

OUR WORLD MISSION
Statement of the Treasurer, Month of December, 1961

	Treasurer's		Boards'			Treasurer's		Boards'	
	Dec.	3 Mos.	3 Mos.	3 Mos.		Dec.	3 Mos.	3 Mos.	3 Mos.
Adams Center	\$ 78.00	297.75			Marlboro	135.55	662.21		
Albion	56.60	186.80			Memorial Fund		725.69		
Alfred 1st		751.95	22.50		Middle Island	20.00	61.00		
Alfred 2nd	252.75	545.25			Missionary Society			749.70	
Associations and Groups	52.40	123.97	271.55		Milton	1,269.36	2,312.80	75.00	
Battle Creek	1,162.36	1,576.85	15.00		Milton Junction	10.00	213.00	40.00	
Bay Area Fellow.		172.39			New Auburn	132.14	209.64		
Berlin	324.74	442.25	10.46		North Loup	184.30	189.30		
Boulder		166.01			Nortonville	170.00	491.00	25.00	
Brookfield 1st	162.03	235.03			Old Stone Fort	30.00	30.00		
Brookfield 2nd		51.50			Paint Rock	135.00	135.00		
Buffalo Fellow.	122.00	122.00			Pawcatuck	676.60	1,426.60	120.00	
Chicago	72.50	295.50	125.00		Plainfield	732.50	1,080.23		
Daytona Beach	377.03	507.28	4.24		Richburg	84.50	166.50		
Denver	101.18	344.08			Ritchie	30.00	80.00	41.67	
DeRuyter	200.00	200.00			Riverside	712.80	927.65		
Dodge Center	66.08	187.63	100.00		Roanoke		10.00		
Farina	267.50	306.25			Rockville	31.37	157.23		
Fouke	39.70	39.70			Salem	235.00	435.00		
Hammond		10.00			Salemville	76.15	121.15		
Hebron 1st	37.09	79.09			Schenectady	8.00	35.00		
Hopkinton 1st	270.00	461.00	128.00		Shiloh	1,212.14	2,225.63	110.00	
Hopkinton 2nd	9.50	23.00			Verona	345.78	780.78		
Houston	18.68	18.68			Walworth	52.50	177.50		
Independence	193.25	388.50			Washington	(16.00)			
Individuals	122.00	204.00	134.00		Washington, People's	26.00*	26.00		
Irvington		300.00			Waterford	98.42	249.47		
Little Genesee	93.05	97.80	39.00		White Cloud	78.19	110.53	50.00	
Little Rock	27.30	27.30			Yonah Mountain		26.00		
Los Angeles	127.10	627.10							
Los Angeles Christ's		70.00			Totals	\$10,963.14	\$22,223.57	\$2,061.12	
Lost Creek	300.00	300.00			*Includes \$16.00 previously credited in error to Washington.				

TREASURER'S DISBURSEMENTS

Budget:	Non-Budget:
Board of Christian Education	American Bible Society
General Conference	Rev. and Mrs. David Pearson
Ministerial Training	Rev. and Mrs. Paul Osborn
World Fellowship and Service	Church World Service
Historical Society	National Council of Churches
Ministerial Retirement	Little Rock Church
Missionary Society	Salem College
American Sabbath Tract Society	Total Non-Budget
Trustees of General Conference	Total Received and Disbursed by
Women's Society	OWM Treasurer
Total Budget	

SUMMARY

Current annual budget	\$112,193.00
Amount raised in 3 months	22,223.57
Balance needed in 9 months	\$ 89,969.43
Average per month	9,996.60
Percentage of year elapsed	25%
Percentage of budget raised	19.8%

GOAL FOR JANUARY

Total budget for 4 months	\$ 37,397.67
Total raised in 3 months	22,223.57
Balance due in January	\$ 15,174.10

R. A. Maxson,
 Treasurer.

The Sabbath Recorder

OUR NATIONAL HEROES

Washington was the "Father of his Country"; Lincoln was her most loyal son; Washington brought the United States of America into being; Lincoln made that being immortal; Washington unfurled a new flag among the nations of the world; Lincoln made that flag a mighty power among those nations. Dead they yet speak. The good they did will last through time and on through eternity. And so our Nation has most rightly and fittingly made the birthdays of these, her illustrious sons, legal holidays, to inspire us to a purer, nobler, holier manhood.

Abraham Lincoln, like David of old, was divinely led from obscurity up to the very highest place in the land. Away back there in that little log cabin God and His angels watched over that humble birth and guided that precious life until the hour came and the great Emancipator was called "to set at liberty them that were bound."

Forever may the fires of our hearts keep warm and bright the memory of this noble man who was

"Rich in saving common sense,
 And as the greatest only are —
 In his simplicity sublime;
 Who never sold the truth to serve the hour,
 Nor paltered with Eternal God for power;
 Whose life was work, whose language rife
 With rugged maxims hewn from life;
 Who never spake against a foe.
 Let his great example stand
 Colossal, seen in every land,
 Till in all lands and through all human story
 The path of duty be the way to glory."

By George H. Smythe, Jr., in **Holy-Days and Holidays.**

The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press
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Toward a Deeper Brotherhood

This is the season when brotherhood terms fill the air and the pages of newspapers and magazines. A special Week of Prayer for Unity has just been observed in some of the older (especially European) churches with a view to uniting some branches of Christendom. Race Relations Day and Brotherhood Week cluster around the birthday of the great American emancipator, Abraham Lincoln. An organization has been laboring for a major portion of the present century to promote greater fellowship between Catholics, Protestants, and Jews. It encourages as far as possible special meetings where the platform is shared by leading representatives of these three major faiths. Yes, brotherhood is a term that will be on the lips of many during February. Every sincere effort of Christians to promote better understanding between diverse groups is certainly to be commended.

When we really stop to think about it seriously, brotherhood implies a common father, and in the religious sense, sonship to God. How deep is the sense of fraternal relationship on Race Relations Day or in meetings in which we talk of the things held in common by Catholics, Protestants, and Jews? According to the flesh Jesus Christ was a Jew. He was also the only begotten Son of God. He teaches us, and the rest of the New Testament teaches the same — that His born-again followers are also sons of the heavenly Father and therefore brothers. More than 100 times in the epistles, Paul, James, Peter, and John use the term "brethren" in direct address referring to Christians. A few times in the Book of Acts Paul charitably speaks to the Jews as brethren, meaning that they and he are of the stock of Abraham. Throughout the New Testament and all down the years "brethren" in the religious sense has been used almost exclusively of that relation that we share because of our common faith in Christ and because we have been born again.

