

The Sabbath Recorder

has chosen a pastor for us. Our prayer remains "Not my will, but thine be done." — Correspondent.

BERLIN, N. Y. — On December 21, our annual Christmas party was held with the children and young people giving the program under the direction of Eunice Maxson. It has been the custom for the Sabbath School to give presents to the primary department and the teen-age group. This year the teen-agers voted to give to the Jamaica Mission Car Fund the money that would have been spent for their gifts.

When the gifts were distributed, we each received an interesting letter from our pastor. He thanked us for the hot-water heat recently installed in the parsonage and for the fine new floor in the dining room. He reported an increase in the church membership of eleven by baptism and three by letter. We learned that he is enjoying a course in Pastoral Clinical Training taught by the Andover-Newton Theological Seminary at Albany Hospital ever Monday night.

On January 5, our annual church dinner and business meeting were held with a good attendance in spite of bad weather. In the election of officers, a few changes were necessary due to the fact that two of the young people will be going to college in the fall.

On February 1, the service was largely in charge of the young people in observance of Youth Week. Althea Greene gave a talk on "What Kind of Faith Does Christ Want of Me?" and Hillar Ilves spoke on, "Overemphasizing of Our Difficulties as Christians."

We have been happy to welcome to our congregation the Cushman family of eight from Pittsfield as well as several young people from Berlin, two of whom sing in the new junior choir directed by Eunice Maxson.

William Flanagan of Pougkeepsie, who joined our church in November, drives to Berlin and attends service about once a month. We miss Mrs. Wing from church service, as failing health prevents her attendance. — Correspondent.

PRAYER is the breath of heaven upon the written and spoken Word which makes it live in the hearts of the hearers.

— Five Continent Committee.

HARBINGER OF SPRING

(Sabbath morning thoughts penned on March 1, 1958, the first mild, sunny day for weeks.)

Lois F. Powell

Oh, it is a welcome sight,
The dawning of this morning's light!
Rare is the glory spreading there —
That myst'ry of spring morning air!
It is indeed a welcome gift
When spring hands out its early lift.
A very little can we do
To spread cheer faster neath the blue.
God does His part so very well,
The wonders coming we can tell.
Truth now released has extra cheer,
Because our summer hovers near!
Just widows' mites will blessing bring,
By joining when the robins sing!

Obituaries

Bakker. — Mary Pamela, daughter of Frederik J. and Shirley Reinhart Bakker of Plainfield, was born February 8, and died Feb. 17, 1958.

Surviving besides the parents is a baby sister who has been in the home for one year.

Private services were conducted by the Rev. Gerald T. Krohn (Presbyterian) and the Rev. C. Harmon Dickinson. Interment was at Hillside Cemetery. — C. H. D.

Bonham. — Winchester, son of Belford M. and Ammorilla Ayars Bonham, was born July 19, 1871, in Shiloh, N. J., and passed away March 2, 1958, at the Masonic Home in Burlington, N. J.

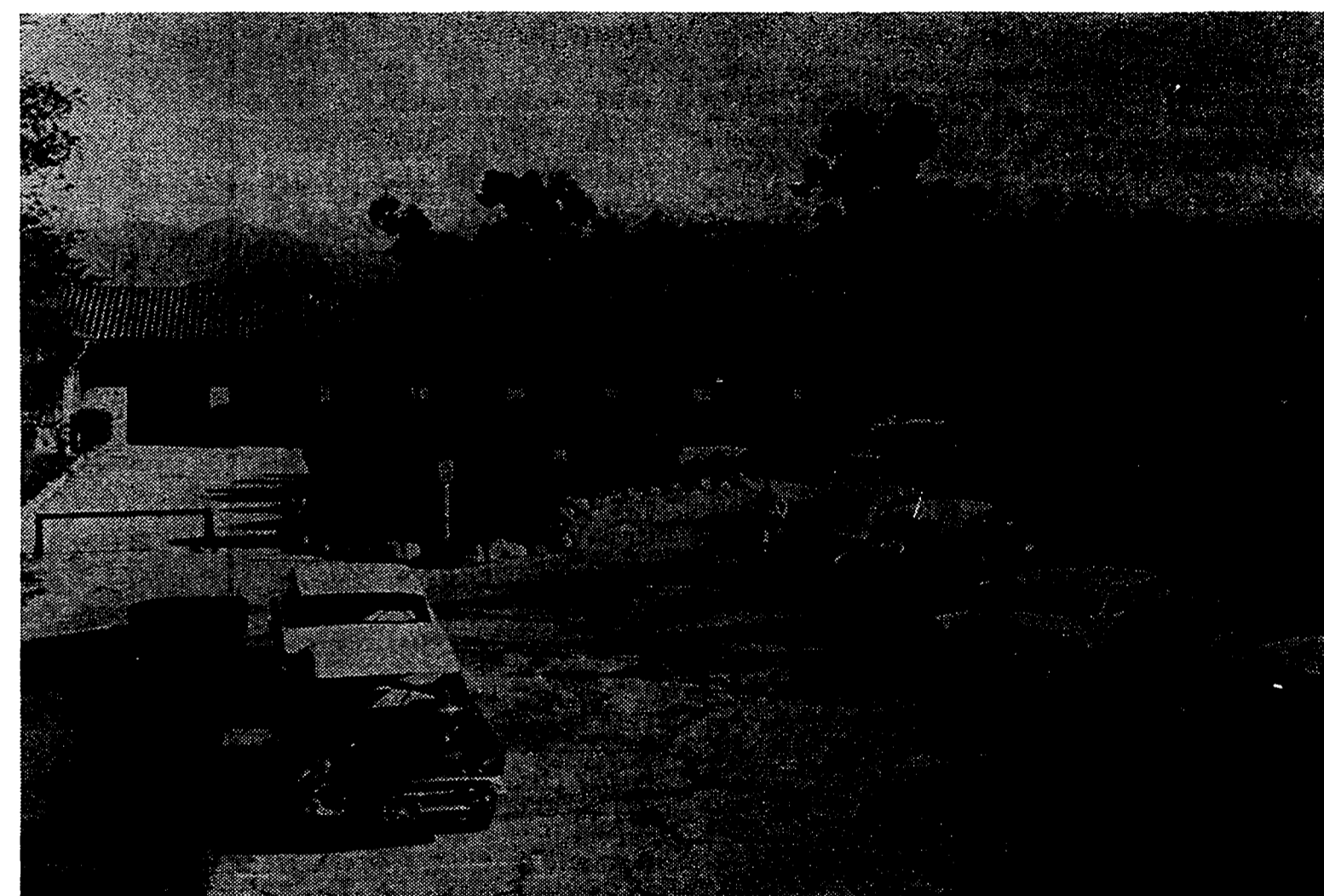
Mr. Bonham has no immediate family living. A graveside service was conducted by the Rev. Robert Lippincott in the Shiloh Cemetery. — R. L.

Davis. — Elizabeth, daughter of Robert and Johanna Davis, was born near Shiloh, Feb. 15, 1877, and passed away March 4, 1958, at the home of her daughter in Brielle, N. J.

Mrs. Davis joined the Marlboro Church and later transferred her membership to the Shiloh Seventh Day Baptist Church where she was a faithful member until her illness.

