

# The Sabbath Recorder

morning anthem "God Is Near." Talks on the history and purpose of Christian Endeavor and the meaning of the Christian Endeavor pledge were given. The speakers were Sandra Burdick, Kay Francis, Loren Waite, Michael Spencer, Joyce Biswurm, and James Oates. The service was very well done and it is hoped more like it will be presented. — Correspondent.

**BROOKFIELD, N. Y.** — It has been a wonderful blessing to have a pastor again after being without one for two years. The Rev. Addison Appel and his family moved into the Leonardsville parsonage early in July. The congregation meets alternately in the Leonardsville and Brookfield Churches.

The annual church meeting was held February 1 in the parish house following a chicken-pie dinner at noon. The reports showed many improvements made to our church property. The church which is owned jointly with the First Baptist Church has had a new roof on one side. A new Conn organ has been installed and the church interior painted.

The Woman's Missionary Aid Society meets each month for worship, work meetings, and business. Contributions have been made by this group to Our World Mission, Women's Board projects, and local fund drives. Christmas boxes and sunshine gifts have been sent to shut-ins. Several quilts have been pieced and tied and cancer dressings made in response to a local appeal. A World Day of Prayer service was put on in cooperation with the women's societies of the local Baptist and Methodist churches.

The Christian Comrades have had an active year. They have taken charge of the Sabbath morning worship service on two occasions recently. They make up a good-sized choir which adds inspiration to our church service. A Christmas pageant and party were put on by them. About 20 young people from this group attended the Youth Fellowship get-together in Verona on February 14.

The Junior Society led by Mrs. Leslie Welch and Mrs. Addison Appel meets twice a month. They have enjoyed the giving of their offerings to the Nyasaland and Jamaica Missions. — Correspondent.

## Accessions

Richburg, N. Y.  
By Experience:  
Robert Stohr

## Births

**FitzRandolph.** — Twin daughters, Patricia Ann and Rebekah Jane, to Mr. and Mrs. Ronald FitzRandolph of Little Rock, Ark., on February 22, 1959.

## Marriages

**Skinner - FitzRandolph.** — On September 1, 1958, Ronald Skinner and Evelyn FitzRandolph, both of Texarkana, Ark., were united in marriage by the grandfather of the bride, the Rev. Wardner T. FitzRandolph.

## Obituaries

**Kenyon.** — Mabel Tuckerman, daughter of Newman F. and Rebecca E. (Omerod) Tuckerman, was born at Westerly, R. I., January 29, 1876, and died in Westerly February 24, 1959.

Albert P. Kenyon and Mabel A. Tuckerman were united in marriage April 22, 1903. Mrs. Kenyon was a devoted member of the Pawcatuck Seventh Day Baptist Church and a faithful member of the Woman's Aid Society of that church. She is survived by two sons, Albert P., Jr., of Alexandria, Va. and Cyril N., of Westerly; a granddaughter, Mrs. Gordon Woodbury and a great-grandson, of Westerly.

The funeral service was held at the Buckler Funeral Home, and interment was in River Bend Cemetery. The Rev. Harold R. Crandall, interim pastor of the Pawcatuck Church, officiated.  
H. R. C.

**Martin.** — Artha Leah, daughter of Edward and Kathryn Wetzel Gifford, was born in Harrison County, W. Va., on March 21, 1882 and died at her home at Roanoke, W. Va., February 2, 1959.

She accepted the Lord at an early age and was baptized. She was married on January 25, 1902, to Fred L. Martin. Most of their married life has been spent in the Roanoke community. After belonging to Baptist churches for many years, she accepted the Bible Sabbath, and united with the Roanoke Seventh Day Baptist Church November 16, 1957.

Surviving besides her husband are two daughters: Mrs. Clell (Beatrice) Hardman, Roanoke, who nursed her through long months of illness, and Mrs. Clyde (Genevieve) Swiger, Sardis, W. Va.; three sons: Basil C., of Elkins, W. Va., Burl M., of South Weymouth, Mass., and William F., of Catlettsburg, Ky.; fifteen grandchildren and nine great-grandchildren.

Memorial services were conducted by her pastor, the Rev. Duane L. Davis, and burial was in the Mitchell Cemetery at Roanoke.

D.L.D.



### NO MORE WEeping

But Mary stood without at the sepulchre weeping. . . . Jesus saith unto her, Woman, why weepest thou? . . . Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things. John 20: 11-18.

# The Sabbath Recorder

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## HE WHOM DEATH COULD NOT HOLD

There was one whom death tried to claim but could not hold. Who was this who yielded Himself to death but had the power even when dead to break the bonds of death? It was Jesus, Son of Man, Son of God. Peter, a man at times weak, at times strong in faith, became a rock of strength after association with his risen Lord. Thus on Pentecost standing before hostile thousands he charged the leaders of his own nation with wickedness in crucifying the Messiah. There is no bitterness in Peter's voice, for now he knows that it was done "by the determinate counsel and foreknowledge of God." They still needed to repent in order to find salvation, but the blood upon their hands was not quite the same as that upon the hands of their forefathers who slew the prophets.

The slain prophets could not rise again by any power within themselves. Jesus could die but death could not hold Him. So preaches Peter in his historic sermon at Pentecost. Over Christ death had no lasting power, or, as the apostle says in Acts 2: 24, ". . . it was impossible that he should be holden of it." Recent translators have not changed the expression much. Moffatt renders it, "Death could not hold him." Lamsa says, "Because it was not possible for the grave to hold him."

Why could not death or the grave hold this man? It could hold all others until dust returned to dust or until the resurrection at the last day. Why? Because of who He was. Like man, He died and was buried. Unlike man, He could make a claim that He had power to lay down His life and to take it up again. Though He was perfectly identified with man by physical birth, common experiences in life, and by death between two robbers, yet even in death He was far more than man. The thieves on their crosses did not "taste death for every creature." They did not drink the cup He drank or give their lives "a ransom for many." Jesus did. None other could fulfill the words of Isaiah 53 or of John the Baptist who cried upon seeing Jesus, "Behold the Lamb of God, which taketh away the sin of the world" (John 1: 29).

Such a one death could not hold. Neither Roman seal, posted guards, nor mighty stone could secure the tomb of the Son of

God. No power within this world could prevail against the power of one who was "not of this world." He rose! He stood again outside the tomb and trod once more the shores of Galilee. If He had not, there would have been no Christian church and the world would still lie in darkness. An inscription was nailed to the cross which spoke of Jesus as the king of the Jews. If Jesus had not risen His disciples would have cut an inscription in the stone of His tomb to perpetuate His memory. His grave needed no marker, for on the third day He left it. The empty tomb and the resurrection experiences are but proofs of the Lord's teaching that His death was efficacious for the sins of the world.

What does it mean to us that death could not hold Jesus? It means that for us also, who through faith avail ourselves of His work on the cross, the power of death is broken. Its sway is temporary. "Because He lives we shall live also." Seeing these things are so, we have a holy obligation to live as redeemed people and to show by our works that we already possess that eternal life which is imparted to us when we believe in the crucified, risen Lord. What joy that we shall be like Him! What we have is a new life here and assurance of a glorified life hereafter.

