

## 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. 5, 1963, with the Rev. Earl Cruzan 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.

## Births

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

**Conant.**—A daughter, Cathryn Sue, 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 (Warren) Harris of Plainfield, N. J., on January 4, 1963.

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

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

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

## Obituaries

**Bond.**—Dwight Truman, son of Samuel B. and Carrie Truman Bond, was born at Salem, W. Va., June 21, 1901, and died at Fort Lauderdale, Fla., which was his home, October 11, 1962.

He joined the First Seventh Day Baptist Church of Alfred, N. Y., by letter on July 6, 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.

**Crandall.**—Caroline, daughter of Mary Boller and Christian Bestel, was born in Jackson, Mich., Jan. 24, 1888, and died in Los Angeles, Calif., Jan. 6, 1963.

On August 18, 1929, she was united in marriage with Lyle Crandall by the Rev. Henry N. Jordan, chaplain of the Battle Creek 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 nephew and two nieces of Battle Creek, Mich., and a nephew of Castro Valley, 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. D. S.

**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 Alfred, 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.

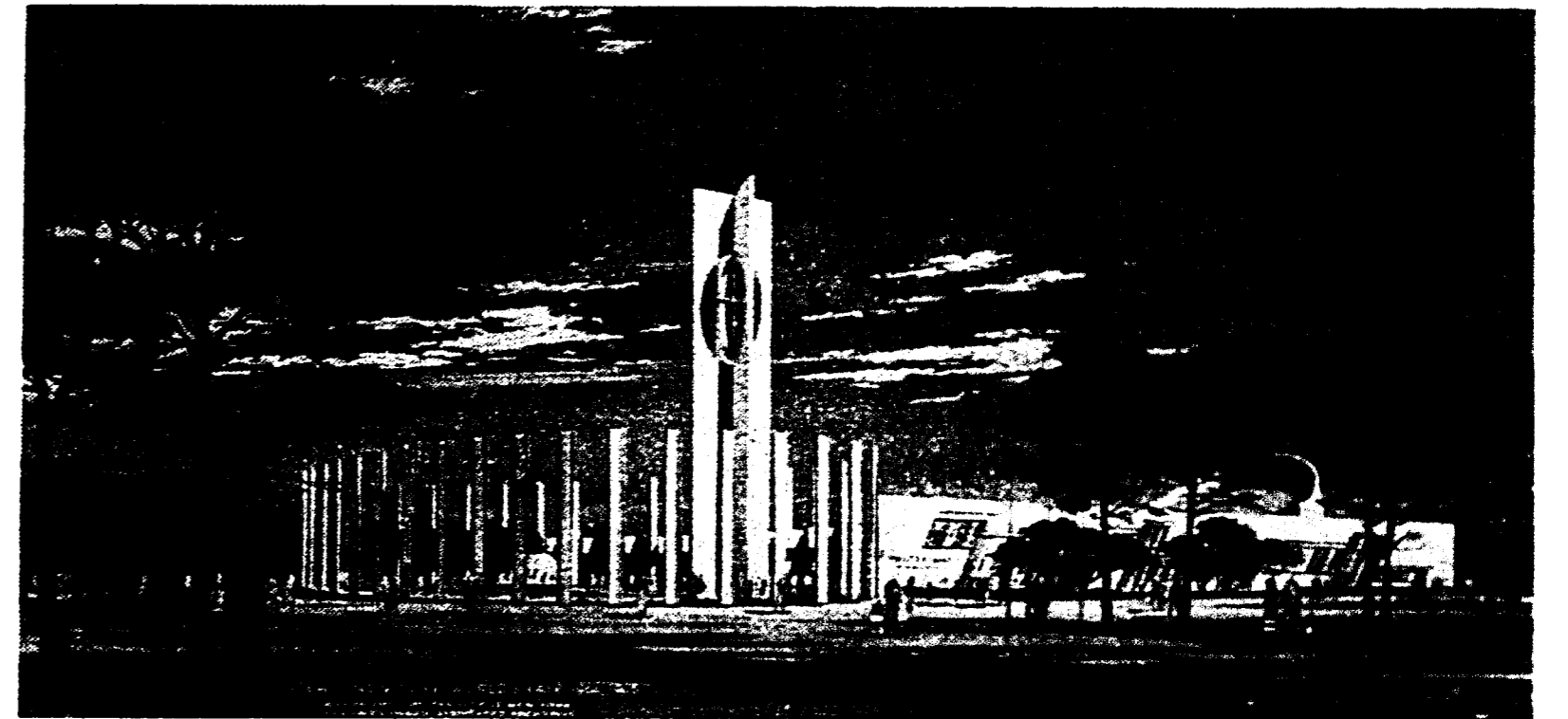
On March 30, 1918, he was united in marriage with Miss Arvilla Stukeley of Alfred. To this union were born one daughter and two sons: Meribah (Mrs. Carroll Burdick), Andover, N. Y.; Kenneth, Wellsville, N. Y.; and Norman, Alfred, N. Y.