Surviving are 8 children: Wesley of Trenton, Jonathan of Shiloh, Mrs. Mary Green of Brielle, Mrs. Bessie VanMeter of Bridgeton, Mrs. Julia Rainear of Penns Grove, Mrs. Ida Green of Fortescue, all in New Jersey, Mrs. Lucy Rainear of Oreland, Pa., and Mrs. Mabel Cruzan of Adams Center, N. Y.; 3 sisters: Mrs. William Wolf of Bridgeton, Mrs. Allen Parker of Altmor, Mrs. Ella Mounts, Linwood, all of N. J.; 25 grandchildren and 27 great-grandchildren.

The funeral service was conducted at the Robert Garrison Funeral Home by her pastor the Rev. Robert Lippincott. Burial was in the Shiloh Cemetery. — R. L.



PARTIAL VIEW OF CONFERENCE GROUNDS

When the Seventh Day Baptist General Conference meets at Covina in Southern California, August 11-18, 1958, some of the committee work will be done in the classrooms pictured above. Then the beauty and grace of the whole campus will become a treasured memory for all who attend. Gymnasium, swimming pool, chapel, dining room, library, dormitories, and camp ground will help to make the program long to be remembered. The now snow-capped mountains rising high to the east will still be inspiring, though not snow covered. See story inside.

The Sabbath Recorder

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BLOOD MONEY

The bleeding of patients by opening veins or attaching leeches to the skin was once the accepted practice of doctors who prescribed blood-letting for nearly every ailment.

Times have changed; patients now "bleed" the doctors if they think the slightest mistake has been made. One of the most glaring examples of an attempt to exact "blood money" comes from El Dorado, Kan., where a man involved in an automobile accident in which one was killed has sued a clinical laboratory and two state highway patrolmen for \$75,000. His attorney claims that they took six and a half cubic centimeters of blood from him for a test without his written consent. He valued the blood at \$50,000 and demanded \$25,000 as punitive damages. The news item does not tell the outcome of the court proceedings.

In sharpest contrast with this grasping, selfish, Shylock attitude is the whole story of the love of Christ as found in the Gospel account. The writers of sacred song have poetically summarized the finished work of Christ and have set the words to music in a way that has been used in countless cases to persuade sinful men to accept the freely proffered redemption. One such soul-gripping song contains the words, "He shed His own blood in a sin-cleansing flood; say, brother, what more could He do, what more could He do?"

The Apostle Peter, disciple and eye-witness, writes in the Holy Scriptures of this great and free redemption in these words: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1: 18, 19).

The denominational treasurer had a slight difficulty which prevented him from getting the February receipts and expenditures sent in as expected for publication in this issue. We understand that he was hunting for fifty cents. We might add that if all members had sent an extra half dollar the budget would have been balanced.

MARCH 24, 1958

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Resurrection Study

This issue contains a Bible study on the nature of the body of Jesus after He rose from the tomb. This thoughtful, unsolicited article submitted by Dr. Loyal F. Hurley merits careful reading. Your editor suggests that the reader should not start the study unless he has time to read all the way to the conclusion. Dr. Hurley holds (and rightly so) that the risen Lord was not always limited to a body and was recognizable in bodily form only when He chose to be so and revealed Himself not to all but to those to whom He wished.

He suggests that our modern knowledge of atomic structure may help us to understand how that could be scientifically possible. He does not suggest any unreality in the experiences of the disciples with the risen Christ, if we understand him correctly. Some rationalists have tried to maintain that resurrection is impossible, that there can be only a survival of influence, and that any supposed appearances of Christ are illusions, hallucinations, and imaginations created by the desires of overwrought minds. Such theories are not endorsed by Dr. Hurley. For him, as for the disciples, Christ actually arose, leaving the tomb empty, and later walking, talking with, and commissioning His disciples during a forty-day period.

We Read Church Bulletins

Church bulletins coming to the office of the editor of your denominational weekly are a source of personal pleasure as well as a means of detecting the quickening pulse rate of many churches where new programs are launched or where faithful work finds the reward promised by the Lord to His laborers. It is not always possible for the editor to gather together his impressions and pass them on in compiled form to readers. Occasionally, however, we try to pass on a composite, encouraging picture as a supplement to what appears in the news-from-the-churches column and other departments.

Particularly thrilling in midwinter and on the threshold of spring are the notations in bulletins showing more long-range planning for summer camps than

in previous years. This is more true of church-owned camps than others but not much more so.

Long ago detailed plans for courses and for staff personnel were announced for Pacific Pines Camp — the church-owned camp where California young folks will meet in early summer and where Pre-Con Retreat will be held. One rather expects to hear of a certain amount of work being carried on during the winter at a camp in Southern California which is undertaking an extensive building program. Some of that has been reported to our readers. Neither is it strange to read that beginning in April there will be volunteer work crews at this camp nearly every Sunday.

When word comes from Michigan in early February of work bees at Camp Holston to improve the bathing beach it seems like rushing the season. However, when the lake is ice-covered it is easier to get sand and gravel out to the area where it is most needed. Forward-looking plans announce that again the Battle Creek Church is to have an assistant pastor for the summer months. Kenneth Davis and his family will be there this summer.

Milton, Wis., challenges the imagination of those who love camp work when the bulletin announces a work program at the camp lodge which includes interior construction, tent repair, and tree trimming — if the ground permits. Those who plan for youth activities crowd the spring season to its limits in order to improve the facilities or to set up the program.

From northern New York comes word that Miss Joyce Sholtz is to direct that camp and that Pastor Earl Cruzan hopes to make some of the business arrangements before he sets out on his summer church visitation program as president of the General Conference.

Correspondence from the Southwest indicates very early efforts to set up an adequate staff for Camp MILES.

Bulletins from churches in South Jersey and throughout the Eastern Association stress camp building funds and other fund-gathering programs to insure resources with which to help finance camp attendance.

These are but samples of what we read in the church bulletins of things that are challenging. The denomination-wide emphasis on expounding the beliefs and practices of our people from pulpit and church school is another sign of renewed interest. As might be expected, baptismal services are being announced in many places. Radio programs conducted by local churches also find mention in local publications.

What the tangible results of the above-mentioned plans will be is yet to be seen. Of this we can be sure, that God's Word will not return unto Him void whether proclaimed from week to week in the local church, in the co-operative youth camping experience, or in the special evangelistic meetings scheduled in the churches.

Church bulletins tell the story. Let us circulate them widely!

Conference Publicity

The California Baptist Seminary is located at Covina, Calif., on the San Bernardino Freeway about midway between Los Angeles and Riverside. It is on Highway Routes 60, 70, and 99 on the north side of the Freeway. With Mt. Baldy in view, it is a compact group of buildings on a knoll around a central grass plot.

The gymnasium, 50 by 80 feet, flanked by tennis courts on one side and a swimming pool on the other, is large enough to seat 500.

The kitchen and dining room are together in a separate building where 250 may be fed at one time without crowding.

The classroom building is T-shaped with a chapel and twelve committee rooms. The health room with a nurse in attendance and a nursery will be in this building.

There are two 2-story dormitories with twenty rooms in each building. Between these buildings, a driveway to the football field passes the library which will be available to us. The football field will accommodate trailers and tents. Beyond this are acres of rolling hills.

We feel that this will make a very acceptable place for Conference. The Pacific Coast Association is looking forward to seeing you here in August and hopes that you have started making plans to come.

— Elizabeth H. Bonham.

