

for as many homemade cookies at 35¢ per dozen as we could, then made 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.

SECOND HOPKINTON, 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 colored 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.

—Correspondent.

SABBATH SCHOOL LESSON

for March 4, 1961

A Test of Discipleship

Lesson Scripture

John 13: 1-5, 12-17, 24-35.

Accessions

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 25, 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. I., 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.

FEBRUARY 27, 1961

The Sabbath Recorder



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 13, 1844

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Member of the Associated Church Press
REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. A. Russell Maxson
CHRISTIAN EDUCATION Rex E. Zwiobol, B.A., B.D.

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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 questioners. 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 circumstances threw 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 our Lord. Here is an 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, the guest 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 often-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 a Christian truth, 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 established 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 our friends in other churches agree 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 news (without big 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. Mustering up our charity in judgment, we do not condemn 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 of little significance 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 but one person who deserves the 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 primates 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 Roman Catholics 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.

This writer regrets that the Anglican Church has not divested itself of some of its relatively ancient terminology that stems from the time when it was in a bitter struggle with the Roman Church. The Archbishop of Canterbury, after his history-making call at the Vatican, announced his resignation. Dr. Arthur Michael Ramsey, Archbishop of York and a noted author of theological books, will be the new Primate of England. In announcing the time he will take office the expression was used "enthroned as Primate of all England." Pomp and ceremony may have a rightful place in the highest church circles but the idea of thrones, it would seem to this editor, ought 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 well be avoided.

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

(local and denominational), according to the latest figures, was \$47.86, putting us forty-fourth in a list of forty-six denominations. One self-supporting pastor has figured that the giving in his church is about \$140 per member. On the other hand, another church has an income for local church maintenance of \$6,000 from invested bequests. A few other churches perhaps have nearly as much. It is probable that the statisticians who figured per-capita giving counted this type of income to make up the average. If this is so, then some of the churches with endowment are quite a little below the average in actual giving.

Not many of our larger churches have a high percentage of tithers in them if the giving through church channels represents the major portion of their giving. The major problem before our denomination (as well as many others) is the wide gap between the few who so love their Lord that they are willing to go to the mission field (or give as liberally as those who go) and the many whose love for the Lord's work is not evidenced by gifts in proportion to earnings. How can we help our fellow members to fully appreciate the wonderful love of our Savior? Once that is achieved, the task of church leadership in the area of stewardship is largely one of guidance in giving. It is a matter of counsel and discussion to determine which are the most worthy and needy causes. Happy are the families and churches that face only this latter problem.

EDITORIAL NOTES

Outdated Terms?

The Archbishop of Canterbury, Dr. Geoffrey Francis Fisher, has declared that the words "Catholic" and "Protestant," in their customary usage, are "completely out of date. They mean 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

MEMORY TEXT

But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the Living God. Matthew 16: 15, 16.

"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 in 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, and Christians ought to promote the practice. Whenever you can cheat death by safe driving or can prevent other types of fatal accidents 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 year records were kept in 1947.

The New Year's statistics told the same story.

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 "oldster." 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, they will 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. This couple, Mr. and Mrs. Denison 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. The committees that do the hard work for the annual session will be liberally seasoned with young people. It is hoped that there will be an opportunity 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 coming through 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.

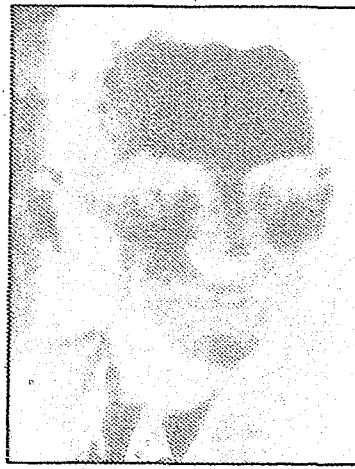
Some thirty ministers and laymen across the denomination have taken part in the work. Books, magazines, and articles have been studied and summaries prepared. Some of those involved in the study have made their own personal observations and conclusions. The work of typing and mimeographing has been done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

Reviews now ready for distribution have been contributed by: Rev. Oscar Burdick, Rev. Earl Cruzan, 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 Maltby, 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 School of Theology requesting a copy of the summaries. Simply address your request to "Church-State Study," Alfred University School of Theology, Box 742, Alfred, N. Y.

