

The Sabbath Recorder

tionally careful in this respect when we become parents? What we do must be absolutely consistent with what we want our children to do on the Sabbath.

Beth: This is the same principle as "Don't send your children to church — take them."

Beverly: I personally tend to feel that it is easier for the parent to be completely consistent in himself than in making or helping to make these decisions for his children.

Pastor Wheeler: It is hard, isn't it? I've heard people say that in training children to become Sabbathkeepers, it is better in the long run to be too lenient than to be too strict. What do you think?

Katherine: An elderly deacon we know has often remarked that he now realizes he was too strict with his children and as a result they have all left the Sabbath. As I think about this, perhaps it was more that he failed to provide positive, wholesome activity instead of telling them "no" to everything they wished to do.

Della Fern: Being too lenient is as bad as being too strict. Parents should explain their ideas, and let the children explain to them, and together come to a conclusion. I think too often parents don't listen to the child's point of view . . . and they don't explain enough about what they believe to the child.

Beverly: Each family has to set up its own objective criteria for regulating Sabbath day activities and then appraise each situation which arises. In this way some questionable activities may occasionally be allowed, but if each situation is considered as it arises there isn't much danger of its being run away with.

Pastor Wheeler: We all seemed agreed that churchgoing is important. Could we say that only illness should interfere with attending church activities?

Katherine: I think, generally, that this should be true.

Della Fern: Once in a long while a good walk through the woods alone on a Sabbath morning might have more value than a church service, depending on the person's attitude and feelings.

Katherine: We might call this "preventive medicine."

Della Fern: We all do need some type of devotional activity daily, though, and on the Sabbath it should be greater. No matter where you are or what you are doing, the Sabbath should be kept with a different attitude of heart and mind.

Pastor Wheeler: As I think of what has been said during this workshop, it seems that we feel that what we do on the Sabbath should be uplifting, worth while, helpful to others, helpful in bringing us closer as a family, and in bringing us closer to God. Whatever we do, though, isn't it necessary that we don't let it become a burden? For example, we may write letters for the pleasure of visiting with friends, but not because we owe several and must get them done.