## Study the Back Page

The treasurer of Our World Mission budget presents another monthly statement of receipts and disbursements this week. Every loyal Seventh Day Baptist will want to study the totals and the gifts from the church or churches in which he is most interested. Any such study, to be really profitable, must also be related in the reader's mind to his own personal support of the larger aspects of Christian outreach as represented by these figures.

Are you proud of what your church was able to send in for Our World Mission in February? A few churches have a right to be. Is the amount for this month about one fifth of the total for five months? If it is much larger than that you will probably find by looking at the February 23 Recorder that your local treasurer did not get the January receipts sent in on time.

What is evident is that for two months

now our percentage has dropped. We are falling behind on our giving to the causes that we like to read about in our denominational periodical. With about 42% of the year gone by we have given only 36% of our budget. February is usually one of the lowest months. It is bolstered this time by a \$1,000 gift from the Tract Board, which will not be repeated for several months. If March and April receipts are to bring us back up to the anticipated level we must all try to do better.

We profess to love our Lord and Savior. We claim also that we love our fellow men. We affirm that we want the Gospel (including our Sabbath witness) to go to the ends of the earth. How strong is our love? Do we love things more than souls? We answer this question best by the proportion of our income which we give to the Lord's work.

## EDITORIAL NOTES

### Keep the Record Straight

From time to time people who are anxious to determine the day of the week on which Christ was crucified have stated that astronomy establishes the date as March 28 in the year 31. The authority sometimes quoted is the superintendent of the U. S. Naval Astronomic Observatory (Jan. 16, 1919).

Gerald M. Clemence, scientific director, U.S. Naval Observatory, has answered correspondence from a man anxious to confirm the above mentioned date. Dr. Clemence says that he cannot now determine what may have been reported in 1919 but that "no one at the Naval Observatory has ever established the date of the crucifixion." He further states the impossibility of doing so by any astronomical means. The only way he can see of establishing the date would be by records made near the time of the event.

The editor of "The Faith" in quoting the letter in full advises his readers not to trouble the observatory further with inquiries of this type. If any of our readers have previously used this astronomy argument they, too, would be wise to discontinue it.

## President's Message

Let's Have Another  
Championship Team in '59!

Recently our basketball team won the Steuben County championship. How did they do it? They won every single league game until they won the championship. After nailing down the championship they lost one game to mar a perfect record in league play.

Last year Seventh Day Baptists had a championship team financially, by over-subscribing a \$90,000 Our World Mission budget. Not only did we come from behind to meet the budget but went on to over-subscribe it by about \$3,000. For the present year our General Conference adopted a budget calling for \$99,735 from current giving.

How are we doing this year? At the end of October, the first month of our fiscal year, we were playing real championship ball. At that time 8.33% of the year had elapsed and we had raised 8.35% of our budget. This gave us a record of 1002. No major league team has ever exceeded 1000.

At the end of December 25% of the year had elapsed while we had raised only 22.12% of our current budget. Then our win record had dropped to 885.

The Commission has been studying the forward-looking budgetary plans of each board, society, and agency. Just as our defense missile program can advance more rapidly with adequate financing, so can Our World Mission effort to save souls be more effective with increased funds.

Those who have studied baseball scores know how quickly teams change positions early in the season. As the season advances an increasing number of victories is required to move one team over another. Late in the season there comes a time when it is mathematically impossible to win the championship. The date this point is reached depends upon the team's win-loss record from the beginning of the season. Occasionally a third or fourth ranked team will put on a superhuman effort late in the season and win all of its last games and cinch the pennant.

In playing on Christ's team dare we per-

### MEMORY TEXT

Why are ye troubled? and why do thoughts arise in your hearts? Luke 24: 38.

mit our win record to fall behind in the forepart of our fiscal year with the hope of pulling it out in a valiant effort late in the year? Every month our financial giving falls behind 1/12 of the financial needs of Our World Mission budget, it adds an increased burden at the end of the year. May each Seventh Day Baptist prayerfully recalculate his proportionate responsibility in winning the world to Christ, then give 1/52 part of this amount each week. Not only will this enable us to have another winner in '59, but each member will know the joy of being a member of the winning team.

"For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" (Luke 9: 25.)

### Anyone For Calvary?

I see something more on Calvary's hill than just a man being killed, more than an execution, or a death. I see in it something more than the work of man at its worst — something more than a crowd of people intent on killing a man — something more than a throng rejoicing that they "had" Him, at last — something more than a taunting mob crying, "Why don't you save yourself?" — something more than a pitiful body hanging there between earth and sky.

Calvary? Oh, that is something to sing about! It has given birth to some of our finest music. It pulls at the heart of mankind. From the window of the train that rushes him through life, man sees out there not death and bitter winter, but hope, fellowship, and love. Here is revealed a love that "will not let us go."

Calvary is luminous. It is bright and gleaming. It has something so wonderful about it that it makes me want to walk toward it; and as I walk, I find myself returning home — to the true home of the soul. — Charles Ray Goff, Anyone For Calvary? Fleming H. Revell Co.

## OUR RISEN LORD

Darrell D. Barber\*

Among mankind the Master walked,  
To teach His own the way,  
Of truth and life and Father-God,  
And how to humbly pray.

He brought a message unto them  
That they, the chosen race,  
Should teach and lead all mankind  
To meet the Father face to face.

He came to save men from their sins,  
From pagan ways set free —  
But led by selfish ruling men,  
They nailed Him to a tree.

They, in scornful mob-rule hate,  
The Master did despise;  
Then fled in dreadful mortal fear  
As darkness filled the skies.

Yet those remaining close at hand  
Could scarcely hear Him say,  
"Accept my spirit, O my God";  
And then—"TETELESTAI."

TETELESTAI—'tis paid in full:  
The reason why I came;  
That all might full salvation find  
Who call upon My name.

Death our Saviour could not hold;  
God's plan was now fulfilled;  
And so from out the grave He 'rose,  
And the whole earth His light has filled.

The light of God doth still shine forth  
To help man in his strife;  
To blot the darkness from his soul  
And give eternal life.

Give up thy sinful way, O man;  
Thy yearning heart set free,  
Say unto Him, "O Christ, my Lord,  
My life belongs to Thee."

\* The Rev. Darrell D. Barber is a young Seventh Day Baptist minister, a graduate of the School of Theology, who was ordained in August of 1955. For some time he has been in secular employment and is now residing at 938 Terrace Blvd., Trenton 8, N. J.

Guest Speaker  
At Alfred Ministers Conference

By Melvin G. Nida

Sabbath study at Ministers Conference this year will be stimulated by the resourceful speaking of Rabbi Dr. Jerome R. Malino of Danbury, Connecticut, who will present three lectures on Judaism and the Sabbath.

Rabbi Malino was born in New York City. He received his B.A. degree from the College of the City of New York in 1931. In 1935 he was ordained Rabbi at the Jewish Institute of Religion where he also received the degree of Master of Hebrew Literature. In 1958 he was awarded the degree of Doctor of Humane Letters by Alfred University where he has served as guest lecturer for the past 12 years. At present Rabbi Malino is serving as spiritual leader of the United Jewish Center in Danbury.

