for as many homemade cookies at 35¢ per dozen as we could, then the cookies by various recipes, took them to a central place, packaged them into assortments of one dozen each and delivered them all the same day. People are asking "When is the next cookie sale?" —Correspondent.

SECONOHOPKINTON, R. I. — The walls on the interior of the Second Hopkinton church were freshly painted and small repairs made to the exterior early in the fall. In October our church entertained the South County Baptist Hymn Sing. Though it was a very rainy night the church was filled.

The Youth Fellowship meets each Wednesday evening. During the year members have collected a large quantity of used stamps for the benefit of Mission Notes, and have helped support our World Mission and have given toward the church repairs. They presented a very good play, "Back to Bethlehem," at the Christmas program and spent an evening singing Christmas carols at the homes of shut-ins. They are presently working up a church service for February 4th of Youth Week.

Mrs. Sadie Kenyon and Miss Ruth Kenyon were hostesses for the fellowship dinner held preceding the annual meeting on January 15 at the Post House near the church. It was well attended and a fine social time and delicious meal were enjoyed. Officers for the coming year were elected and routine reports and business done. Ways of improving our church service and Sabbath School were discussed and some measures taken to try to bring them about.

PLAINFIELD, N. J. — It has been a long time since you have heard from Plainfield, but we have been active.

The weekend of November 4 and 5 we had the pleasure of having Charles F. Harris with us to bring us a talk on the Lay Development Program for the year. He spoke and showed a film Friday evening, and Sabbath afternoon we met at the denominational building and made plans for the topics we wished to discuss this year, also made out the calendar of the church for the year.

At Christmas, the choir presented a cantata, "The Incarnation," by Nevin. In the afternoon a Christmas vesper service was held consisting of music, Scripture, and a color filmstrip. It was sponsored by the Sabbath School. An offering was taken to be sent to Mr. and Mrs. C. V. Davis for their work in Jamaica, also books to be sent to the Davises for the school library.

On December 29, the Sabbath School held a Christmas party for all church members. Games were played and refreshments served.

We are in the midst of our Lay Development Program. Each Sabbath afternoon for four weeks, (with the exception of two stormy weekends) we meet for a covered-dish luncheon, then we have two workshops, one on youth, and one on stewardship. This is followed by Bible study, then two more workshops, one on missions, and one on Christian education.

We are looking forward to entertaining Ministers' Conference the first week in May — May 1-6.

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SABBATH SCHOOL LESSON
for March 4, 1961
A Test of Discipleship
Lesson Scripture
John 13: 1-5, 12-17, 24-35.

Accessories
Boulder, Colo.
By Testimony:
H. Henry Howe
Mrs. H. Henry Howe

Obituaries
Burdick. — Julia Wells Burdick, daughter of John D. and Eunice Burdick Wells, was born February 18, 1872, on Pious Hill, near North Stonington, Conn., and died January 15, 1961, at DeLand, Fla.

On February 10, 1936, she was married to H. Frank Burdick, and they have lived in Florida since 1947. She was a member of the Ashaway, R. 1., Seventh Day Baptist Church.

Besides her husband she is survived by a daughter by a previous marriage, Mrs. John R. Dunn of Carlisle Barracks, Pa., and grandchildren and great grandchildren.

Her funeral service was conducted by Chaplain W. A. Wiggins of Halifax Hospital, Daytona Beach, and burial was at Port Orange, Fla.

—Herbert L. Polan.

He giveth snow like wool.

The psalmist, who lived in a land of little snow, must have climbed the slopes of Hermon to appreciate the gift of snow to a thirsty land. Residents of eastern cities have not all been thankful for the quantity of snow this winter, but what can be more beautiful than the white wool wrapping on trees and grass or the downy pillow on the shaded bench? And what symbol can excel that of our sins being made "as white as snow"?
The Sabbath Recorder

First issue: June 10, 1903

A Magazine for Chapels, Church Work, and Inspiration
Member of the Associated Church Press

Contribution (Stamp) 20¢

Mission Rooms: (Received Y. Harris, D.D.

Christian Sabbath Records

The Sabbath Records does not return money, but will return

Special rates for publications, reduced Sabbath Day

Missions

Christian Education:

- New Church

- Young Adult Pre-Con

- Youth Sabbath

- From New Zealand

Accessions:

- Marriages

- Births

- Back Cover

Who is My Neighbor?