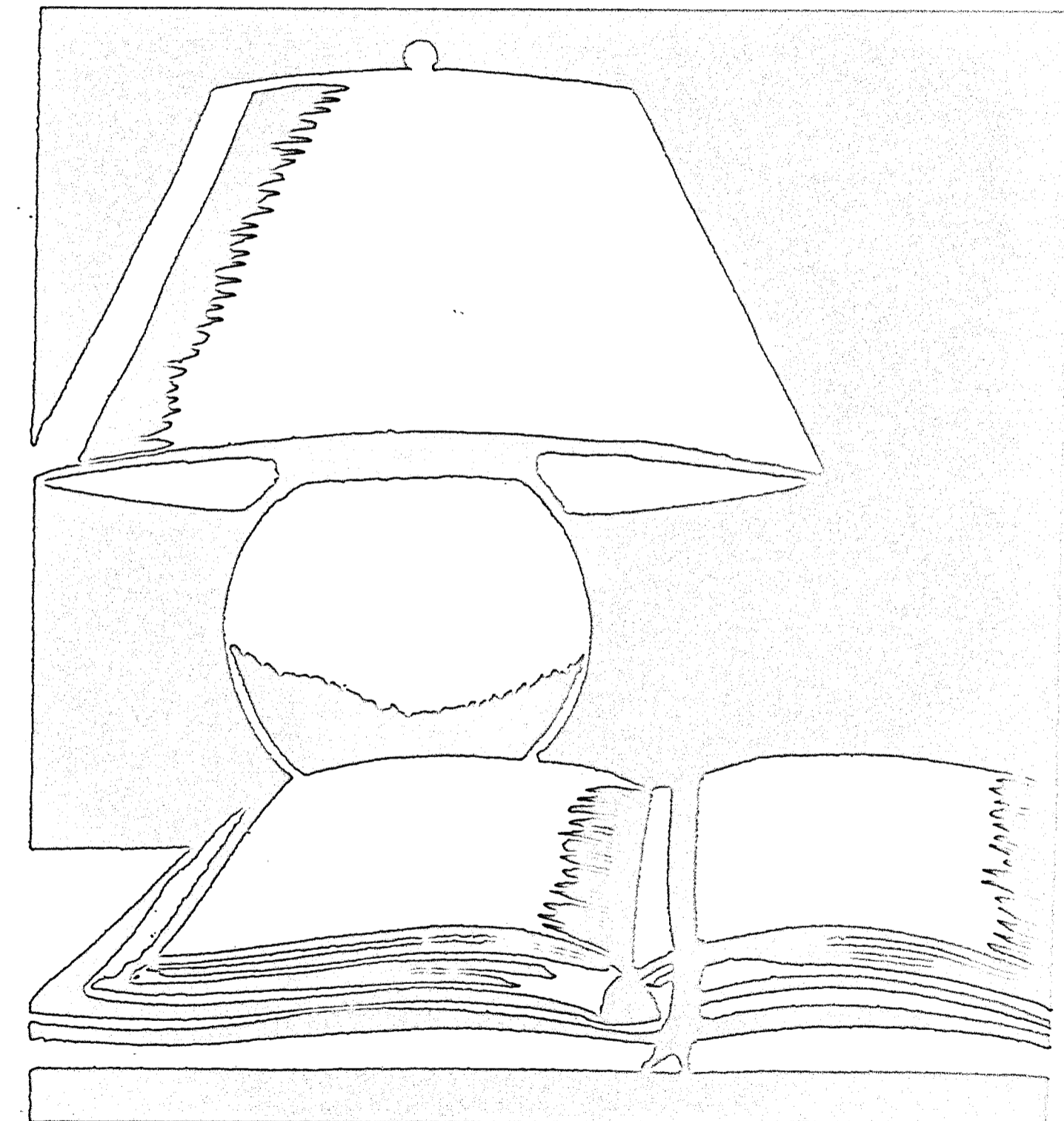
Beth: Most certainly this! Yes, the things we do on Sabbath — or don't do — lose all their meaning and usefulness if they become burdensome.

Della Fern: This is where many of us young people become weak. Often there are things that we could do to better God's Kingdom, but we find an excuse such as writing letters that we owe, or studying for tests, yet afterwards we wish that we hadn't.

Leader: Is there anything else?

Beth: I'd like to add one more thing. We have expressed ourselves throughout this workshop as to our opinions about Sabbath observance. These things are very close to our hearts. But let's not forget that however holy we try to keep God's Sabbath, it is not enough to give us entrance to the Kingdom of God.

Pastor Wheeler: Let us remember, also, that there are ten commandments rather than one, and each of them of necessity complements the other nine. Every single one of them is essential, significant, and practical. Let us remind ourselves also that there are seven days in a week rather than one, toward which we should have a Christian attitude. Only as one rightly interprets, "Six days shalt thou labor," can he wisely realize practical benefits, through "remembering the sabbath day to keep it holy." Finally, let us realize that even though Christ declared Himself to be "Lord of the sabbath," this will be but "sounding brass, or a tinkling cymbal" to us unless Christ is also Lord of our lives.



An Open Bible

No book is so precious to so many people as the Bible, the Book that men have sought to lose sight of or discredit because it speaks to them of their sins. An open Bible does more than convince men of sin; it points them to the Savior and gives them present peace and a foretaste of future joy.

The Sabbath Recorder

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Armed Forces Day

Church organizations are constantly urging greater efforts by our State Department to find means of halting the nuclear arms race. At the same time most such organizations recognize the need of maintaining military strength in case leaders of other nations who seem to be devoid of basic Christian principles cannot be brought to recognize any principles not backed up by the power of preparedness.

