Marriages
Coble - Robinette.—Alan Coble of Tracy, Calif., and Mildred Robinette, daughter of Mrs. Sue Dimond of New Enterprise, Pa., were united in marriage in a candlelight double ring ceremony Nov. 10, 1967 at Reno, Nev.

Driver - Austin.—Sp 4 James Leonard Driver, son of Mr. and Mrs. James W. Driver of Saugus, Calif., and Cheryl Lynn Austin, daughter of Lt. Col. and Mrs. Wm. R. Austin, of Furth, Bavaria, Germany were married at Furth on Jan. 19, 1968.

Births
Barber.—A son, Paul Maxson, to Denison and Eunice (Maxson) Barber of Westerly, R. I., on Jan. 30, 1968.

Harris.—A daughter, Tacy Ann, to Everett T. and Barbara (Warren) Harris, Jr., of Wakefield, R. I., by adoption, born Jan. 15, 1968.

Obituaries
NORTH.—L. Harrison, son of Andrew and Etta Harrison North, was born at St. Peter, Minn., Dec. 3, 1882, and died at Plainfield, N. J., Jan. 29, 1968.

(Please note: The obituary of L. Harrison North was included in this issue due to the layman's unusual service to the denomination. A more expanded obituary and tribute appear elsewhere in this issue.)

PARKER.—Edward J., was born May 28, 1895, and died at Somerset Hospital, Somerville, N. J., on January 25, 1968.

He was a native of Jersey City, N. J., and lived in Plainfield, N. J., for thirty-three years before moving to North Branch, N. J., in 1958. He retired in 1963 as a sales engineer. He served in the Army Air Corps during World War II and was an associate member of the Seventh Day Baptist Church of Plainfield.

Surviving are: his second wife, Mrs. Ruth Hunting Parker; and by his first marriage three sons, James E. of North Plainfield, Warren A. of Edison and Air Force Capt. Eben H. stationed in Rome, N. Y.; a daughter, Mrs. Marion P. Walker of Winston-Salem, N. C., and 10 grandchildren.

Funeral services were held at the Memorial Funeral Home in Plainfield with Pastor Herbert E. Saunders officiating. Burial was in Hillside Cemetery in Plainfield.

—H. E. S.

SMITH.—Donald A., son of Kenneth E. and Edith Whitford Smith was born Nov. 16, 1930, in Stonington, Conn., and died Jan. 8, 1968, at the Westerly Hospital, Westerly, R. I., following a six-week illness.

He attended the Pawcatuck Seventh Day Baptist Church from early childhood, was baptized and became a member April 24, 1943, continuing in membership until the time of his death.

He is survived by his wife, Elizabeth (Clifford) Smith, and his mother, both of Pawcatuck: a brother, the Rev. Kenneth E. of Milton, Wisc.; and two sisters: Shirley (Mrs. Charles Houselbee) of Sharon, Mass., and Barbara (Mrs. Harold Ashcraft) of Fairmont, W. Va.

Funeral services were conducted by his pastor at the Harvey Buckler Funeral Home and interment was in the River Bend Cemetery in Westerly, R. I.

—S. K. D.

WILLIAMS.—Mrs. John W. (Millicent), daughter of Mr. and Mrs. Daniel (Florence Clark) Stukey, was born Jan. 29, 1896, in Preston, N. Y., and was fatally wounded by a bullet as she slept in her home Dec. 9, 1967.

Mrs. Williams was educated at Alfred University and afterwards taught school in the communities of Preston, Verona, Blossvale and Rathbunville, all in central New York.

On Sept. 4, 1921, she was married to John Williams. The couple made their home in the Oneida area.

She accepted Christ and became a member of the Verona Seventh Day Baptist Church. She continued to serve her Lord through the years as Sabbath School teacher, member of Ladies Aid, and in carrying other responsibilities cheerfully accepted. She was active in community organizations including PTA, Vesta Chapter, OES, and Home Bureau.

She is survived by two daughters, Mrs. Herbert (Dorothy) Catlin, Sherrill, and Mrs. Garth (Mayola) Warner, Oneida Castle; a son, Chaplain Lt. David J. Williams, who is serving in Vietnam; ten grandchildren, two nephews and a niece.

Funeral services were conducted by her pastor from the Verona Seventh Day Baptist Church. Interment was in New Union Cemetery, Verona Mills.