Besides his wife and children, he is survived by two granddaughters and two grandsons: Miss Dawn Burdick of Andover, Miss Elaine Olson of Wellsville, and Norman, Jr., and Eric Olson, both of Alfred. There also survive two sisters: Miss Agnes Olson and Hazel (Mrs. Walter) Pearson; three brothers: Andrew, Walter, and Elmer; an aunt, Eline (Mrs. Peter) Pihl, all of Jamestown, N. Y.; and nieces, nephews, and cousins.

Funeral services were held at the Embser Funeral Home, Wellsville, December 13, 1962, with the Rev. John Holmes, acting pastor of the Independence church, and the Rev. Hurley S. Warren, pastor of the Alfred church, officiating. Burial was in Alfred Rural Cemetery.

— H. S. W.

# The Sabbath Recorder



**Protestant Center at Coming World's Fair**

When the 1964-65 World's Fair opens at New York next year the Protestant faith will be promoted within a great pavilion. The approved architectural design is pictured above, and appropriate ground-breaking ceremonies have been conducted by the Protestant Council of New York. The Center features an 80-foot tower that will serve as a landmark for visitors to the fair grounds. The tower is topped by an illuminated cross suspended within a stylized impression of the world to carry out the theme of the Center — "Jesus Christ the Light of the World." It shines down upon a Court of Protestant Pioneers formed by 34 columns, each one to be dedicated to a Protestant pioneer.

Beyond the forecourt is an exhibit pavilion of 26,000 square feet for displays showing the work of major denominations and related organizations; a reception center supplying information; a chapel for meditation and special services; a children's center combining indoor and outdoor supervised programs for smaller children; a music garden where fairgoers may rest and enjoy special recorded music; and a theater for showing a new religious motion picture to be premiered in the Protestant Center.

Several Baptist denominations participating in the Baptist Jubilee Advance are engaging space for a prominently located booth within the exhibit pavilion. Seventh Day Baptists are helping in planning the design of the booth, the jointly produced literature, and possibly to some extent in the manning of the booth.

# The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

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WOMEN'S WORK ..... Mrs. Lawrence W. Marsden  
CHRISTIAN EDUCATION ..... Rex E. Zwiebel, B.A., B.D.

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## Obstacles to Evangelism

What is the greatest obstacle to evangelism on a mission field? Before suggesting an answer one can clear the air by pointing 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 European Mission, states in his most recent circular letter:

The rank and file of French people are still indifferently irreligious. 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 opening 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 in evangelism in South America where this condition exists. The situation may be quite different from France where 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 strong but 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. We sometimes forget 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 exist in large measure here. Insofar as 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 question also. 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 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 it where it is in evidence just about the same as we would make excuses for a bad habit. The southern attitude has been one of calling 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 attitude. Fortunately both positions are changing. The logic of desegregation is reaching the South and the necessity for implementing avowed principles of integration is crowding the North.

The problem faced in northern cities is largely one of housing rather than integration of schools, eating places, and transportation.