MEMORY TEXT

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Galatians 6: 14.

Theological Implications of Space Travel Explored by C. S. Lewis

C. S. Lewis, noted British author, discusses the theological problems involved in the possibility of discovering life on other planets in an article titled, "Will We Lose God in Outer Space?" in the April issue of *Christian Herald*.

Much speculation has been engaged in as to the sort of creatures we might find if we reach other planets, and what the effect would be upon our own religious beliefs. Says Dr. Lewis, "Christians and their opponents again and again expect that some new discovery will either turn matters of faith into matters of knowledge or else reduce them to patent absurdities. But it has never happened. What we believe always remains intellectually possible; it never becomes intellectually compulsive."

This concern regarding unknown beings is nothing new. Says the celebrated author:

St. Augustine raised a question about the theological position of satyrs, monopods, and other semi-human creatures. He decided it could wait till we knew there were any. So can this." Lewis does not rule out the possibility of animal life (vegetable life doesn't matter, he says) outside the earth. If they are spiritual beings we would then need to know if they are, like men, fallen and in need of redemption.

The Incarnation as we know it does not imply some particular merit or superiority in humanity, but quite the reverse, says Lewis in this article. "Christ died for men precisely because men are not worth dying for; to make them worth it.

"It is no very new idea that the Eternal Son may, for all we know, have been incarnate in other worlds than earth and so saved other races than ours," he says.

MISSIONS — Sec. Everett T. Harris

What Makes a Christian Mission School

(Excerpts from a publication of Division of Foreign Missions of NCCC)

The Evangelical church has always encouraged education and has sponsored schools as one of its major responsibilities. In addition to ensuring a well-informed and enlightened leadership, it also adds to the worth and dignity of the individual by development of the mind and talents.

Such an educational program is based on the belief that the Christian interpretation of all human knowledge and experience is the highest and fullest form of education. It was this principle that prompted the church to found many of our schools and colleges and it is this that gives purpose to the conducting of schools as a part of the missionary program of the church.

Aside from these general principles, education continues to provide the missionary with an unparalleled opportunity for his primary task of evangelization. It is the primary objective of mission work to carry the message of salvation through faith in Jesus Christ to all the world. Mission schools have a place in carrying out this over-all objective.

In answer to the question of what makes a Christian Mission School a good school it was written, "The good mission school ministers to the needs of the community and contributes to the extension of the Kingdom of God in the area. . . . The majority of the staff of the school should be Christian. The school should have close relationship to, but not overshadow the local church. Over half of the students in a Christian school should normally be Christian."

It was pointed out that it is difficult to find adequately trained Christian teachers to accept the relatively low salaries of mission schools as compared to salaries paid by nearby government schools. It was noted that there is often a sacrificial spirit manifest by loyal alumni of the mission school who will teach at salaries less than those offered by government schools because they appreciate the

help that has been given to them in former years.

It was stated, "Too strong an emphasis cannot be given to the importance of maintaining the status of a school as the servant of Christ and the Church on the field."

Leaders to Meet at Maiden Hall

Plans have been announced for the second annual "Spiritual Retreat" for Seventh Day Baptist leaders of Jamaica to be held at Maiden Hall, a place well suited for such a gathering, April 7-10, 1958.

Pastors, Bible workers, and a leader or deacon from each church are being invited to attend, with churches urged to help on transportation expenses.

The theme of the retreat is to be "To know Him and to make Him known." The announcement flyer states, "Please remember this retreat in your daily prayers and ask brethren in the church to do likewise. Pray that God might send the power of His Spirit to revive us and empower us!"

Crandall High School News

Headmaster Grover S. Brissey reports that Crandall High School's work for the new year starting in January began slowly but by the end of the month matters were improved. "With the securing of Don Carter - Henry," he writes, "we had a full faculty again. Miss Avis Bowes, our math and Latin instructor in the three upper years had won herself a place in the hearts of the boys and girls of Crandall. She is a little woman with a pleasing personality, one who is frank and open about her work.

"Mr. Carter - Henry from the very start has been liked by the boys and girls because he puts himself into the work and he has said he likes Crandall High School because of its faculty and standard. Just how he came to Crandall High School is almost a mystery to me, but I think that God is still in heaven and rules the universe. Mrs. Mavis Sterling, the first person I hired after coming here, has improved very much as a teacher and she has the

spirit of the school growing in her. Mrs. Forbes, our commercial teacher, is a pleasant and helpful Honduran. Miss Wells you already know, and of course the Brisseys are just 'old shoes,' with I hope, some good wear in them yet."

Principal Brissey continues his account by telling of plans for a meeting of a "young Parent-Teacher organization." Preceding the P. T. A. meeting a Miss Speid, one of long experience, was called in for consultation on advanced work and plans. It was reported that thirty attended and "it was another good session."

"The school spirit is good. Ping pong, badminton, cricket, softball, and football all fall into season, and bring spice and variety. The general student body likes to make good reports which are sent for the first time this mid-term to parents or guardians. Heretofore they were sent only at the end of the term. Parents know more about what is going on at school.

"Our enrollment is a little below our all-time high. We are expecting to have to secure another helper and use the shed at the church for a new division about the 14th of April.

"Remember us before the Throne of Grace that we may do the right thing and teach boys and girls 'The Way, the Truth, the Life.'"

Evangelical Association to Hold Annual Conclave in Chicago Billy Graham Featured Speaker

"Christ in You, the Hope of Glory" is the theme of the 1958 convention of the National Association of Evangelicals to be held in Chicago, April 14-18. Dr. Billy Graham will be a featured speaker.

Along with Billy Graham, other well-known Christian leaders are to be featured speakers at the convention. Dr. Robert G. Lee will speak in the evening on the subject "The Christian Believes in the Necessity of the New Birth." Other evening speakers will be Dr. J. Wilbur Smith and Dr. Harold John Ockenga.

Services of inspiration will include messages by President Paul P. Petticord on "True Ecumenicity," and Dr. Albert J. Lindsey on "True Social Action."

WOMEN'S WORK — Arabeth DeLand

APRIL DEVOTIONAL SERVICE

Topic: Newness of Life

Scripture:

"Except a man be born again, he cannot see the kingdom of God" (John 3: 3).

"And be renewed in the spirit of your mind; . . . put on the new man, which after God is created in righteousness and true holiness" (Eph. 4: 23, 24).

Read also: Eph. 4: 25-32; Rev. 21: 7; 2 Cor. 5: 18; Jer. 18: 14.

Prayer Hymn:

"Take Time to Be Holy"

Prayer:

Lord, be with us and abide in us. Instill within us Thy holy quietness, that we may hear Thee speak to us and be enabled to live in newness of life as Thou intendest we should.

Meditation:

Spring began on March 20 and in many parts of the world this season of the year initiates in plant life a great awakening, a newness of life. Persons living in tropical countries somehow miss to some degree the wonderful revitalizing sensations which come in temperate climates with this change of season.

This month the Christian churches commemorate the death and resurrection of our Lord and Savior Jesus Christ, who died that we might have eternal life. Many persons are true followers of this Savior; others need, desire to be, and must yet be, born again. May we not think over this being "born again"? What is expected of those persons who have been born again and who should be experiencing great newness of life? In the hurry and bustle of daily life, with the fear of sputniks abroad in the world, one often does not take time to understand the significance of this verse: "Put on the new man, which after God is created in righteousness and true holiness."

