

Three Generations Served In Ministry

(Editor's Note: The following story of local interest by Dr. H. G. Jones was distributed by the Associated Press with a Chapel Hill dateline and appeared in The Daily Advance on November 24.)

A hundred years ago this month, Rev. Robert Brent Drane became rector of St. Paul's Episcopal Church in Edenton. He stayed in that position for 56 years—a record for a North Carolina clergyman.

Not only that, but his father with the same name was pastor of St. James Church in Wilmington for nearly 28 years, and his son, Frederick Blount Dane, devoted about a half century to the Episcopalian ministry.

The elder Dr. Robert B. Drane died in the yellow fever epidemic in Wilmington during the Civil War. His young namesake was education at Tarboro in the homes of his uncles, Dr. Joseph Blount Cheshire and Gov. Henry T. Clark, and later attended St. Stephen's College and the General Theological Seminary in New York.

On November 1, 1876, the young man took up his duties at historic St. Paul's in Edenton. He rose to prominence in the denomination, serving as president of the convention of the Diocese of East Carolina and in other offices open to the clergy.

He was a trustee of St. Mary's College, St. Augustine College, and the

University of the South. He even served as superintendent of schools for Chowan County.

Through his long tenure at St. Paul's, Dr. Drane played a leading role in the preservation of historic properties in the area. The church itself was given careful attention, and the remains of several colonial statesmen were moved to the church cemetery for better care. He was twice president of the Roanoke Colony Memorial Association.

An impressive ceremony marked Dr. Drane's 50th anniversary as rector of St. Paul's in 1926, but with the encouragement of his congregation he remained in his position six more years. He finally retired in 1932 and died in 1939 at the age of 88.

Meanwhile, his son, Frederick Blount Drane, had been ordained into the diaconate in 1915 and entered missionary work in the vast Alaskan interior.

Stationed successively at Chena, Nenana, and Ft. Ukon, he ministered to the Indians and a few Eskimos as far north as Wiseman. By dogsled he traveled an average of 2,000 miles a year, depending upon his bag of frozen food and the hospitality of the natives while on the trail.

The territory beyond Fairbanks was then populated by few whites, and the native way of life became his. He became accustomed to a coat of

skins and a diet of meat, for wildlife provided most requirements of the Indians.

Preaching was complicated for the minister had to pause after every sentence for a translation. He never quite knew if his message had been transmitted by his interpreter exactly as it was intended.

In 1920, Mr. Drane was made archdeacon of the Yukon River region. With headquarters above the Artic Circle at Ft. Yukon, he endured winter temperatures of 60 degrees below zero while on dogsled runs between native settlements.

Only a year or so after going to Ft. Yukon, Drane contacted tuberculosis and was forced to give up his Artic mission. His recuperation required several years; then, in 1929, he became a rector for St. Paul's Episcopal Church in Monroe.

Retiring in 1958, he and Mrs. Drane, the former Rebecca Wood, moved back to their native Edenton. Unwilling to remain idle, however, he served rural churches in Bertie County until his final retirement at the age of 83.

Recently visiting his daughter, Mrs. Rebecca Warren in Chapel Hill, the former archdeacon of the Yukon reminisced about his northern missionary years. He particularly was pleased when in 1949 he revisited Alaska and was immediately recognized by those whom he had served decades before.

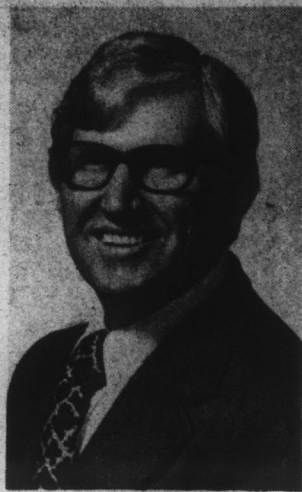
It seems likely that the nearly 200 years of pastoral service by these three Dranes—grandfather, son and Grandson—may be a record unmatched by any other three generations in North Carolina.

Association Plans Drive

GREENSBORO — The 15,000-member N. C. School Food Service Association has initiated a \$200,000 fund drive to further develop a school food service education program in the School of Home Economics at the University of North Carolina at Greensboro.

Mrs. Samuel L. Parker, Jr., of Kinston, president of the association announced plans for the fund drive, and said coordinating chairpersons have been appointed in school systems throughout the state to assist in the campaign.