We must ask ourselves how Christian we are in broadening the term brotherhood to include all men. How much Scripture can we find to support the idea? A little, but very little in comparison with the tremendous amount that applies the term to brothers in the faith. Jews are brothers to Jews and, in a sense, Greeks

are brothers to Greeks. But Jews are not the brethren of Greeks except as are both brought into that new family relationship which the apostles proclaimed as being possible only through Christ.

How should we treat our neighbors of other races, nationalities, or religions? As Christians we must search our souls to see if we have shown them the love and respect which our professed love for those whom Christ loves calls for. If such an examination shows us that our acts and attitudes have fallen short of that ideal we should pray for pardon and should change our ways. There is no question about that. The question about terminology is another matter. We might state it in another way. The Christian does not call him a brother who is not a brother but he longs to become a brother to the outcast and to all those of other cultures who might be brought into the family of God. All evangelistic and missionary efforts are motivated by this love that seeks to bring about a deeper brotherhood.

The Heavens Declare

Equipment has now been designed capable of sending men on a round-the-moon flight. A rather definite timetable has also been set up for a landing on the nearest celestial body and a return to the earth — we speak now of United States rockets, not knowing the plans of Soviet scientists. This lunar exploration, so long talked about, is likely to become a reality within the next few years. Already it has posed international problems and what has already been accomplished is foolishly claimed by atheistic propagandists to upset our basic theological concepts.

One of the much heralded agreements in the United Nations last year relates to outer space and celestial bodies. The General Assembly on December 20 unanimously adopted the legal principles contained in a resolution as follows: "(1) International law, including the United Nations Charter, applies to outer space and celestial bodies; (2) Outer space and celestial bodies are free for exploration and use by all States in conformity with

international law, and are not subject to national appropriation."

The UN has had problems enough trying to discourage unlawful national appropriation of certain small areas of this globe. Its efforts, running counter to the aspirations of certain member nations, have brought the world organization almost to the brink of bankruptcy and dissolution. It is to be hoped that there will be continuing agreement that what lies out beyond this planet is not to be fought over; it is neither mine nor thine.

Perhaps the other half of the world whose rulers do not affirm that "the earth is the Lord's, and the fullness thereof" will not agree with the words of the Bible that state that all the starry heavenly host which evoke the admiration of man are actually the property of God. To the Christian, however, the UN resolution only states in prosaic terminology the poetic affirmation which has been his from childhood: "The heavens declare the glory of God; and the firmament showeth his handiwork" (Psa. 19: 1). Most of us believe that God has commissioned us to make a success of living together on the face of the earth under His laws. The other physical worlds out in space are primarily to be looked at as an evidence of the greatness of God. In His own good time He will take us to dwell with Him in "worlds unknown."

Ambassador Adlai Stevenson in an address before the UN on the subject, "Year Five in the Age of Space" used some terminology that could have greater religious meaning than he may have intended. Any contemplation of space and its responsibilities is likely to bring up thoughts of eternity as suggested in our remark about "worlds unknown" or heaven. Mr. Stevenson stated as an aim:

... that the ideological quarrels which so unhappily afflict this planet are not boosted into space to infect other planets yet unscathed by the quarrels of men.

Finally, all nations can play a part in assuring that mankind derives the maximum advantage from space technology in the here and the now and not just in the hereafter. . . .

In outer space we start with a clean slate — an area yet unmarred by the accumulated conflicts and prejudices of our earthly past . . .

A House for Strangers

Why do we build churches? Whom do we have in mind when we lay the plans, raise the structure, and dedicate the house? Probably most of our thought is upon the company of believers banded together in the local organization. We also give much consideration to the educational building, for we want to provide better facilities for the religious training of our children than we ourselves enjoyed. Do we also think seriously in terms of hospitality to strangers when we build or remodel our churches? Now that we stop to think about it, perhaps we have been guilty of thinking almost exclusively about our church house rather than a house for strangers.

The classic example of the call to serve others with our buildings comes from the telling quotation of Jesus, "Mine house shall be called a house of prayer for all people," as found originally in Isaiah 56: 7. Somehow we have drifted into thinking that this lofty concept of the use of the temple originated with the later prophets, whom we follow when we give thought to making our churches serve the religious needs of others besides the members. It was not quite that way, as we can remind ourselves by reading again Solomon's prayer at the dedication of the first temple.

On the dedication day King Solomon made a greater display of wisdom than that which reached the Queen of Sheba or was embodied in the volume of his proverbs. He stood before the people and prayed a great prayer that takes up three pages in the Bible. The prayer wrapped up together in petition the religious and national aspirations of the people of his kingdom. It acknowledged that God could not really dwell in a temple made with men's hands but that the temple could be a symbol of His presence and of His ability to answer prayer. About two thirds of the way through the prepared prayer there is a section devoted to the stranger. Comment as to how this petition of 3,000 years ago should be applied in the middle of the twentieth century may seem almost superfluous. Let us catch the spirit of the following words

and emulate it in our modern church planning:

Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house; then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name (2 Chron. 6: 32, 33).

Grief Relief

At the University of Buffalo (N. Y.) School of Medicine more than 300 local ministers and funeral directors recently attended a seminar on "grief work." It was so successful, reported Dr. C. Charles Bachmann, director of the Chaplains Department of the Council of Churches of Buffalo and Erie County, that follow-up meetings between funeral directors and clergymen are now being planned.

The seminar was addressed by Dr. Clements E. Benda, assistant psychiatrist of the Massachusetts General Hospital. No attempt should be made by those in attendance, he said, to suppress or deny "legitimate expressions" of emotional grief. Holding back the emotions and giving sedatives and tranquilizers, in his view, can be harmful and delay the necessary recovery. "The bereaved should rid himself of his grief through healthy psychological channels," stated Dr. Benda.

What are the "healthy psychological channels" for the relief of grief? We can believe that ministers well fortified with the appropriate promises of the Scriptures can do much in their pulpit and parish work to prepare their people for the event of death. Well instructed Christians have less display of emotional upheaval at funerals, not because they have learned to suppress grief or because they have vented their feelings in private but because they have hope that enables them to rise much more quickly than others above the pangs of separation.

As strange as the steeple looks in a jet age, there is more power in the steeple than in the jet. — Eternity.