—D. E. R.
"Born Aginner"

Christian people familiar with the Bible find no expression so rich with meaning as "born again." "Born again" is not a word that Church people use much, but satisfiedphrases, Nicodemus, with these words, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." REVEIVING the original, this, which seems impossible, is possible, says our Lord. This regeneration, which is the distinctive faith claim of the Christian, has led to the self-converted people as those who are born again.

The use of a similar term in a news feature is startling at first glance.

According to the Chamber of Commerce of the United States, the recent strike by the United Auto Workers against the Ford Motor Co., points up the reason why some who should continue to ask questions and play the role of "Born Aginner." The meaning of this, one readily gathers, is to be against the popular trend. The writer might have done better with his quotation marks if he had put them around only the word "Aginner." Perhaps some organization, like the U. S. Chamber of Commerce, needs to be against the use of government food stamps for the support of strikers in the best paid industry to the extent of $273,171 in Detroit alone in the month of October. If this continues, the article affirms, literally millions will be affected. Can be spent each year to prolong strikes by minimizing the effect of economic pressures which might otherwise shorten them. It is one thing to subsidize the food purchasing power of the poor with food stamps and quite another thing to do it for those who are temporarily short of cash because they voted not to work at the high wages common in their industry. Maybe there should be some more born Againers.

Be that as it may, those who are truly "Born Againers" are new people who have lost in that process the selfcentered-ness that is so evident in the pitting of labor against management—something for myself repeatedly pointed out that it does to others and to my country. Let us redouble our efforts to carry out the Great Commission—making born "Aginers" into "Born Againers."

Listening to the Arts

A year ago the National Council of Churches established a new department to "Born again." Of Church and Culture. Its purpose and program are much broader according to the publicity sent out in Vol. 1, No. 1 of "Un-". This, which seems impossible, is possible, says our Lord. This regeneration, which is the distinctive faith claim of the Christian, has led to the self-converted people as those who are born again.

There is some greater use of dramatics or art forms in the worship services of the church. The opening paragraph of this new NCC publication states, "The arts must no longer be seen as the utilities of worship, but must become that which the American Baptist minister, and servicemen have lost in that process the selfcentered­ness that is so evident in the pitting of labor against management—something for myself repeatedly pointed out that it does to others and to my country. Let us redouble our efforts to carry out the Great Commission—making born "Aginers" into "Born Againers."

This, it can be seen, goes far beyond the greater use of dramatics or art forms in the worship services of the church. The opening paragraph of this new NCC publication states, "The arts must no longer be seen as the utilities of worship, but must become that which the American Baptist minister, and servicemen have lost in that process the selfcentered­ness that is so evident in the pitting of labor against management—something for myself repeatedly pointed out that it does to others and to my country. Let us redouble our efforts to carry out the Great Commission—making born "Aginers" into "Born Againers."

March 3, 1968

FEBRUARY 26, 1968
Magazines Face Difficult Times

One of the major religious monthlies in a letter asking for gifts to send the magazine to people who can no longer subscribe makes this statement: “This year has been a very difficult one for the entire magazine industry . . . both secular and religious. Some, like the 106-year-old Sunday School Times, had to stop publication this year. We thank the Lord for sustaining us through difficult times, and we also are grateful to you for your faithfulness and generosity to the . . . Gift Fund.”

Other editors would echo this statement. The Sabbath Recorder has been encouraged by some new subscriptions and gifts for the Recorder Fund, but we still do not have the Recorder in enough homes, libraries, etc. With your help we can serve more people better.

Coming Next Week

Next week’s issue will feature the Seventh Day Baptist Board of Christian Education. It is another in a series of first-of-the-month, (blue ink) issues featuring our boards and agencies. A number of articles about the work of the board are prepared by selected persons under the supervision of the Rev. Rex Zwiebel, executive secretary. The December 4 Sabbath Recorder featured the Missionary Board and the January 1 number emphasized the Tract Society. The Women’s Board will tell its story in a major portion of the June 3 issue.

Helping Hand on the Way

The printing of the adult and young people’s Sabbath School quarterly for April, May, and June was completed by the Seventh Day Baptist Publishing House on February 13. Extra help was brought in to operate the second Heidelberg Press when the pages were made up and ready to go. The assembling, trimming, and mailing took a few days beyond the printing but those Helping Hands going to foreign lands were mailed by the 16th. The publishing house has already started setting type for the summer quarter, working it in with the two or more days per week required for the Sabbath Recorder.