Etta Hathaway is coordinating the fund drive in Edenton-Chowan Schools.



Rev. John Bates

Happy Home Church Slates Rev. Bates Revival Speaker

Rev. John Bates will be the evangelist for a revival at Happy Home Pentecostal Holiness Church at Tyner December 2-12.

Mr. Bates, of Bessemer City, is an ordained minister of the Western Conference of the Pentecostal Holiness Church. This will be his first revival in the Albemarle Area.

Services will be held nightly at 7:30 o'clock. The public is invited to attend.

Cotton Harvest Activity Up

RALEIGH—Cotton harvesting increased sharply in North Carolina last week. Near perfect weather conditions permitted growers to direct full time to harvesting. Current estimates indicate slightly over 50 per cent of the crop has been harvested through the first week in November. Yields are excellent and mostly exceed previous estimates.

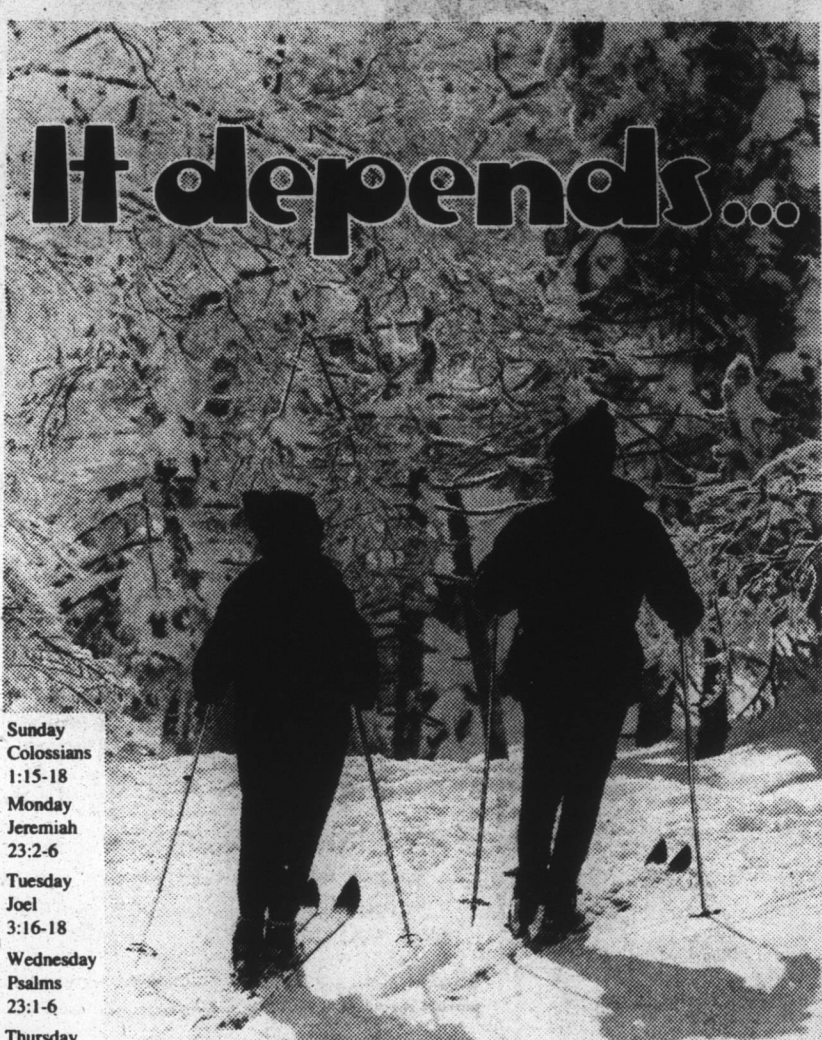
The Raleigh Cotton Classing and Market News Office received samples representing 8,958 bales for classification last week. The season total to date is now 26,341 classed, compared to 24,112 through the same date last season.

Quality of the crop remains above average. Approximately 63 per cent of samples classed last week graded 41 or better. Grades 50-51 accounted for 17 and 16 per cent respectively. Staple measurements indicated 36 per cent staple 35, and 60 per cent staple 36 or longer. Micronaire readings are also good, with 93 per cent of samples testing in the 3.5 - 4.9 range. Fiber strength tests averaged 85,000 pounds per square inch on zero gauge measurements.