A very thought-provoking television program was presented recently on an educational channel under the title "Where Shall the Negro Live?" Presented by white personnel, with only one highly educated Negro couple interviewed, it was

dedicated to the theme, "Epitaph for Jim Crow" — for the whole nation. The learned doctor who had made exhaustive studies of what he called northern ghettos proved the falseness of six popular myths about Negroes living among the whites. These myths are as follows:

1. **The proving-a-point myth.** We have contended that Negroes do not want good housing, else the section where they live would not be so sub-standard. It is a myth because that type of ghetto housing is all that is available.
2. **The block-busting myth.** This invasion of white territory is forced upon the higher class Negro families and its unsavory aspects are usually the result of unethical real estate practices.
3. **The plain dollar and cents myth.** According to this, property values go down if Negroes buy. Scare selling may make this seem true but values often go up, as statistics show. The odds are 5 to 1 that the neighborhood would do as well or better with Negroes in it.
4. **Property would deteriorate.** Studies show this to be unfounded.
5. **The racism myth.** Are people of another race made different and incapable of equality? Often thoroughly disproven, the myth still persists in some places.
6. **The intermarriage myth.** According to this the minority race moving into a white area will lead to intermarriage. The answer is that the Negroes want homes for their children, not wives. There is no evidence showing an increase of interracial marriages in integrated neighborhoods.

Let's face it: our attempt to force Negroes to live in certain limited sections of our cities is what creates the problem, according to the speaker mentioned. If they were free to scatter through all the community there would be room for all and equal opportunity would be granted to fellow Americans the same as it is granted to people of other national backgrounds. Let us cease to be at war with



MEMORY TEXT

What could have been done more to my vineyard, that I have not done in it?

For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

Isa. 5: 4a, 7.

ourselves in perpetuating that which we feel to be wrong. We must recognize the inconsistency of accepting in our communities representatives from other nations (African nations included) and not accepting the American Negroes who are culturally so similar to the rest of us.

Unquestioned 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. Each year thousands express their faith with the words, 'I know Christ died for me, and I accept Him as my personal Savior.'"

The reference to the stirring of the waters comes from John 5: 1-7. Jesus found at the pool of Bethesda "a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water." They believed that there was healing power in the seemingly miraculous moving of the water from time to time and that the first ones in the water after its troubling would be cured. The scholars who have studied the ancient texts say that at the present time there is not sufficient evidence to show that verse 4 (which speaks of an angel going down and troubling the water) was in the original manuscript as written by John. That verse is omitted in the Revised Standard Version. There is no question

at all about the textual validity of the miracle that took place beside that pool on the day that Jesus told a man who had kept his bed for 38 years, "Rise, take up thy bed and walk." He who gave the command also gave the power to do it.

There is little reason to question the faith of the other sick folks who were there. Some of them may have been healed, just as some appear to be healed today who go to shrines and other places of non-medical healing. Insofar as faith by itself is able to remove visible symptoms of infirmity a certain percentage of cures can be recorded which seems to be apart from the direct miracle-working power of God in response to "the prayer of faith" which the Bible promises will heal the sick.

"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 leading, 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 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 upon reading 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 all for your letters and cards at Christmas.

Christmas, 1962! My first one at home after three Christmases in Nyasaland. There were the Rudolfs — 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 in the fall he came 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 wisest 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 continuing interest in child evangelism work. I'm starting some Bible Club work in Bridgeton next month (February 1).

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

(The following letter sent to pastors is hereby given a wider circulation.)

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 some place and I suggested we start there.

Now let's carry the stewardship concept deeper and present our 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 worth while. 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.