— Melvin G. Nida, Chairman.

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



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 startles and even alarms them. His quiet questions, although detected only by the inner ear, become loud enough to drown their noisy chatter, loud enough even to displace those questions for which they have been petulantly 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 knew 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 our world will welcome it 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 we can teach ourselves 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 discussions, 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 under His fearful judgment and thereby include us all within His majestic mercy (Rom. 11:32). There will of course be differences among us, differences between one man's faith and another's anxiety, between one man's training and another's ignorance. But all these distances among us will be 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. 12:6). And perhaps the best place to begin is with the statement of the theme itself. What basic assertions are fused 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 all 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. Light is a word which describes the 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 are deceptive or false. We may begin to think rightly about this light when we reflect the darkness of Good Friday and the bewildering message of the Easter angels.

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 aright apart from its connections with the others. This, at least, is the intent of the theme, and the intent of that text 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 such honesty is the initial requirement for all study — must we not confess that each assertion triggers an underground explosion in our minds and hearts? Fragments of ideas fly in all directions. Habitual ways of dealing with things 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 Capetown, 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 despairs in my heart depend upon the progress of His work or upon the prospect for my own plans? Answers to such questions are involved in any assertion that Christ is the Light. And these answers are 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 because we do believe them — broken beliefs and stubborn doubts notwithstanding. Our living Lord, Jesus Christ is Himself the world's light, though the darkness in our hearts be ever so deep. Yet, on the other hand, our confession of faith (a much better word than assertion) uncovers that very darkness. It raises questions which we cannot answer. They place a painful accent upon our ignorance, our doubts, our helplessness, our resistance.

Having placed us in this predicament, however, the theme invites us to do three things which may prove extraordinarily

(Continued on page 15)

In her first sermon Miss Nina Traver, who was licensed to preach last fall in her home church (Little Genesee, N. Y.), applies the New Testament teaching on

The Peace Of God

Key verses: And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you (Luke 24:36). Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword (Matt. 10:34).

The reading habits of people provide an index to what they are thinking, and it is a cause for rejoicing that religious books are among the best sellers. Many of these books are helpful as people seek to find the answers to their basic concerns about the meaning of life. Many of us who read these books want acceptance, security, and peace of mind. But often we want 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.

Many of us are asking the wrong questions. We 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 leading to the hearts of men and women and see their secret thoughts, we would find these hearts straining 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 at such goals among the people of His day, He said, "Never think 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 by seeking it; all he finds is momentary pleasure. No man ever found peace of mind by making it his chief goal. No man ever escaped the trials and tribulations of the world by withdrawal; all he finds is the solitary life of a hermit or the psychological solitariness of a mental hospital.

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," create within our thinking a difference between the peace the world knows and the peace that Christ knows. Is there a difference? Are we to assume that Christ actually implied that there is a difference between peace as the world understands it and the peace which He gives to men and women through His indwelling presence? Of course there's a difference! By peace we mean the absence of war, strife, conflict, freedom from struggle, and exemption from pain. Worldly peace is always a negative peace, for it consists in the absence of irritating factors. Worldly peace is not positive. It is not creative. On the other hand, it is clear that the peace Christ has to give us is not a peace of ease, 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 preferment 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 men 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 good news, for it contradicts the impulses of pleasure-loving and self-seeking men. The Gospel provides good news all right, but it is strikingly different in kind from the modern cult of peace of mind. The peace that passes understanding provides a sense of blessedness and joy even 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 the 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 matter of principle. A peacemaker is one who strives constantly for mutual understanding and smooths away personal antagonism and bitterness, but not at the expense of fence-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, "Yea, 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 carry Him to the cross because it was the peace of God that He was preaching, and that is costly peace.