Rabbi Malino is the author of "The Bible Jingles Coloring Book" and is a contributor to Jewish journals. He is president of the Danbury Concert Association, is a member of the National Prison Chaplain's Association, and serves as chaplain at the Federal Correctional Institution in Danbury. He was formerly chairman of the Synagogue Council's Commission on Prison Welfare. He has served as a member of the Executive Board of the Danbury Chapter of the Red Cross. Throughout the New England area, he has spoken at many colleges and universities. He is a member of the Central Conference of American Rabbis and its Liturgy Committee and of the National Executive Committee of the Jewish Peace Fellowship. He is president of the Danbury Board of Education. He has recently returned from a year of study and travel in Europe and Israel.

The first of Rabbi Malino's lectures will consider "Pre-Biblical and Biblical History of the Sabbath"; the second, "Religious Development and Significance of the Sabbath"; and the last lecture, "The Psychological and Spiritual Significance of Sabbath Worship." A number of Seventh Day Baptist men will contribute to the study of the Sabbath with formal papers covering the broad area of Sabbath concern. The program also allows time for discussion.

### Conference Arrangements

Headquarters for Ministers Conference this year will be in the parish house at Alfred with area churches also serving to entertain the ministers. On Tuesday, the Richburg Church will provide the evening meal and the place of worship. On Wednesday evening, the Independence Church will entertain. The Alfred Station Church will be host to the ministers on Thursday for the noon meal and the rest of the day. On Friday, Conference resumes at Alfred with the evening service and communion in the church. On Sabbath day the men will be free to attend "the church of your choice" and the final meeting on Sabbath afternoon will be held in the Alfred Church with a review of our missionary work including greetings from the established missionaries and missionary-elect Rene Mauch.

Meals will be provided at cost with some furnished gratis by the area churches.

Churches should strongly urge their pastors to attend this important conference to be held April 13-18, 1959.

### The Influence of a Tract

A young Frenchman who had been wounded at the siege of St. Quentin was languishing on a pallet in the hospital, when a tract that lay on the coverlet caught his eye. He read it and was converted to God by it. You may see the monument of that man standing with a Bible in his hand before the consistory in Paris. He is known in history as Admiral Coligny, the leader of the Reformation in France.

But the tract had not finished its work. It was read by Coligny's nurse, a "Sister of Mercy," who penitently placed it in the hands of the Lady Abbess, and she, too, was converted by it. She fled from France to the Palatinate where she met a young Hollander and became his wife. The influence which she had upon that man reached out into the reformation of the entire continent of Europe, for he was William of Orange.

"How far yon candle threw its beam!"

Who knows what the power of a tract may be? — Selected.

MISSIONS — Sec. Everett T. Harris

### MISSION BOAT FOR BRITISH GUIANA

By Rev. Rene Mauch

Many of our fellow believers are aware that a part of our preparation for service includes the completion of a missionary vessel to be used in our work in British Guiana. Some details about the building of this boat will undoubtedly be of interest to the readers of the Sabbath Recorder.

When the necessity of having a means of transportation on the water was first considered, it was expected that the craft would have to be purchased. The factor of cost was important. Some thought was given to completing an unfinished cabin cruiser hull as made by the Lepage Motorboat Co. in Montreal. Contacted in due course and asked for an estimate of the cost of one of their 21-foot standard plywood hulls, they proved most cooperative upon learning the purpose for which the ship would be used. They quoted \$2,000 as the price of the bare, unpainted hull. A mere nothing as the prices of boats go, but still a substantial amount of money when it is considered that much would remain to be done to make the craft seaworthy and to equip her.

It was decided to draft our own plans and write to manufacturers in the marine trade, explaining the needs of the foreign fields and the Christian work to be done. The burden of this work was laid on their hearts and they were asked to contribute material and equipment chosen among their products. This meant much extra work in correspondence, but the response was gratifying. Many letters accompanying the gifts showed in their expression that this opportunity to help this missionary cause was for the donors also a spiritual experience.

We often forget that most people and especially businessmen are generous by nature and usually are willing to help if the approach is gentle and dignified and they are convinced that the cause is good and worthy of being supported. Some 90 different industrialists have donated practically all material needed. Its value can very conservatively be estimated at \$2,500. While some items are valued at a few dol-

lars only, some others would have cost hundreds of dollars to acquire. Prayer had certainly much to do with these results and we thank our Heavenly Father for hearing our petitions.

We had quite incidentally befriended the family of a Swiss immigrant, Walter Alder of St-Sulpice, P. Q. This gentleman was an expert and experienced welder, owning his own shop. He was shown the scaled model, with explanation of reasons for building the boat. He agreed to do the welding work for a nominal fee. I could use his workshop facilities and tools, and work on the project myself as much as I wished. This suited us fine as we intended to do a certain amount of the work ourselves. (It has, in fact, now turned out that with the exception of some painting, I actually have done the whole work myself in whatever spare time I have managed to find.)

In February, 1958, practical work started. It is now well advanced with the hull finished and painted. The cabin is presently being put together.

Our future Seventh Day Baptist missionary vessel has an electrically welded hull. It forms one solid piece and is made of mild steel plates cut to size. The sides and bottom are 3/16 inch and the transom 1/4 inch gauge plates. To prepare the necessary surfaces, 4 plates 4x20 feet in size, donated by one company and valued at \$300, were lengthened to 24 feet. They were cut and laid on a wooden building jig which had been erected for the purpose and built to very close tolerances. The hull was assembled in an upside-down position. First the bottom plates were spot-welded to each other and then the side plates were affixed to them. Angle irons were added at the inner seams to give it an increased rigidity. The whole hull was then welded inside and outside along the seams to form a very strong self-supporting shell. The absence of any frame in the construction will keep the weight of the boat at approximately 5,000 lbs. in spite of the heavy material employed.

When finished and with the engine installed, the total length will be about 24 feet. Beam is 8 feet, 8 inches, and draft approximately 2 feet. As a power source, consideration was given to using either a

50 hp Johnson or a 60 hp Mercury outboard motor. The equipment includes a 1,200 watt, 125 volt DC gasoline generator, a head with a toilet and a galley with sink, running water, and Primus cooker. The electrical installation is of 12 volt type. The most modern navigational aids for small craft will also be available, including 2 compasses and a combined Heathkit-DF1 radio receiver/direction finder. The adjunction of an electronic depth finder is being considered. The gas tanks will hold about 50 gallons, which should provide approximately 250-mile range without refueling.

It is expected that this motor vessel will be launched and the trial runs made during the month of April. The installation of the electrical equipment and the fitting-out work will then be completed shortly thereafter.

The use of this boat will open a new chapter in our mission work in British Guiana. Let us unite in prayer that the cause of God may receive a new impetus through the use of this facility which He is providing for us.

