says, "has been a real contrast." It is checked frequently and kept neat.

Missionary Selection and Training

How should the Missionary Society go about selecting a missionary for a certain field? There may be several steps to such selection, designated as follows:

A Volunteer — A candidate for missionary service is a "volunteer" when he offers himself and usually requests the Board to prepare him for a mission.

An Appointee — The candidate is an "appointee" after he has been accepted and while he is attending a School of Missions and is preparing for service in other necessary ways. Such preparation is a commitment to a mission service.

A Missionary — A missionary is one who has been sent out. When he arrives at his field of service and begins work he is a missionary.

Physical and psychological tests are required by more and more missionary boards. Personal interviews with the Missionary Board secretary and others may be required.

The training program should include a year in a graduate school of missions if at all possible. It is important to learn the history and culture of the people to whom the missionary will go. Literacy work and literature production are becoming increasingly important. To know how to speak the language of the people is really important. A candidate can be gained through linguistic and language study before going to the mission field. It is also important to know how to teach English as a subject. This is often expected of the missionary soon after arrival. Of course Bible study and the deepening and enriching of the spiritual life of the missionary are of primary importance.

The late Dr. E. K. Higdon, former secretary of the Department of Missionary Selection and Training of the Division of Foreign Missions of the United Christian Missionary Society, wrote, "The fact that it takes eight to ten volunteers to yield one missionary is an indication of the high standards our Board of Foreign Missions has set." Seventh Day Baptists also hope and pray for the best youth of our churches to offer themselves for missionary service.

Which Bible Version is Best?

Something new has been added to the discussion of which version of the Bible is preferable for clear writing. Robert Gunning of Blacklick, Ohio, in a four-hour lecture to writers of religious material for youth stated that the King James and the King James Bill have become easier to read than the modern versions. He added, however, that it is not easier to understand due to the fact that it was made in 1611. He saw an interesting distinction. "Has it been your observation also?"

Mr. Gunning's evaluation, if agreed to by the public, would make it necessary to rewrite books for the continuing strong sales figures of the old familiar version. The Bible that is easy to read will get more readers. The archaic expressions are not so hard to understand as some people seem to think. The American Bible Society has recently published a Bible that preserves the old and important words while introducing expressions that have been changed for better understanding in one of the newer versions.

Nurse Released from Missionary Board Employ

At the January 27th meeting of the Missionary Board it was voted to release Miss Barbara Bivins from missionary serv-

ice under the direction of the board, as of December 31, 1962. Miss Bivins returned from Makapwa Mission, Nyasaland, in May 1962. She attended Conference at Mission Farms, Minn., in August as a representative of the Missionary Board, visiting several stations. Following Conference she returned to her home where she lives with her mother, Mrs. Nellie Bivins, near the Marlboro Seventh Day Baptist Church. She has begun fulltime work at the Bridgeton Hospital, Bridgeton, N. J.

Miss Bivins has written, "I am working full time now (at Bridgeton Hospital) and really enjoying it a lot. Most of the time I am in Maternity Ward. She has written also of her intention to begin work in child evangelism in the Bridgeton area. She has plans to open a Bible group on Friday afternoons, the first week of February."

The following statement of the Executive Committee was approved by the Missionary Board:

"The Executive Committee of the Board of Managers of the Seventh Day Baptist Missionary Society would express appreciation to Miss Barbara Bivins in behalf of the board and of all Seventh Day Baptists for her years of devoted missionary service at Makapwa Mission, Nyasaland, extending from October 1959 through May 1962. At Miss Bivins' request a release from further service under the direction of the board was granted as of December 31, 1962. This action is taken with the hope that Miss Bivins will continue to offer her very real talent in child evangelism to the service of our Lord."

Abraham Lincoln once said, "You cannot help men by doing for them what they could and should do for themselves." Eighteen million people, or ten per cent of our population, are physically handicapped. Of these it is estimated that twelve million are, or could be gainfully employed if given the right chance. These figures show the task our country faces.