# Serenity Courage Wisdom

By C. Fred Kirtland

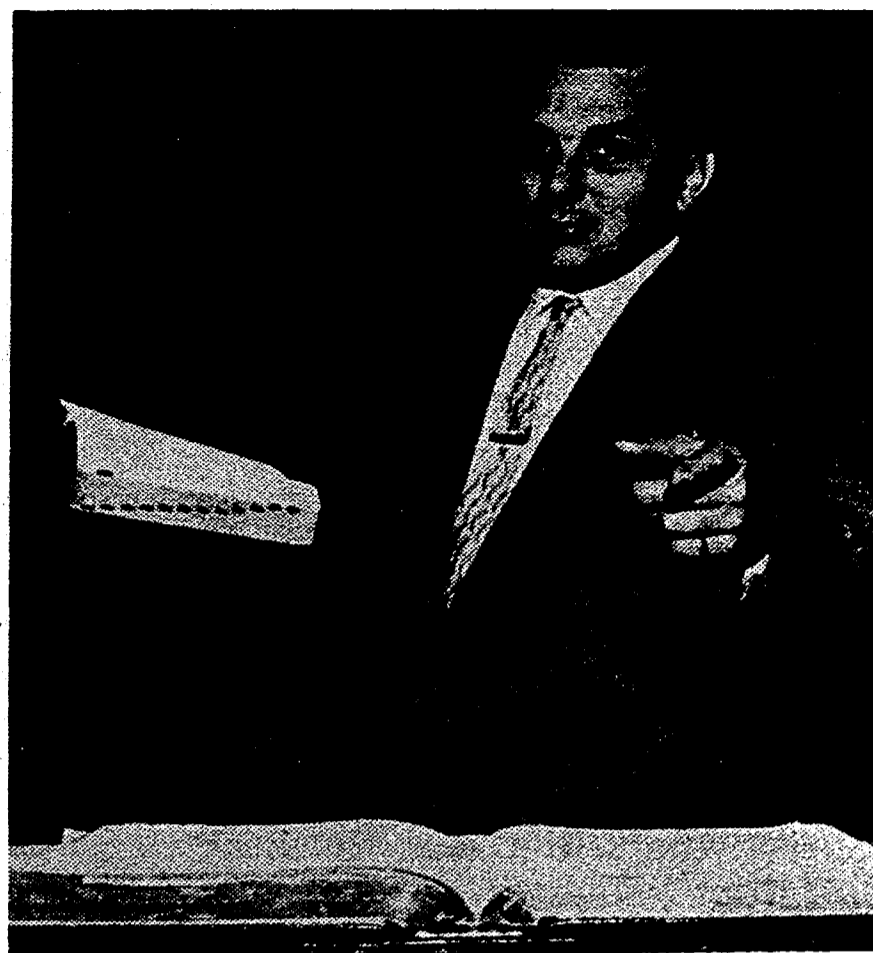
(Pastor of the Hammond, La., Seventh Day Baptist Church.)

**"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 business men, and public buildings. How many of us have realized the depth of its great challenge?

"Give us serenity to accept what cannot 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 something happened — it was off its true course. The great scientists could not correct 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 unknown 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 beyond those mysterious radiation belts that surround our earth? If life, as we know it, exists outside of our own atmosphere, it 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 few days. 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 over everything. Man was truly free. But man was not satisfied. He was not satisfied to wake up in the morning with the cool breeze fluttering through the trees, to listen to the birds sing happily some cheerful song, not content with having direct fellowship with God Himself. It was not enough to be in the image of God. Man wanted to be a god himself.

God told Adam that he could have anything He had created and it would not cost him a thing — all but the fruit of the tree that stood in the middle of the garden. Why did God forbid him to eat of this particular tree? Was there

truly some magic about it? No. From the beginning God has only demanded one thing from man: obedience. Adam and Eve were a happy couple. They were, though, in a very small sense of the word, robots. God was always in their presence. They would not disobey while He constantly watched over them. God freed man completely and allowed Satan to test his obedience. Man denies that he wants to be equal to God. In the face of the Bible, his denial of this is very weak. "For God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil" (Gen. 3: 5).

Adam ate the forbidden fruit. Man had to apply to himself then, "Give me serenity to accept what cannot be changed." It was too late; he had fallen off the true course of fellowship with God.

Man is like our rocket. Instead of getting closer it goes farther and farther away from its original destination, because it missed its mark. The rocket will keep on traveling farther away from Venus until it destroys itself or is demolished 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-destruction 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 disobedience to God. It caused Adam 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 Solomon. King 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 still loves man and has prepared the only way of reconciliation. We must come back to Him in full obedience.

Man can change his course of destruction only 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 put great emphasis 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 was on the defensive. We were unprepared for war with a nation as powerful as Japan. The Japanese had conquered almost the entire Pacific. Gen. MacArthur knew that if he were to return 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, "Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." Jesus knew also that He was leaving His disciples to face a world filled with hostility toward His teachings. He was leaving them the task of changing a world filled with hate to a world of love for each other. They were a very small band of men,

(Continued on page 13)



### Tract Distribution at Texarkana, Ark.

The young people of the Texarkana Seventh Day Baptist Church have been active and quite successful in distributing Seventh Day Baptist literature through the placing of tract racks in the railroad stations of that city. An open 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 notes, "has been a real contrast." It is checked frequently and kept neat.

### 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 service 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 churches en route. 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 full-time 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 Nursery." She has

written also of her intention to begin work in child evangelism in the Bridgeton area. She has plans to "start a C. E. F. 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."

### 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 until he has been accepted by the Missionary Board to prepare to be a missionary.