This question was asked of Jesus when He had challenged His legal interrogators with a summary of the moral law, "Thou shalt love thy neighbor as thyself." The story told by Jesus about "the good Samaritan" forced a new meaning of neighbor upon His hearers. The man who helped the victim of the robbers was not a neighbor in the usual sense of that day—or this. He had never seen the man before. But new circumstances brought them into temporary proximity, and the Samaritan proved himself willing to help a Jew who was in trouble.

It is interesting to note that although relatively few Jewish rabbis today accept Jesus as their promised Messiah some of them are apparently influenced by the teaching of Jesus. For example: Dr. Jacob J. Weinstein, rabbi of Chicago's K. A. M. Temple, during his speech at the National Safety Congress Religion Sessions in October, defined "neighbor" as being the one nearest you at a given time, and not necessarily the man who lives next door. Using this definition you must claim as your neighbor the man who works next to you, the man in the adjacent car in your home. In many cases you will not know your neighbor or his nationality, but you must show brotherly love for him, as we are told to do in Luke 10:27.

Upholding a Christian Truth

Arthur J. Moore disagrees with the thesis of W. W. Reid in the Methodist Christian Advocate that church people should be more concerned with the peace issue than the church-union issue. Dr. Reid provides a news service for editors which has been quoted in the Sabbath Recorder from time to time for many years. In his regular column in the Alabama weekly mentioned above he allows Mr. Moore to uphold the idea that unity should now be a greater concern than world peace.

Mr. Moore advances the oft-heard argument that the multiplicity of denominations does not show forth the variety of the Christian faith, but rather obscures the message of the church at home and abroad. He maintains that Protestant individualism has gotten out of hand and that our church differences are pretty largely along sociological lines. Then comes the statement, "Denominations are justified when they seek to uphold social status, but not when they uphold social status."

The writer cites one example of change. The early Methodists under Wesley held to a principle that caused a break with the Anglican Church, but that principle has long since lost its relevance. We who are Seventh Day Baptists have little difficulty in demonstrating that the Christian truth of the seventh-day Sabbath is as valid now as it was centuries ago when sabbatarians first withdrew from other Protestant churches. Whether or not we have friends in other churches agrees with us on the Sabbath question, almost all agree that we could not enter into a church union program without sacrificing a principle that is by us esteemed a Christian truth. Thus we are in a position of saying "Amen" to the statement of Arthur Moore quoted above. Many of us would also agree with W. W. Reid that church union is not the greatest concern of Christian people.

Church Thrones

One of the magazines coming regularly to the editor's desk is a Church of God publication edited by one Homer Tomlinson, who has made national and international headlines by having himself crowned king in Washington and in many foreign countries. He also declared confidently that he was going to be elected President of the United States by "miracle" in the last general election. Musterling up our charity in judgment, we now view him as a fanatic although we do not approve of his publicity-seeking in the name of Christ and righteousness. His self-claimed thrones seem to be the outcome of his absence in relation to the internal affairs of all the countries over which he reigns.

It is the opinion of leaders of democratic churches in this country, that there is a more wholesome title of king in the religious or religio-political sense. That person is Christ the King. He rules now in the hearts of people, and the time will come according to the Scriptures when He shall reign over all creation and will be known to be "King of kings and Lord of lords."

There are other crowned princes who have authority over territory or men. Most familiar is the Pope, who rules over the tiny Vatican State and claims the allegiance of millions of people throughout the world over. None of us can criticize the right of a church to elevate one of its members to the position of highest leadership. Such a thing may be necessary. Many, however, feel uneasy about his sitting on a throne and not having the distinctions between political and religious authority clearly outlined. It would seem to this editor, to be relegated to the past and not claimed by Bishop Tomlinson or any archbishop. Let Christ be King!

Our Total Contributions

When the statisticians start working with total-membership and total-giving figures to arrive at per-member averages for denominations, some local churches feel very uncomfortable about their low record and some feel that the average has not given them the credit they deserve. That is a trouble with averages that cannot be well avoided.

It was reported editorially in the January 9 issue that Seventh Day Baptist annual per-capita giving for all purposes
President's Message

"USE FOR YOUTH"

It comes as a jolt to write about youth — not as one of that envied group, but as an "older!" That is the realization that comes to me, however, as I consider the "use for youth" in connection with the 1961 Conference program. In defining youth it is difficult to draw an age line, so no effort will be made to arbitrarily set a limit on what is young and what is old. Young people are a vital part of our denomination, though, for without our youth we are without hope for the future. Seventh Day Baptists can count themselves fortunate to be blessed with an active, alert, and interested youth group who are shouldering more and more of the responsibilities for Our World Mission.