President's Message

Defeat or Opportunity?

It is going to be extremely difficult to think about the closing of the School of Theology with anything of a detached point of view. When one begins to look back over the years and assess the sacrificial investment of energy and money that has made possible its preservation into our day, it will be easy to attempt to lay blame upon the present generation, or to justify its closing by resorting to the cataloguing of sins of the past and the present.

The pessimist will write off the school very easily by saying it was impossible anyway, and thus wash his hands of any personal responsibility. Because of our inability to continue the school, some will want to give up completely. But as Commission said last week in these pages: "It is obvious that we must take a forward look."

Part of this forward look is the consideration of a plan for the establishment of a "Study Center" from which a ministerial training program can be administered. Such a center could be established in the Seventh Day Baptist Building at Plainfield, N. J. A "Director of Ministerial Training" would have to be employed to recruit candidates for the ministry, supervise their programs in seminaries of their choosing adjacent to Plainfield, and conduct the licentiate training program which the staff of the School of Theology has been carrying on under the auspices of the Ministerial Training Committee. Plans will have to be made for the moving of library and equipment of the School of Theology and for the transferral of the school's financial assets to the General Conference.

All this will take an additional sacrificial investment of time and money. It will not be the same as having our own School of Theology, but there will be opportunity here, too. There will be opportunity to further the training of our young people preparing for the ministry and the opportunity to transmit something of the ideals of Seventh Day Baptist history and hope for the future.

Once, a long time ago in a tiny rural school (at least it seems like a long time ago), I learned a little poem that contains a great lesson. It goes:

This I beheld, or dreamed it in a dream:
There spread a cloud of dust along a plain;
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A prince's
banner
Wavered, then staggered backward, hemmed by
foes.
A craven hung along the battle's edge
And thought, "Had I a sword of keener steel —
That blue blade that the king's son bears — but
this
Blunt thing!" He snapt and flung it from his
hand,
And, lowering, crept away and left the field.
Then came the king's son, wounded, sore
bestead,
And weaponless, and saw the broken sword,
Hilt-buried in the dry and trodden sand,
And ran and snatched it, and with battle-shout
Lifted afresh, he hewed his enemy down,
And saved a great cause that heroic day.

("Opportunity" by Edward Rowland Sill.)

ECUMENICAL NEWS

What is the Future of Ecumenicity?

Dr. Egbert de Vries, the director of the International Institute of Social Studies in The Hague and a prominent layman, addressed 200 at the annual meeting of the Friends of the World Council of Churches, January 16. The luncheon was held at the Broadway Congregational Church in New York.

Dr. de Vries, who was one of the speakers at the recent Third Assembly of the World Council of Churches in New Delhi, characterized the First Assembly at Amsterdam in 1948 as a meeting between Europeans and Americans. These were strengthened in 1954 at the Evanston Assembly with some Asian newcomers. But New Delhi was for the first time a truly ecumenical or world-wide gathering of Christians.

"Interchurch solidarity is growing," the former World Bank official said.

In his address on "The Church and World Revolution," Dr. de Vries said relations between Roman Catholic and Protestants will be the next great challenge, followed by the encounter between Christianity and other religions.

MEMORY TEXT

Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. Luke 12: 8.

SPECIAL ISSUE NEXT WEEK

The Sabbath Recorder office has something interesting going on every day as preparations are being made for the next issue, but when the special issue is about to go to press there is real excitement at the subscription desk and throughout the printing establishment. Your next Recorder (replacing the regular issue of February 12) will be the first special issue of 1962. Loyal Seventh Day Baptists throughout the whole country are looking forward to its appearance. They want to use it as a tool in reaching the unchurched.

The total number of orders for this new issue edited by our former executive secretary, Mrs. Robert T. Fetherston, cannot yet be announced but mail has been encouraging. New individual and group orders have come in and some standing orders have been increased. In one case the church doubled previous orders and the Sabbath School and Ladies Aid each ordered 100 copies for future distribution. Missionary churches and fellowships are increasingly recognizing the value of the Sabbath Recorder in church extension and are paying for the copies needed rather than depending on the Missionary or Tract Board to supply them.

In making this final announcement about the February special issue the managing editor would call attention to the value of increasing the circulation of the regular weekly issues with their news of missions, their timely articles, editorials, sermons, and church promotion items. Attention is also called to the forthcoming special issues during this calendar year. Detailed plans and article assignments have already been made by the editors for May and November, Mrs. Gleason Curtis of Riverside, Calif., and K. Duane Hurley, president of Salem College.

HOW FAR CAN BLUE LAWS GO?

By H. N. Wheeler
200 S. Pine, Boulder

Bishop Phillips of Denver proposes that retail business should be curtailed on Sunday. Just how far can legislation go in enforcing rest on Sunday? What is meant by rest? Shall we cease to feed livestock, milk cows; shovel snow? eat cold meals; close restaurants and gas stations? Shall we limit how far we may drive a car on Sunday? Some blue laws were passed in our eastern states years ago restricting Sunday travel to 1/2 mile, and a man might not kiss his wife on Sunday.

Should all railroad and air travel be stopped because people work handling trains and airplanes? Can we legislate that persons engaged in some occupations may work on Sundays and others may not? Just how far can we go in restricting personal liberty?

Those people who accept the Bible in its entirety go back to the second chapter of Genesis, second verse, and to the 20th chapter of Exodus where God rested on the seventh day, recognized as the Sabbath, now Saturday. Mohammedans regard Friday as a holy day.

The U. S. Supreme Court not long ago declared Sunday a day of rest. Why not some other day? By rest is implied a day of worship. Is this a sort of back-handed method of setting aside Sunday as the day when all citizens may worship to the exclusion of any other day?

Will this legislation force people who rest and worship on the Sabbath (Saturday) to work gainfully only 5 days a week? You cannot legislate what a person can, cannot, or must do on any certain day; rest or worship. That is personal privilege.

Boulder (Colo.) Camera.

Should Christians drink? Is social drinking compatible with Christian theology? Does drinking in any degree make me a better Christian? The clear implication of our gospel, the critical nature of the age in which we live, the nature of man himself, all answer, "No!"

— Bishop Lord.

New Delhi Echoes

By C. W. P. Hansen

Out of the Mouths of Hindus

One of the many surprises I found in India was the familiarity that educated Hindus have with the New Testament and Christianity, and their evident appreciation of the teachings of Jesus. One of the very much treasured privileges of my trip was that of being able to converse with a number of such men. Some of the comments they made to me are well worth repeating.