I Made the Thorns

I love the Lenten season,
The time we have
To think more closely
Of the suffering, risen Christ.
And yet it was on this day, today,
I spoke a word that hurt.
I WANTED it to hurt.
I passed a little child
Who smiled at me,
I knew her too,
And yet I did not even notice her.
A woman, housed,
Would have been glad
Had I but called,
But I had other plans,
A recipe to try,
A thought to put on paper,
A thrilling tale to read,
And so I put it off.
I failed to see
The beauty given me,
A pale pink sky,
A sprawling tree,
A tiny grayish bird.
I did not even try to hear
A sweet triumphant strain
Of music.

Then suddenly I saw
The Master’s face
In deepest agony,
A crown of thorns
Pressed deep.
I knew it then.
I helped to make the crown.
I placed a thorn of selfishness,
Of carelessness,
Complacency,
And my own will and hardened heart
In this cruel wreath.
The day goes by,
The crown is on His head.
And though I cry and beg and pray,
The thorns have drops of blood,
The precious blood of Him
Who died for me, and yet,
I made the crown.

Myra Thorngate Barber

The circle graph reproduced here was prepared by the office of stewardship promotion, S. Kenneth Davis, at the suggestion of the Planning Committee to acquaint us with the percentages allocated this year to the various boards and agencies and to promote better stewardship.

FEBRUARY 19, 1968
Have you heard, or thought—"If only we had a Billy Graham to come to our area, our church, then we could reach the people around us with the gospel!" God does "look for a man" and when He finds him, empowers and uses him for His glory. As one considers the work and witness of Billy Graham and his association of workers, it is clearly evident that not just inspired preaching and good press coverage enter into the "success." The work and witness is backed by the solid prayer support of thousands, by the advance planning, and local-level dedication of many, many people, giving themselves to working together in preparation and training with expectancy for the coming crusade. At least a year of such hard work precedes every crusade. Nothing is left to "chance," but all is committed to God, seeking His wisdom, leading and power, that the hearts and attitudes of men and the community might be open to His gospel as given through His servant.

In The Crusade of the Americas, to which local Seventh Day Baptist churches have committed themselves by voting $2.50, such planning is underway. It began in 1966 with the first planning meeting in Cali, Colombia. On July 1, 1967, Seventh Day Baptists were welcomed as members on the Central Coordinating Committee. In August a filmstrip telling the background for and aims and purposes of the Crusade was shown to Conference delegates at Grand Rapids. This has been shown in some local churches.

To reach people we must be willing to meet them where they are. We must show concretely our concern so that they will listen. The Crusade of the Americas offers opportunities and help in this way.

In a planned Continental Congress on Evangelism to be held in Washington, D. C. in October, 1968, the Crusade in North America will be launched publicly. Pre-religious, radio and television coverage will sound forth the theme—"Christ the Only Hope"—to people everywhere.

But people will only be reached effectively through local churches and individuals in the thousands of communities and large cities. This will take personal commitment. This will take planning, sacrifice, learning, personal hard work, willing witness and believing, fervent prayer. This last emphasis began with the Day of Prayer for The Crusade of the Americas. It must continue.

What steps can be taken by each local church? First, the local church must decide if it is going to participate, ratifying such by voting $2.50 for 1968. Such an action means that members are committed to witness and outreach with the gospel in their local area. It is another way of saying, being true bearers of the name of Christ—Christians.

A second step was suggested by our Conference president, Rev. David S. Clarke. He recommended each church use as a study guide, Witness in the Thick of Life. The seven studies offer the opportunity for each church and each member to consider the application of the gospel in their immediate situation. Unless this study is allowed to stir our conscience and motivate us to positive, God-directed action, its use will be of little value.

A third step has been available, but not fully used. This is the Sabbath School.

The Crusade of the Americas is already underway in some Latin American countries as the Spanish words on this Costa Rican literature booth at the fiesta shows this: "Christ is the only hope." "Crusade of the Americas." Our church in nearby Cali had come from his mountain farm, a six-hour horseback ride. One night while in San Jose he dreamed he should take a Bible home to his family. He looked everywhere, but all the book stores were closed for the holiday. Then, in the park, he heard the announcement, "Bibles for sale!" He bought Bibles and books for his family and put a box of free literature for the workers on his farm.

It offers one untapped means of outreach in most of our churches. There are hundreds of children in every church building who are not, and will not, understand the gospel unless we tell and teach them, in obedience to our Lord. They initially may be reached through VCS, Bible clubs, day camp, or our regular camping program. But those thus contacted should become a part of the Sabbath School. Do we invite them? Do we care enough to make effort to bring them? Are we prepared, or willing to prepare, to teach them effectively? Our Board of Christian Education offers help and encouragement. Teacher Training courses are being given in several of our churches. Within The Crusade of the Americas plan, each church will be encouraged to do more through its Sabbath School.