This year's Conference sessions in Amherst, Mass., will be no exception when it comes to dependence on youth. Although much is being especially planned for them in the line of recreation and other activities by the Youth Work Committee, we have plenty to do in the Conference business sessions and other phases of the program. J. Paul Green, chairman of the committee, has enlisted the aid of a youthful, energetic couple from the host Association to assist in the extra-curricular plans for our young people at Conference. Mr. and Mrs. Donald Barber, are widely acquainted throughout the denomination, and will add much to the youth program as it is planned for this year.

Conference will be more than play, however. There is work that the hard work for the annual session will be liberally seasoned with young people. It is work of organizing and promotion of outdoor events by local organizations and by the denominational organization during Pre-Con to orient them on the functions of the committees and the methods used in conducting Conference business, and give them an opportunity to choose the work area that interests them most.

Vesper services, parts of worship services, special program assignments, and other duties will be given them, too. There is plenty of hard work for everyone, so no one will feel left out. There will be more information throughout the pages of the Recorder and in direct communication regarding youth activities, Pre-Con, etc. So young people, keep in touch. Plan to attend Pre-Con and stay over for General Conference. Youth, you are needed — there is a "Use for Youth" in "my Father's business."

Report of Progress

On Church-State Assignment

At its last annual session, General Conference directed that further study be undertaken before Seventh Day Baptists make any specific recommendations in the area of church-state relations. This study has been going on under the direction of Commission and mimeographed reviews are almost ready for distribution.

Some thirty ministers and laymen across the denomination have taken part in the work. Books, magazines, and articles have been studied and reports prepared. Some of those involved in the study have made their own personal observations and conclusions. The work of typing and mimeographing has been done through the courtesy of the Alfred University School of Theology.

Reviews now ready for distribution have been contributed by: Rev. Oscar Burdick, Rev. Earl Cuzan, Courtland Davis, Dr. E. Keith Davis, Prof. Harley Bond, Charles Harris, Rev. Everett Harris, Prof. Nelson Inglis, Dr. Benjamin F. Johanson, Albyn Mackintosh, Rev. Leon Malby, Rev. Paul Osborn, Clarence Rogers, and Loren Osborn. Others are working on the project.

It is hoped that anyone who is interested in this area of concern will write to the Secretary of the School of Theology for information about the summaries. Simply address your request to "Church-State Study," Alfred University School of Theology, Box 742, Alfred, N. Y.

Mervin G. Nida, Chairman.

Seminary professor, "If the Bible says it, we should obey, cost what it may."

Editorial Notes

Outdated Term?

The Archbishop of Canterbury, Dr. Geoffrey Francis Fisher, has declared that the words "Catholic" and "Protestant," in their customary usage, are "completely out of order. They are nothing at all."

"They are capable of an infinite variety of meanings," he continued. "They are almost always used now purely for propaganda purposes. That is why so much trouble is caused by them."

Dr. Fisher suggested that the terms "corporate" and "personal" almost matched the words "Catholic" and "Protestant." However, he did not elaborate.

The remarks of the Archbishop, who retires on May 31, must be interpreted in the light of his background and his efforts in the direction of an eventual union between the Anglican and Roman Churches. Members of other denominations are not likely to agree with Dr. Fisher — much less to attempt to substitute the terms "corporate" and "personal" for "Catholic" and "Protestant." Missionaries in Latin-American countries may not use the disputed terms as much as Europeans and Americans do, but the distinctions between the two faiths are all sharp focus for the converted Catholics to whom they minister.

It's OK to Cheat?

Don't stop with the headline; read on. There are times when it is all right to cheat. However, it is not the practice. Whenever you can cheat death by safe driving or can prevent other types of fatalities by exercising greater care, you are adding to happiness and possibly giving time for people to get right with God.

Ministers and churches are given part of the credit by the National Safety Council for the decrease in the highway death toll on the Christmas and New Year's holiday weekends. The motor vehicle death toll of 488 for the Christmas period was the lowest three-day holiday total since 1949. It is hoped that the collective efforts on the part of all organizations supporting the campaign, with religious leaders playing a dominant role, contributed to making this the safest on a mileage death rate basis (deaths per 100,000,000 vehicle miles of travel) for any Christmas holiday period since the first three-year records were kept in 1947. The New Year's statistics told the same story.
CHRIST AS THE WORLD'S LIGHT

By Paul S. Minear

Dr. Minear, professor of New Testament at Andover Newton Theological School, wrote the following article to center attention on the theme of the next meeting of the World Council of Churches at New Delhi, India — a great theme interestingly expounded. — Ed.