In view of the above it would seem that Armed Forces Day which falls on May 21 this year ought to be mentioned in the Christian churches of the land and to be participated in according to the dictates of conscience and the official stand of church bodies. Whether or not the military establishment as such receives the blessing of the church we must agree that a sincere effort to provide religious services and character guidance for the men in uniform and their dependents has been a carefully conceived policy. The prospect of a very small standing army is dim. There is some sense, from the national viewpoint, of maintaining military readiness as a deterrent to military aggression against weaker powers. As long as this is true we do well to make the most of our opportunity to strengthen the ideals of members of our families and churches who are giving some part of their lives to military service.

A portion of the prayer for Armed Forces Day is quoted below:

Bless, we pray, the Armed Forces of our land which we, a peace-loving people, have established to stand guard on the frontiers of our freedoms. Bless the men and women who have dedicated their lives to the arduous task of protecting our land and keeping the peace and who, when peaceful means fail, sacrifice their lives in service to their country.

May we ever be mindful that weapons and munitions do not constitute the true strength of our Armed Forces, but that it comes from men and women who are courageous, loyal, trustworthy, and dedicated to a mission — men and women who seek first the Kingdom of God and His righteousness, and who love freedom more than they love life.

Seventh Day Baptists may not feel that they can physically participate in the events scheduled for Armed Forces Day since it is the Sabbath and a day recognized by our denominational leaders as Sabbath

Rally Day. Every military post will open its gates to the public on this day to show the physical (and spiritual) training of the men. It is possible that many of our own young men (and women) will find themselves involuntarily involved. Let us remember all such in prayer. Reserve Forces are also involved. Your editor, whose Sabbath convictions are well known to the 311th Regiment and 78th Division, does not join with his unit in the scheduled parade on Sabbath afternoon.

Kagawa Dies at 71

The religious world has paid tribute to Dr. Toyohiko Kagawa who died in Tokyo April 23. One such tribute was given by Dr. Luther A. Gotwald, executive secretary of the Division of Foreign Missions of the National Council, who spoke of him as "one of the greatest Christian leaders in Asia for the past forty years."

Dr. Kagawa was a 1915 graduate of Princeton Theological Seminary. Although most of his ministry has been in the line of social work in his own country he was truly a world figure and has been engaged in lecture tours in this country many times. He is credited with the organization of 1000 churches in farming and fishing villages. He also found time to write 100 books, the royalties from which were given to the poor.

It was your editor's privilege to hear him speak to Japanese ministers at Kamakura (in Japanese) and to military chaplains at Yokohama (in English), also to visit his home and the headquarters of his work in Japan. Not all Christians in Japan and America agreed with his theological views, his emphasis, or his attitude toward the war effort of his nation, but he must be respected and honored for the dedication he gave to the work to which he felt called. His daughter Umeko works in this country as secretary for World Youth Projects of the World Council of Christian Education and the World Council of Churches. She returned to Japan for the funeral services.

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First-Class Citizenship

In a pastoral letter to the heads of the 33 church bodies in the National Council of Churches, Dr. Edwin T. Dahlberg, president, counseled patience and understanding in helping to settle the recent difficulties in the South in which Negroes have sought by peaceful means to gain the privileges of first-class citizenship.

He was trying to communicate, he said, some of his deepest convictions after recently talking with Negro students at Little Rock. He cited the right to first-class citizenship of all Americans and declared that its denial is an offense to human dignity. He went on to praise the spirit of those who had taken the course of non-violent resistance to discrimination at lunch counters.

The charge of imposing second-class citizenship on Negroes sounds harsh in our ears, especially after our loud cry against the authorities in Spain who for years have kept Protestants in that condition. Which is worse, to use religion or color as a basis for denying to native-born citizens the full privileges of such citizenship? Let all hang their heads in shame who do not lend their influence to the church and governmental campaigns to do something about equal rights for all. There is a difference between the United States and Spain; we only are trying, successfully, to change this pattern of unjust discrimination.