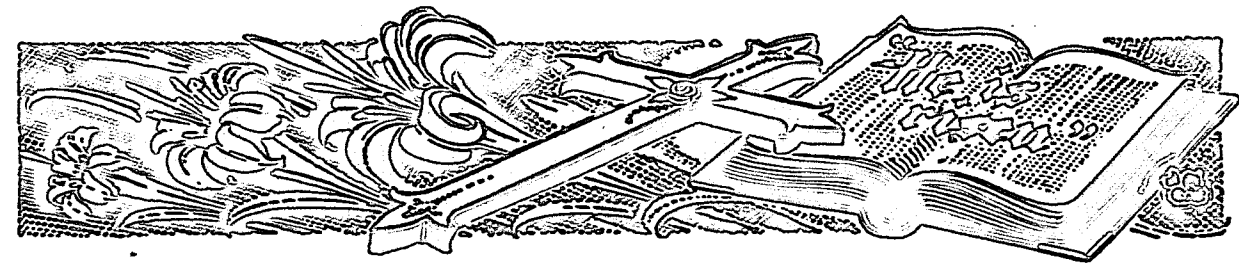
### A Prayer For Reconciliation With All Men

By Rev. Paul S. Burdick

Almighty God, Ruler of the Universe, and Creator of all races of men, we thank You for the sunshine and the rain, and that You have showered your blessings upon the people of Africa and Asia and Europe, and the islands of the sea, as well as upon us; and that You love the children who are black, and red, and yellow, as well as those of a lighter hue. For, although man looketh upon the outward appearance, You look upon the heart.

May we earnestly seek to see in others a likeness to ourselves. They are good and bad, wise, foolish, like ourselves. They need a Savior as well as we.

Then let us see in them, not enemies and strangers, but a possibility of brotherhood under the great Fatherhood of God. For this may we pray, work, and sacrifice as did Your Son, Jesus Christ. Amen.



## EASTER'S ETERNAL TRIUMPHS

By Charles H. Bond

There is an ancient legend which tells of a monk who is said to have found the crown of thorns that had mockingly encircled the brow of the Master. It goes on to tell how the saintly man carried it into the chapel of the cathedral on Good Friday morning and set it upon the altar. What a ghostly looking thing it was, rugged, cruel, and stained with blood. It was no wonder the people merely glanced at it for a moment in their worship and turned away sick at its ugliness. But it was a true symbol of what Good Friday is supposed to mean. All the ugliness of men's hearts which crucified the Lord, all the physical horrors, the mental anguish, and spiritual torture through which our Lord passed, were indicated in the crown of mockery that He wore.

Very early on Easter morning, so the legend goes, the monk hurried to the chapel to remove the symbol of sin, suffering, and death. He knew it would be strangely out of place in the glory of the resurrection morning. Imagine his surprise, when upon opening the door, he found the place filled with a beautiful fragrance. At first all he saw was the sun shining through a stained glass window directly upon the altar upon which the thorny crown lay. Fixing his gaze upon the spot on which the sun had concentrated its glory upon the altar, he saw the crown of thorns. But the thorns and barrenness of the twisted twigs had undergone a marvelous transformation. The whole thing had blossomed into roses of the rarest beauty and the most delicate fragrance. The symbols of crucifixion and death had become the emblems of loveliness, hope, and life.

We read this legend which speaks of a

dry thorny wreath one day, and the next, it has been transformed into a thing of rare beauty. We may say well that is all right for a story but it is hard to believe that such a thing could actually happen. Many honest Christian people confess grave difficulty in believing the resurrection story and in holding the resurrection faith. Now what is the resurrection story and what do we mean by the resurrection faith? It is just this: that in Christ the Eternal God had the last word. After man had done his worst during the crucifixion, God acted, and the sign of His action was the resurrection of Jesus. The resurrection story tells us simply that God had the last word. Our resurrection faith is that God still and forever has the last word. This will be easier for us to understand when we take a look at the eternal triumphs which surround the empty tomb.

The days following the death of Jesus were dark for His followers. All that they had seen and hoped for was gone. They huddled away in their fears wondering what to do next. Now that their leader was dead there was little left to do but to go back to their old trades. Yes, it was a great life while it lasted but this was the end.

While Jesus' followers were sitting in the shadows downhearted and depressed, what thoughts were running through the minds of the ones who yelled, "Crucify him"? They were thinking much about what Jesus said and did, and as their minds were turning over various sayings this came to them and they went to Pilate and said, "Sir, we remember how that imposter said, while he was still alive, 'After three days I will rise again.'" (John 27: 43 RSV). He had done so many things that this saying actually had them worried. They

commanded that the sepulchre be made sure until the third day, lest the disciples come by night and steal Him away and say to the people that He is risen from the dead. They made the tomb secure and set the watch.

As the women came at the end of the Sabbath to anoint Jesus an angel met them saying, "Do not be afraid; for I know that you seek Jesus who was crucified. He is not here; for he has risen, as he said. Come, see the place where he lay" (Matt. 28: 5-6). Jesus had risen from the dead. Now, what are some of the assurances we should gather from this resurrection scene?

### Triumph of Life over Death

When we think of the empty tomb the first thing that we think of is the triumph of life over death. In the experiences of mankind the opposite has seemed to be true — death has triumphed over life. The question of the ages has been, "Does death end all?" About four thousand years ago Job tried to pierce the veil of the future when he asked, "If a man die, shall he live again?"

No one should know the answer to this question better than the ones who were stationed to watch the tomb. "And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it. His appearance was like lightning, and his raiment white as snow. And for fear of him the guards trembled and became like dead men" (Matt. 28: 2-4). Now the guards went into the city and told the chief priests all that took place. We read that when they had assembled with the elders and taken counsel, they gave a sum of money to the soldiers and said, "Tell people, 'His disciples came by night and stole him away while we were asleep'" (Matt. 28: 12-13).

If a man die, shall he live again? Love, truth, and righteousness cannot be buried in a tomb and remain there — the right will live and the evil must die. Then Christ who was the living spirit of love and truth and righteousness could not be confined to a tomb. "He is not here: for he is risen as he said" (Matt. 28: 6).

Yes, Christ was victorious over death, but what does that have to do with you

and me? Listen to these words of assurance, "Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also" (John 14: 1-4).

If they could not permanently bury the Christ, the Christ-like cannot be permanently buried either. Through Christ is the only way I know for anyone to find victory over death. "Believe in the Lord Jesus, and you will be saved" (Acts 16: 31).

To the unbeliever death is a fearful mystery from which he draws back in horror. What a difference Christ makes! Christians have no fear. The poet writes, "There is no death; what seems so is transition." Death, however, is a reality, and it is a transition from one world to another. But for the Christian it is not a doom but a door, not an end but a beginning, not an exit but an entrance, and not a sunset but a sunrise. Thank God for the eternal triumph of life over death.

### Triumph of Faith over Doubt

The second triumph of the empty tomb is that of faith over doubt. No one believed that Jesus was going to rise from the dead. Thomas was not the only doubter. When Mary Magdalene and the other women told the disciples what had taken place, "These words seemed to them an idle tale, and they did not believe them" (Luke 24: 11). It seemed that every one disbelieved but they had their doubts dispelled by an interview with Jesus.