There are many ways to witness. We should be open to and praying for leading in discovery of new ways. Yet we should not be hostile to or unwilling to attempt the tried methods of visitation and public evangelistic services.

FEBRUARY 26, 1968

Not too many people are seeking the Lord these days. Mankind, because of educational and scientific achievement, feels self-sufficient. Yet people in all walks of life are seeking meaning for life. In our "great society," despite the poverty, racial imbalance, the war, material gains do not offer satisfaction or happiness that is real and lasting. Thousands of young people have become drug addicts because of a desire for "an experience" of escape from the reality of daily life. Many hippies, we are told, have good goals. Some young people through VISTA or the Peace Corps have found fulfillment in giving of themselves for others without first concern of "what's in it for me."

If we just get close enough to our neighbors we will be aware of their "cry" and need. And, if we just get close enough to our God, we will be vision and be equipped by His power to give real answers that will provide eternal results.

Basically, the Crusade of the Americas is not just another program. It is an attempt to challenge individual Christians to their God-given opportunities and responsibilities that the purpose envisioned at the Cali meeting might be realized:

(1) The deepening of the spiritual life within the churches, homes, and individual Christians;
(2) The evangelizing of the American continents; and
(3) The establishment of true moral and spiritual bases for the betterment of mankind's economic, social, and physical welfare.

With God's help, we will!
Review of Quarterly Meeting of Missionary Board

Missionary Board members, assembled at the Pawcatuck Seventh Day Baptist Church, Westerly, R. I., on Sunday afternoon, January 28, 1968, were treated to a meaningful experience as they met at the invitation of the Rev. and Mrs. Robert Barr, missionaries on furlough from Blantyre, Malawi. Mr. Barr is director of Likubula Bible Institute where five Seventh Day Baptist ministerial students are being enrolled in 1968 at the seminary. Still later, following the board meeting, Mr. and Mrs. Barr were entertained for the evening meal at the home of Mr. and Mrs. Barr were entertained at the Pawcatuck Seventh Day Baptist School, Huntington, Mass.

It was reported also that the Women's Board has agreed to press on.

Another matter of particular interest to the twenty members and visitors assembled and later showed slides of the school, the faculty, and several students. It was reported that three additional Seventh Day Baptist ministerial students are being enrolled in 1968 at the seminary. Still later, following the board meeting, Mr. and Mrs. Barr were entertained for the evening meal at the home of Pastor and Mrs. S. Kenneth Davis before returning to their present home at Huntington, Mass.

Just a year ago it was being reported to the January board meeting that the Blantyre House building project was being well supported and that Dr. Victor Burdick was proceeding as rapidly as possible to get construction work underway so as to have a house and office ready for the occasion. Dr. David Pearson when he and his family arrived.

It is now possible to report that the house and office are completed, the Pearson's have been in residence since the latter part of August, and the work of setting up a Ministerial Training Center at Blantyre goes forward. It can be reported that the Board has made provision for the Missionary Board to cover travel of a "Released Worker" to Guyana. The recommendation was approved. It was noted that the General Council Committee on Missionary Interests, Foreign, had recommended the Board for sending a released worker to Jamaica and had urged the Missionary Board "to explore the possibility of such a visitor (Released Worker) to other foreign fields."

The Committee on African Interests with the Rev. Edgar Wheeler as chairman, recommended "that the request of Dr. Victor Burdick to have the Missionary Board's Power of Attorney transferred to the Rev. David Pearson be granted." It was noted that most of the transactions of the Missionary Board take place in Blantyre where it would be much more convenient for Dr. Pearson to serve as the board's representative. The recommendation was approved.

Other items of interest approved will be noted. It was voted that the Rev. Leon R. Lawton's travel expense to visit Brazil in July, 1968, be underwritten to the extent of $100 if plans work out favorably for him to make the trip. It was noted that the recommendations of the Ad Hoc General Conference Committee on Treasurer be approved by the Missionary Board as they relate to General Conference boards and agencies adopted, reporting, and budget years to begin on January 1 and end December 31st, with the Executive Committee of the board instructed to carry this out at the earliest possible time. This action was conditioned upon the understanding that point No. 8 of the above report refers to the "plan as it does not involve adjustment of an operating budget."