We have all read in the Bible numerous stories of God's visits to His people. We recall how often He comes to them at the most surprising times and places. Always He comes with a message which is unexpected. His presence startled and even alarms them. His quiet questions, although detected only by the inner ear, become loud enough to drown their noisy chatter, loud enough to displace those questions for which they have been persistently demanding answers from Him. Whenever He speaks, they must give a reply to His inquiry.

The situation is no different with us in 1961 as we begin studying Christ as the world's light, the theme for the Third Assembly of the World Council of Churches. The inner ear must be alert to hear His startling queries. Our glib words may sound as if we already know what His light means for ourselves and our world. But should He speak, He may say what He said in the days of Amos: "Woe to you who desire the day of the Lord! . . . It is darkness, and not light; as if a man fled from a lion, and a bear met him; . . . Is not the day of the Lord darkness, and not light, and gloom with no brightness in it?" (Amos 5:18-20).

If we assume that we will be able to hail the dawning of this strange day, and that only works if only we describe it aright, that day may dawn again as in the days of Jesus. How did it dawn then? In the midst of the most terrifying night: "And when the sixth hour had come, there was darkness over the whole earth until the ninth hour" (Mark 15:33). God's day dawned when the Savior of all was crucified by all.

It is easy for us to talk as those who have been commissioned to witness to His light, as those who serve as "a light to those who are in darkness." To us as witnesses, God may speak as He spoke in the days of Paul: "You then who teach others, will you not first of all teach yourselves?" (Rom. 2:17-21). How is it that they cannot teach themselves first of all? If we are like the men in the days of Paul, the veil must first be lifted from our faces, and in our hearts must shine the light of God's glory in the face of Christ (2 Cor. 4:3, 4).

As we begin, then, the discussions of our theme, we can be sure of one thing. If God chooses to visit us in the midst of our darkness, He will raise questions of us all which are far more difficult to answer than those which we ask. His questions will immediately place us all in His presence, and they thus include us all within His majestic mercy (Rom. 11:32). There will of course be answers which describe a new life-giving link between Christ and the world. If we would understand what this light is (and its opposing darkness) we must first comprehend the power and authority by which Jesus Christ lives and rules. All other notions of light and darkness of that kind or context are possible, and such honesty is the initial requirement. Thus the theme welds these three nouns together and makes them interdependent. None of the three can be separated from the other two. Not one of them can be understood apart from its connections with the others. This, at least, is the intent of the theme, and the intent of the three assertions to which the theme points (John 8:12). But we must now ask ourselves: do we really understand this triple assertion? If we are absolutely honest and answer, the honesty is the initial requirement for all study — must we not confess that we are dwarfed by the common distance between our darkness and His light.

Recognizing as we must the mysterious distance between our questions and His, we must nevertheless study our theme with whatever measure of grace He has given to us (Rom. 11:32). We must first grasp the best place to begin is with the statement of the theme itself. What basic assertions, put together in the formula: "Christ, the Light of the World"? There are three such assertions:

The theme makes an assertion about the world. This world now moves within the orbit of Christ's light, it stands under the power of His life. Through Him something has happened to the world which has changed its structure and destiny. Looking at the old things in His light we discern everything becoming new (2 Cor. 5:14-17). Only through understanding what He does can we comprehend what the world is.

The theme makes an assertion about Jesus Christ. He is nothing less than the light which gives life to men, nothing less than the Lord of the world who has transformed the world through overcoming its darkness. Apart from recognizing His powerful work in making all things new, we do not truly comprehend who He is.

The theme makes an assertion about light, which describes a new life-giving link between Christ and the world. If we would understand what this light is (and its opposing darkness) we must first comprehend the power and authority by which Jesus Christ lives and rules. All other notions of light and darkness of that kind or context are possible.

Do I define the presence of light and darkness in my home and my town by reference to the living link between Jesus Christ and the world? Do I measure the day in terms of His presence and His purpose? Do I measure the night by reference to the resistance offered to His mercy and His judgments? Do the hopes and despair in my heart depend upon the progress of His light? Do I have an answer to the question of my own prospects for my own plans? Answers to such questions are involved in any assertion that "Christ is the Light of the World." And these answers must be valid to the degree that they are localized where we live and work.