The church has a mission to help these people. Some of them are able to work under normal conditions and need only the sheltered workshop. Eight years ago the Christian League for the Handicapped started an Occupational Home at Walworth, Wis. The work and housing are provided on the same premises. Residents pay for their room and board from wages received. Some of the work is supplied by business concerns of the surrounding area. Because the building now used is inadequate, a new building project on a one hundred forty acre tract of land two miles from Walworth has begun.

Another illustration of the sheltered workshop is that of Goodwill Industries. Here the handicapped are offered training, employment, and rehabilitation. They recognize their spiritual need. Here the handicapped are sincere Christians. Some of them have plans to start another similar home and others will continue to contribute to the work of the Goodwill Industries on the same premises.

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himself. Do you have a neighbor confined to a wheel chair? Perhaps he would enjoy attending church, but cannot manage to get himself into the building. Become a friend. Then you will see his needs and he will feel free to ask for help.

Today some of the government buildings are constructed with ground level entrances, at least one sloping ramp, and automatic door openers, thus making access easier to the handicapped who enter for business or employment. In a book entitled “A Study of the Adaptability of Disabled Workers” many instances are given where disabled people are able to operate machines in factories very successfully. In other cases only slight changes are necessary.

Still there is much to be done such as doing away with resentment on the part of employer and fellow workers. Re­habilitation of the disabled is important. Some have become resigned to dependent lives and need to be made aware of the opportunities in a new life of usefulness. Work is not enough. Recreation should be planned and supervised. Workers should be encouraged to improve their skills. Crippled children, as well as adults, need help.

The public is taught to accept the handicapped as equal members of society as we pray to God in the words of the poet, "Flood me with knowledge, drench me in light. Please keep me eager to do my share. God — let me be aware."

References:
1) Affliction Worketh by Frieda J. Schneider
2) The Handicapped by Adolph A. Apton, M.D.
3) Magazine: A Journal of Rehabilitation

Correction
A credit line was mislaid by accident in the January 28 issue under Women’s Work. The devotional thoughts were not prepared by Frieda Howe. He prepares the articles on local arrangements for General Conference (p. 13).

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Youth Field Worker

We are very pleased to announce that Miss Linda Bingham has agreed to work for one more year as "dedicated" Youth Field Worker among our people.

New scheduling for the balance of the year that will begin after General Conference will begin immediately. Churches who would like Miss Bingham to visit and work with them are urged to make plans as soon as possible so that her schedule will not need to be set at the last moment. If you desire her services write to Herbert Saunders, Little Genese, N. Y., giving dates that you think will be satisfactory for her coming. Remem­ber, her itinerary will be made in as short a time as is permissible.

A SDBFY Activity

(The following announcement appeared in the Riverside SDBY Church bulletin of Decem­ber, 29, 1962.)

The SDBFY members will be directed by Jack Jensen as chairman of the Tract Committee as they go out to a designated community to distribute a tract, letter, and copies of the special issue of the Sabbath Recorder to some 500 homes. Let us all pray God’s blessing on their venture.

Field Trip

As this is being written, Secretary Zwiebel has just completed the first of four workshops for teachers and helpers in the Sabbath Schools of Marlboro and Shiloh, N. J. Thirty-seven participated. Subjects for the four nights of study were "Preparing and Teaching the Lesson," "What Part Does the Sabbath School Play in the Growth of the Church of Christ?" "Teaching for Commitment," and "How to Evaluate Lesson Material." The co-operation of Pastors J. Paul Green and Charles H. Bond and their people was thoroughly Christian and much appreciated.

Here follows a Guide Sheet for preparing a lesson for the Sabbath School class. It was prepared along the lines of "Preparing the Lesson," from the Leader­ship Education Audio-Visual Kit.

Guide Sheet for Lesson Preparation

Step I. Seek Divine Guidance

Step II. Consider the Lesson

1. What is the subject —
   a. Of the unit?
   b. Of the specific lesson?
2. What materials will be needed?
3. Determine your purpose by answering these questions:
   a. What progress did we make in the last session?
   b. How does this lesson fit into the unit?
   c. What knowledge, attitudes, and habits should the lesson encourage?

Underscore the purpose of the lesson as stated in the material. Mark in your material the factual knowledge you wish pupils to get and get information and activities that will encourage the desired habits and attitudes.