During this season of the year in commemorating the resurrection, let us follow more carefully the injunction of our prayer hymn, "Take Time to Be Holy." Once we are receptive to the Spirit of God, then and only then can we read and

follow the rest of the fourth chapter of Ephesians, verses 25 through 32. One may ask, what are the rewards of living the Christ way, of experiencing this spiritual newness of life? The answer is to be found in this verse from Revelation: "He that overcometh shall inherit all things; and I will be his God, and he (she) shall be my son (daughter)" (Rev. 21: 7).

Closing Hymn:

"Breathe on Me, Breath of God."

(Prepared by Martha A. Crichlow, wife of the Rev. Luther W. Crichlow who is pastor of the People's Seventh Day Baptist Church, Washington, D.C.)

How I Became a Seventh Day Baptist

By René Mauch

(See March 10 issue for picture and story. Mr. and Mrs. Mauch of Montreal plan to unite soon with the Adams Center, N. Y., Church.)

The ways of God are always surprising to the unbeliever and it is a matter of deep marveling to the child of His Kingdom to see how the Lord moves "His wonders to perform." This is especially true with the conversion of any individual or of his entering the fold of the Church.

I was brought into contact with the Seventh Day Baptists in a very incidental way. The Baptism and Sabbath truths were brought to me through my relations with Seventh Day Adventists, but I had quite a few reasons not to be entirely satisfied with the beliefs commonly held in that group. A short clipping taken from a review two years ago, and giving a short account of the General Conference meetings held on the East Coast was the first hint I ever had that there were Seventh Day Baptists at all. I had no way of finding out an address that would prove helpful for locating them. So I went to the Montreal Bell Telephone Office and started to look through all the directories of the main American cities, but to no avail. As I came upon the last book on the shelf, though, I discovered the address of the Los Angeles Church. From then on, it was easy enough. My letter to the Los Angeles Church was replied to by the Rev. Leon Lawton, now

a missionary in Jamaica, and I had further correspondence with the Rev. Earl Cruzan and the Rev. Leon Maltby who both helped me to get acquainted with the Church by personal letters, visiting, and literature. It was some time and with a good deal of impatience later that I received a visa, which would allow me as well as my wife and daughter to enter the United States as visitors, thereby permitting us to visit Verona and Adams Center. I have been very much encouraged by my relations with Seventh Day Baptists, so far, and if a specific impression should be mentioned in this respect, I would say that the things which surprised me most — and attracted me most! — are the true manifestation of Christian principles in everyday life, the simplicity of the faith, and the liberty of thoughts manifested by all people with whom we were associated. Truly, I thank God for bringing me together with such a people. May He help me to become a real Seventh Day Baptist.

Recorder Comment

From Princeton, Mass. — I write to assure you all I like the progressive, inspiring features of the new special edition and want every one of them. May the seed sown yield a bountiful harvest.

From Los Angeles, Calif. — Enclosing a check for the first special issues and placing an order for a larger number of the next one a lady adds a word of encouragement and remarks, "I'm sure each home the Sabbath Recorder enters is a better home for this contact, and each reader is blessed in a special way."

From Fish Creek, Wis. — I have just finished reading the Sabbath Recorder (special issue) which I received. I enjoyed it so much and I am enclosing three dollars for one year's subscription. Thank you so much. I found it intensely interesting.

From Westerly, R. I. — I feel impelled to write an appreciation of the excellence of the March 10 issue. I do not remember any previous number which was so well selected and written. . . . It was just the kind of religious reading which "gets hold of you."

A STUDY OF THE RESURRECTION OF CHRIST

Submitted by Rev. Loyal F. Hurley

Belief in the resurrection of Jesus Christ was the creative force of the Christian faith. Students of Christianity, both conservative and liberal, are agreed about this. Had there been no faith in the resurrection there could have been no Christianity. There were hundreds of traveling rabbis who gathered disciples about them in that first century of our era, but none of them except the Nazarene started a new religion. There were many healers and exorcists in those days, but miraculous physicians were not founders of religions that endure. Other teachers of truth and holiness were put to death by their opponents, even as Jesus was, but no world-wide religion resulted from their execution.

The crucifixion of Jesus plunged His followers into the depths of discouragement and despair. Only faith in the resurrection lifted them into hope, and that hope gave a courage that endured through untold persecution. The disciples were simple men, fishermen, artisans, tax collectors, and the like, unlearned in philosophy and theology, evidencing no familiarity with either the Jewish idea of resurrection or the Grecian theory of immortality. Yet out of their stunned depression they arose like flaming firebrands to declare their faith in a risen Lord and Savior, a faith that could not be dampened by fire or sword.

Paul, the fanatical Pharisee, was unlike his more reasonable teacher, Gamaliel. From what we learn of him Gamaliel must have been almost persuaded that Christianity was true. At least he advised the leaders of Israel to let the followers of Christ alone lest they be found to be fighting against God, but Paul became the most determined opponent of the new religion. From city to city he went, "and entering house after house, he dragged off men and women and committed them to prison." Nothing changed or stopped him until he had a vision of the risen Christ on the Damascus road. Thereafter he became the most effective proponent of the Christian faith.

Another evidence of the reality of the resurrection is the silence of the party of the Sadducees. They were the group that denied the existence of angels, resurrection and future life, and the authority of tradition, in opposition to the Pharisees who upheld all these beliefs. In spite of division between these Jewish sects they freely joined forces in their common hatred of Jesus and their desire to kill Him. So together, after His death, they went to Pilate asking that His grave might be guarded. Since Pilate was the Roman official ordering the crucifixion of Jesus, the corpse was legally the property of the Roman government. In answer to the request Pilate said, "You have a guard," or "Have a guard." (Scholars differ as to whether the verb is in the indicative or imperative mode.) "Go make it as secure as you know." Whether the guard was a company of the regular temple police or a special contingent of Roman soldiers we shall probably never know, but they were under the control of the chief priests, the legal head of the Hebrew people. These chief priests were of the Sadducean party, those who denied resurrection and future life, the one group in Judaism whose teaching would give them the greatest reason to disprove the resurrection if they could. Yet, although the record relates a false story circulated among the people, there was no actual effort to disprove the constant testimony of Christian witnesses that Jesus was alive. Surely the Sadducees who had authority over the guard and the tomb could have proven the falsity of the resurrection stories if anyone could have done so, but they seem never to have attempted it.

The Nature of the Resurrection

In spite of general unanimity of opinion regarding faith in the resurrection one finds widespread difference of opinion regarding the nature of the resurrection. The explanations attempting to account for faith in the resurrection are many and varied.

Some have a simple explanation which

goes about like this: Jesus died on the cross; His body was taken down and buried in Joseph's tomb. The tomb was sealed and a watch set under authority of Pilate and the chief priests. The body disappeared from the tomb in spite of the guard. The tomb was empty. Jesus appeared at various times to His disciples; He was recognized, ate and drank with them, and asked them to feel His body. Therefore the resurrection was bodily — the same body that was put into the tomb came out of it and was recognized. It is too obvious to be doubted. This is the reason the creeds say, "I believe . . . in the resurrection of the body."