Cheap peace is the deadly enemy of the Church today. Christians must fight for costly peace. Cheap peace is the world's peace. Cheap peace is the preaching of forgiveness without requiring repentance; baptism without believing; communion without confession; peace

without the cross; peace without the living Christ.

Costly peace is the treasure hidden in the field; for the sake of it a man will go and sell all that he has. It is the pearl of great price for which the merchant will sell all his goods. It is the kingly rule of Christ for whose sake a man will pluck out the eye which causes him to stumble. It is the call of Jesus Christ at which the disciple leaves his net and follows Him.

Costly peace is the Gospel which has to be sought again and again, the gift which must be asked for, the door at which a man must knock. Such peace is costly because it calls us to follow, to stand up and be counted. It is God's peace because it calls us to follow Jesus Christ. It is costly because it cost a man his life; it is peace because it gives a man the only true life. Above all, it is costly because it cost God the life of His Son. "Ye were bought with a price," and what costs God much cannot be cheap for us. It is peace because God did not reckon His Son too dear a price to pay for our lives but delivered Him up for us. That is the peace of God. His followers are those who have followed Him to the cross. They have known His peace, the peace that passes all understanding because it includes the paradox: "I came not to bring peace, but a sword." Many followers who have suffered are reminded of this poem, written by William Alexander Percy:

They cast their nets in Galilee
Just off the hills of brown;
Such happy, simple fisher-folk,
Before the Lord came down.
Contented, peaceful fishermen,
Before they ever knew
The peace of God that filled their hearts
Brimful and broke them too.
Young John who trimmed the flapping
sail,
Homeless, in Patmos died.
Peter, who hauled the teeming net,
Head-down was crucified.
The peace of God, it is no peace,
But strife closed in the sod.
Yet, brothers pray for just one thing:
The marvelous Peace of God.

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 Nangazi used a "little African hoe" to break ground for a new house of worship to be constructed at the mission station.

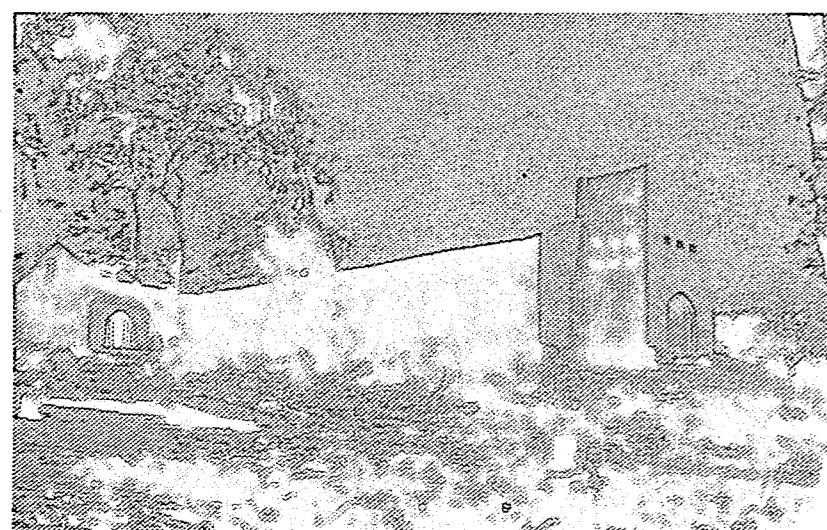
For many years the Armstrong Memorial Church has had to be used for school purposes. It was hoped that a new church, set back a little way from the other buildings, would be more conducive to worship.

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 forth praise to God from this new structure."