Step III. Consider the Pupils

1. What are the needs and interests of pupils in relation to the lesson?
2. Determine your purpose by answering the following questions:
   a. What progress did we make in the last session?
   b. How does this lesson fit into the unit?
   c. What knowledge, attitudes, and habits should the lesson encourage?

Underscore the purpose of the lesson as revised for your class.

Step IV. Write out a Lesson Plan

A lesson plan is an outline of what pupils and teachers do together. The main emphasis is on pupil activity rather than on teacher performance. The following questions will help you:

1. How may interest of pupils be secured?
2. What can pupils do that will help them grow in knowledge, attitudes, and con­duct? Which of these activities should be carried out before, during, and after the session?
3. What questions should be raised for discussion?
4. How organize the group so that many pupils may participate in discussion?
5. How organize the group so that many pupils may participate in activities?
6. How can you predict what pupils may say or do so that you can plan to make the best use of their participation?
7. How will you plan to close the session?

ITEMS OF INTEREST

Interracial Church Co-operation

The Baptists of North Carolina believe that there are still open before them plans for the state convention to be held in 1964 at Greensboro. Arrangements are being made to hold a joint one-day session with the Negro Baptists of North Carolina. This is part of the Baptist Jubilee observ­ance. No joint sessions of Negro and white state conventions have previously been held, says the news item from the Southern Baptist Convention.

South Carolina Ministers

Urgo Orderly Obedience

When the last legal barrier to the admittance of a Negro to Clemson Agri­cultural College was removed by the Supreme Court, ministers of various de­nominations joined in making a public appeal for no violence in connection with the registration of Harvey Gantt. Ten executives of the following denominations in South Carolina signed one such statement: Methodist, Lutheran, Episcopalian, Roman Catholic, Cane Ridge, Nazarene, Presbyterian, Baptist, and Disciples of Christ.

The statement said, in part, "We must use peaceful means to reach conclusions founded on justice and order and the universal law of Christian love."

The state Baptist convention’s Christian Life and Public Affairs Committee issued a statement similar to the statement on the day Chief Justice Warren announced the position of the Court.

A statement on South Carolina’s racial "crisis," was issued by 121 white ministers of 13 denominations in the Columbia area. 18 Baptist pastors and denominational workers who live in the state’s capital city signed it. It said:

"As Christians, we must be found in the ranks of those who lead our city and state in orderly obedience, in justice and brotherhood.

"Children of our beloved state are presently being confronted with oppor­tunities to witness to their affirmation that all citizens be given equal opportuni­ty for full development of their capacities as children of God" in such areas as education and employment.

THE SABBATH RECORDER

FEBRUARY 4, 1965
Negro Baptist Leader Gets Peace Corps Post

A Negro Baptist leader has been named as the new associate director for the Peace Corps volunteers.

He is one of five associate directors in charge of various phases of the Peace Corps activities.

Samuel Proctor, prominent Negro Baptist educator, will administer all Peace Corps activities.

Peace Corps Director Sargent Shriver said, "Dr. Proctor's promotion places him in one of the most important positions within the field of U. S. foreign affairs occupied by a Negro."

Proctor is former president of Virginia Union University, a Negro Baptist school in Richmond, Va. Before going with the Peace Corps he was president of North Carolina Agricultural and Technical College, a state institution at Greensboro.

Calls for Equal Rights

A call for political rights for Africans, regardless of color, has been sounded by the Southern Rhodesia (bordering on Nyasaland) Christian Conference, which represents all Protestant denominations in that troubled land. The organization, which is directed by Methodist Bishop Ralph E. Dodge of Iowa, voiced its call for political rights for Africans, regardless of color.

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Serenity, Courage, Wisdom

(Continued from page 7)

men who would need a great deal of courage to change what needed to be changed. On the eve of our Lord's trial His disciples, as still it is today, was for His followers. His prayer was that they might have protection from God.

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. And now I am no more in the world, but thou in me, and the world in me.