Automotive Anthropomorphisms

Is there any excuse for using such a big word? As long as it remained in the theological realm where it originated editors hesitated to ask the readers of popular religious periodicals to learn its meaning. Now, however, we find it in a monthly publication of the Automobile Manufacturers Association, "Automotive Safety," which comes to the desk.

What is it that anthropomorphism describes better than could be expressed in words that would take up more space? It is a combination of Greek words meaning

"body of a man." The term in a Bible encyclopedia (in an article of two pages) is defined as "the attribution to God of human form, parts or passions, and the taking of Scripture passages which speak of God as having hands, or eyes, or ears, in a literal sense." The implication is that it is not necessary for us to always do that although it is pretty hard to completely avoid it.

In Automotive Safety we read of electronic devices to test what happens in a crash. Here is how the big word is used:

"Many of the test vehicles are manned by anthropomorphic dummies approximating humans in size, weight and movement. Carefully instrumented, they aid in determining the exact sequence of collision events and disclose any injury-producing contacts with the interior of the vehicle."

Regardless of whether or not we think of God in anthropomorphic terms we know that He came to earth in the likeness of man. It was not to test the safety of vehicles made by man but to provide eternal safety (salvation) for all who would accept Him as the way (road), the truth, and the life.

EDITORIAL NOTES

Congressmen Support National Council

Spirited support of the National Council of Churches was heard on the floor of the House of Representatives April 19 when a score of congressmen launched a three-hour denunciation of the charges that the Council is Communist-infiltrated. The Air Force Manual in which the charges appeared has now been withdrawn.

Led by Rep. Edith Green (D. Ore.) members took the floor to answer the critics of the Council, among them the chairman and ranking Republican member of the House Un-American Activities Committee. The group also inserted into the Congressional Record copies of National Council pronouncements against communism and numerous letters and editorials.

Although the occasion for the remarks was the much publicized Air Force Manual prepared by a civilian who did not properly evaluate his source material, there

appears to be a partisan thrust in the three-hour speech making. Representative Edith Green, a Democrat, not only defended the National Council of Churches but took issue with the findings of the House Un-American Activities Committee and its ranking Republican member. In this connection it is noteworthy that of the 19 other congressmen who spoke, all but three were Democrats. The news report speaks of the three Republicans as being in a group who joined in "support of the Council and the integrity of the Protestant clergy." Is it possible that this ostensible attempt to be fair to a religious organization was bent to serve political ends in a way that was unfair to members of a congressional committee which has been assigned a much needed but sometimes unpopular task?

The Dead Church

In earlier days it was customary to bury the dead in the churchyard. Gravestones frequently flanked the church on three sides, giving the building the appearance of an overgrown mausoleum. In some cathedrals it is still the policy to bury the notable members in the building itself. Our generation, however, favors the practice of burying the dead in public or church cemeteries quite some distance removed from the house of worship.

We do not particularly care to have the church building associated with the place of the dead, especially when the names on the grave markers far outnumber the names on the roll. More conscious of appearances than our forefathers, we like to associate the church with life and community betterment.

It is somewhat sobering to discover in the history of our local churches that the signs of vitality and growth were perhaps more noticeable when the building was in the cemetery than now. Life and vigor are not as closely related to building location as to the strength of Christian experience and adherence to the Word of God as the foundation of faith.

Catholic — Protestant Unity Discussions

POAU Head Suggests "Rules for the Dialogue"

Rules for Protestant-Catholic dialogue were proposed in an address prepared for the Associated Church Press by Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, and delivered to that body by C. Stanley Lowell, its associate director. The POAU official commended Dr. Robert McAfee Brown of Union Theological Seminary for his "rules" which were published recently in both *The Christian Century* and *Commonweal*, Protestant and Roman Catholic journals, respectively.