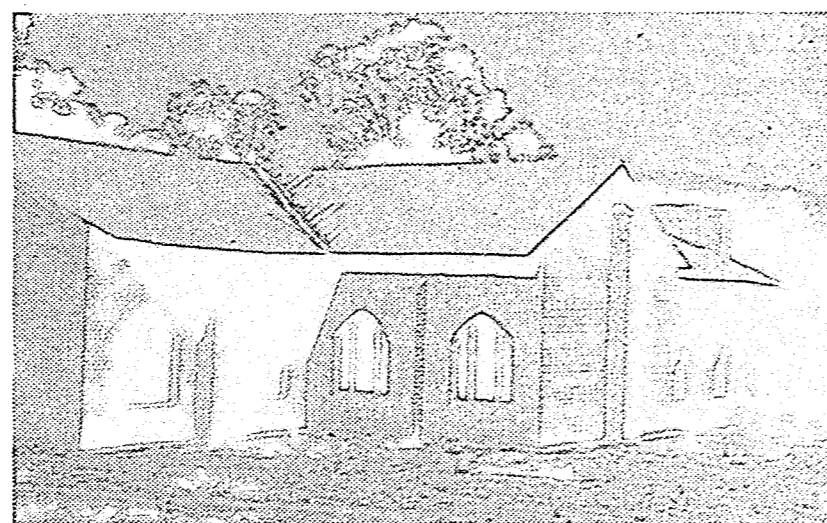
Pastor Pearson continued, "The foundation proceeds — a giant task in itself — and will consume approximately 320 tons of rock."

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 time 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."



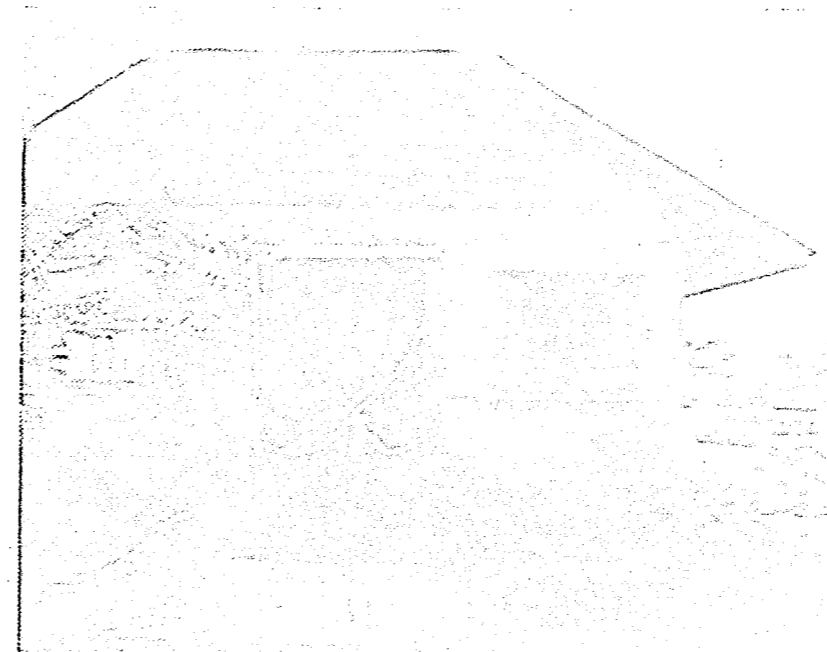
And now the church is completed and pictures received to show how beautiful it is. The bell which calls the people together each Sabbath was received from the Holland Seventh Day Baptist brethren. Behind the pulpit in an arched recess hangs a beautiful heart-shaped plaque upon which the Ten Commandments have been inscribed in Chinyanja. Pastor Shadrack Mzumara 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.

Ancestor worshipping 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.