**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 may lead to a commissioning service.

**A Missionary** — A missionary is one who was sent who went. When he arrives at his field of service and begins work he is a missionary, but not until then.

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 imperative and much can be gained by linguistic and language study before going to the mission field. It is also important to know how to teach English as a foreign language, for 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. A specialist on clear writing, Robert Gunning of Blacklick, Ohio, in a four-hour lecture to writers of religious material for youth stated that the King James Version of the Bible is 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. This is an interesting distinction. Has it been your observation also?

Mr. Gunning's evaluation, if agreed to by other educators, may indicate a reason 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 explains the expressions that have been changed for better understanding in one of the newer versions.

### The Church's Mission to the Handicapped

By Miss Minnie Godfrey, Walworth, Wis.

Abraham Lincoln once said, "You cannot help men permanently 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 while others need the sheltered workshop. Eight years ago the Christian League for the Handicapped started an Occupational Home at Walworth. Here 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 repair and recondition clothing and household articles given by the public. From the collection of these articles to the sale of them in Goodwill stores many kinds of labor need to be performed.

Important as earning a living is, it is only secondary to helping the handicapped recognize their spiritual need. Many of the disabled are sincere Christians. Some believe that their handicap was sent by God because He had a certain work for them to do, and as able-bodied individuals the task would be neglected or left undone.

The disabled person in your community does not want pity, sympathy, or charity. He appreciates kindness, understanding, and consideration, also willingness on your part to do for him what he cannot do for

himself. Do you have a neighbor confined to a wheel chair? Perhaps he would enjoy attending church, but cannot manage to get his chair 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.

May the public be 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.  
Magazine: **A Journal of Rehabilitation**

**Correction**

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

**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 Genesee, 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 SDBYF Activity**

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

"The SDBYF members will be directed by Jack Jensen as chairman of the Tract Committee as they go out to a designated community to distribute tracts, a pastoral letter, and copies of the special issue of the **Sabbath Recorder** to some 300 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 used along with the filmstrip, "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 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. What needs of individual pupils should be taken into account?
3. What is 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 may participate in activities?
5. How schedule the time for the various parts of the session?
6. How anticipate what pupils may say or do so that you may 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 they are setting a precedent in their 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 Urge 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, Nazarene, Presbyterian, Baptist, and Disciples of Christ. The statement said, in part, "We must use peaceable 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 somewhat similar 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.

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



### Negro Baptist Leader Gets Peace Corps' Post

A Negro Baptist leader has been named 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 selection, training, field support, and overseas administration.

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.

— BP.

### 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 headed by Methodist Bishop Ralph E. Dodge of Iowa, voiced its call in "An Appeal to the Conscience of the Christian People of Southern Rhodesia." It said, in part: "While acknowledging with thanksgiving that much has been done in recent years to modify racial discrimination, this conference is concerned that in the day-to-day life of the country there are still many discriminatory practices, and the people are subjected to many indignities. We are of the opinion that recent violence both in the towns and rural areas is in a large measure a symptom of the frustration of much of the African population and its protest against the discrimination."

— W. W. Reid.

### Seed Thoughts from Timely Sermons

(Texarkana parishioners want others to share some of the helpful thoughts of Pastor Marion Van Horn.)

"Dreaming of a Right Christmas" stressed worship, giving, and telling as the essential ingredients of a truly right Christmas. Parable-like illustrations were drawn from the angels, wise men, Joseph, the shepherds, the innkeeper — and yourself. Each of these, with one exception, submitted himself completely to God and thus had a joyous experience to share and a message to tell. The innkeeper submitted only to his own selfishness, and so couldn't even share himself. Self-surrender to Jesus in worship, giving, and telling is the only way to have a "Right Christmas."

In another sermon the three living elements for a New Year were to **Remember** (Eccl. 12: 1), to **Repent** (Isa. 55: 6, 7 and Rev. 2: 5), and to **Resolve**. Solomon resolved "in the name of the Lord." Daniel resolved "in his heart." Jacob resolved "in God's house." Paul resolved "in the spirit." Our Heavenly Father resolved "in himself" and "in Jesus Christ" (Scriptures in order — 1 Kings 5: 5, Dan. 1: 8, Gen. 28: 22, Acts 19: 21, Eph. 1: 9; 3: 11). If we would make our resolutions as these persons made theirs they would be more easily kept. David also made two resolutions that every Christian should renew often. He resolved always to read God's Word (Ps. 119: 15, 16) and ever to pray (Ps. 116: 2). Set your purpose in Jesus. He will help you keep your resolutions unbroken.