At one point, however, the POAU official was strongly critical of the Brown proposals. Lowell criticized the proposal that dialogue start with a confession of sin in that "we are all contributing to the perpetuation of divisions in Christendom which Christ wills to be one."

"This rule," he said, "is really a concession which gives away the case of the free churches to the concept of an authoritarian, monolithic church before the dialogue starts. I do not believe such a church is good. It doesn't matter whether my crowd is running it or some other crowd—it's still bad. Dialogue should not be pitched to the creation of such a church but rather to avoiding it."

Lowell then proposed a new set of "rules for the dialogue" which he said had been prepared for consideration of the Associated Church Press members by POAU's executive director, Glenn L. Archer. They are:

(1) It should move within the general context of separation of church and state. Americans, generally, have accepted this pattern as advantageous in a pluralistic culture. It is futile to consume time discussing church-state arrangements which are a throwback to systems formerly tested and found wanting by Americans.

(2) It should commence not with shame over the differences but with the assumption that differences are significant and fruitful.

(3) It should move within the context of freedom, that is, the assumption that all religions should be free to conduct worship and propagate their faith. The dialogue should not accept as desirable or as the eventual goal a monolithic, all-embracing church.

(4) The dialogue should be rooted in history, not divorced from it.

(5) The dialogue should be regarded as exploratory and tentative, not as final.

(6) The dialogue should consider its principal function to be the realistic identification of points of tension as a necessary step to their resolution.

(7) The dialogue should respect and not derogate civil processes in a democratic society.

(8) The dialogue should welcome all points of view, even those which are set in sharp variance; no significant point of view, however troublesome, should be a priori ruled out.

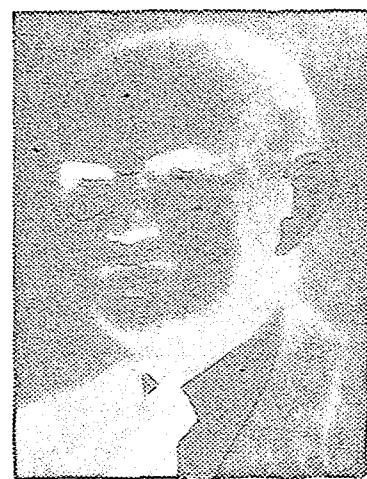
New Fellowship Organized

In the Parkersburg, W. Va., area, Seventh Day Baptist meetings have been held with some regularity since last fall. Interest has grown to the point where it seemed wise to organize as a fellowship. Such an organizational meeting was held at Parkersburg, April 29, at the home of Mr. and Mrs. C. B. Sutton. It was decided to call the group The Ohio Valley Seventh Day Baptist Fellowship. Twelve families have pledged their active interest and support. Meetings will be held monthly, on Sabbath eve, in a public place in or near Parkersburg.

Much of the promotion of this new fellowship has been by Pastor Donald E. Richards who has been jointly supported in this work by the Missionary and Tract Boards. The Rev. Duane L. Davis has also met with the group and was present at the organizational meeting.

Recognition Service
For Headmaster-Elect

At the close of the April 24 Missionary Board meeting a service of recognition was held for Courtland V. Davis, headmaster-elect of Crandall High School, Kingston, Jamaica, W. I.



Following the reading of a prepared statement by Secretary Harris and brief remarks by Mr. Davis, the members of the board stood with Mr. and Mrs. Davis while the Rev. Harold R. Crandall offered a consecration prayer, requesting God's blessing to

rest upon these two as they go to their field of service in the near future.

The statement prepared and read by Secretary Harris follows:

It seems appropriate to recognize Mr. and Mrs. Courtland V. Davis of Plainfield, N. J., as being present at this quarterly meeting of the Missionary Board. Mr. Davis is headmaster-elect of Crandall High School, Kingston, Ja., to succeed the Rev. Grover S. Brissey who will be completing a five-year term of service this coming summer.