The theme thus places us in a strange predicament both as Christians and as churches. On one hand, we want to make the assertions become a reality — broken beliefs and stubborn darkness in our hearts are dissolved. The maps by which we have plotted our worlds are destroyed. Broken questions are strewn like rubble on the streets of our lives. When we piece these questions together, they seem to correspond roughly to the three assertions:

Do I see my world of 1961, my smaller world of Calcutta or Cape Town, or my larger world of the United Nations and the power blocs, as a realm ruled by Christ's light? How has He transformed this world where I live? If I can give no answer, none at all, then the assertion would appear to be either meaningless or false, at least to me.

Do I actually recognize in the living Christ the only one who serves as the light for this world? How has He overcome its darkness? How has He transformed everything into a new creation? How is He present in this world as the power of God for its salvation? Again the sense of the assertion would appear to be nonsense, at least for me and my world, unless some answer can be given.

Do I define the presence of light and darkness in my home and my town by reference to the living link between Jesus Christ and the world? Do I measure the day in terms of His presence and His purpose? Do I measure the night by reference to the resistance offered to His mercy and His judgments? Do the hopes and despair in my heart depend upon the progress of His light? Do I have an answer to the question of my own prospects for my own plans? Answers to such questions are involved in any assertion that "Christ is the Light of the World." And these answers must be valid to the degree that they are localized where we live and work.

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(Continued on page 15)
The Peace of God

Key verses: And as ye also learned of Christ, so walk in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. (Col. 2:6-7.)

In her sermon Miss Nina Trevor, who was licensed to preach last fall in her home church (Little Genesse, N. Y.), applies the New Testament teaching on the Peace of God.

The peace of God is the absence of war, strife, proper spiritual exercises, absence of irritating factors. Worldly peace is always a negative thing, is never a positive. It is not creative. It is not a peacemaker. It is a peacebreaker. It is the world's peace, is the peace of temporal tranquility, of finding everything perfectly satisfactory. We all know Christians were social outcasts in earlier days; were thrown in dungeons, fed to lions, isolated, ignored, taunted, and stoned; they held no political offices, received no preference in their work, and often lived in places of hiding — yet they sought and knew the peace of God. They died with prayers on their lips. Didn't Jesus utter a prayer for His persecutors from the cross?

Contrast this Gospel of Jesus Christ with the modern seekers after peace of mind or soul, looking for relief by reading the right books or taking the proper spiritual exercises. They want security without struggle, salvation without a price, serenity without pain. Too often our religion is like that described by Richard Niebuhr, "A God without wrath bringing love without sin into a kingdom without judgment through the ministrations of a Christ without a Cross."

The Gospel of Jesus Christ is an uncomfortable kind of Christianity. It contradicts the impulses of pleasure-loving and self-seeking men. The Gospel provides good news. Its terms are wholly different in kind from the modern cult of peace of mind. The peace that passes understanding provides a sense of blessedness and release in the midst of sorrow and suffering because Christian joy has a dimension of eternal life.

When Jesus in the Sermon on the Mount says, "Blessed are the peacemakers, for they shall be called children of God," He is not saying that God approves of those rather futile persons (and there are many) who always agree with everyone, who never see that there are real differences of opinion and genuine issues to be discussed, or who are always ready with some feeble compromise on a point of faith or morals. A peacemaker is one who strives constantly for mutual understanding and smooths away personal antagonism and bitterness, but not at the expense of fencing-sitting, straddling the issue, or battling between decision and indecision. The peace that Jesus talks about means standing up for principle, alone many times, in the face of imminent danger, ignominious remarks and viperous criticism. This is the peace of God! This peace makes a man say: "Ye, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

Our Lord knew that the Gospel He was preaching was going to cost His friends; He declared it His chief goal. No man ever escaped the trials and tribulations of the world. Jesus is the only one who wants these gifts of God on what may be the wrong terms. We believe that by developing the right inner attitudes, by practicing the right mental exercises, by being self-reliant, we can overcome our fears and anxieties, can stop worrying and start living.