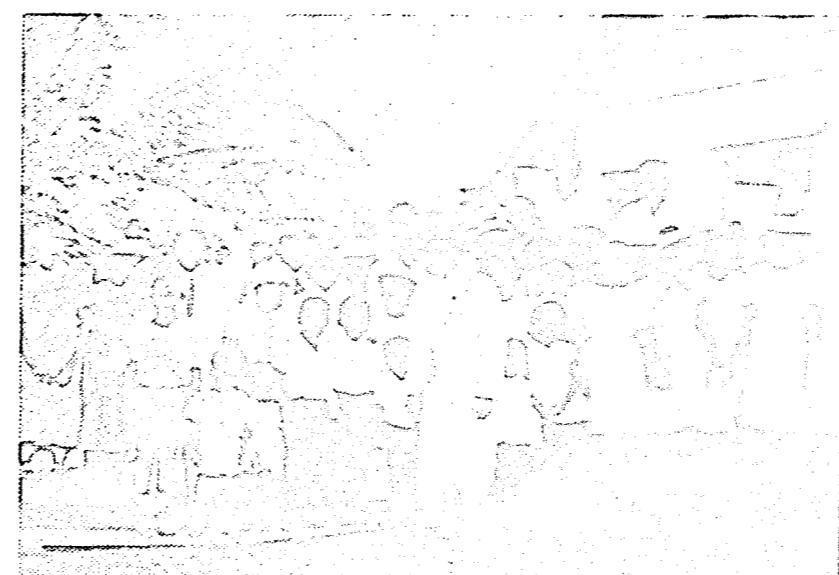
—Robert W. Spike
in *Safe in Bondage*.

Church Dedicated at Dartmouth, British Guiana



Pastor Joseph Tyrrell 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 followed by a vote of thanks by Deacon



Arthur Wilson. The service closed with the benediction by the pastor and the singing of the doxology.

Pastor Tyrrell writes, "Then pictures were taken, followed by a nice reception."

Pastor Tyrrell further reports \$44.62 received as an offering at the dedication service and \$46 realized from a rally and "jealousy cake" to assist with the expense 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 \$5 book by looking over the featured review of it by Norman Cousins in the February Bible Society Record. No foreign missionary candidate and few church leaders 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 183: "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.

which surveys a wide field. In a thoroughly scholarly way he points out the degree to which the discoveries in the Mediterranean lands confirm Bible accounts, or shed new light on the interpretation of passages that have been somewhat obscure. The accuracy of Luke as a historian, to take an example, receives strong testimony from the excavations. The early date (rather than the second-century date) of the Gospel of John is now well established from several angles.

Thompson's book, published by Eerdmans and listed at \$4.50, has value for the well-read Bible student, but is couched in vocabulary understandable by those who have not done much reading on the subject. It is well balanced and can be used as a reference book. The information about certain New Testament verses available in the latter part of this book ought to be known by any one who attempts to teach Bible lessons. Here one finds the best of many previous books condensed into one very readable volume.

Typical Church Member

The typical member of the 6,227 American Baptist Convention churches is not a man but a 42-year-old married woman with two children.

"Mrs. American Baptist" and the members of her family are middle class, belong to the "white collar" group of workers, and have an income of from \$5,000 to \$5,999 a year. She grew up in a town of fewer than 10,000 people but now lives in a city of more than 100,000 population.

These facets of the denomination's life were released at Minneapolis during a three-day convocation on the mission of the church. About 1,200 representatives from 39 states were on hand for the meeting.

The composite American Baptist member was described as a Caucasian, a high-school graduate, and a regular church attender. She votes in most elections, but does not give time or money to political causes.

Her parents were Baptists and religion is to her a necessity. She attends morning

worship six or seven Sundays every two months and goes to Sunday School almost as often. She and her family give about 5% of their 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 convocation 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 how 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 the 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 RECORDER

WOMEN'S WORK — Mrs. A. Russell Maxson

PRAYER FELLOWSHIP

By Mrs. LeRoy DeLand

President of the Women's Board

I feel it was a great privilege and blessing to be invited to join with fifty other women at the Detroit Prayer Fellowship. There were thirty-two of these Prayer Fellowships held in the United States and Canada and five held overseas, in preparation for the 75th Anniversary of the World Day of Prayer, Feb. 17, 1961.