It was reported that funds have been sent to the Rev. David Pearson to help complete and furnish the Blantyre House and grounds. Dr. Victor Burdick informs that plans are under way to accumulate funds looking toward trading in the used Land Rover at Makapwa Station for a Jeep Wagoner (Willys) sometime in 1968. The request from the Rev. Neal D. Mills for an American teacher to be added to the staff of Crandall Hieb was referred to the American Tropics Committee for consideration.

The new pastor at Second Hopkinton and Rockville, Pastor Clifford Bond, was present and welcomed at the meeting. Following prayer by the Rev. Edgar Wheeler, the meeting was adjourned.

Faith and Order Studies

There are "Faith and Order" studies at various levels which continue over long periods of time. Our denomination has its own Faith and Order Committee, the four purposes of which are listed on page 26 of the 1967 Yearbook. In general, these purposes call for the committee to conduct and promote such study as it deems necessary or appropriate and to communicate our findings. The committee has some relation to the Faith and Order Commission of the World Council of Churches.

In an official year-end release from WCC space is given to a change of emphasis. The change of emphasis is that the tensions which divide churches today are often due to issues that cut across denominational lines. The change enables the commission to be of help to churches dealing with such tensions. Perhaps later news from the commission will spell this out more clearly how the members are going to decide for sure "how God is acting in contemporary world history." Until this is done it would appear that the WCC Faith and Order Committee could spend its energy on areas far afield from what is normally thought of as faith and order. Is the change great enough so that there would no longer be less confusion if they had changed the name to something that would be more descriptive of the new areas of study? Time will tell whether this is a broadening of the mission, or the other pretty big concerns without detracting from them or whether it signifies a major change of emphasis.

The argument advanced for the change of concept is that the tensions which divide churches today are often due to issues that cut across denominational lines. That change enables the commission to be of help to churches dealing with such tensions. Perhaps later news from the commission will spell this out more clearly how the members are going to decide for sure "how God is acting in contemporary world history." Until this is done it would appear that the WCC Faith and Order Committee could spend its energy on areas far afield from what is normally thought of as faith and order. Is the change great enough so that there would no longer be less confusion if they had changed the name to something that would be more descriptive of the new areas of study? Time will tell whether this is a broadening of the mission, or the other pretty big concerns without detracting from them or whether it signifies a major change of emphasis.

For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. —Prov. 2:6.
By Auto in Africa

It might have been Seventh Day Baptists using a Land Rover for Makapwa Mission in Malawi. It was actually three Danish Baptist missionaries in another country of Central Africa, Burundi. It was a trip of only 87 kilo-

By Auto in Africa

It might have been Seventh Day Baptists using a Land Rover for Makapwa Mission in Malawi. It was actually three Danish Baptist missionaries in another country of Central Africa, Burundi. It was a trip of only 87 kilo-

tors (not more than an hour and a half and a half on good European or American roads) but it took 8½ hours. The story illustrates travel problems that most of us would have to reach back about 50 years in memory to duplicate even in part. Let's remember to pray for our missionaries.

The three men set out on a routine, rainy season trip for food provisions for the medical clinic and boarding school located at their station in Mataba, Burundi. They needed to secure 12 sacks of meal, six sacks of flour, and six carons of cooking oil.

The vehicle was a Land Rover, age not stated, merely referred to as old and mud-covered. It took three and a half hours to repair running order once more.

It took three and a half hours to repair the broken spring. Fortunately, they had a spare part along. Now their clothes were mud-covered.

They drove another hour, and during this time they picked up their sup-

It took three and a half hours to repair the broken spring. Fortunately, they had a spare part along. Now their clothes were mud-covered.

They drove another hour, and during this time they picked up their sup-

plies. It grew dark, so they switched on the automobile's lights. Short-circuit? But there was only a short delay putting things in running order once more.

Yet another hour's ride along the primitive road, there was such a sharp, hairpin curve that it could not be negotiated without stopping and backing up if the traveler wanted to stay on the road. At this point, also, the road ran over a stream of water, and logs were used to make a makeshift bridge.

In the darkness, with the logs partially covered by vegetation or earth, the mis-

In the darkness, with the logs partially covered by vegetation or earth, the mis-

sionaries could not have known that one of the logs was actually rotten.

It broke under the weight of the car, its occupants, and the foodstuffs.

An hour and a half of digging ensued while the men made a firm base for the partially sunken back axle. The provi-

An hour and a half of digging ensued while the men made a firm base for the partially sunken back axle. The provi-

sions had to be taken out and stacked along the roadside.

Just as they finished, it started to rain. Hurriedly they put the provisions into the Land Rover once more, where they were protected from moisture.

There were no further mishaps in getting back to Mataba—an 87-kilometer trip in 8 ½ hours!