The strange and beautiful words Jesus gave to His disciples (John 14:27), "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid," make us ask, "How can I get what I want from God?" "What good will church going do me?" "How can I find peace of mind?" This last question, to me, is the most important. There is within man no desire deeper than his desire for peace. If we could unlock the doors according to the hearts of men and women and see their secret thoughts, we would find these hearts yearning for peace. People who work and strive glory for a time in the sheer joy of living, but to everyone there comes a moment when he dreams of peace and seeks it with all his heart. When Jesus looked among the people of His day, He said that I have come to bring peace on earth. No, I have not come to bring peace, but a sword." What Jesus is saying is that no man ever found happiness in the wrong terms. We who work and strive glory for a time in the sheer joy of living, but to everyone there comes a moment when he dreams of peace and seeks it with all his heart. When Jesus looked among the people of His day, He said that I have come to bring peace on earth. No, I have not come to bring peace, but a sword."

Isa. 54:10-11: "No more shall an insect be the first to be born upon you, nor the first of the year to be your companion. You will no longer have to be afraid of sudden terror, nor will the night of fear come upon you."

These verses: And as ye also learned of Christ, so walk in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. (Col. 2:6-7.)
New House of Worship at Makapwa Mission

August 19, 1958, was a happy and memorable day at Makapwa Mission, Nyasaland, Africa. On that day Deacon Candle Nangaz used a "little African hoe" to break ground for a new house of worship to be constructed at the mission station.

For many years the Armstrong Memorial Church has had to be used for school purposes. It was hoped that a new church, set back a little way from the other buildings, would be more conducive to worship.

Soon after the ground breaking ceremony about two and a half years ago Pastor David Pearson wrote: "Work is going forward now and we are pleased that each day brings us one step nearer to the time when we will be able to send our people to the new church and will consume approximately 320 tons of rock."

From time to time since that date, reports of progress in the raising of the structure have been received. Then on Sabbath day, July 16, 1960, a formal dedication service for the new church was held. This service came as a highlight of the annual Conference of Nyasaland Seventh Day Baptist Churches, held this last year at Makapwa.

Mrs. Victor Burdick wrote concerning the dedication service, "We gathered for the Sabbath morning worship for the first time in the new mission church building to open and dedicate it officially. Although the church is not yet complete the result was best so that the most of our people might participate. Seated on a few benches and mats on the floor (for there are as yet no pews) over 730 people gathered for this service."

And now the church is completed and pictures received to show how beautiful it is. The bell which calls the people together each Sabbath was received from the Holland Seventh Day Baptist brethren. Behind the pulpit in an arched recess there is a beautiful heart-shaped plaque upon which the Ten Commandments have been inscribed in Chinyanja. Pastor Shadrack Mzungu spent a month at the mission, before Conference, to make by hand this plaque and the lectern.

This completed house of God is the result of the labors of many loving hands. Seventh Day Baptists of America have had some part in it through Our World Mission gifts. May the new church, built in the form of a cross, become a hallowed place where our crucified and risen Lord is faithfully preached and all men be drawn to Him.

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Ancestor worshiping churches need an introduction to the entire range of their spiritual progenitors. That is, they need to be aware of more than great grandfather and his neighbors who bought that stained glass window. They need to be aware of the whole living fabric of church history into which we are all knit.

—Robert W. Spike

Safe in Bondage

Church Dedicated at Dartmouth, British Guiana

Pastor Joseph Tyrell writes under date of January 15 regarding the dedication of the house of worship at Dartmouth, British Guiana. This was held on New Year's Day. The services were held in the afternoon, beginning at one o'clock with a short address by Mrs. Martha Tyrrell who then cut the ribbon "and gave us entrance into the building by opening the door with the key."

The procession into the church was led by Pastor Tyrrell while all joined in singing "Onward, Christian Soldiers." Prayer, responsive reading, singing of hymns preceded the dedication of the building. An address was given, and the reading of the history of John James was presented by Norman Cousins in 1960. "Christian Soldiers."

Pastor Tyrell further reports £44.62 received as an offering at the dedication service and £46 realized from a raffle and "jealousy cake" to assist with the expenses of the church building.

NEW BOOKS

Message and Mission

By Eugene A. Nida

Not everyone would count this book enjoyable reading because it is a bit difficult to get used to the terminology of one of the world's best linguists, who concerns himself with the problems of communicating the Christian faith to people of other religions and cultures. Dr. Nida, an executive secretary of the American Bible Society, amazes the reader with his exhaustive knowledge of missionary problems all over the world.