A colored lady, Mrs. Margaret McCane, from Washington, D. C., led our group in an especially meaningful discussion and study of the theme story of the Woman at the Well (John 4:1-42). We used the United Christian Church Woman study booklet, "There Came a Woman," by Dr. Carter Swaim to learn how Christ, who 2,000 years ago changed the life of this humble woman, still speaks to women today. As Christians we know that we have a responsibility to witness our Savior's undying love, but too often we are only "hearers," not "doers of the Word." Will we each try to follow the example of the Samaritan woman who straightway witnessed that this was the Messiah who offered the water of life? We can each demonstrate by the way we live in our own communities that we know Christ's way is the only solution for today's problems.

The prayer leader, Mrs. John Irvine from Minneapolis, asked us to "open wide the windows of our spirit" that we might feel God's presence and be ready to follow His will. As each woman around the world is united in this fellowship of prayer, we feel that every prayer will hasten the coming of His Kingdom. We ask that we may become a part of the answer and not a part of the problem. Life is fragile and should be handled with prayer!

Dr. Beth Marcus from the United Church Women staff in New York mentioned some of the needs in our nation today. Although there are 119 million church members in our population of 180 million people, crime is

increasing four times faster than our population. We realize there is so much to be done to help the migrant workers, more Indians, and Negroes to have an equal share in the opportunities and the blessings of our country.

In our small group discussions we talked about what we could do in Michigan for the 58% of the people in our state who are unchurched. We felt that as we rededicated ourselves to Christ, our personal witness would be strengthened so that we would know the joy of leading someone to accept our Savior. We need this deepening of our spiritual life. We can experience the power of prayer through the chain reaction of prayer groups meeting all over our country.

In discussing how to overcome the scarcity of Christian leaders and how to get others to accept more responsibility, it was suggested that each woman who had any special duty should choose someone to work with her and encourage her to take over part of the work (Big Sister Plan). Each one of us should support anyone with a new job and encourage her in any way possible.

As the facts confront us, frontiers call us, our Faith compels us, as church women, to unite in working for a better world with the help of our Savior, Jesus Christ.

Historical Society Librarian

(Please correct your Program for Advance leaflet edited by the executive secretary.)

We regret that an error due to inattention to detail and failure to check with the proper source appears in the paragraph headed "Historical Society" in the recently mailed Seventh Day Baptist Program for Advance leaflet.

Instead of employing a "part-time secretary" the Historical Society employs a full-time librarian who beside cataloging information and material spends much time in study and research and is always available to explain the exhibits or answer questions of those visiting the exhibit rooms in the denominational building during the stated hours that the rooms are open to the public. — Doris H. Fetherston.

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 some progress was shown: in the development of the itinerary of our Western States Youth Field worker, 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 Work 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 DeGross was in general charge of the worship service of the Buffalo Fellowship. Messages on 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 Filmstrips

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 narration 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 serious illness of long duration, unable to personally distribute tracts and Sabbath Recorders. However, in spite of illness and extra 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 funds to continue the gift subscriptions of several people in whom they are interested. Such faithfulness incites admiration, but also shames some of us who do so much less with so much more in the way of strength, opportunity, and financial resources.

ATTENTION

Six Weeks Special Offer Notice

Lists of names from the churches for the six weeks' trial subscription to the Sabbath Recorder must be received before March 27. All people placed on the special mailing list between February 27 and March 27 will receive the April 3 issue as their first copy. Regular subscriptions will start upon receipt.

FEBRUARY 27, 1961

Christ as the World's Light

(Continued from page 7)

helpful. It invites us to meet regularly with a community of those who are bound by the same confession, there to share our ignorances and our insights with one another. It invites this community of comrades to look again at the world where we have been placed as Christ's servants and witnesses — at the world in our village or town or factory or school — and to study the ways in which Christ seeks to serve this world through us, as well as the ways in which the illness of this world is submitted in us to Christ for healing.