THE SABBATH RECORDER

CHRISTIAN EDUCATION—Sec. Rex E. Zwiwel

Field Trip

As this is being written the executive secretary of the Seventh Day Baptist Board of Christian Education is on his way for a field trip into the churches of the Southwestern Association. Visits are planned with the churches in the fol-

As this is being written the executive secretary of the Seventh Day Baptist Board of Christian Education is on his way for a field trip into the churches of the Southwestern Association. Visits are planned with the churches in the fol-

lowing order: Texarkana and Fouke, Ark.; Little Rock, Ark.; Hammond and Metairie, La., as well as the Hammond fellowship and Algiers church; and the Paint Rock, Ala., church and Birmingham, Ala., fellowship.

SECRETARY AT DALLAS MEETING

It was the privilege of the secretary of the Seventh Day Baptist Board of Christian Education to attend the annual meeting of the Division of Christian Education, National Council of Churches of Christ in Dallas, Texas, February 11-16.

The task of the church and its educa-

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tional functions is a lay ministry of greater depth within American higher education. Any man or woman presently on the faculty, staff, or administration of a college or university is eligible. Deadline for ap-

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plications in right away?

Study Grant for Laymen

The Pacific School of Religion invites applications for the Shedd Fellowship which is a grant of $2000-$3000 to be awarded to a person in other than a church-related profession for a year of theological study.

The fellowship is offered to encourage a lay ministry of greater depth within American higher education. Any man or woman presently on the faculty, staff, or administration of a college or university is eligible. Deadline for app-

plications in right away?

Recent Books

Two books that meet the challenges facing Christian education today have recently been released by Prentice-Hall.

They are Christian Education Where the Frontiers of Learning Is and Creative Teaching in the Church by Elea-

They are Christian Education Where the Frontiers of Learning Is and Creative Teaching in the Church by Elea-

nor Shelton Morrison and Virgil E. Foster.

In the first book, Mr. Foster offers practical ideas that churches and religious leaders can apply to their educational programs. The author's sixteen years in an important editorial capacity gave him a unique opportunity to collect and share the most workable, adaptable methods

FEBRUARY 26, 1968

VGC Dedicated Service

Here is a call to those who have agreed to work in Vacation Church School and/or camps for Seventh Day Baptists this summer: Bette Bond, Dodge Center, Minn.; Norman Burdick, Riverside, Calif.; Jessie Lee Curry, Lost Creek, W. Va.; Linda Greene, Dodge Center, Minn.; Dale Harris, Milton, Wis.; Edward Page, Arvada, Colo.; and Richard Thorn-
used by Christian educators throughout the world.

Christian Education Where the Learning Is focuses on reports of what local churches actually are doing to improve Christian education. It explains the importance of aspects overlooked in many local churches. The book shows new areas of Christian education that are possible when a church is willing to experiment with new procedures and with new relations between learners and teachers.

Those interested in the adult program of education, group dynamics, and good physical facilities will find the book quite helpful.

Special features of Creative Teaching in the Church include the providing of tested ways to communicate the objectives of Christian education, the explaining of how to use resource materials, interviews, and trips, and the laying out of creative activities for preschool children and teen-agers.

Christian Herald magazine says, "The book is crammed with practical suggestions on how to teach"; the Christian Century says, "Scores of helpful ideas"; the Baptist Leader says, "An almost helpful book...a valuable book for leaders of children and youth."

Camp News

The North Central Association selected the Rev. Wayne Babcock to direct its camp for Juniors, and the Rev. Earl Cruzan as the director for its Senior Children and teen-agers.

Christian Herald magazine says, "The book is crammed with practical suggestions on how to teach"; the Christian Century says, "Scores of helpful ideas"; the Baptist Leader says, "An almost helpful book...a valuable book for leaders of children and youth."

ECHOES OF C. E. DAY

Christian Endeavor opens the doors to many effective means of achieving the full life. Jesus Christ and His gospel have the basic answers. The church with its wide variety of helps and agencies strives to apply the gospel to every area of life. Christian Endeavor is one of those agencies within the church. It specializes in services for youth and is a medium which offers many opportunities for venture in the Christian faith and life.

—Christian Endeavor Essentials

Was It Worth It?

Submitted by Mrs. George (Helen) Thorngate

Almost every Sabbath School teacher of a class of small boys, frustratingly inattentive, apparently immune to any idea which tries to pierce the horseplay, wonders limply if the struggle is really worthwhile. Then, years later and from a thousand miles away, comes a thousand like this one received by a friend the other day.