It is expected that Mr. Davis will enter the employ of the Missionary Board on July 1, 1960. He will proceed to the field of service, accompanied by Mrs. Davis, as soon thereafter as arrangements can be made.

Mr. Davis is presently serving as principal of Cedarbrook and Clinton Schools in Plainfield, N. J. He has served as principal of various schools in that city during the past 34 years. He has submitted his resignation to the Board of Education of the City of Plainfield, to become effective as of June 30, 1960.

Mr. and Mrs. Davis are both graduates of Salem College, Salem, W. Va. Mr. Davis has taken graduate work at West Virginia University, at the University of

Chicago, and at Rutgers University. Before becoming an instructor in the Army during World War I, he had taught in West Virginia rural high schools. Mrs. Davis has, for many years, been employed as a proofreader at the Recorder Press office in Plainfield.

Mr. and Mrs. Davis are members of the Plainfield Seventh Day Baptist Church and Mr. Davis served as clerk of that church for 19 years (from 1940 to 1959). He was also the corresponding secretary of General Conference and recording secretary of Commission for 23 years. In this latter capacity he carried the responsibility of giving continuity to Conference and Commission programs, before the appointment of an executive secretary of Conference.

Mr. and Mrs. Davis have two sons, Courtland V. and S. Kenneth, and one daughter, Mrs. William (Jean) McAllister. They have twelve grandchildren. Some of those present may recall that Mr. Davis' father, M. Wardner Davis, was General Conference president in 1922, when Conference convened with the First Hopkinton Seventh Day Baptist Church in Ashaway, R. I.

The Missionary Board and the Seventh Day Baptist denomination may count themselves fortunate to have secured the service of this devoted and talented couple. We do pray that God will bless this choice and decision and the plans we are making this day.

Rene Mauch's Resignation

Accepted by Mission Board

At a meeting of the Board of Managers of the Missionary Society held April 24 in the vestry of the Westerly Church the following action was taken regarding the future relationship of the board with the Rev. and Mrs. Rene Mauch:

"It has become apparent that heavy family responsibilities and personal problems will prevent Mr. and Mrs. Mauch from assuming their posts as missionaries to British Guiana in the near future so the board reluctantly accepts their resignation and at the same time expresses its appre-

ciation for their present missionary activity being conducted at their own expense in the Montreal area."

A letter directed to the officers and members of the Seventh Day Baptist Missionary Board explaining the need for taking the above action has been received under date of April 20, 1960, from Pastor Mauch. The letter states:

"Dear Brethren: Due to the illness of Annemarie and the present family situation deriving partly from it, and after careful consideration of this situation in relation to our intended work as a missionary family in British Guiana, it has become my deep conviction that our projected departure for this field is highly unadvisable from every point of view, at the present time. It also appears that such a departure could not take place in a near enough future to warrant a further waiting period.

"It is therefore with very deep regret that I see myself forced to ask the Missionary Board respectfully to accept my resignation as an employee of the board. Considering the harmonious relationship that has continually been ours in the past months and all the sacrifices consented by the board and our people, this decision is so much harder to make. I feel sure, however, that by the grace of God we shall be able to further cooperate in Christian work in the years to come, and that our present decision will not be detrimental to a good understanding in the future."

ECUMENICAL NEWS

The name "American Lutheran Church" now designates a 2,258,092 member denomination formed by the recently consummated merger of the old American Lutheran, Evangelical Lutheran, and the United Evangelical Lutheran Churches. At the Minneapolis convention of the new body it was voted to join the World Council of Churches but not the National Council. There are 13 other Lutheran bodies in the United States.

The new Interchurch Center at 475 Riverside Drive, New York City, though

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not yet entirely completed, has been functioning for more than six months and will be dedicated on Sunday, May 29, at nearby Riverside Church. Seventh Day Baptists had a delegate on the platform at the laying of the cornerstone of this 19-story building and have had occasion to be represented at a number of interdenominational meetings in the Interchurch Center.