Finally, the theme invites us to listen together to the pluriform message of the Bible, that book where believers first made the confession and where the dilemmas of believing were as difficult as in any later period. When in the churches we open the Bible in a common desire to understand how our world has been enlightened by Christ, we will find that our world is still the same world, that Christ is the same Lord, and that the boundary between darkness and light follows the same frontiers. We will even find that our own city is still a part of Corinth and Ephesus, Babylon and Jerusalem. And we will find that the same call comes from the same Lord to follow Him. It is to those who follow that He promises "the light of life." Perhaps in our very studies into the meanings of the confession, this Light may surprise us with His presence.

NEWS FROM THE CHURCHES

DAYTONA BEACH, FLA. — The second of the winter's monthly socials was held at the new home of the Raymond Kenyons in De Land on January 29. Forty-two enjoyed the fellowship of games, singing and refreshments.

The February meeting of the Church Aid (so-called because the men as well as the ladies of the church belong) was held in the Social Hall on February 8. Approximately 35 were seated at two long tables for the covered dish meal at noon. Lovely decorations of marigold bouquets, greens, and hibiscus buds graced the tables. Pastor Thompson showed a 25-minute resume

The Sabbath Recorder

of slides of his recent mission to Jamaica in behalf of his own church (Disciples of Christ). While there, he visited our mission at Kingston to make the acquaintance of our missionaries. He brought back a few slides taken there also. A business meeting followed with Lucille Bond, president, presiding. The ladies meet on the fourth Wednesday of the month to 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 GENESEE, 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 stairway and patching the cracks in the plaster. Now they are painting walls and woodwork. The group plans to sand and finish the floors, and use folding partitions to divide the large area into their meeting room, office, choir, and Sabbath School rooms. Money was raised for the project by annual spaghetti suppers.

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.

Accessions

- Battle Creek, Mich.
By Baptism:
Mrs. Jean Maxson Ellis
- Dodge Center, Minn.
By Baptism:
Linda Greene
Bill Bond
- By Letter:
Rev. Donald E. Richards
Mrs. Donald E. Richards
Westerly, Rhode Island
- By Baptism:
Mrs. James H. Barber
Mrs. David W. Gavitt
Nora Wilson
Elaine Kuehn
Rena Harrison
- By Letter:
George Potter
Mrs. George Potter
Mark Potter
Shelley Potter

Marriages

- 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 Brianna Pratt, daughter of Mr. and Mrs. C. O. Spig Pratt of Big Flint, West Virginia, January 21, 1961, in the Evergreen Evangelical United Brethren Church at Big Flint by the Rev. Ralph H. Coon, assisted by Rev. Robert Moore.

Births

- Brissey. — Richard, Nellie Jo and Cynthia Brissey of Salem, W. Va., welcome the arrival of Richard Douglas into their home. "Doug's" birth date is February 26, 1960.
- Caswell. — A daughter, Nancy Jane, to Mr. and Mrs. Theodore Caswell of Battle Creek, Mich., January 30, 1961.
- Fogg. — A son, Joseph Harold III, to J. Harold and Doris (Carter) Fogg of Shiloh, N. J., on February 1, 1961.
- Maxson. — A son, Scott Allen, to Mr. and Mrs. Richard Maxson, Lansing, Mich., February 1, 1961.
- Stoekel. — Michelle Danette, a daughter, to Mr. and Mrs. Silvester (Shirley Stebbins) of Manhattan, Kansas, on December 6, 1960.
- Thorngate. — A son, David Michael, to Mr. and Mrs. Dale Thorngate, Patrick AFB, Fla., January 6, 1961.
- Young. — A daughter, Janet Louise, to Mr. and Mrs. Maurice M. Young of Ashaway, R. I., on January 4, 1961.