"Dear...Thank you for the nice note about our new adopted son. Yes, we already love him a wonder­ful addition to our family. We already have a little girl who is six years old. She is really excited."

"Yes! Do you remember our Sabbath School class had their Easter breakfast. We had a great time and it brings back many warm memories. Those are the things, I believe, that make a kid go one way or the other and I will always be grateful to you and all the good folks in the church for helping build a strong foundation in the church and Christian living for awhile but that foundation was always there and strong enough to bring me back. I suppose we were a lot of trouble to teach, just like the boys I teach now are, but their lives and the future of our country, too, may depend on it."

"Hope you're well and happy. I never will forget my old friends, all of you good folks."

Sincerely,

—Mrs. George (Helen) Thorngate

MEMORY TEXT

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts 4:12.

WOMEN'S WORK—Mrs. Earl Cruzan

World Day of Prayer

March 1, 1968

The first Friday in March brings an opportunity to church women all over the world to pray together for the whole world. The emphasis on "Human Responsibility" will focus on the theme: "Bear One Another's Burdens." In hundreds of languages, this phrase will be heard. Let us all try to attend a World Day of Prayer gathering in our own community and not only pray together as church women but act together on the modern burdens which we mutually share.

World Day of Prayer, March 1, is the first of three annual national observances in 1968 sponsored by Church Women United. The second is May 3, which is May Fellowship Day, with the emphasis on "Human Values," followed by World Community Day, November 1, with the emphasis on "Human Rights." Plan now to attend these meetings in your local community and encourage others to go with you.

Excerpts from Letters Received by the Board

From Secretary Everett Harris: A check for payment in full on the Blantyre car has arrived and I have tried to express appreciation in behalf of the Missionary Board and to all the Women's Societies across the land for once more carrying the first of three traditional national observances in 1968 sponsored by Church Women United. The second is May 3, which is May Fellowship Day, with the emphasis on "Human Values," followed by World Community Day, November 1, with the emphasis on "Human Rights." Plan now to attend these meetings in your local community and encourage others to go with you.

From Mrs. C. Eastwick, Christchurch, New Zealand: The women of our church are very pleased to know that the women of the Seventh Day Baptist churches in the U.S.A. are interested in them. We are only small in number, being about ten regular women attending our Sabbath service each Sabbath, and about five attending our School which is held before the Sabbath service. We have no organized groups in our church, but would welcome any suggestions in what way we may perhaps help...we may organize.

We thank you for your interest once again, and please remember us in your prayers that a few more people may become interested in the Sabbath that was made for man.

From Mrs. Iris Codrington, London, England: Myself and the other sisters at Mill Yard are very pleased to know that the women's work there in the north. Here in England we had never formed a special women's group but this will be a delight to you to know that just about five weeks before I got your letter we in Mill Yard and the sisters in Herne Hill Seventh Day Baptist group planned to form a women's society. I see what we can do here in England for the Lord. Therefore your letter is a real encouragement to us. Please continue to pray for us as we will for you and the work that you are doing. It is very nice that we all join, hand in hand, far and near, in spreading this great message of the kingdom. Pray that the great love for Christ and His work will continue to grow among us. Kindly accept greetings from the Mill Yard Church and please convey same to all the sisters.

From Mrs. Marjorie Bass, Guyana: On January 18 we had our first women's meeting here in Georgetown. About ten women met in our Mission Home and elected officers and discussed plans for the future. Our officers are: president—Mrs. C. A. Brier; vice-president—Mrs. C. A. Brier; and treasurer—Mrs. Leyland Bowen. Some of our teen-agers are interested in the meetings. We all plan to help with plans and ideas and have started a reading program. We plan to meet twice a month. I think it is a good idea for the women to keep in touch with each other between countries. We do appreciate all your help, kindness, letters, and prayers.
Prayer—Almighty God, Our Heavenly Father, in whose hands are the destiny of men and of nations, I humbly bow my heart to Thee and with grateful heart I acknowledge Thy manifold blessing. I pray Thee, O Father, in whose hands are the destiny of men and of nations, I humbly bow my heart to Thee and with grateful heart I acknowledge Thy manifold blessing. I pray Thee, O Father, in whose hands are the destiny of men and of nations, I humbly bow my heart to Thee and with grateful heart I acknowledge Thy manifold blessing. I pray Thee, O Father, in whose hands are the destiny of men and of nations, I humbly bow my heart to Thee and with grateful heart I acknowledge Thy manifold blessing. I pray Thee, O Father, in whose hands are the destiny of men and of nations, I humbly bow my heart to Thee and with grateful heart I acknowledge Thy manifold blessing. 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Accessions

BERLIN, N. Y.