We are told that when the body of Livingstone was brought to England from Africa, some doubted if it was actually the body of the great missionary and explorer. Someone remembered that his forearm had been broken by the paw of a lion. An examination was made and the scar was discovered. The scars of the Cross were the marks of Christ's identification. And Jesus said to them, "Why are you troubled, and why do questions rise in your hearts? See my hands and my feet, that it is I myself; handle me, and see" (Luke 24: 38-39). The disciples believed. In the twink-

ling of an eye they leaped out of darkness into light, and from that moment on nothing could shake their faith. They preached a risen, living Christ, even though it cost them persecution and martyrdom.

Sometimes I wonder if we are still doubting and questioning the power of the risen Lord to change lives. You are urged by Christ to leave all doubt behind and to face the future with faith, "Blessed are those who have not seen and yet believe" (John 20: 29).

#### Triumph of Gladness over Grief

The third eternal triumph of the empty tomb is the triumph of gladness over grief.

While still in the Upper Room, as Jesus was standing in the shadow of the cross, He said to His friends, "You shall weep and lament." He knew what was ahead. But He also foresaw the resurrection, the empty tomb, the broken chains of death, the victory, and He added, "but your sorrow shall be turned into joy." This sorrow was turned into joy when Christ appeared unto them.

The presence of Christ always dispels grief and gloom. They were glad because Christ was alive. This is the joy which comes to us today and this is the hope of the world. Is your heart full of joy? To see Him is to be glad and to know He lives is true joy.

On the day the battle of Waterloo was being fought the people of England waited anxiously for the news of the result. It had been arranged to relay the tidings by means of semaphore. Late in the afternoon the message started through and was picked up, "Wellington defeated." Fog and darkness suddenly blotted out the transmitter. The news spread like wildfire and plunged the nation into the depths of despair. In the morning the fog lifted and the message was signaled again, "Wellington defeated the enemy." Sorrow was turned into joy and defeat into victory.

On the cross Jesus died, and hope died out in the hearts of those who believed in Him. The fog of disappointment, the darkness of despair, shrouded the world. The only message that could be heard was, "Christ defeated." But on the third day the

fog lifted and the darkness was dispelled. The news of Christ's triumph over the grave was heralded to the world. Sorrow was turned into joy, defeat into victory, and death into life. The triumph of the tomb is joy.

#### Triumph of Certainty over Supposition

The fourth triumph is that of certainty over supposition.

In Masfield's play, "The Trial of Jesus," the poet pictures a Roman centurion as returning from the crucifixion and telling Pilate's wife about it.

"Do you think He is dead?" asks Pilate's wife.

"No, lady, I don't."

"Then where is He?"

"Let loose in all the world, lady, where neither Roman nor Jew can stop His truth."

The truth found in this play is based upon the assurances given to us in the Scriptures. If Jesus did not rise from the dead, we could not be sure that we would rise again or that our friends would, or that there is a future life. We might suppose that there was another life, but it would be based on supposition and not on certainty. The resurrection gives us that certainty. It is not fiction but fact.

"But now is Christ risen from the dead," proclaims Paul. Christ's resurrection is a pledge and guarantee to each, and He assures us, "Because I live, ye shall live also."

One of the most moving stories coming out of World War II is a letter written by a Dutch lad to his father just before he and his three companions were to be shot. The letter concluded:

We are courageous. Be the same. They can only take our bodies. Our souls are in God's hands. That should be a sufficient consolation. I am going — until we meet again in a reunion which will be so much happier. May God bless you all. Have no hate. I die without hatred. God rules everything.

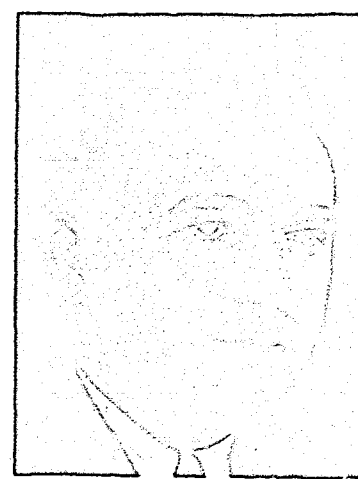
The faith of this lad speaks of certainty over supposition.

Easter's eternal triumphs assure us that victory belonged to Christ and that victory belongs to His followers.

#### CHRISTIAN EDUCATION — Sec. ROX E. ZWIBEL

##### Father-Son Banquet

The Board of Christian Education has been asked to sponsor a Father-Son banquet on Wednesday evening of General Conference at Salem. We are delighted to announce that the main speaker for that occasion will be the Honorable Jennings Randolph, United States Senator from West Virginia.



Mr. Randolph was born at Salem W. Va., and was educated in the public school there. He holds an AB degree from Salem College, an LL.D. from Davis and Elkins College, a Doctor of Letters from Southeastern University, and a Doctor of Aeronautical Science

degree from Salem College; the last three, honorary.

A Seventh Day Baptist, Senator Randolph has been a consistent supporter of the Washington Seventh Day Baptist Church. He is the father of two sons, Jennings, Jr., a student at Salem College, and Frank, a student at West Virginia University.

He served in the US Congress from 1932 to 1946, was professor of public speaking, Southeastern University, from 1935 to 1953, and served as dean of Southeastern's School of Business Administration from 1952 to 1958.

Mr. Randolph is co-owner and associate editor of the Randolph Enterprise-Review, Elkins, W. Va.; trustee of Salem College and Davis and Elkins College; on the Board of Governors, National USO; and director of Davis Memorial Goodwill Industries.

Every male in attendance at General Conference can be assured of a thrilling and worth-while evening spent at the Father-Son banquet. Senator Randolph has a real challenge for you.

#### SABBATH SCHOOL LESSON

for April 4, 1959

What God Can Do with One Man

Lesson Scripture: 1 Samuel 7: 5-16.

#### Pre-Con Retreat

The annual Pre-Con Retreat for youth who have finished the 9th grade to those who are 19 years of age will be held at Camp Mahonegon near Buckhannon, W. Va. Camp Mahonegon is the Central West Virginia Council Boy Scout summer camp. It is ideally located and adequately equipped for our Pre-Con Retreat program. The distance from Salem to the camp is approximately 50 miles, most of which is State or U.S. highway.

An expert staff is being selected by the director, the Rev. Elmo F. Randolph, in conjunction with the Youth Work Committee of the Seventh Day Baptist Board of Christian Education.

We trust that all members of the Seventh Day Baptist Youth Fellowships are making plans to come to Pre-Con for an uplifting "Church away from Home" experience.

The camp address is Ellamore, W. Va.

#### For Youth at Conference

Following the newly acquired custom of having a denominational leader discuss the business of Conference with our youth, the Youth Work Committee has secured the Rev. Kenneth Smith to do this, following the noon meals of Conference at Salem. This event has proved most fruitful to those who have participated the past two years.

Parents and youth advisors are urged to direct our youth toward the meeting place which will be announced.

We used to live in many little worlds separated by oceans and mountains and deserts and wide plains. In those days we could take any attitude we chose toward distant people. But in this air age the world has become one world, and that makes our old selfishness no longer possible. Today, when no land is more than a few hours away, we can no longer ignore those multitudes of sick and hungry people.