Yet some very devout and honest Christians doubt this explanation. Why do they? I shall pass by all those who doubt a bodily resurrection on rationalistic grounds or scientific grounds, or on mere skepticism, and consider the opinions of those who doubt it on the basis of the Bible itself. While there are many general references to the resurrection in the Acts and the Epistles, our only definite statements giving a hint about the nature of it are found in the Gospels and in 1 Corinthians 15. Let's study them.

The first thing we should notice is the time of these writings. If 1 Corinthians was written at Ephesus in the summer of A.D. 54 as many scholars believe, that would be twenty-three to twenty-five years after the death and resurrection of Christ, depending on the date which you choose for the crucifixion. Most students place that date about A.D. 29-31. So our earliest record about the resurrection is around a quarter century after the event.

The next written record we have is probably Mark's Gospel. Eusebius records a tradition that it was written before Peter's death, while Irenaeus states that it was written after Peter's death, that is, after A.D. 64. Scholars today vary in their estimates of its date from about A.D. 60 (some earlier) to A.D. 85. Most of them put its writing from just before the destruction of Jerusalem in A.D. 70 to just after that date. That is, from thirty-five to forty years after Jesus' resurrection.

Then come Matthew and Luke, both

of which copy Mark considerably, so must be later.

Last of all comes John's Gospel which probably was written between A.D. 95 and 100, that is, from sixty-five to seventy years after the resurrection.

Paul makes clear that he discussed the facts of the Gospel with the Jerusalem leaders (Gal. 1: 18 — 2: 10) so that he would be sure of them, and later states (1 Cor. 15: 3f.) that he had received the facts of the death and resurrection from others. So, reports of the resurrection were passed down by word of mouth, that is by tradition, for from twenty-five to possibly seventy years before being written into the New Testament. This fact may account, in part at least, for the wide differences in the records.

In 1 Corinthians 15: 5-8 we read that the risen Lord was seen by Cephas, by the Twelve, by 500 brethren at once, by James, by all the apostles, and last of all by Paul himself.

Mark's Gospel had the misfortune of having the original roll broken off in the middle of verse 16: 8 where it says, "for they were afraid of" — something (?). The verses of 16: 9-20 were added later by another hand. So in the real Mark we find no record of appearances of the risen Lord, only the command of the young man for the disciples to meet Jesus in Galilee.

Matthew records appearances to Mary Magdalene "and the other Mary" (28: 1, 9) and to the eleven in Galilee (28: 16, 17).

Luke lists only three appearances. The Lord walked with two disciples on the road to Emmaus (24: 13-31), and then appeared to the eleven in Jerusalem (24: 33-48), who report an appearance to Peter (24: 34).

John tells of four appearances. First to Mary Magdalene (20: 11-18), then to the ten in Jerusalem (20: 19-25), then to the eleven, Thomas being present (20: 26-29), and lastly to seven disciples at the Sea of Tiberias (21: 1-14).

Problems

When we check the references given above carefully we find some problems

which raise real questionings. Here are some of them:

Mary Magdalene is alone when Jesus appears, according to John's Gospel. In Matthew's account Mary Magdalene is accompanied by "the other Mary." Mark tells us that Mary Magdalene, Mary the mother of James, and Salome were together at the tomb. Luke assures us that it was Mary Magdalene, and Joanna, and Mary the mother of James, and other women who were present at the tomb. Which one is correct?

Here is another problem: Mark 16: 2 says the women came at sunrise; Luke 24: 1 says they came at early dawn; and John 20: 1 says it was yet dark.

Another problem is the angel, or angels, at the tomb. Mark 16: 5 records one young man; Matthew 28: 2 says one angel; Luke 24: 4 states there were two men; while John 20: 12 informs us there were two angels. The different Gospel writers obviously received widely differing stories that were handed down by word of mouth.

Still another problem concerns the locality of the appearances. Matthew records an appearance to the two women in Jerusalem, and to the eleven in Galilee.

Mark records no appearances, only a command for the disciples to meet the Lord in Galilee.

Paul doesn't speak of locality at all, but the probability is that the 500 who saw Him at once were in Galilee where He had done most of His public teaching and where He obviously had the most disciples. His brother James was most likely still in Galilee — "for even his brothers did not believe in him" (John 7: 5) — and had not gone with His disciples to the Passover. If the expression "all the apostles" means more than the eleven, then that appearance would most likely be in Galilee also where He must have had the largest number of disciples.

Luke and John record all appearances in Jerusalem and its environs.

According to the evidence we possess, the earlier records center the appearances in Galilee, while the later records place them all in Jerusalem.

How Long Invisible?

Several recorded appearances must be duplicates. One cannot believe that Mary Magdalene made four separate trips to the tomb, once alone, once with the other Mary, once with Salome, and once with Joanna, and was surprised each time. These visits must be one and the same visit, reported differently by the several writers. When one does his best to check the duplicate records of appearance there are left not more than ten or eleven separate and distinct appearances that are recorded. One might let his imagination run wild and assume many appearances which are not recorded. But some of us believe it is just as dishonest to add to the record to make it fit our theory as it is to subtract from it and tear it to pieces to make it fit our theory. To be really fair with the Bible one must take it as it is without additions or deletions.

Out of the ten or eleven appearances at least four occurred on one day, viz., to the Marys, to the two on the Emmaus road, to the eleven in the upper room, and to Peter. That leaves six or seven other appearances during the period of forty days between His resurrection and His ascension. On the basis of the record we have there were at least thirty-two or thirty-three days of that period when Jesus remained invisible to everybody. He never appeared to His enemies, according to the record, and to His friends only for brief periods on six or seven or eight days out of forty. What kind of body is invisible five sixths of the time?

Objective or Subjective

Paul lists the appearance of Jesus to himself in the same way he records the appearances to other individuals and groups. But we learn that the appearance of Jesus to Paul was not material and objective, but visional and subjective. "The men who were traveling with him stood speechless, hearing the voice but seeing no one" (Acts 9: 7). There was no form for his companions to see, only a vision for Paul the persecutor. Many honest students of the resurrection believe that other appearances were visional and subjective also, just like Paul's experience.

(Continued on page 12)

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Teaching a Sabbath School Lesson

The following is an outline to guide the Sabbath School teacher in preparing for the Sabbath School lesson. It comes from the Leadership Education Audio-Visual Kit of the Division of Christian Education of the National Council of Churches.

Guide Sheet

Step I. Seek Divine Guidance

Step II. Consider the Lesson

1. What is the subject —
 - a. Of the unit?
 - b. Of the specific lesson?
2. What materials will be needed?
3. Determine your purpose by answering these questions:
 - a. What progress did we make in the last session?
 - b. How does this lesson fit into the unit?
 - c. What knowledge, attitudes, and habits should the lesson encourage?

Underscore the purpose of the lesson as stated in the material. Mark in your material the factual knowledge you wish pupils to get and information and activities that will encourage the desired habits and attitudes.

Step III. Consider the Pupils

1. What are the needs and interests of pupils in relation to the lesson?
2. What needs of individual pupils should be taken into account?
3. What is the purpose of the lesson as revised for your class?

Step IV. Write Out a Lesson Plan

A lesson plan is an outline of what pupils and teachers do together. The main emphasis is on pupil activity rather than on teacher performance.

The following questions will help you:

1. How may interest of pupils be secured?
2. What can pupils do that will help them grow in knowledge, attitudes, and conduct? Which of these activities should be carried out before, during, and after the session?
3. What questions should be raised for discussion?
4. How organize the group so that many may participate in activities?