By Testimony:
Miss Anne Woltscheck

By Letter:
Mrs. Howard (Roberta Clarke) Ellis
Mrs. Robert (Barbara Parrott) Ellis

Obituaries

BATES—Mrs. Margaret, daughter of Eugene and Emogene Langworthy Greene, was born Aug. 3, 1883, in the Town of Adams, N. Y., and died at the home of a son at Belleville, N. Y., Feb. 2, 1968, where she had made her home since 1955. Margaret was a member of the Adams Center Seventh Day Baptist Church for 77 years and a deaconess for 37 years. On Sept. 17, 1903, she was married to Clark A. Stoolley at the church. To this union were born two sons, who survive their mother; Ross of Belleville, and Kent of Adams Center. Her husband, a farmer near Adams Center, died Nov. 23, 1947.

Mrs. Stoolley was married Aug. 11, 1952, to Sheldon S. Bates. They lived in the village until his death in Nov. 1932. The funeral services were conducted from the church with her pastor, the Rev. Ralph Hays, in charge. Burial was in the Adams Center Union Cemetery.

-M. L. H.

MARING—Lance Alain, infant son of Emory and Lameda Larkin Maring, of North Woodstock, N. H., was born Jan. 15, 1968 and died Jan. 16, 1968, at Ord, Neb. Grave services were conducted by Pastor Duane L. Davis at the North Loup Hillside Cemetery.

-D. L. D.

MILLS—Mrs. Bertha L., daughter of Thomas and Ettie Lummis Stewart, was born March 19, 1880, and died in the Salem County Memorial Hospital, Salem, N. J., Feb. 8, 1968.

She was a member of the Marlboro Seventh Day Baptist Church and was a faithful church attendant as long as her health permitted. Her husband preceded her in death. She is survived by: a son, Stewart Mills of Salem; three daughters, Ettie (Mrs. Harry) Ansink of Sarasota, Fla., Mrs. Ruth Dayton of Marlboro, and Wilberta (Mrs. Everett) Dickinson of Shiloh; 12 grandchildren and 21 great-grandchildren.

Funeral services were held at a Salem funeral home, Sunday, Feb. 11, with burial in the Marlboro Church Cemetery with her pastor, John A. Conrod, officiating.

-J. A. C.

WHITFORD—Robert Delynn, son of Kenneth D. and Gertrude Smith Whitford, was born at Albion, Wis., Sept. 4, 1907, and died at the Stoughton hospital Jan. 13, 1968.

Robert was a lifetime resident of Albion, and a member of the Albion Seventh Day Baptist Church. He lived with his mother until her death in 1964 and enjoyed visiting friends, the elderly, and shut-ins in the village. He took a great interest in his brothers' families. He also enjoyed taking part in the activities of his church.

He was preceded in death by his parents and one brother, Winston.

He is survived by four brothers: Ronald of Mayville, Charles of Milton, Wendell of Madison, and Norman of Oakkosh; and 22 nieces and nephews.

Funeral services were conducted from the church by his pastor, the Rev. A. A. Appel, and interment was in Evergreen Cemetery, Albion.

-A. A. A.

WOODCOCK—Mrs. James (Edith Lola), daughter of Mr. and Mrs. Arthur A. (Lola Berry) Thayer, was born near Stacy Basin, Dec. 30, 1878, and died in a Rome, N. Y., hospital after a long illness.

Mrs. Woodcock was always interested in education, after graduation from Rome Free Academy in 1897, and having earned a teacher's certificate, she started teaching school.

She was married to James Woodcock, June 10, 1903, but continued to teach and to raise her growing family. Mr. Woodcock died in June 1946, but again she returned to teaching, often tutoring students in her home.

Mrs. Woodcock became a member of the Verona Seventh Day Baptist Church where she was active in Ladies Aid Society and in Sabbath School, maintaining an interest in her church for about seventy years. She was also active in many community organizations.

Surviving are two daughters, Mrs. Lola German, Rome, and Mrs. Gerald (Jean) Lyng Webster; a sister, Mrs. William (Zilla) Vierow and a brother, Warner Thayer, both of Durhamville; four grandchildren and two great-grandchildren.

Funeral services were conducted by the Rev. Leon R. Lawton at the Verona Seventh Day Baptist Church, Jan. 25, 1968. Interment was in New Union Cemetery, Verona Mills.

-D. E. R.