We cannot remain aloof and stay free. We must take our choice: compassion for the hungry multitudes or catastrophe for ourselves. — Frank C. Laubach, *The World Is Learning Compassion*, Fleming H. Revell Co.

## NCC GENERAL BOARD MEETING

Reported by the Rev. Duane L. Davis,  
Our Representative on the Board

(See article in March 16 issue)

### Part II

Of major consideration during the sessions of the National Council of Churches meetings of the General Board at Hartford, Conn., and Chicago, Ill., were reports from the Fifth World Order Study Conference. Reference to this meeting, held in Cleveland, Ohio, in November, has been made previously in *The Sabbath Recorder*, and in other periodicals.

The Fifth World Order Study Conference was called by the National Council as an opportunity for laymen and churchmen, experts in science and political science and theologians, to gather to study the problems of the present world situation. It was not meant or considered that this group would speak for the church members of the 35 communions represented in the National Council, nor were their comments intended to be considered or meant as "divine revelation." "They spoke for no one but themselves," as a resolution passed in Chicago in December by the General Board stated.

However, one section of the study based on comments of the group in Cleveland concerning the stalemate of political affairs between United States and Red China has caused widespread criticism and alarm. *The Daily Worker* which is the voice of Communism in our nation quoted this conference as representing and speaking for 38 million American Christians. If this had been true, the earnest criticism of many churchmen and many American individuals of the conference would be justified.

Many good statements and challenges came out of the conference, as well as the few controversial ones. It would be good for many of us to study the opinions of the group represented at Cleveland, as we consider our own positions concerning world affairs.

At Hartford, the General Board again faced criticism and misunderstanding concerning the Cleveland Conference on World Order Study. Again, this time as a "Pronouncement," the members of the

General Board called on church people everywhere to study and speak out on world issues. It stated that the purpose of pronouncements, policy statements, and findings of study conferences are designed to help members of the churches in the free process of finding the truth and acting upon it, and are not meant to be interpreted as beyond thoughtful criticism. This pronouncement, called "The Hartford Appeal," reiterates "our loyalty to the God and Father of our Lord Jesus Christ and our opposition to atheistic communism." It appeals to the constituent churches, related councils, and organizations to:

1. UPHOLD the right and duty of the churches and their councils to study and comment upon issues of human concern, however controversial.
2. ENCOURAGE from within and without the churches and their councils full and open criticism of the positions taken from time to time by them.
3. RESIST all efforts to discourage full freedom of discussion and, in discussion, REJECT attempts to suppress such freedom.
4. INVITE full candor on the part of government officials and other leaders of opinion in the public exposition of problems and dilemmas affecting our nation and its citizens.

Response to this "Appeal" was invited and will be welcomed by the General Board. Sixty-four members voted in favor of this "Pronouncement" with none opposing and one abstaining vote. The report of the Fifth World Order Study Conference at Cleveland was received, without approval or disapproval, and it was referred to a committee for study.

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Keeping the Sabbath develops faith. "I can't make a living." Will a loving God ask the impossible? He is not cruel or unjust, as such a statement implies. His demands are His enablings. Have faith in God! Depend on Him; trust Him, not your own efforts; turn things over to Him in full surrender. He is faithful and will make it possible. — L. G. O.

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### All Quiet at Makapwa

The next issue of the *Recorder* will contain extracts from a letter by the supervisor of our Nyasaland mission, the Rev. David Pearson, assuring praying friends that up to and on the day that a state of emergency was declared all was quiet and peaceful at Makapwa. There was no reason to expect any trouble.

## Sabbath Promotion Committee

The Sabbath Promotion Committee of the Tract Board met on February 28 at Plainfield, N. J., and reported in part as follows to the board at Shiloh, N. J., on March 8.

Some time was spent reviewing current Sunday legislation. Conditions have remained about the same as reported three months ago. We know of no new developments which pose a serious threat for Sabbathkeepers.

In response to the letter concerning Sunday legislation and re-emphasis of the Sabbath sent out in early December, four churches wrote about the local situation and about the same number of individuals sent clippings relative to Sabbath-Sunday issues.

In New Jersey the new state law is not being enforced pending a ruling on its constitutionality. Meanwhile, several cities and communities are trying to enforce older Sunday closing ordinances.

It is to be hoped that our churches will give greater emphasis to the Sabbath during the year. Considerable emphasis to a re-study of the Sabbath doctrine, its value and practice, will make up the program of this year's Ministers Conference in April.

Our advertising offer to match Associational advertising up to \$100 is still good. So far this year we know of no Association that has taken advantage of this offer, although it is being considered in one or more instances. Especially do we propose to offer to assist with some advertising in the Minneapolis-Saint Paul, Minn., area.

We want to run some ads as soon as possible, aiming to reach areas that would benefit our churches. After we have some idea of the results of the first run we intend to repeat with a second ad six weeks later. We believe this will help locate potential Seventh Day Baptists.

Plans are under way for observance of Sabbath Rally Day on May 16, 1959. Program material and suggestions for its observance will be mailed to the churches. Special bulletin covers combining emphasis on Tract Society work and the Sabbath

## Scheduled Meeting Of Ministerial Training Committee

By Courtland V. Davis, Secy.

The committee of General Conference concerned with Ministerial Training is scheduled to meet in the Seventh Day Baptist Building in Plainfield on Sunday and Monday, April 5 and 6. This is the committee that is the liaison agent between General Conference and Alfred University in the operation of the School of Theology. It also has responsibility for the distribution of scholarships and tuition aid provided by Our World Mission, as well as for recommendations for similar funds distributed by the Board of Trustees of the Seventh Day Baptist Memorial Fund and other agencies.

The committee requests that theological students and others interested in securing ministerial training contact the secretary of the committee for application blanks for use of these funds as early as possible and certainly before the August meeting of the committee.

In addition to budget study and plans for tuition and other scholarship aid, the committee will be considering proposals for sending theological students to camps and other youth groups to present the opportunities of the ministry as well as other recruitment plans.

The committee is under the chairmanship of Prof. J. Leland Skaggs of Milton College. Other members are the Rev. C. Rex Burdick, Verona, N. Y., the Rev. Paul S. Burdick, Waterford, Conn., David Shepard, Cedarville, N. J., and Courtland V. Davis, secretary. Rev. Albert N. Rogers, dean, Alfred School of Theology, Alfred, N. Y., and Mrs. Robert T. Fetherston, Battle Creek, Mich., executive secretary of the General Conference, are also expected to attend.

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Rally Day theme with an insert for responsive readings will be offered for use on that day. The theme suggested by the Sabbath Promotion Committee is "Keeping the Sabbath in the World; Keeping the World Out of the Sabbath."

— C. Harmon Dickinson, Chairman.

WOMEN'S WORK — Mrs. A. Russell Maxson  
DEVOTIONAL SERVICE FOR APRIL

Christian Living Requires Action  
By Mrs. Clifford W. P. Hansen

In beautiful Stanley Park in Westfield, Mass., is a large granite stone in which has been embedded a bronze plaque engraved with the following prayer:

O Lord, Grant that each one who has to do with me today may be the happier for it.