A swami with whom I visited one day asked me this pointed question: "What is it about Jesus that leads you to consider Him especially outstanding? How does He differ from other great religious teachers of the world?" (This, I found, is a burning question in India today.) The answer I gave this man was substantially this: "In the first place," I said, "Jesus was 100% committed and dedicated to what was right and good and true. He made no compromises with the demands of goodness and truth. He stood for His honest convictions of what was right regardless of consequences. This, to me, is one of the most outstanding virtues of His life. Another is this: when Jesus, on the cross, prayed 'Father, forgive them, for they know not what they do,' He revealed, as has no one else whom I know of, the power of outgoing, forgiving, healing love. It is these two qualities in Jesus which, more than any other, make me want to call Him Lord." This Hindu holy man was silent for a while and then he said, "That is good!"

A half-naked Hindu monk who had traveled all the way from Banares to Delhi to see the Third Assembly in action was another of the friends I made in India. He told me that in his monastery, the monks regularly studied the Christian Scriptures along with the other religious writings of the world. I found him quite conversant with the New Testament. I asked him one day what had led him to choose to spend his days as a monk. It was, he said, an interest in religion that extended back to his

childhood. He had hoped, he said, when he entered the monastery, to be able to find the answers to the questions that constantly filled his mind. "And have you found those answers?" I asked him. "No," he said, "one can never find the answers, but from the quest one gains understanding and richness of life." I agreed wholeheartedly with him, and only wished that more Christians could see their religious experience as an ongoing, lifelong quest. Too often in our assurance that we have all answers we close our minds against truth and goodness and fail to reach that maturity of soul that could be ours.

Still another friend was a Hindu layman — the publisher of a small journal. Our conversations covered many topics and one day we talked together about communism and the world political situation. Finally I asked him to tell me what, as an Indian, he felt the honest attitude of Indians to be toward the United States, on the one hand, and communism on the other. Stating that he could, of course, only speak for himself and that he would not be so forthright had I not asked him, he went on to say that what puzzled him was the fear of the American people. "You have," he said, "the finest traditions in the world, and the finest philosophies of freedom and democracy — why do you not place more confidence in them and more strongly proclaim them?" Bad ideas can only be overcome by better ideas. You have the best ideas. If you win in this struggle it will be by the superiority of your ideas and not by the superiority of your bombs. You should not be so afraid. You should show your strength to the world by a more confident expression of faith in your principles." It was my turn to be silent and then to say, "That is good!"

Commissioning and Farewell Service for Rev. Leland Davis

A Commissioning and Farewell Service was held for the Rev. Leland E. Davis and family at the First Seventh Day Baptist Church of Hopkinton in Ashaway, R. I., on Sabbath afternoon, January 20, 1962. The Rev. Edgar F. Wheeler, pastor of the entertaining church, had charge of the service which concluded with laying on of hands and commissioning of Pastor and Mrs. Davis to go as Seventh Day Baptist missionaries to British Guiana, South America.



Left to right: Revs. Neal D. Mills, Earl Cruzan, Paul S. Burdick, Edgar F. Wheeler, Everett T. Harris, Melvin G. Nida; Gertrude D. Davis, Leland E. Davis

A native of Jackson Center, Ohio, Mr. Davis had served pastorates at Indianapolis, Ind., Boulder, Colo., and Battle Creek, Mich. Mrs. Davis nee Gertrude Dickinson, was born at Shiloh, N. J. She and her husband have been preparing for missionary service by taking special studies at Kennedy School of Missions in Hartford, Conn.

A charge and message to those present and to all Seventh Day Baptists was given by Dr. Melvin Nida, president of the General Conference and presently an instructor at Alfred University School of Theology.

The service included: the Scripture reading, Pastor Paul Burdick of Waterford, Conn.; prayer, Pastor Earl Cruzan of Westerly, R. I.; presentation of the missionary-elect, Secretary E. T. Harris; statements by Pastor and Mrs. Leland Davis; charge to the missionary-elect, Pastor Neal D. Mills of Rockville, R. I.

Mrs. James Waite was the organist and special music included a trio composed of Mrs. Elston Van Horn and Mr. and Mrs. Loren Osborn and a solo by Ira Murphy. The choir of the First Hopkin-

ton church sang "The Earth is the Lord's" by Adams.

A prayer circle and laying on of hands, participated in by all ordained ministers present, made a fitting climax to this impressive service.

Among those who came a long distance to attend the service were Mr. and Mrs. Charles Dickinson of Shiloh, N. J., parents of Mrs. Leland Davis, and also Mr. and Mrs. Chester Bonham. Mrs. Bonham is Mrs. Davis' sister.

Nyasaland School Adds New Grade Principal J. Clement Writes Concerning Standard VI at Makapwa

As you remember, this is not our first attempt at teaching Standard VI. We had the class in 1954-55. Looking back I clearly see that at that time we were not prepared for the addition.

Makapwa Mission School is presently registered as a full Junior-Senior Primary School. As such it is expected that we will offer to students the full range of classes which such a school should offer.

The Provincial Education Officer (who incidentally is a new one) and also the African School Inspector, who works out of the Blantyre office, have urged us to say when the class would be added, as a school up to Standard V is not a complete school. Needless to say, our Christians have been also asking for it ever since we took it off in 1955.

With the new African Government in Zomba there is a great deal of emphasis on the development of education at all levels. There is a plan for a university at Livingstonia, many more secondary schools, and a whole new plan for primary school development. It seems that in the

near future the division between Junior and Senior Primary sections of the schools will be completely done away with. At present there is an Education Ministry circular which requires each Junior Primary School to be made a full Senior Primary School.

Entrance examinations at the Standard Three level are being done away with this year and no more Junior Primary Schools are to be opened until all the existing ones are fully developed. The reason behind this is simple and a very good one to my way of thinking. The new Minister of Education, the Hon. Mr. Kanyama Chiume, wants every child in the land to have the opportunity for a full eight years of schooling rather than the former five (which was the top level of Junior Primary). Under such circumstances we are forced as it were to add the new class. But even if it were not so, we owe it to the many students we have who go all the way through Standard V and then have to quit short of certificates because they can't find a place for Standard VI. The Education Department has long since told us this, that we are grossly unfair to carry a boy to within one year of completion and then have to drop him. I am thankful the day has come when education can be further developed.