Market activity increased last week under moderate trading. Uncommitted cotton sold freely in crop lots at 77 to 80 cents per pound. Even running lots of grade 41, staple 35 brought 79 to 81 cents per pound. Basis offerings for grade 41, staple 34 was mostly 300 points off December futures prices. Cottonseed prices received by farmers ranged from \$100. to \$108 per ton.



time out for GOD



- Sunday Colossians 1:15-18
- Monday Jeremiah 23:2-6
- Tuesday Joel 3:16-18
- Wednesday Psalms 23:1-6
- Thursday Mark 13:32-37
- Friday 1 Thessalonians 3:11-13
- Saturday Romans 13:12-13

If you are skiing out in the woods with an amiable companion, you can revel in the white beauty of the snow. If, on the other hand, you are on a city street, facing an icy wind, you may feel quite differently about the matter.

Isn't that the way it is with almost everything? The way we react to a situation so often depends upon the way it affects us personally. We aren't to be blamed for this; yet we should stop to think that there are two sides to every story. We should not judge the merit of a viewpoint on whether or not it agrees with our own opinion.

The Church is used to diverse viewpoints, to controversy. It has lived with changing times and opinions for centuries, and it has never been more involved than it is today. The Church is changing as change is needed, ever ready to investigate and to explore the new. Have you been keeping up with it?

Scriptures selected by The American Bible Society Copyright 1975 Kestler Advertising Service Inc. Greensboro, N.C.

Sunday School Lesson

UNDERSTANDING MATTHEW'S GOSPEL
Scripture: Matthew 1:1-17; 4:23-25; 9:9-13
By Mrs. Jesse Waller

One of the greatest delights I had, as a child, was the visit in our home of some relative. Since the times of getting together were few and far apart, our conversation would naturally drift to other relatives and members of their families. Always, I marveled that my mother could remember all the names, and put the cousins and uncles and aunts in their proper places in age.

It was my privilege, one summer, at a camp meeting to witness a most unusual sermon. For forty-five minutes we sat enrapt, listening to the recitation of the genealogy of Jesus. At the beginning, I was intrigued by this man's remarkable memory. As he started with Abraham, and didn't falter until the list was complete, there was an awesome quietness. When it dawned upon me what he was doing, the procedure became captivating and powerful. Jesus' birth was the ultimate. The closing statement of his sermon was a simple, but everlasting truth, "Jesus was born of Mary, in Bethlehem of Judea." People had lived and waited in darkness so long, and now their Light had come, in the person of Jesus.

The gospel of Matthew brings this good news, with a sprinkling of the generations preceding His birth. The writing of the first gospel in our New Testament is attributed to Matthew, sometimes referred to as Levi. Mark 2:14. It is believed that Mark's gospel was the first one written, as the other gospels refer to some of its parts. There are many parallels in the first three gospels. John's gospel emphasizes Jesus' relationship with God, in a different way.

Matthew's call gives us, all over again, the mercy of God. If Jesus chose a tax collector, who was looked down on, because of his work, it should encourage anyone who feels he is beyond help, or not worthy. Jesus told the fishermen whom he called, that He would make them fishers of men, but he made no such promise to Matthew. Jesus called His disciples to be followers and helpers, and companions. Matthew left his lucrative job and obeyed immediately, and remained with Jesus. It was then that Jesus was accused of eating with sinners.

The only clue we have to the kind of person Matthew was, is found in his spontaneous act of serving as a connecting link between Jesus and his friends. He had a feast and invited all of his friends in to meet Jesus. What better way to introduce them to the Savior. This is something that most Christians could do today. If the Savior's presence was felt at our feasts and social gatherings, how transformed would be the atmosphere!

This gospel also contains the unmatched Sermon on the Mount, and many parables and teachings in the life of our Lord, including the great commission, just before His ascension.

Prayer: Dear Lord, in our daily actions, and through them, may Christ increase, as we decrease. Amen.
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The God of Abraham Praise

*All praised be His name,
Who was, and is, and is to be,
And still the same.*

Thomas Olivera, orphaned at 4, fell into wicked hands, and at 15 was said to be the worst boy in Montgomeryshire. Because of his excessive wickedness he was forced to leave town. Later he was profoundly affected by a sermon, and fasted and prayed until his knees grew stiff. He became an itinerant preacher and rode on horseback over 100,000 miles. This hymn is a paraphrase of the Hebrew Dology set to an old Hebrew melody.

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