Space does not permit a full review. Many of our readers would have their appetites whetted for this 856 page book by looking over the featured review of it by Norman Cousins in the February Biblical Record. No foreign missionary candidate needs to know that seeking to minister to people of other cultures can afford to neglect the study of this enlightening book (Harper & Brothers, 1960).

The thrust of Dr. Nida's book might be gathered from this quotation from page 139: "Anyone communicating the Christian message must make certain that rejection of it is based upon a comprehension of the message, and not upon its incredible or irrelevant formulation."

Archaeology

By J. A. Thompson

Books on Archaeology have been coming off the presses in a continuing stream for decades. This new one by Dr. Thompson of Australia is certainly destined to achieve wide acceptance by those who want to see in one well-documented volume, a discussion of most of the important archaeological discoveries of the 20th century as they relate to the Old Testament, pre-Christian centuries, and the New Testament. This author has presented a definitely up-to-date book.
wishes six or seven Sundays every two months and goes to Sunday School almost as often. She has helped about 5% of the income to the church. She is fairly literate in biblical knowledge, but she is disturbed because she feels that she has too little to say about the policy and program of her local church.

These characteristics were revealed by an extensive two-year research project dealing with general census information and the sociological characteristics of American Baptists and their communities. Participants in this unprecedented gathering of American Baptists discussed the significance of the changing patterns of modern life on the church member.

The group studied the limited participation of males. Fewer than one third of the members are men or boys. The "average" or median size of all American Baptist churches is 161.5 members, according to the study. It found that the smaller churches with less than 150 members are declining, while the larger churches with more than 500 members are increasing in membership.

The study was used at the convention center here to help determine where the denomination is effective, where it is not doing an adequate job in the light of present-day needs, and where it can best serve in the future.

Gene Bartlett, president of Colgate Rochester Divinity School, Rochester, N. Y., called for five emphases in the denomination: (1) More effective preparation for church membership (2) restoration of priority to preaching, (3) a closer, warmer fellowship among church members, (4) the encouragement of mature and constructive criticism, and (5) a new understanding of the primacy of the family.

—Baptist Press.

SABBATH SCHOOL LESSON
for March 11, 1961
Christ Is with Us
Lesson Scripture: John 14: 1, 15-27.

THE SABBATH RECORD
Young Adult Pre-Con

The Young Adult Pre-Con Retreat will be held at Lewis Camp, Ashaway, R. I., August 9-13, 1961. The Rev. Alton L. Wheeler, pastor of the Riverside Seventh Day Baptist Church, will be the director. Anyone who is in the age group of 20 to 45 years is urged to make plans now to participate in this, the third annual retreat. The tentative fee is $12 per camper.

Pastor Wheeler is well known as one of our outstanding leaders of all age groups. He has chosen the theme, "Frontiers of Faith," for this year’s Pre-Con.

To help swell the attendance we are asking each church to choose a young adult to act as the key person who will promote the camp among the local young adults. Send his name to the Seventh Day Baptist Board of Christian Education, Box 15, Alfred Station, N. Y., along with his address, and publicity will be sent directly.

A letter with information will be sent soon to each of our churches.

Those couples who would like to have private quarters may bring tents. Cots will be furnished.

Youth Work Committee

Ten members of the Youth Work Committee of the Seventh Day Baptist Board of Christian Education met February 8 for their monthly meeting.

A vast amount of correspondence was presented to the group by the chairman, J. Paul Green. From this same progress was shown: the development of the itinerary of our Western States Youth Field Trip to Denver, Miss Janet Van Horn, for next summer; in drawing up rules for youth at Conference; the soliciting of a person to direct Young Adult Pre-Con; and in choosing Lewis Camp as the place.

It was voted that the directors of the Pre-Con Retreats write reports for the Seventh Day Baptist Year Book with Pre-Con statistics.

It was announced that Mr. and Mrs. Dennis Barber will be the local committee in charge of making arrangements for the entertainment of our youth at Conference. The Youth Committee will create the program for the youth.

Youth Sabbath

From the bulletins that arrive at our office it is apparent that most of our Seventh Day Baptist churches gave their youth opportunity to take charge of the planning and conducting of a Sabbath service during Youth Week.

At White Cloud the youth conducted the worship service and the pastor preached on "The Dimensions of Christ’s Love."

Wayne Hambleton, a youth of the Riverside church, spoke on the subject, "Into All the World Together" while the youth conducted the entire service.

Miss Rolanda Wheeler presided, the children’s sermon was given by Miss Nancy Withrow, and the anthem was sung by the youth choir.