It is very likely that such development must also take place in our four or five other out-schools as they are also registered as Junior Primaries. That is yet quite a way off. The really big problem is staff and their salaries. We thank the Lord for special gifts which help this problem at the mission because budget allowances cannot permit full payment of the additional staff. We are blessed this year with the finest teaching staff this school has ever had. I am extremely optimistic about the coming year. Remember us in prayer.

More than 100,000 copies of the "Sermon on the Mount" were distributed in 32 national parks during the summer of 1961 by the American Bible Society in co-operation with the National Parks Christian Ministry.

He Kept His Vow

By Blaise Levai

This is the story of a man who went halfway round the world to keep a vow. His name? It doesn't really matter. People call him "Barbarossa" because of a flaming red beard and a head as bald as an egg.

During the last war, in the midst of heavy artillery fire, this Barbarossa from England vowed that, if God spared his life, he would return some day to India to work among the Muslims, whom he had grown to admire for their stubborn will.

Barbarossa took up residence in the midst of a strict orthodox group of Muslims. He tried as far as he could to dress as they did and eat their food. Each day he visited their part of town and spoke in the busy market place. One day an angry shopkeeper spat in his face and called him a "heathen pig." Barbarossa wiped his face, smiled and quietly walked away.

Day after day Barbarossa continued to go about these people, distributing Bibles and tracts wherever he could. Eventually the Muslim priests in the vicinity protested to the authorities. They charged that this intruder was a public nuisance who was turning Muslims away from the Prophet Mohammed to the Prophet Jesus. The people now began to jeer and interrupt Barbarossa when he tried to speak in the center of the crowded bazaar. So, lifting a hand, he cried: "Please hear me just once more! Listen, and I promise I shall leave."

As he stood there in the middle of the square, he suddenly pulled off his turban. The blazing sun seemed to reflect its rays from his bald head as from a sparkling mirror.

"Look," he continued, rubbing his smooth head, "God has given me a natural bald head, but your priests must shave their heads. Neither has Allah given them natural red beards; they must dye their beards. But see what a thick red beard God has given to me! Although I am no longer permitted to speak to you here in the market place, be assured that I shall remember you and continue to

pray for you, commending you to the Great Prophet Jesus, who can enable you to love as victoriously as He loved. If you need me in any way, come to me. You know where I live."

By this time the crowd started to laugh. But there was one in that crowd who was strangely moved. It was the man who had spat in Barbarossa's face. Late that night he went to Barbarossa's room and apologized.

"Now," said the Muslim, "I am ready to know more about the Prophet Jesus, who can make love possible. Somehow I always felt that people wrote about love in books because that is the only place it can exist."

So among that fanatical Muslim community one person accepted the Master. It was only one; but praise God, it was one.

The last time Barbarossa was seen, he was making his way toward the border of Kashmir, intent on keeping his vow.

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News from Nigeria

Correspondence with leaders of Seventh Day Baptist groups in Nigeria continues to be fairly frequent. Some of it is quite interesting, and all of the mail from the pastor who does most of the writing underlines the difficulties under which the work is carried on. As the pastor sees it, they could do much better work if we could give them more assistance in gaining government recognition, if we could give him credentials from this country, if a missionary could be sent, and if we could provide financial support. The letters never fail to thank the Tract Board for the free literature that is sent in small quantities from time to time. The most recent letter acknowledges Year-books sent by the executive secretary as an aid to obtaining recognition from the government.

Reports from Nigeria from time to time list the co-operating churches and give somewhat detailed accounts of attendance at services and the amount of the offerings. The groups are not large and neither are the offerings. Rev. E. Osa mentions his personal needs in view of

the fact: "I do not attach myself in any other work than the gospel of our Lord Jesus Christ. The little amount I had had been spent in forwarding the message of our Lord Jesus Christ here in Nigeria in various ways."

Mr. Osa reports that in December he was away with his wife on a missionary tour in a village called Ubimini when the letter from the Tract Board secretary arrived. In preaching from house to house among the idol worshipers with long-suffering, he says that three souls were won for the Lord, and a young man afflicted with madness was prayed for at the earnest request of the wife and was healed.

Mention had been made in previous letters of a baptismal service to be held in December. Here we quote the words of the pastor describing the event:

"This is to inform you that our baptismal service which took place Dec. 3, 1961, was a blessed gathering. In the gathering 12 souls were baptized by immersion at Ikiri-waterside four miles from Ede Town. Visitors from various places in Seventh Day Baptist churches here in Nigeria attended the service."

Readers will recognize from this news item the great need that exists in a country where we have not been able to send missionaries. The native leaders find themselves handicapped by lack of organization and support. We, on our part, have difficulty in evaluating the extent or the potential of the work carried on in our name. This much is sure, no Christian can suffer ill effects from trying to extend the love of his heart to include the people in another country, or a few of them at least, in the area of southern Nigeria.

— L. M. M., corr. sec.

Horseflesh

In America some yearling colts sell for \$100,000 because of their potential racing values. In America old horses are collected to feed the foxes whose pelts drape the shoulders of wealthy widows. In Russia horseflesh is recommended by Mr. Khrushchev to feed the folks. Neither country can claim that horseflesh is valued according to a truly Christian standard.

God and Country Award

One of the hardest to earn awards in the Boy Scout organization is the God and Country Award. Many hours must be spent learning about and serving the church. Seaching the Scriptures and delving into church history are a part of the program. Besides the time spent by the boys, a great deal of effort is put forth by their minister. We are proud to announce that two boys of the First Alfred Seventh Day Baptist Church have earned the God and Country Award. They are Robert D. Randolph and Roger B. Van Horn. Their parents are Mr. and Mrs. Winfield Randolph and Mr. and Mrs. Eugene Van Horn. The award will be made by the boys' pastor, the Rev. Hurley S. Warren, on Sabbath day, February 10, 1962.

Communism Radio Series Now Available to Churches

The award-winning radio series "Christianity and Communism" is being made available nationwide to local radio stations by the National Council of Churches.

The series, consisting of eight programs, was hailed by the Freedoms Foundation as "pointing up the differences between Christianity and communism and the unique values of the American way of life."

The National and School Awards Jury of the Freedoms Foundation agreed that the programs heard originally over the ABC network were "an outstanding achievement in helping to bring about a better understanding of the American way of life."