As is most appropriate at this season a strong appeal and challenge was made in these sermons for faithful stewardship. This appeal was strong also in a sermon, "Keeping the Lord's Blessing." Every Christian absolutely must develop the "receiving habit." No doubt you have all been filled with God's blessing. Is that true? Then you can't receive any more. You're already full. You can't go on receiving because you've no place to put it. How then, can we keep on re-

ceiving? The secret is this: God's blessing in you is a well of water springing up unto eternal life. You are full. How can you get a new supply and keep the well vitally fresh? You will have to draw out water from the well and use it. Pour it out on the needs of those around you and on the need of the church and God's Kingdom. As you draw out, emptiness results. But God won't allow that, so He will fill you up again and again. But He can't do it unless you draw out from your soul a blessing for others, to make more room. To receive a blessing from God, pour out a blessing on others. "Forgive us our debts, as we forgive our debtors." Fill my emptiness, O God, as I fill the emptiness of others.

### 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 concern then, as it still 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 shouldst take them out of the world, but that thou shouldst 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.

John 17: 14; 17.

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 rock and produce steel; it was God's wisdom that put it there. It is man's knowledge that enables him to take a piece of cane and produce sugar; it is God's wisdom that puts the sweetness

there. We are able to distinguish between the right of making sugar and the wrong of making rum. Likewise we are able to distinguish the wrong of taking steel from the rock and then using it for our own destruction. The Word of God tells of another Rock. This 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 fulfill" (Matt. 5: 17). By the words of Jesus Himself, Seventh Day Baptists should be able to distinguish the wrong of substituting the first day of the week for the holy seventh-day Sabbath of God, thereby subjecting the people to the penalty of violating the Fourth Commandment. Have we become so puffed up that we cannot see the need of others for the knowledge that we have? Are we not becoming as the Pharisees? We can change the world if we seek the wisdom of God in prayer, and then be willing to put a little work behind our prayers. Sitting back and waiting for God to do it for us means only one thing, extinction. There is no need for this if we realize that there were only twelve Christian Sabbathkeepers when it all began. We have better than 5,000 Seventh Day Baptists in this country. If each Seventh Day Baptist would show in the light of the cross a genuine concern for just one lost soul it would not be long before we were 10,000 strong.

Let us always be willing to accept what cannot be changed, but be willing to seek courage to change what should be changed, and always be praying for the power to distinguish the wisdom of God from the ways of man.

### SABBATH SCHOOL LESSON

for February 16, 1963

Is Your Religion Real?

Lesson Scripture: Mark 7: 1-13.

for February 23, 1963

The Christian's Confession

Lesson Scripture: Mark 8: 27-38.

### Deacon Darwin Elsworth Maxson

Darwin 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 Seventh Day 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., Fitch of Bridgeton, N. J., Paul, pastor of the Seventh Day Baptist church in Berlin, 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 in Arkansas where he moved with his wife and three children in 1901 to join his father. He was ordained as deacon of the church in Gentry and served his Lord faithfully for about 35 years in this capacity. He maintained keen interest in the work of the Southwestern Seventh Day Baptist Association and the denomination until his death. He became a charter member of the Seventh Day Baptist Church of Little Rock, Ark., in 1959, bringing his letter from the Gentry church which had disbanded in 1954.

Deacon Maxson was much loved by all who knew him. His interest in youth, Bible study, and his faith in Jesus Christ stayed with him until the time of his death (Nov. 27, 1962). He died at the home of his daughter, Mrs. Grace Lewis, in Siloam Springs where he had lived for several years. His pastor, Paul B. Osborn, conducted a graveside service with members of the family on Nov. 30, 1962. A brief memorial service was held in Little Rock on December 8. — P. B. O.

### Request Study of Sunday Laws

In a letter to Governor Nelson A. Rockefeller the New York State Council of Churches expressed 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 Social Relations which calls for Governor 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 Statement of 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.

— Brookfield Courier.