5. How schedule the time for the various parts of the session?
6. How anticipate what pupils may say or do so that you may plan to make the best use of their participation?
7. How will you plan to close the session?

Youth —

Our Future Joy, Our Present Responsibility

Before us this morning stand the future leaders of this church. We may justly be stirred to a certain pride and hope as we look at these young people and children with their faith and vigor peculiar to youth.

Youth is a time of bursting enthusiasm and energy, the period of life most conducive to the embracing of high ideals and deep loyalties.

But have you considered that youth is a pliable period, and that high ideals and spiritual depth do not just happen because they are young? They need instruction, encouragement, and direction from those who have passed farther along life's pathway, and who at least should have grown more spiritually.

Have you considered what your own influence might be as to the ideals they grasp, the attitudes they form, and the loyalties they develop? Too often we who are in places of leadership have seen the tragedy of youth's fervor for Christ and the Church dimmed, their ideals disillusioned, their loyalty chilled — simply because of the halfheartedness and compromising attitudes of professing Christian parents and other adults in the church.

We try to ignore principles of Christian instruction and growth that deep down we know to be true. We hope that our children and youth will rise above the examples and attitudes we parade before them. We do not allow Christ to perform His full work of redemption and sanctification in us, but hope that our youth will be more fully committed to Him. We are thoughtless in our neglect of Sabbath rest, and lightly trade the fellowship of Sabbath worship for worldly pursuits, but we hope that our young people will be loyal to the Sabbath. We

A Study of the Resurrection of Christ

(Continued from page 10)

Paul suggests that to expect the resurrection body to be like the former one brands a person as a "fool" (1 Cor. 15: 36). Of course, some will reply that Paul insisted on a "spiritual body" (whatever that is) and that the creed writers insisted on the resurrection of the body. In any case the creed writers used the Greek word "soma," not the word "sarx" which means flesh. The word "soma" is defined as body, human body, corpse; life; a flock, a herd; a person, and in the plural, bodies or heads of slaves. So according to the word used by the creed writers, they could as truly be understood to mean that the person or personality of Jesus was resurrected as that His flesh was revived. Recognizing a person or personality may well be a subjective experience rather than an objective one.

Some Specific Appearances

It is difficult to believe that nobody should be able to recognize Jesus if He was the same, and looked the same, after His resurrection as He was, and looked, before His death. Yet that is the clear impression one receives from a study of the specific instances of those appearances recorded in the Bible. Let us consider them.

In John 20: 14-18 is the story of Mary Magdalene seeing the risen Lord and mistaking Him for the gardener. Some will insist that the appearance was an unexpected surprise, which would be true, but most of us would recognize a beloved friend after only three days even if we were surprised. She apparently knew Him only by His voice.

The story in Luke 24: 13-31 is about Jesus' appearance to two disciples on the

are halfhearted in our support of the church's functions and duties, but we hope our youth will be its pillars in the future.

Before we bow out and turn the church over to today's youth, let us remember that their ideas of what it should be will not be totally original by any means. They will think and act for the most part in the mould of our thinking and acting now. — Salemville Church Bulletin.

way to Emmaus, some seven miles from Jerusalem. It relates what must have been a considerable conversation between them, besides a pause for supper in their home. But these two disciples recognized Jesus only as He was saying grace at the table. Some tone of voice, or some mannerism, seemed to reveal Him. And then He vanished out of their sight! What kind of body is it that disappears in thin air?

Then Luke records His appearance that night to the eleven in Jerusalem. (John says the doors were shut. What sort of body goes through a closed door?) In Luke 24: 37 he clearly states that they thought it was a spirit, or ghost. If the appearance had been like His former self no such conception would have been possible.

Again, in John 21: 1ff. is the story of seven disciples going fishing in Galilee. They were near enough to shore to converse back and forth, but no one recognized Jesus until there was a miraculous draught of fishes. Then the Beloved Disciple said, "It is the Lord." Did it take a miracle to reveal Him?

Once more, He appeared to the eleven on a mountain in Galilee (Matt. 28: 16, 17). "And when they saw him they worshipped him, but some doubted." Why any doubt if He had the same body that was put into the tomb?

Last of all He appeared to Paul along the Damascus road. This august and majestic person impressed Paul as worthy of being called "Lord." But Paul did not recognize Him and did not know who it was until the answer came clear, "I am Jesus whom you are persecuting."

On the basis of the evidence we possess it seems necessary to say that He was never once recognized unless and until He revealed Himself.

The Purpose of the Forty Days

It would seem that the purpose of those forty days was to prepare the disciples for the time when Jesus would be permanently invisible, and to get them to recognize that His invisible presence was just as real as His visible presence. For men who had companied with the Lord in the flesh for some three years it would not

be easy to be convinced that He was just as real when they could not see Him. By appearing for a time, and then disappearing, by alternating visibility and invisibility, Jesus would be most likely to accomplish that end. On the basis of our Biblical evidence He must have been invisible approximately five sixths, or more, of the time. He appeared only to those who were prepared and qualified by sincerity or love to receive such a manifestation. His appearances were often enough to leave no doubt of His living reality, yet He was invisible most of the time which seemed to suit His purpose best.

Once again we are driven to the question: What sort of body would be visible to His dearest companions only occasionally, and totally invisible to everyone else? To talk about a "bodily" resurrection doesn't seem to fit the facts.

One Man's Faith

In recording my own opinion I am not suggesting that I am infallibly right and all others are necessarily wrong. I am only stating what seems to me to be the best interpretation on the basis of the evidence as I understand it. (With our centuries-old doctrine of liberty of conscience that is the privilege of all Seventh Day Baptists.)

First of all, I believe the record of the empty tomb. But to say that the body of Jesus was revived and came out of the tomb just as it went in seems to be misinterpretation on the basis of the evidence of the New Testament.

Paul insists (1 Cor. 15: 51) that in resurrection "we shall all be changed." That is, the nature of the resurrection life is utterly different from our present life. None of us is in any position to argue about the future state and condition for we do not know; we only believe. However, in an age of nuclear fission, one would be quite a dogmatic person to insist that the body of Jesus could not be so completely changed as not only to disappear to human vision, but to take on a nature of which we know nothing. If Christ is "the first fruits of those who have fallen asleep" it seems logical that He should be changed even as all humanity is to be changed in the life beyond this

natural state. Scientists assure us that nuclear fission, or atomic change, has to be "triggered" by the human agent seeking to bring it about. Surely the Creator God can "trigger" His creation.

In what we call Incarnation, our Lord was "tuned in" to matter and flesh, and thus was subject to the laws of our natural, material life. In the Resurrection He was "tuned out" from matter and flesh, and was not at all bound by the laws of matter and flesh. He was in a state where to the believer who was qualified by faith and love He could assume a body, or lay it aside; He could appear, or disappear, at will; He could materialize or etherealize as He chose. This seems to be the only interpretation which, in my judgment, fits the evidence.

Some such interpretation seems necessary not only to explain what we have in the New Testament about His resurrection, but it seems necessary also to explain the ascension. To Christians who experience the presence of Jesus Christ wherever they go, who have known Him as a universal spiritual reality, it seems silly to imagine Him as being a six-foot man, weighing 180 pounds, and stationed somewhere out in space. If His ascension was what some insist it was, then some physical body must be up there in the glory — wherever that is. But His spirit has been forever freed from the limitations of the body, and He lives everywhere. I feel like the hymn writer who says, "You ask me how I know He lives, He lives within my heart." That has been vital Christian experience for 1900 years.