The series features such distinguished Protestant theologians as Dr. John C. Bennett, dean of the faculty at Union Theological Seminary, New York; Dr. Reinhold Niebuhr and Dr. Tom Driver, of Union Theological Seminary; Rev. W. H. Lazareth of the Lutheran Theological Seminary, Philadelphia; Dr. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church in the USA; Rev. Phillip Zabriskie, executive secretary of

the Division of College Work of the Protestant Episcopal Church; Dr. Franklin Clark Fry, president of the United Lutheran Church in America; and President Kennedy's roving Ambassador, the Hon. W. Averill Harriman, war-time ambassador to Moscow.

Tapes of the series are available for off-the-air use by private groups and organizations, including local churches, denominational and interdenominational organizations and seminaries.

Vacation Church School

We hope that your plans for Vacation Church School are well under way by now. If they are not, do not delay any longer. Get your Christian Education Committee (or the group or person responsible) on the move, select your director, teachers, and material. Get the date on your church and community calendar.

Who are usually your best teachers? Public school teachers because of their experience rank high. Next are the Sabbath School teachers, then mothers of Vacation Church School-age children. High school young people make good helpers (and not just the girls). Use your young men particularly with the recreation, music, and manual arts.

Classes at night for the high school youth and adults often are the best opportunities for additional teaching. Depth Bible Study, Seventh Day Baptist Belief study, and pertinent social relationships are but three of the many subjects you can use.

Let us have a highly successful Vacation Church School starting now.

BRITISH GUIANA FLASH

Our new missionary family arrived safely in Georgetown, British Guiana, Wednesday, January 24 at 8:50 a.m. Their departure from New York first scheduled for Monday evening was delayed a second time until 9 p.m. Tuesday when they were sent by jet to Port of Spain at no extra cost. The missionary secretary at Westerly learned on Wednesday, January 31, that they had found a house and were beginning to get settled. Continuing prayer for their work is requested.

Teen Talk

Lessons from the Woodpile

Do you suppose that young people will sometime forget the value of a woodpile and the lessons that cluster around it? Probably not as long as camping is looked forward to, for Christian camp experiences seem to require a fire to gather around in the evening for songs, stories, and consecration — even where the warmth of a fire is not needed.



Most of the boys and girls of this generation can look at the stack of firewood near the camp lodge with different emotions from those of the boys of previous generations. It does not take very much wood for occasional campfires, but some people can remember the many days of hard work required to have enough wood stacked in the woodshed or back yard to keep the fire burning continuously in the kitchen range through the long winter. Sawing, splitting, cording, and carrying in the wood was something boys expected to help with.

It did not pay to be too reluctant about keeping the wood box full, for it was nice to dress in a warm place by the kitchen stove. Then, too, the prospect of fried johnny cake or the thick, liberally buttered crust of well-baked bread fresh from the oven made up for the drudgery of the daily chore carrying in wood from the woodpile.

There are still some homes in the

country where providing wood for the winter is as necessary as growing potatoes and other vegetables in the summer. The picture with this Teen Talk comes from northern New York where white wood smoke still curls from some farmhouse chimneys on frosty mornings. But whether at home or at camp the woodpile has its lessons.

In Bible times wood was almost sacred. There could be no public worship and no sacrifice for sins without wood for the altar. This, of course, was before Christ ended the sacrificial system by His death for the sins of the world.

There is a proverb about wood that is as true today as in the days of Solomon: "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth" (Prov. 26: 20). Let's not carry in any wood for the fires of strife.

In these days we are not dependent on the back yard woodpile for good meals and warmth in winter. Nevertheless, the need for "keeping the home fires burning" is as great as ever, and thoughtful youth will recognize that they have a large measure of responsibility in maintaining the glow of good family relations.

Christian Books Reach New High

Zondervan's all-time best seller, *The Amplified New Testament*, continued to lead the 1961 sales total, followed by the popular *Halley's Bible Handbook* which is selling at a 75,000-per-year rate with a million and a quarter copies now in circulation. *The Amplified New Testament* has now passed the 700,000 mark. A grand total of 2,625,000 books and 141,000 records were produced by Zondervan during the year 1961.

The rising tide of interest in evangelical literature is felt to be particularly significant in the light of current world conditions. More and more people are obviously becoming concerned about the spiritual temperature in the world around them. The Zondervan Publishing House is glad to have had a part in fulfilling this rising demand for God-honoring and Christ-glorifying literature. The firm has just celebrated the thirtieth anniversary of its founding.

WOMEN'S WORK — Mrs. Lawrence W. Marsden

How Women's Groups Can Help

Suggestions from the Mission Promotion Committee of the S. D. B. Women's Board

After studying the financial report of Our World Mission of 1961, we feel that it is imperative for us, as the women of our denomination, to concentrate our efforts in fund-raising projects so that we can fulfill our obligations to the missionaries in the fields of Jamaica and Nyasaland and meet the mission budget at the end of the year without deficit.

When we send our missionaries to the field and promise them our support, it is our duty to see that they are well provided for and that their work is not ignored and forgotten. Before we send out any more missionaries or open up new mission fields, we must first see that our present obligations to missionaries already in the field are fulfilled.

The following suggestions are therefore recommended to members of each Seventh Day Baptist church by the Mission Promotion Committee of the Women's Board, Milton, Wis., for this new year of 1962:

1. Two rummage sales for the year; one in April and another in September.
2. A bake sale as often as each church is able to undertake such a project.
3. A meal of sharing once a month to be held after Sabbath service or in the evening on Sabbath day. Each family brings a hot dish and a collection for the mission work. The Milton church has carried on this project for more than ten years without interruption.
4. A "Lord's Acre" plan for missions.

Receipts from these projects should be sent to Mrs. Harold Baum, Treasurer of Women's Board, Route 1, Edgerton, Wis.

New Missions Director of United Church Women

Miss Claire Randall of Atlanta, Georgia, has been appointed director of Christian World Missions, General Department of United Church Women of the National Council of Churches, it was announced by the Rev. Dr. Roy G. Ross, Council general secretary.

Miss Randall succeeds Mrs. Emory Ross

who came out of retirement last May to direct the program temporarily as acting executive.

An important phase of the program directed by Miss Randall is the promotion of the annual World Day of Prayer which, under U. S. sponsorship of United Church Women, will be observed this year on March 9 by Christians in 145 countries. Millions of women and their families observing the day in the United States supplement their prayers with offerings which support interdenominational mission projects at home and abroad.

What Does Eternity Mean to You?