### NEWS FROM THE CHURCHES

DODGE CENTER, MINN. — Pastor Donald Richards was given a unanimous call to serve the church here for the coming year. The vote also included Mrs. Richards and the family. They accepted the call. The annual business meeting was held Sunday, January 6. A chicken and biscuit dinner was served under the auspices of the Ladies Aid. New officers elected included Mrs. Alice Bonser, secretary; Roy Langworthy, trustee for three years; Irene Conrad and Lorna Greene, Finance Committee members; Wallace Greene, Tract Committee chairman; Diane Lippincott, Music Committee representative. A historical committee was formed to bring the church history up to date, made up of Walter L. Churchward, Mrs. Arthur Payne, and Mrs. Myra T. Barber. It was voted to continue the Meal of Sharing. The first such meal was planned for Sabbath day, January 26.

The Youth Fellowship is observing Youth Week. Plans were made at a

supper meeting held recently at the parsonage.

The Christian Fellowship enjoyed its January 13th meeting when Mr. and Mrs. Ken Smith of Owantanna showed slides and talked of Australia. Mrs. Smith is a native of Australia.

A meeting of the Advisory Committee has been called to make plans for the semiannual meeting to be held in our church this spring. — Correspondent.

PLAINFIELD, N. J. — Our church has been busy during December and January. Rev. Leon Maltby was on the air over Plainfield's Station WERA three times daily during the week of December 2-8, with brief recorded devotions. On Universal Bible Sabbath, December 8, Pastor Dickinson preached on "The Word of Power," and a special offering was taken for the American Bible Society.

On December 9 our Youth Fellowship attended a large youth rally arranged by the Plainfield Christian Youth Council. The documentary film "Question 7" was shown. It concerns the struggle of an East Berlin family living under the terrors of communism. A sales party November 29 produced \$17 for next year's Youth Field Worker, in addition to the \$21 offering November 3.

The Women's Society had its Christmas party at the church the evening of December 10. After the business meeting Miss Evalois St. John conducted very inspiring Christmas devotions. Then the secret pal gifts were distributed, and the secret pals were revealed. The colorful refreshments were unusually varied and delicious.

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 a demonstration of astronomy was given.

Sixteen choir members led by Director Howard Savage presented the cantata "The Manger Throne" by Charles Manney at our Christmas service, December 22. This was preceded by our pastor's inspiring message, "Christmas Is Good News." At

4 p.m. we met for the annual Christmas vesper service of our Sabbath School. "The Message of Christmas" — love, peace, joy — was carried out by color slides and through songs, recitations, and readings by the children and the youth choir. At the close the congregation came forward with their gifts, amounting to \$62, for one of our home missionaries. The general chairman was William Armstrong, superintendent.

At our services January 5 we welcomed Conference President George Parrish and three other Commission members, Mrs. Eldred Batson, Rev. Rex Burdick, and Rev. Melvin Nida, as well as Executive Secretary Harley Bond, who is usually with us. Mr. Parrish gave a challenging message on the Conference theme, "Lord, What Wilt Thou Have Me to Do?" He stressed four C's — courage, concern, conviction, commitment, as opposed to complacency. Rev. Rex Burdick assisted in the communion service. This was followed by a covered-dish dinner and a question period in which denominational problems were discussed.

At the Women's Society meeting held at the parsonage January 7, Mrs. William 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 Plainfield Area Council of Church Women held its annual meeting in our church January 25 with refreshments served by our Women's Society.

The Book of Philippians is being studied at our Sabbath eve prayer services, and Pastor Dickinson is also basing a series of sermons on Philippians.

— Correspondent.

TEXARKANA, ARK. — In recent weeks we have had the joy of a number of visitors at our Sabbath services. Also several on their holiday vacation trips have stopped by to call at the church and on the pastor. Many people have a hard time to locate our church in the city, so we'd like to give special direction. Pleasant Street is an old street with a new name. It is located in the College Hill section. The Seventh Day Baptist church is at 200 Pleasant Street, a half block north of



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.

— Correspondent.

**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.

— Correspondent.

## Accessions

Los Angeles, Calif.

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 43 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 P. Horn officiating. Burial will be in Homer. — From the Post-Standard.

**Wheeler.**—Lillian Rood, daughter of Hosea 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.



The Caribbean Sea at St. Thomas, Jamaica

**"HIS DOMINION SHALL BE  
FROM SEA TO SEA."**

— Zechariah 9: 10