At Shiloh the Junior Hi and Senior Youth Fellowships were in charge of the morning worship service. Instead of a sermon, the senior group presented "The Wave," a radio broadcast. The junior message, "Going to Church," was given by Miss Jane Harris, and the youth choir sang the anthem. Also featured was a trumpet duet.

Miss Faith DeGroff was in general charge of the worship service of the Buffalo Fellowship. While the theme, "Into All the World Together," were given by Jack Bottoms and Kendall Wellman. A vocal solo was sung by one of the younger youth.

From New Zealand

A letter has been received from John S. Ireland, newly elected executive secretary of the recently formed New Zealand Seventh Day Baptist Board of Christian Education. He reports that as many as 40 young people gather for activity of their youth meetings. They intend to conduct an intensive literature campaign this year. Our prayers are solicited.

New Seasonal Films

The Tract Board free filmstrip library offers for the first time several programs appropriate to the passion and resurrection season.

"The Meaning of the Resurrection," is the newest purchase. The story is told on a long-play disc recording. The colored pictures begin with a modern church service, take us back to the testimony of Paul about the risen Lord, pick up the story from the Four Gospels, show the importance of the resurrection in the preaching of the apostles, and end with a modern-day application.

Other titles of filmstrips in addition to a large list in the catalog are "The Easter Story," taking up the whole passion week, and "The Last Days of Christ." The names of the latter is entirely in Scripture verses.

Order early; the library does not have duplicate copies of many filmstrips.

Unusual Faithfulness

The largest individual purchaser of special issue Sabbath Recorders is now, due to a series of long duration, unable to personally distribute tracts and Sabbath Recorders. However, in spite of ill health and financial burdens, he and his wife have ordered 250 copies of the current special issue to be shipped to a friend in another city. They have also sent 50 YWMC filmstrip gift subscriptions of several people in whom they are interested. Such faithfulness incites admiration, but also shames some of us.

Perhaps in our very studies into the meanings of this confession, this Light may surprise us with His presence.

ATTENTION

Six Weeks Special Offer Notice

Lists of names from the special six-week trial subscription to the Sabbath Recorder must be received before April 3 issue as their first copy. Regular subscriptions will start upon receipt.
of slides of his recent mission to Jamaica in behalf of his own church (Disciples of Christ). While there, he visited A of Christ). While there, he visited of slides of his recent work on the current project, a patch quilt. Don't forget to stop at Daytona Beach for church while you are in Florida. ~ Correspondent.

LITTLE GENESSEE, N. Y. — Our people are resting warmly from their labors. Our church and parsonage are both possessors of new heating systems. The installation was done with some professional assistance, Pastor Eugene Fatato and the male members of the church.

Other projects completed recently are new paint jobs on the roofs of the community center and church and insulation of the church.

The young people’s group has been removing the old paper from the walls of the large balcony room and barley and patching the cracks in the plaster. Now they are painting walls and woodwork. The group plans to sand and finish the church. The group plans to sand and finish the large balcony room and stairway floors.

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An all-night party held for the Association youth at the community center on New Year’s Eve was well attended and well chaperoned. Mr. and Mrs. Leland Burdick, Willow Brook Road, were hosts at a pancake breakfast that was delayed four hours and became lunch. The fact that the party was snowed in only added to the fun.

Sabbath Eve vespers are being well spent in the study of the Articles of Faith, Covenant, and Constitution of the First Seventh Day Baptist Church of Little Genesee. Some of these have not been changed since 1827 and need to be reworded for better understanding. It has been a busy but rewarding year. With God’s help we will be able to go forward in His work and grow accordingly. ~ Correspondent.

By Baptism: Battle Creek, Mich.

Michel—Winter. — Mr. C. B. F. Michel and Mrs. Lenora Winter were married at a quiet service the afternoon of January 20, 1961, in the chapel of United Seventh Day Brethren, Marion, Iowa, with Pastor W. Allen Bond officiating.

Sutton-Pratt — Edward Sutton, son of Mr. and Mrs. Guy Sutton of Manassas, Virginia, was united in marriage with Brinna Pratt, daughter of Mr. and Mrs. C. O. Spig Pratt of Big Flats, West Virginia, January 21, 1961, in the Evergreen Evangelical United Brethren Church at Big Flats by the Rev. Ralph H. Coon, assisted by Rev. Robert Moore.

By Letter:

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