If we are to "accept what cannot be changed," and have 'courage to change what should be changed, we must be able to distinguish one from the other. There is a great deal of difference between man's knowledge and God's wisdom. Proverbs 1 tells us that wisdom, knowledge, and understanding go together. Education is the most valuable thing that we have as long as we control it. When a man lets his education control him, it is useless to him. It is man's knowledge that enables him to take ore from the rock and then using it for our own destruction. The Rock is the foundation of the world.

Jesus brought to us the wisdom of God. No greater wisdom has ever come to man than from the Sermon on the Mount. Jesus said, "I am not come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matt. 5: 17). By the words of Jesus Himself, Seventh Day Baptists should be able to distinguish the wrong of taking steel from the rock and then using it for our own destruction.

SABBATH SCHOOL LESSON

for February 16, 1963

Is Your Religion Real?


for February 23, 1963

The Christian's Confession

Lesson Scripture: Mark 8: 27-38.
Deacon Darwin Elsworth Maxson

Deacon Maxson was born to Russell J. and Annie Crandall Maxson on December 13, 1871, in Farina, Ill. He was the first of eleven children: five sisters and one brother still survive.

Deacon Maxson spent his early youth in Nortonville, Kan. He was baptized and joined the Baptist church there on March 1, 1884. Later he moved with his folks to Smyth, S. D. While there he married Eunice Huffman on September 14, 1895. To this union were born seven children: Mrs. Ruth Spinks of North Little Rock, Mrs. Grace Lewis of Siloam Springs, Mrs. Geneva Holland of Crossett, all in Arkansas; Russell of Milton, Wis.; Ethel of Bridgeport, N. J.; Paul, pastor of the Seventh Day Baptist church in Paul, N. Y., and Carl, chaplain at King's Park Hospital, N. Y. All of Deacon Maxson's children survive, as do 18 grandchildren, 33 great-grandchildren, and 6 great-great-grandchildren. His wife died in 1936.

Mr. Maxson was active in the Seventh Day Baptist church in Smyth, S. D., and one of the charter members of the Gentry Seventh Day Baptist church which had dis­continued about 35 years ago.

The Rev. Theodore L. Conklin, associate general secretary of the New York State Council of Churches, states that this action is in accord with the 1963 Legislative Principles, which states that the dilemma posed because there are those who keep a "day other than Sunday" and whose rights must be protected. At the same time it is pointed out that a day of rest is essential to all.

Brookfield Courier.

NEWS FROM THE CHURCHES

DODGE CENTER, MINN. — Pastor Donald R. McAllister, daughter of our missionaries, Mr. and Mrs. Courtland V. Davis, showed pictures of Jamaica and read a long inter­esting letter from her mother.

The Book of Philippians is being studied by the Pro-Con group's annual Christmas party and supper was held at the church December 16 with Miss Janet Whitford as chairman. The usual exchange of white elephant gifts provided much fun. At the January monthly supper meeting at the parsonage the demonstration of astronomy was given.

Sixteen choir members led by Director Howard Savage presented the cantata "The Manger Throne" by Charles Manney at the first Christmas Eve service December 30, 1962. A brief memorial service was held in Little Rock on December 8.

THE SABBATH RECORDER

Request Study of Sunday Laws

In a letter to Governor Nelson A. Rockefeller the New York State Council of Churches expresses its concern over the present controversy over the state's Sunday laws and their enforcement.

The statement was the outgrowth of recent action of the Commission on Chris­tian Relations with Government Rockefeller to appoint a study group or commission, including representation of the three major faiths, to make a thorough study of the Sunday laws. The request for such study is for the purpose of resolving some of the conflicts that now exist.

The Rev. Theodore L. Conklin, associate general secretary of the New York State Council of Churches, states that this action and request is in accord with the 1963 Legislative Principles, which notes the dilemma posed because there are those who keep a "day other than Sunday" and whose rights must be protected. At the same time it is pointed out that a day of rest is essential to all.

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Dudley, three blocks east of East Street.
East Street is U S Route 71.

Special themes in our services recently have been the observance of Sabbath Heritage Day, Stewardship Sabbath, The Bible’s Day, and the annual Christmas program. This program was arranged by the Sabbath School teachers and included music by the choir, readings, pantomimes, and a candlelighting service. At the close everyone present lighted his candle, symbolizing the lighting of his soul by the love of Jesus, for the work of the coming year, and stood in a semicircle around the front of the church, for the closing story, hymn, and prayer.

