### OUR WORLD MISSION

**Statement of the Treasurer, Month of December, 1961**

<table>
<thead>
<tr>
<th>Treasurer’s Budget Receipts</th>
<th>Dec.</th>
<th>3 Mos.</th>
<th>Marboro</th>
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<tr>
<th>Treasurer’s Budget Receipts</th>
<th>Dec.</th>
<th>3 Mos.</th>
<th>Including</th>
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**TREASURER’S DISBURSEMENTS**

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<td>Total Received and Disbursed by OWM Treasurer</td>
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**SUMMARY**

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<td>Amount raised in 3 months</td>
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<td>Percentage of budget raised</td>
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**GOAL FOR JANUARY**

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<tbody>
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<tr>
<td>Total raised in 3 months</td>
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<td>Balance due in January</td>
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### 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 spoke 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.
Toward a Deeper Brotherhood

This is the season when brotherhood terms fill the air and the pages of papers and magazines. And the annual Week of Prayer for Unity has just been observed in some of the older (especially European) churches with views of ecumenics, or religions. As Christians we might well take time to see if we have shown them the love and respect which our professed love for those who disagree with us has prompted. For if such an examination shows us that our acts and attitudes have fallen short of that ideal, we should pray for pardon and 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— speaking now of United States rockets, not knowing the plans of Soviets. 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 that 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 secure an equitable partition of certain small areas of this globe. Its efforts, running counter to the aspirations of certain member nations, have been belittled by the world organization almost to the brink of bankruptcy and dissolution. It is to be hoped that there will be little quarrelling about such an extension of the boundaries of earth as 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 heavens were created for the enjoyment of man. Perhaps a little "brethren" must be used if the question about that. The question about that is asking us to think of it as a great mystery of the universe, a realization of the thought of eternity as suggested in our "family of God."
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. And we 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 terms of hospitality to strangers when our calculations of sins of the past and the future can do much in their pulpit and lecture room to reach the Temple. Perhaps we ought to reflect 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. And we 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.

On the dedication day King Solomon made a greater display of wisdom than that which reached the Queen of Sheba or was given by any wise man of his proverbs. He stood before the people and prayer, wrapped up together in petition the religious and national aspirations of the people of his kingdom. It acknowledged that God could have raised 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. And two thirds of the way through the prepared prayer there is a section devoted to the stranger. Comment as to how this petition of the king 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, or the wild beasts, or of the birds of the heavens, that is come and prayeth in this house; then hear thou in the midst of the land that this is a holy place; and do according to all that the stranger calleth to thee for, that all people of the earth may know thy name, 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 Buffalo Department of the Council of Churches of Buffalo and Erie County, that follow-up meetings between funeral directors and clergy are now being planned.

The seminar was addressed by Dr. Clement 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, noted Dr. Benda. They 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 other than a detached point of view. When one begins to look back over the years and assess the sacrifice, commitment and hope 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. The program 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 seminars of their choosing adjacent to Plainfield, conduct the legitimate 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 transfer of financial assets to the General Conference.

All this will take an additional sacrifice of time and money. It will be exactly 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 much instruction. It is

There I beheld, or dreamed it in a dream: There spread a cloud of dust along a plain: And under it the wilderness, and a sea: A furious battle, and men yelled, and swords Sheeked upon swords and shields. A prince's banner

Wavered, then staggered backward, hemmed by foes.

A craven hung along the battle's edge

"And he looked, and saw a battle of 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, and血ed.

And weaponless, and saw the broken sword, Hiltbroken in the ten-fold trodden sand,

And ran and snatched it, and wrenched it from the battle's edge there. It was the battle's end.

That blue blade he looked, and saw a battle of 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, and blooded.

And weaponless, and saw the broken sword, Hiltbroken in the ten-fold trodden sand,

And ran and snatched it, and wrenched it from the battle's edge there. It was the battle's end.

"The King's Messenger." A House for Strangers

Eccumenical 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, one of the speakers at the recent Thirteenth 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 when some Asian newcomers. But New Delhi was for the first time a truly ecumenical or world-wide gathering of Christians.

"But much 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 Protestant churches are a great challenge, followed by the encounter between Christianity and other religions.

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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 (the February 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.

February is the month when all citizens may worship to the Lord on the seventh day, recognized as the Sabbath, any day of the week. Will this legislation force people who depend 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 issue. The regular issues of the Recorder appear every Saturday and are paid for the copies needed rather than depending on the Missionary or Tract Board to supply them.