It doesn't matter to me whether this interpretation satisfies either liberals or conservatives, literalists or critics. But I am as certain that Jesus Christ is alive as I am of my own existence. Because He lives, we shall live also. This is the creative faith of the Christian Church.

SABBATH SCHOOL LESSON for April 5, 1958

The Church's Assurance of Victory
Lesson Scripture: John 20: 26-29; Ephesians 1: 15-23.

Sunday Law Hearing Makes Headlines in New Jersey

Several bills to strengthen the regulation of Sunday sales were introduced during January and February in the New Jersey Assembly and referred to the Committee on Institutions, Public Health, and Welfare. When the chairman of that committee called a public hearing for March 12 the Assembly chamber was crowded to twice its seating capacity and the news made front-page headlines in most of the papers of the state. The hearing was well covered by Associated and United Press, and Seventh Day Baptist speakers were among those mentioned on large radio stations.

Sunday law hearings in New Jersey are of more than local interest. The eyes of the nation are upon this state and interest in the outcome of proposed religious legislation is widespread. The situation in New Jersey is somewhat unique. Blue laws have been on the statute books since colonial times and have been revised several times in recent years. Although present laws forbid both work and sales on Sunday they do not provide penalties for violation. Therefore they have been disregarded without fear. Another reason for violation with impunity is that no one wants the anti-work portions enforced. The opening of many large clothing and department stores along some of the principal highways of the metropolitan and suburban areas of North Jersey has been viewed with alarm both by in-city merchants and by church leaders who feared the loss of business or loss of all respect for Sunday if the situation was allowed to go unchecked. Some communities passed restrictive ordinances but this type of local option failed to protect the stores on main street. Hence the desire for state control. The problem of state control is complicated by the fact that the state has a long and attractive coastline with resorts that draw vacationers from New York, Philadelphia, and other eastern regions. In the very nature of the case those resort areas are heavily dependent on Sunday business.

The lawmakers trying to represent their constituents came up with bills which either made exceptions for resort areas or

tried to prohibit the sale of those types of goods which would least affect the shore merchants and most affect the suburban highway merchants. The results were far from equitable on any basis of principle of equality for all.

The hearings at Trenton which continued for four hours on March 12 and three hours on March 13 were the largest since the Veterans' bill hearings, according to reports. Numerous speakers accorded out the fact that the greatest controversy was economic — between the in-city and out-of-city merchants, with prominent Jewish representatives and attorneys arguing on both sides.

Religion, however, was at the center and core of the legislation. It was all couched in terms of promoting better observance of Sunday or "proper observance of Sunday" and was declared to be supplemental to existing laws on that subject. The bills established penalties of considerable severity for violations. The first speaker presented 60,000 petitions for Sunday closing of business. The signatures were gathered quite largely in the churches of the state, according to him. He threw the weight of the petitions back of a bill which specified only the following types of merchandise: "clothing or wearing apparel, furniture, home or business or office furnishings, household, business or office appliances."

It was the opinion of Seventh Day Baptists and others who spoke in opposition to this and other bills that well-meaning church people desirous of preserving the traditional sacredness of Sunday had been unwittingly drawn into a very compromising situation by the warring economic factions and that they were sacrificing principle for what appeared to be a good purpose. In that connection it was pointed out to the legislative committee that there was no prohibition of liquor sales on Sunday (now allowed) in this bill supposedly sponsored by the churches. Those who sold household appliances on Sunday could be fined or imprisoned as disorderly persons but those who sold alcoholic beverages could not.

The arguments of representatives of the American Sabbath Tract Society, the Seventh Day Adventists, and other Sabbath-

keepers, including several Jewish rabbis, were based largely on the idea of separation of church and state and adhering to the principle of equal opportunity of worship and work for all. The two great labor unions came out in favor of the new "blue laws" partly on religious grounds. A Catholic attorney made an impassioned plea for Sunday closing, claiming to represent officially all the Catholics of the state. Personally he opposed any reference to religion in the law that would be passed because, he said, the Supreme Court would throw out any law based on Sunday sacredness. But the proposed laws are bound up with Sunday observance and so dependent on the backing of church people that it is difficult to see how anything can be passed without the majority support of the church.

The arguments of Sabbathkeepers were challenged by a minister claiming to speak for the Methodists of New Jersey. He contended, in effect, that the principle of religious liberty should not be invoked but that the minority should be sacrificed to the majority. Some other ministers, and in particular, the Trenton Council of Churches, proposed that Sabbathkeepers should be granted exemptions from prosecution. The Sabbathkeepers themselves contended for principle rather than for exemption.

It will take the committee several weeks to evaluate the written statements presented and to decide what sort of bill to report out to the Assembly for debate. Some think that they will find it impossible to write an equitable bill.

This matter is reported here because what happens in New Jersey may become a pattern for action in other states. Unless voices are raised for equality of privilege, cherished liberties guaranteed by the Constitution may be swept away by popular vote or by a new interpretation of our fundamental laws. — Corresponding secretary of American Sabbath Tract Society.

Where is "Teen Talk"? There is none this week, but young people are invited to read the editorial about church bulletins and to scan every issue for other items with a youth slant. A youth talk was crowded out too.

OTHER FOLDS AND FIELDS

Many Find Salvation at Hungarian Baptist Conference

The Baptist Times of England quotes from a letter by the Baptist pastor, Josef Nagy, of Hungary, about a Youth Conference recently held at Tahi, Hungary, on the shores of the Danube River. In the first days of the Conference 500 to 600 young people attended, but the number increased to 3,000. The Baptist Camp is located between lovely hills. Big wooden buildings and tents provide sleeping accommodations. Pastor Nagy described the crowning event of the Conference: "At the closing sermon 'round the campfire at night, 85 young people stood up to make decisions for Christ. But during the night the Holy Spirit continued His blessed work in the hearts of our people and by morning the number of the saved reached about 120."

Protestant Persecution in Colombia

Ecumenical Press Service, a weekly news service to editors, published under the auspices of the World Council of Churches and six other international organizations, features in a recent release the following item on page 29.

NAE Files on Colombia Persecution Opened to Press

The National Association of Evangelicals has asked three newspaper groups to inspect its files of "over 700 documented cases of persecution" of Protestants in Colombia.

The invitation, issued by the council's board of administration, was made "to counteract a protest" by the Rev. John E. Kelly of the National Catholic Welfare Conference that newspaper reports of persecution in Colombia were inaccurate and "one-sided." Father Kelly made his protest last October in messages to the American Society of Newspaper Editors, the American Newspaper Publishers Association, and Sigma Delta Chi, journalistic university and college fraternity.

The NAE reported that the "overwhelming" number of the 700 cases of persecution "were either personally or indirectly led by Roman Catholics." — E. P. S., Geneva.

The Sabbath Recorder

Bears and Bibles in Japan

Distribution of the Scriptures may bring unusual problems, according to word received by the American Bible Society from Japan. Colporteurs of the Bible Society there report that the prowling habits of bears in Akito Province have caused great consternation among the country villages. The colporteurs, whose work often requires them to return to their centers at dusk, are afraid of possible attacks by these grizzlies. The five colporteurs now at work in the area have asked the Bible Society to provide them with bells which they can ring on their return to the villages so that the bears will be frightened away.