In the afternoon program of our January all-day meeting we reconsidered our place in the Fourth Year Advance. Our plans are being laid out for stimulation of Bible study and prayer, and for claiming new ground for the Kingdom in our social frontiers. Special emphasis plans in our services in the near future are Youth Week, Brotherhood Month, dedication of children, and World Day of Prayer.

FIRST HOPKINTON, R. I. — The Annual Meeting of the First Hopkinton church was held January 6 in the Parish House. The pastor, Rev. Edgar Wheeler, was given a vote of confidence and asked to remain as pastor for 1963. The church by-laws require that after the third year this vote be taken annually.

All officers were re-elected: pres., Louis Savy; vice-pres., James Waite; clerk, Mrs. Gwendolyn Bowyer; treas., Mrs. Tacy Saretzki.

The treasurer’s report showed the church to be in a good financial condition.

Preceding the business session, a creamed turkey dinner was served under the direction of Mrs. Arthur Brayman and Mrs. William Bowyer, assisted by the senior Christian Endeavor members.

Welcome guests at dinner were the Rev. and Mrs. Wendell Stephan of Hartford, Conn.

At the close of the Sabbath morning service on January 5 a baptism service was held. Those whom Pastor Wheeler baptized on profession of faith were Mrs. Ruth Geer, Mary, Gloria, and Benjamin Geer, and Miss Avis Miner.

Accessions

By Letter:

Mr. David Frye
Mrs. David (Alberta) Frye
David Frye
Pamela Frye

Obituaries

Maxson.—Deacon Darwin E., son of Russell J. and Annie Crandall Maxson was born Dec. 13, 1871, at Farina, Ill., and died Nov. 27, 1962, at Siloam Springs, Ark. (A more extended obituary is found elsewhere in this issue.)

Potter.—Dr. Winfred L., originally from Rhode Island, a resident of the Syracuse, N. Y., area for 59 years, died at the General Hospital there Jan. 16, 1963, at the age of 85.

Dr. Potter attended the old Homer Academy, Homer, N. Y., was a graduate of Alfred University in 1900, and the New York Homeopathic Medical College in 1904.

He was a member of the Syracuse General Hospital staff for 59 years, was a member of the Onondaga County Medical Society, and the Danforth United Church. He maintained an interest in the work of Seventh Day Baptists, being a trustee of Alfred University for 34 years and a subscriber to the Sabbath Recorder for the past 45 years.

Surviving are his wife, Mrs. Georgetta Aller Potter; a son, Dr. L. W. Potter of Newark, N. J.; a daughter, Mrs. W. Binion Jones of Mount Lebanon, Pa.; five grandchildren; four great-grandchildren and a sister, Mrs. Bertha Smith of Cortland.

Private services were held from the Funeral Chapel of Fairchild and Meech, with the Rev. Howard H. Norton officiating. Burial will be in Homer. — From the Post-Standard.

Wheeler.—Lillian Rood, daughter of Hoses W. and Elizabeth Munroe Rood, was born Oct. 11, 1870, in Dakota, Wis., and died Jan. 3, 1963, in Dallas, Tex.

As a young girl she was baptized and joined the Milton, Wis., Seventh Day Baptist Church and later the Boulder, Colo., church of like faith. Graduating from Milton College in 1895 she taught for one year. On July 18, 1896, she was married to John R. Wheeler, son of the Rev. S. R. Wheeler. In 1901 they moved to Boulder, Colo., where she was church clerk for many years. Mr. Wheeler died in 1934, and later Mrs. Wheeler went to Dallas to be near her daughter.

She is survived by her daughter Dorothy (Mrs. D. W. Smith); one grandson, David W. Smith Jr. of Fairfield, Conn.; her sister, Mrs. S. N. Lowther, Ontario, Calif., and five great grandchildren.

A brief service was held in Dallas and later in Boulder, Colo., where services were conducted by Pastor Mynor G. Soper. Burial was at Boulder. — Grace Lowther.