Let it be given me each hour what I shall say, and grant me the wisdom of a loving heart that I may say the right thing rightly.

Help me to enter into the mind of everyone who talks with me, and keep me alive to the feelings of each one present. Give me a quick eye for little kindnesses — that I may be ready in doing them and gracious in receiving them. Give me a quick perception of the feelings and needs of others, and make me eagerhearted in helping them. Amen.

Not only is this prayer literally filled with a gracious thoughtfulness for others, it implies throughout a deep sense of the human adventure as a partnership in which man and God work together.

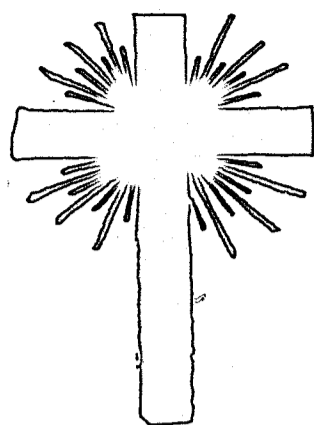
This prayer deals with action — things to be done — but it does not, like so many of our prayers, throw the responsibility of action off on God. Rather, it invites God to impart the insight, the wisdom, the will, the grace, and the love that will enable the worshiper himself to answer his own prayer — to fulfill in life the high thoughts that inspire his mind as he prays.

This is in harmony with the Lord's Prayer in which Christians are taught to pray, "Thy will be done on earth as it is in heaven." God alone can never answer such a prayer. It will be answered only as we ourselves translate the ideals of Christianity into the action of our daily lives.

Hymn: "God, Who Touched  
Earth with Beauty"

\* Mrs. Hansen is the wife of the pastor of the Salem Church and graciously "looks forward to seeing all of you this coming summer at Conference in Salem."

One generation forgets the Cross; another denies it; but those reaching heaven must come by way of it.



"But some man will say, How are the dead raised up? and with what body do they come?"

In an article on the resurrection hope of believers John Murray, professor of systematic theology at Westminster Theological Seminary, states that resurrection cannot be construed otherwise than with a body.

"It is resurrection," the theologian added, "that constitutes and inaugurates the believer's final bliss. A notion of consummated bliss bereft of resurrection hope has no affinity with the prospect which Christianity defines."

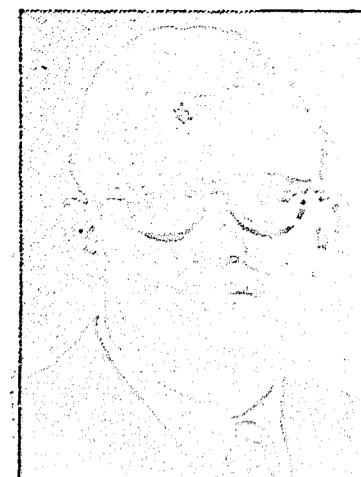
He said that Paul did not deny the physical composition of the resurrection body in 1 Corinthians 15: 50, but asserted that the resurrected bodily entity will not be subject to the frailty and corruptibility of the present age.

He concluded his article in a recent issue of *Christianity Today* with these words, based largely on 1 Corinthians 15:

"We truly know but little of the consummated order. But we are given sufficient data to know that the heaven of final bliss is one that will bring to perfect fruition all the demands of the psychosomatic nature with which God created man at the beginning and in which He will reconstitute him after the image of the glorified Redeemer."

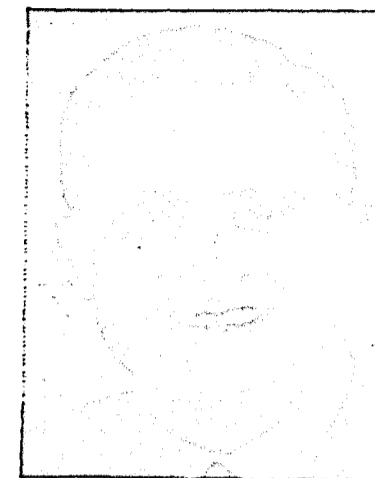
New Radio Program

Those who listened to "Let There Be Light" may be aware that it has been replaced by another 15-minute National Council of Churches program entitled "The Search." The host on this broadcast which is heard over 222 stations on Monday evenings is Robert Young, famed for his television show, "Father Knows Best." The episodes to come promise to be interesting and helpful.



Rene Mauch

New Faces  
At Ministers  
Conference



Roger Cazziol

Information is at hand to the effect that two ministers from Washington, D. C., who have never before attended a large gathering of Seventh Day Baptist leaders are definitely looking forward to being present at the Alfred conference, April 13-18. One of these is a native of Germany recently granted a license to preach by the Washington Seventh Day Baptist Church. The other is a young man completing his work on a master's degree.

The head of our Jamaica mission, the Rev. Leon Lawton, is doing his best to hurry up the granting of a visa for Roger Cazziol of Ghana so that he may be able to arrive in New York in time to attend this gathering of ministers. If present plans work out he may be able to spend more than the seven days in this country which would be allowed under a transit visa.

Rene Mauch, the missionary appointee to British Guiana, a Canadian citizen of Swiss origin, expects to be present and is scheduled to give a talk on Sabbath afternoon, April 18. Many of our ministers have not previously had opportunity to get acquainted with this young missionary.

Ministers Conference Program

The committee in charge of the program for the Ministers Conference has requested that the full program be printed in the *Sabbath Recorder*. It will appear in the next issue. Publishing this will make it possible for most church members as well as the ministers to know in advance the studies that are being offered to the pastors.

Youth News

Milton, Wis.

Youth Week was observed at Milton later than in most churches this year, February 21. The young people took nearly all the parts in the Sabbath morning worship hour. The three talks were as follows: "Foundations of God's Household," by Frank Green; "The Cornerstone of God's Household," by Dan Randolph; "Dare We Live in the Household of God," by Rita Burdick. Other names listed on the program were: Phillip Whitford, Betty Liu, Mary Neils, Ruth Ann Nelson, Elizabeth Hannah, Helena Knox and Andrew Koo.

North Loup, Neb.

Kenneth and Verna Williams sent to the Recorder a brief report of the youth participation in the Sabbath morning services of the church on Youth Day, January 31. It contains quite a list of names of young folks who took major or minor parts in the service. Sharolyn King preceded the pastor, Mynor Soper, in the sermon department. Others assisting were: Phyllis Fuller, Martha Babcock, Kenneth Williams, Dean Williams, Ardith King, Arden Davis, Dennis Cox, Leonard Williams, Rolland Davis, Verna Williams, Darrell Cox.

Ashaway, R. I.

A potluck supper was held on February 28 to help raise money to send some of the young people to the 45th International Christian Endeavor Convention to be held in Philadelphia July 6-11.

— Church Correspondent.