THE SABBATH RECORDER

FEBRUARY 5, 1962
MISSIONS — Sec. Everett T. Harris

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.

A native of Jackson Center, Ohio, Mr. Davis had served pastors 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 G. Nida, president of the General Conference and presently an instructor at Alfred University. 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 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 Department has long since told us this, that we are grossly unfair to 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 spoken of to us as 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 for the coming year. Remember us in prayer.

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

THE SABBATH RECORDER

FEBRUARY 5, 1962

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 without a word. 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. The crowd began to grow 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 to 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 High Priest who can enable you to love as vitally 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 spied on 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.
**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 conversation — 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, cordving, 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 smoke still curlis from some farm house chimneys on frosty mornings. But whether at home or at camp the woodpile was almost sacred.

In Bible times wood was an essential commodity. 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 is the fire goeth out; where there is no talebearer, the strife ceaseth" (Prov. 26: 20). Let's carry in 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, has just passed the 1,000,000 mark. A grand total of 2,625,000 books and 141,000 records were produced by Zondervan during the year 1961.

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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 conversation — even where the warmth of a fire is not needed.

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New Fellowship at Kansas City

A few years ago there was a Seventh Day Baptist church at Kansas City sponsored to considerable extent by the Nortonville, Kansas, church. After a time, when some of the people moved away, the church was closed, and as a result, several phases of doctrine or practice that did not contribute to the unity of the group, the meeting was discontinued. Within the last few years, in the wake of new developments and changes among people, there have been a number of churches formed and growth has been made in some places. The Nortonville church has again voted to reopen. A supply of Sabbath School quarterlies for immediate use, and the ordering of tracts for the display racks that they are making.

We feel that we can not have just one church here in Kansas City, but one in each section of the city can do the work for us all. The church that is for sale or locating some other more suitable meeting place.

We are interested in the work of the Lord moving forward in Kansas City in a new place under the leadership of those who have had the experience of working in this area before and was here again for 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," to the New London church where volleyball was played.

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

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 VanDel, and election of officers followed. There were also officers: Glenn Wells, moderator; Stanley Cran dall, treasurer; Alta Dix, chorister; and

Leigh Stewart, to succeed himself as trustee for 3 years. Newly elected to office, Mr. and Mrs. F. F. Furrow. Mr. Furrow succeeds Miss Lena Wells who has served the church faithfully in this capacity since December 23, 1956. Reports of the treasurer, the clerk, the Ladies' Aid, and the report of the pastor were read and accepted. The Sabbath School superintendent was presented and accepted.

After other business of the church was completed, the congregation extended a special 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 23, using 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 "Messiah" at the W. K. Kellogg Auditorium.

On December 16 Mrs. Victor Burdick, of Bethesda, brought the message at the 11 o'clock service. Her topic was "For We Are All Widely Scattered and Yet It Is Moving in Strange and Wonderful Ways." Of the winter:

The outreach plans of the fellowship are evidenced by the 100 copies of the next special issue of the Sabbath Recorder, a supply of Sabbath School quarterlies for immediate use, and the ordering of

The SABBATH RECORDER

A number of "work bees" have been going on to prepare the parsonage for the new pastor. Unfortunately, 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 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 full swing at the Roget Dangerfield home in Delavan was much enjoyed with a pot-luck dinner and barbecued hamburgers. There were about 30 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 one section of the town. The mayor, Mayor John Boland, was on hand to deliver the boxes. The food in the boxes was donated by the Walworth Ladies' Aid and the kitchen is being used. The people of the town are truly appreciative of the gift of the Christmas boxes. — Correspondent.

WALWORTH, WIS. — It was a busy month in Walworth county as new facilities were opened, with the building of the new Big Foot High School and industries and there are many opportunities here, too, for Walworth who are staying at the County Home at Elkhorn, Wisconsin.

Our giving this year to Our World Mission amounted to about $500. Walworth is happy with the building of the new Big Foot High School and industries and there are many opportunities here, too, for Walworth who are staying at the County Home at Elkhorn, Wisconsin.

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We continue to be blessed with the devotion 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 Virginia Pierce of 4115 Woodcraft, Houston 25, Texas.

**Obituaries**

Campbell.—Edna Booth, was born at Parina, 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 Kenwood, 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, Helen, and Irene, 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, 1921, she was united in marriage with Earl Gilchrist of Wayne, Pa., at the home of her sister Miriam Jones, at Covington, Ky. They first lived at Shenando, 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 Cundey) 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 early 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, at 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.