WCC News

The World Council's general secretary, Dr. W. A. Visser 't Hooft, said at the five-day meeting, February 10-14, of the Executive Committee:

"It is of greatest importance to maintain relations with churches in Eastern Europe but it is getting more and more difficult, because of pressure on the churches," citing the displacement of Hungarian Bishop Lajos Ordass as primate of his church.

The 12-member Executive Committee of the World Council of Churches ended a five-day meeting in London, England, February 14, with an assurance that the Council's proposed religious liberty study is to be "world-wide" and not restricted to "certain crisis areas."

The study, authorized by the Central Committee of the World Council at its meeting at Yale Divinity School, New Haven, Conn., last summer, called for a study of religious liberty "in Roman Catholic and other countries."

NEWS FROM THE CHURCHES

RIVERSIDE, CALIF. — The first Sabbath of the new year, January 4, was marked by an impressive and well-attended observance of the Lord's Supper. The quarterly Sabbath School business meeting was a feature of the evening — chief interest, visual aids. The following Sabbath, Pastor Wheeler resumed his sermons on denominational beliefs, examining "Our Belief Concerning Evangelism."

One item of interest from the quarterly church business meeting on January 12 was the acceptance of the contract terms

of Orson Davis for redecorating the interior of the church. Wednesday and Thursday of that week were days of blessing for the lone Sabbathkeepers in the Imperial Valley and San Diego areas as the pastor called on them in their homes.

"Our Belief in the Sabbath" was under study, Sabbath, January 18. Following a sermon entitled "Our Belief Concerning Baptism," on January 25 four young candidates were baptized.

Youth Sabbath was observed with thrilling impact on February 1, with most of the service in the hands of the young people. Under the direction of Mrs. Starlin Ross the Youth Choir presented "God of Our Fathers." Pastor Wheeler admonished us to be "more like the Master" in a sermon of that title.

Beth and Joan (as we call our missionary nurses on furlough from Nyasaland) are now residing in Riverside with Mrs. Alice Hayward and are attending California Baptist College here. On February 5 they made a guest appearance at the Dorcas Society. At this writing they have given the children's message on two consecutive Sabbaths. Following a fellowship luncheon on February 8, Joan gave a talk illustrated with color-photo slides of their November trip for the Pacific Coast Association visiting all the lone Sabbathkeepers who were found at home, northward to include Pascoe, Washington.

The Annual Birthday Dinner was held February 9, with food, fun, and philosophy for all ages.

In the interest of World Brotherhood, Pastor Wheeler preached on "Prejudice in the Heart," on Sabbath, February 15. A teachers' meeting for all classes, was held at 4:30.

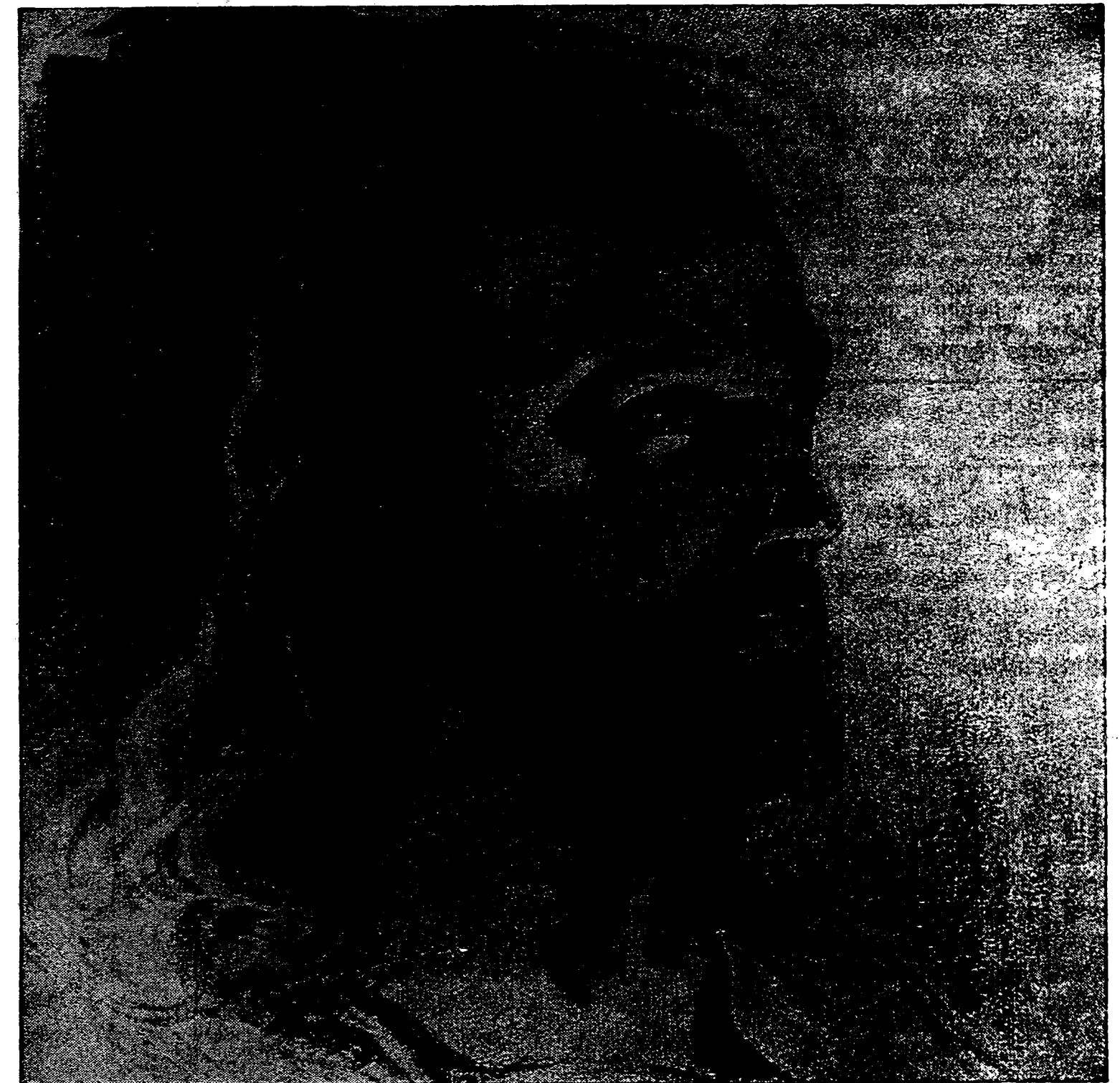
Marriages

Burnett - Swinney. — Arthur Burnett and Ellen Swinney, daughter of Mr. and Mrs. Morton Swinney of Niantic, Conn., were united in marriage at the home of the bride's parents on March 8, 1958. The pastor of the bride, the Rev. Paul S. Burdick, officiated.

Births

Bellefleur. — A son, Roy Kevin, to Mr. and Mrs. Arthur Bellefleur of New London, Conn., on Feb. 7, 1958.

Dickinson. — A daughter, Carol Sue, to Everett and Wilberta Dickinson, Shiloh, N. J., on February 26, 1958.



"He shall save his people from their sins."

"And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem" (Luke 9: 51).