By Hal Drake, Shinglehouse, Pa.

According to statistics, Seventh Day Baptists are among the smallest givers to church and world missions of all denominations. According to our Bible one tenth of our income belongs to the Lord. It is not ours to give or not just as we please. This is the Lord's. We are not giving until we first return one tenth to God. If eternity and world missions mean anything to us let's get back of our total church work and God's program.

I have tried to tithe for many years, and I do not find it a hard thing to do. In fact I return more to the Lord than one tenth of my income and I feel richly blessed and happy in so giving.

I was a Sunday man converted to the Sabbath many years ago. I have studied the Bible from Genesis to Revelation, and truly we have the true Bible Sabbath, the seventh day of the week. Now, along with the Sabbath and the Ten Commandments let's get back of our denomination with what is due and rightfully belongs to the Lord. We can easily do it if we put God first.

We have a neighbor or sister church of another denomination in Coudersport. The congregation just built a beautiful building of brick which is reported to have cost \$60,000. It was paid for by Coudersport people with gifts above their tithing to their church. We can easily go over the top for our churches and denomination, if we put God first. How many will do it?

New Fellowship at Kansas City

A few years ago there was a Seventh Day Baptist fellowship at Kansas City sponsored to considerable extent by the Nortonville, Kansas, church. After a time, when some of the people moved away and others developed emphases of doctrine or practice that did not contribute to the unity of the group, the meetings were discontinued. Within recent months new people with zeal and leadership ability have become known to each other and have promoted the holding of Sabbath afternoon meetings. The Nortonville church has again voted unanimously, it is reported, to sponsor the new fellowship in any way possible. An announcement to this effect will probably soon be available for publication.

A letter from Mrs. Edwin Johnson of Kansas City under date of January 21 is intensely interesting to those who "rejoice with those who rejoice," when the work of the Lord moves forward in a new place under Seventh Day Baptist leadership. She writes, "We have had three meetings, with twelve at the first one, nineteen at the second, and eleven this week. We were surprised to have any this week, with the streets in the shape they were and the temperature around zero." After remarking that they might as well live in Alaska this winter she goes on to say:

At any rate, prospects look awfully bright here and we have been witnessing how God moves in strange and wonderful ways. Ed's mother was here when we had the fellowship before and was here again for the first meeting this winter. She remarked that she felt that something good would come of this as there was such an entirely different type of people from those we had to work with before.

Mrs. Johnson informs us that their present place of meeting in the basement of one of the new homes is not adequate for their needs and that they are looking into the possibility of renting a stone church that is for sale or locating some other more suitable meeting place.

The outreach plans of the fellowship are evident from their order of 100 copies of the next special issue of the **Sabbath Recorder**, a supply of Sabbath School quarterlies for immediate use, and the ordering of

tracts for the display racks that they are making.

One more quotation from the letter shows how the Holy Spirit is moving in their midst — in spite of the present severity of the winter:

We all feel that we can have not just one church here in Kansas City, but one in each of several sections of the city in a few years, for we are all widely scattered and yet it seems that God has caused two families in each section of the city to be interested. (The Brewsters are now 92 blocks south while we are 82 blocks north!) We ask your prayers for this work.

Central Association SDBYF News

The Verona Youth Fellowship was host to the Association Youth Fellowship on December 2 with the theme, "Christian Obedience." Of interest during the program was a talk given by George Regner of the State Police on "Safety on the Road and Obedience to the Law." This was discussed in a "buzz" session of four groups led by Esther Burdick, Barbara Crandall, Barbara Cruzan, and Garth Warner.

Officers elected include: president, Connie Reed, Adams Center; vice-president, Larry Gilmore, Adams Center; secretary-treasurer, Nancy Mallison, Verona; Beacon correspondent, Kathy Gilmore, Adams Center; adult advisor, Joyce Sholtz, Verona.

Following supper, served by the host group, the young folks enjoyed a hayride to the New London church hall where volley ball was played.

Another meeting of the Association Youth Fellowship was planned for Adams Center on January 27, weather permitting.

— Verona Church Correspondent.

NEWS FROM THE CHURCHES

FARINA, ILL. — The annual meeting of the Farina Seventh Day Baptist congregation was held on Sabbath day, January 6, 1962, following a bountiful dinner at the church parish house. The meeting was opened with prayer by Pastor Addison Appel, and election of officers followed. These were returned to office: Glenn Wells, moderator; Stanley Crandall, treasurer; Alta Diss, chorister; and

Leigh Stewart, to succeed himself as trustee for 3 years. Newly elected to office as clerk, Ernest F. Furrow. Mr. Furrow succeeds Miss Lena Wells who has served the church faithfully in this capacity since December 27, 1936. Reports of the treasurer, the clerk, the Ladies' Aid, and the report of the pastor were read and accepted. The Sabbath School report was presented and accepted. After other business of the church was completed, the congregation extended a sincere vote of appreciation and thanks to Miss Lena Wells for her 25 years of service as church clerk. — Correspondent.

BATTLE CREEK, MICH. — The holidays were busy days, as well as precious days for our Battle Creek church. Dr. Victor Burdick brought the morning message on November 25, using as his topic, "The Riches of God's Grace." Dr. Melvin Nida was here for the Friday evening vesper and during that weekend spoke on "Year Three of our Program for Advance."

Sunday evening, December 3, a number of our choir members joined with other choir members of the city to present "The Messiah" at the W. K. Kellogg Auditorium.

On December 16 Mrs. Victor Burdick, or Beth to all, brought the message at the 11 o'clock service. Her topic was "What More Could I Do?" Claire Merchant gave the sermon on December 2, entitled "How Great Thou Art."

We enjoyed a program of "Christmas Carols" for the vespers on December 15, presented by our women's choral group. Mrs. William Millar was in charge.

A drama of the nativity "Wondrous Love," the Christmas program, was presented the evening of December 22. The "White Gift" offering of this time was to be used for the Davis missionary family travel expenses.

On December 23 we had a guest minister, the Rev. C. Cochran. His children's message was "Christmas Forever" and the adult sermon was "God's Gift to You." The junior choir sang "Jesu Bambino." There was a flute obbligato by Marylene DeLand and the combined choir sang "Now Bright and Still."

A number of "work bees" have been going on to prepare the parsonage for the new pastor and family. The kitchen is being considerably remodeled and a call has been out several times for helpers to man the paint pails and brushes in redecorating throughout the house. The Fatatos are arriving around the 29th of January.