Memory of Dr. S. O. Bond  
Perpetuated by Concert Organ

The Senior class of Salem College has decided that its gift to the college will be a Wurlitzer concert organ to be placed in the chapel as "a memorial to one whose kindness, zeal, and devotion influenced so many college students through the years." Dr. S. O. Bond, who died January 11, was president emeritus of this Seventh Day Baptist College in West Virginia.



**OUR WORLD MISSION**  
Statement of the Treasurer, February 28, 1959

		Budget Receipts				
	Treasurer's February	5 mos.	Boards' 5 mos.	Treasurer's February	5 mos.	Boards' 5 mos.
Balance, Feb. 1 ...\$	4.84					
Adams Center ...	66.10	471.53				
Albion .....	48.24	255.13				
Alfred, 1st .....	230.30	1,589.89	5.00			
Alfred, 2nd .....	203.15	783.32	39.00			
Associations & Groups .....		159.31	164.14			
Battle Creek .....	1,112.09	2,819.41	21.20			
Berlin .....	40.25	412.18	63.00			
Boulder .....	72.95	284.17	25.00			
Brookfield, 1st ...	30.00	288.00				
Brookfield, 2nd ...	60.65	165.30				
Buffalo .....		50.00				
Chicago .....	62.00	308.00	200.00			
Daytona Beach ...	93.25	230.25				
Denver .....		210.03				
DeRuyter .....		133.00				
Dodge Center ...	50.01	673.27	700.00			
Edinburg .....		43.00				
Farina .....		75.75				
Fouke .....		37.00				
Hebron, 1st .....	34.66	143.00				
Hopkinton, 1st...	101.50	680.65				
Hopkinton, 2nd ...	9.00	28.00				
Independence .....	99.00	541.00				
Individuals .....	35.00	2,414.00	369.06			
Irvington .....		600.00				
Jackson Center ...		10.00				
Little Genesee ...		152.26	10.00			
Los Angeles .....	230.00	915.00				
Los Angeles Christ's .....		98.00				
Lost Creek .....	101.92	587.83				
				\$6,786.44	\$33,688.28	\$2,148.04

**Treasurer's Disbursements**

	BUDGET (Designated & Undesig.)
Missionary Society .....	\$3,039.81
Board of Christian Education .....	606.34
Ministerial Training .....	776.14
Ministerial Retirement .....	579.64
Historical Society .....	131.33
Women's Society .....	117.07
General Conference .....	628.10
Tract Society .....	819.82
Trustees of General Conference .....	57.10
World Fellowship and Service .....	28.55

\$6,783.90

Balance on hand as of February 28 .....\$ 2.54

**NON-BUDGET GIFTS**

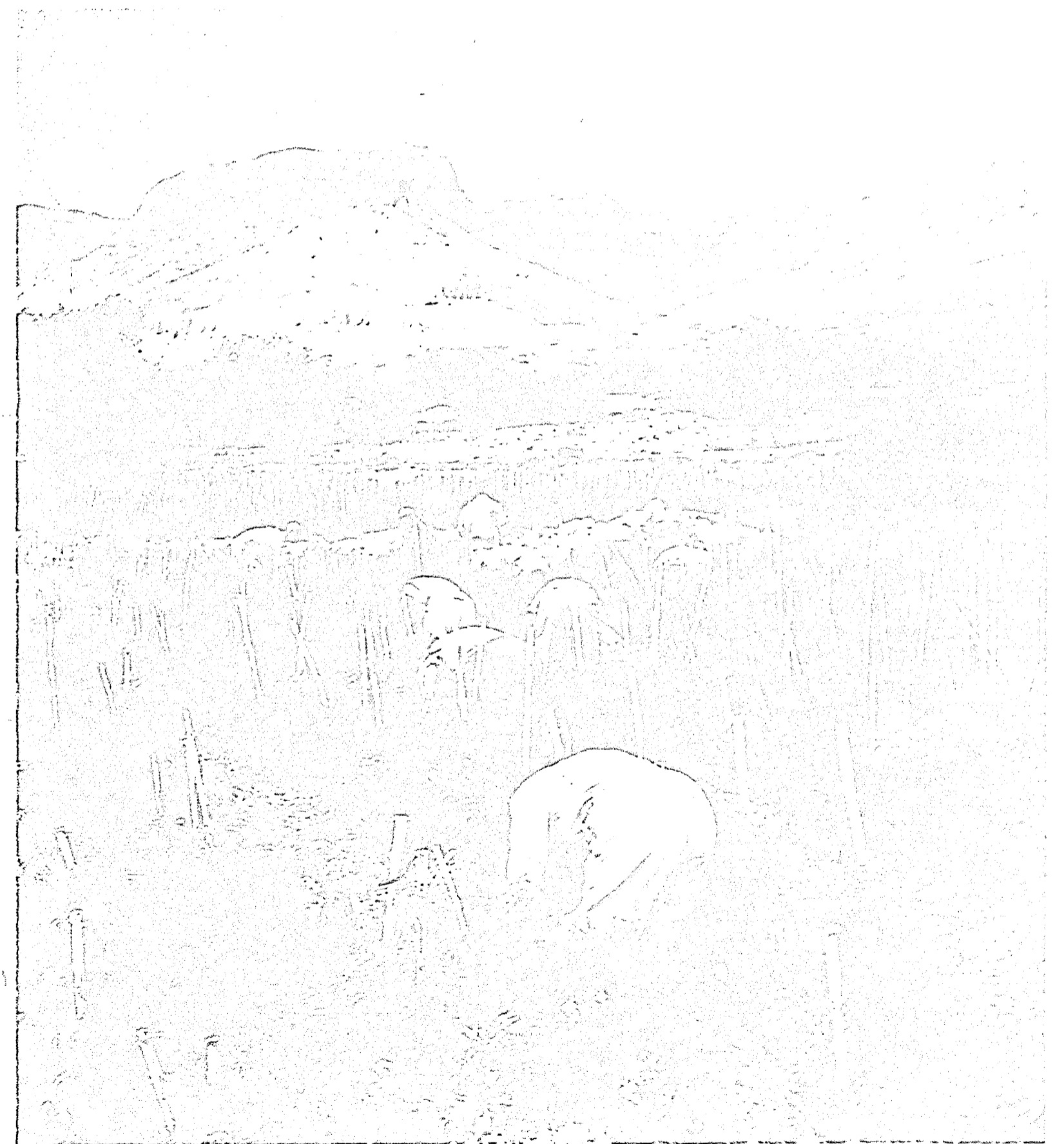
February Receipts .....	\$7.00
February Disbursements:	
American Bible Society .....	7.00

**SUMMARY**

Current annual budget .....	\$99,735.00
Treasurer's budget receipts 5 mos. ....	\$33,688.28
Boards' budget receipts 5 mos. ....	2,148.04
	<u>\$35,836.32</u>
Remainder required in 7 months .....	\$63,898.68
Percentage of budget year elapsed .....	41.67%
Percentage of budget raised .....	35.93%

Eldred H. Batson,  
Treasurer.  
1612 Lawrence St.,  
Parkersburg, W. Va.

# The Sabbath Recorder



ACPC Photo.

GENERAL CONFERENCE MEETS AT SALEM, W. VA., AUGUST 17-22.