A very interesting family night was enjoyed by all present, January 13. At 6 p.m. Dr. Victor Burdick showed two movies on "Native Life in Rhodesia." After a fellowship supper, slides of the "Progress of Our Makapwa Mission" were shown, with Dr. Burdick making comments of the growth and the future hopes for necessary equipment to promote advancement in relieving the ever-present need. — Correspondent.

WALWORTH, WIS.—Church members have been meeting Sabbath afternoons at the home of Miss Minnie Godfrey.

The church helped send Mr. and Mrs. Roger Dangerfield to represent the Walworth church at the Conference held at Amherst, Mass., and their report was enlightening and gratifying.

In the fall the gathering at the Roger Dangerfield home in Delavan was much enjoyed with a pot-luck dinner and barbecued hamburgers. There were about 20 who attended and a good time was had by all.

On December 23 the members gathered at the Minnie Godfrey home to pack 12 Christmas boxes for the people from Walworth who are staying at the County Home at Elkhorn, Wisconsin.

Our giving this year to Our World Mission amounted to about \$500.

Walworth has grown with the building of the new Big Foot High School and industries and there are many opportunities here, with commuter service to Chicago, on a double-deck aluminum train. — Miss Charlotte Belland.

METAIRIE, LA. — Work is continuing as we prepare for the Ministers Institute of February 5-10. Pray for and with us that this week will be a big inspiration to both the ministers and members of the congregation; also that their light will shine throughout the community.

We continue to be blessed with the devotions given by the young people at the Sunday night service. The young people have recently announced that they will purchase new hymnals for the church.

Our new project is sending letters through the mail to all homes in the vicinity of the church. Approximately 700 letters will be sent at regular intervals during the year. These letters are simple invitations to our services. Enclosed will be one or more tracts about Seventh Day Baptists. We want to follow each letter with a special issue of the **Sabbath Recorder**. If any churches have purchased more Recorders in the past than they have used and wish to put them to good use, we would appreciate a letter stating what you have. Special issues are not dated and are always full of wonderful messages. Our 1962 goal is not only to strengthen the spirit of our little church, but to really let the world know "who and what we are." — Correspondent.

Accessions

Little Rock, Ark.

By Testimony:
Mrs. Charles Cato
Miss Judy Woodell (Associate)

Texarkana, Ark.

By Testimony:
Charles T. Britton
Ruth Britton (Mrs. Charles T.)

Births

Davis.—A daughter, Lynn Dee, to Leonard H., Jr. and Pauline (Lewis) Davis of Bridgeton, N. J., on January 9, 1962.

Pierce.—A son, Karl Randolph, was born Dec. 11, 1961, to Stephen and Virginia Pierce of 4115 Woodcraft, Houston 25, Texas.

Obituaries

Campbell.—Edna Booth, was born at Farina, Ill., February 3, 1871, and died at her home in Hammond, La., January 17, 1962.

Mrs. Campbell was the widow of Merrill Campbell. They lived for a time in Nortonville, Kan., but she had been a resident of Hammond for 75 years and was the oldest member of the local Seventh Day Baptist church. She was known as one who served her Master well and one who was an inspiration to those who knew her.

Survivors include: two sons, Paul of Hammond and John of Chicago; two daughters, Mrs. Sam Jones of Kentwood, La., and Mrs. Irene Mitchell of Hammond; twelve grandchildren and thirty-seven great grandchildren.

Farewell services were held from the Thomas Memorial Chapel in Hammond with the Rev. Ralph Hays, pastor of the Metairie church, in charge of the service. — Mrs. H. E. De Land.

Gilchrist.—Olive Powell, daughter of Rev. Sylvester S. and Sarah Elizabeth Post Powell, died suddenly at her home in Hamilton, Mo., Dec. 15, 1961.

Olive was the second of five children, Miriam, Olive, Paul, Heber, and Helen, born to the Rev. Mr. Powell by his first wife. She was baptized by her father about 1900 at Rochester, N. Y., in the few years of secular employment between his Little Genesee and Adams Center, N. Y., pastorates. On May 23, 1923, she was united in marriage with Earl G. Gilchrist of Wayne, Pa., at the home of her elder sister Miriam Jones, at Covington, Ky. They first lived at Sheridan, Wyo., later at Clarinda, Iowa, before moving to Hamilton. At the time of her death she was a member of the Nortonville, Kan., Seventh Day Baptist Church. She is survived by her husband and one daughter Louise, (Mrs. Dallas Venn) besides others of her own generation. Interment was in Highland Cemetery at Hamilton. — Alena M. Bond.

Simpson.—Olin Huffman, son of William B. and Sylvia Eunice Maxson Simpson, was born at Jackson Center, Ohio, May 25, 1879, and died en route from Alfred to Bethesda Hospital, North Hornell, N. Y., December 31, 1961.

In early life he was baptized and joined the Jackson Center Seventh Day Baptist Church. He retained his membership there, feeling that he and Mrs. Simpson wanted to be of help to the church of their earlier years.

On August 17, 1913, he was married to Miss Carrie Maud Young, daughter of Leslie E. and Ella Saunders Young, at Alfred. Mrs. Simpson died October 9, 1961.

He is survived by one of his two daughters, Doris E. Simpson, at home, and one son, William L. Simpson of Kingsport, Tenn. Three grandchildren also survive.

Mr. Simpson had been principal of or teacher in seven school systems in Western New York. He retired in 1941 and, with his family, returned to Alfred to live.

Memorial services were held at the Alfred Seventh Day Baptist Church, January 4, 1962, with the Rev. Hurley S. Warren officiating. Interment was in Alfred Rural Cemetery.

— H. S. W.

SABBATH SCHOOL LESSON

for February 17, 1962

Respect for Human Life

Lesson Scripture: Ex. 20: 13; Matt. 5: 21-26; Luke 12: 4-7.

for February 24, 1962

Fidelity in the Home

Lesson Scripture: Ex. 20: 14; Matt. 5: 27-30; Eph. 5: 21-33.

The Sabbath Recorder

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Give My Life More Definite Purpose and a Greater Sense of Worth?

Help Me to Find Answers to My Personal Problems?

Bring Increased Harmony and Joy to My Family Life?

Enrich My Fellowship with Others?

Impel Me to Take Vital Constructive Action in Today's Troubled World?

Be Strengthened and Enriched by the Right Use of the Sabbath?