What Do We Mean by Unity?

The following paragraphs from an April 27 publicity release from the New York office of the World Council of Churches give one of the clearest expressions of the goal of complete church union.

"Cooperation is important, but cooperation is not enough," said Dr. Visser 't Hooft, general secretary of WCC, in a discussion of basic Christian unity. The World Council of Churches is composed of 171 member churches — Protestant, Anglican, and Orthodox — in more than fifty countries.

"The WCC can by its nature not be satisfied when the churches work together and maintain fraternal contacts. For the question remains — and it comes to us in the first place from the Lord Himself and in the second place from the world: Why are you not fully united in faith and order?" Dr. Visser 't Hooft said.

So far the churches in the Council have not been able to formulate what they mean by manifest unity, he declared. "The issue is not whether we can agree about the specific doctrinal consensus and the form of order which are required for full unity. The question is only whether all are agreed that manifest unity means visible, corporate, local unity," he said. And "even before going that far it is necessary to have this issue fully discussed in the member churches so that no member church may feel that it is forced against its will."

SABBATH SCHOOL LESSON

for May 28, 1960

Lesson IX—Eternal Life (Memorial Day)
(taken from Statement of Belief)

Resolutions
from
United Church Women
Minneapolis, Minn.
April 25-28, 1960

United Church Women are urging the United States Government to undertake additional research and technical studies in order to propose and continue to work for agreement on a long-range program for eventual complete and universal disarmament with adequate controls, believing that responsible agreement is possible. The action was voted by the interdenominational organization's Board of Managers.

In line with the policy of United Church Women of opposing discrimination, action was taken commending to the attention of local and state councils of church women the resolution recently adopted by the Human Rights Commission of the United Nations on Manifestations of Anti-Semitism and Other Forms of Racial Prejudice and Religious Intolerance of a Similar Nature.

A third resolution, dealing with the Student Sit-In Movement, supported the principle of service without discrimination at lunch counters and other eating facilities and the principle of non-violent protest as a means of securing social justice. Church women individually and through local and state councils of United Church Women were urged, in whatever ways are possible and effective locally, to support the protest movement not only in principle but concretely, through such means as continuous interpretation; efforts to strengthen, support, or initiate bi-racial committees of citizens to consider just solutions to the problem; support of merchants who show willingness to establish service without discrimination; statements to local and national managers of stores and to the press regarding the position of United Church Women, and to make contributions to meet urgent needs.

Further resolutions endorsed the ratification of the International Development Association by the Senate; urged support of Senate Concurrent Resolution 36,

known as Point IV for Indians; affirmed support of Senate Bill 2864, which provides for a five-year program in the education of migrant children; support of House Resolution 11390 which recommends an increase of \$750,000 in the appropriation for Indian Health Service; and asked that Bills on refugees and immigration pending before Congress be favorably considered and that funds which have already been authorized be made available for dealing with the refugee problem during World Refugee Year.

Mrs. William Sale Terrell, West Hartford, Conn., is national president of United Church Women, a general department of the National Council of the Churches of Christ in the U. S. A. Two hundred members of the Board of Managers from forty-eight states, including Alaska, participated in the annual meeting.

Seventh Day Baptist women were represented at this meeting by Mrs. LeRoy DeLand, president of our Women's Society.

Vocational Interests
O. B. Bond

125 Gardenia Drive
Holly Hill, Florida

The Vocational Committee of Boulder Seventh Day Baptist Church would be happy to assist any well-qualified person, who might wish to locate in Boulder, Colorado, in securing a position with one of the following firms or organizations:

U. S. Bureau of Standards
Dow Chemical Company
International Business Machine
Other smaller companies

The Rev. David Clarke, 1648 Ninth Street, or Mr. Paul Hummel, R. F. D. 2, Box 383, Boulder, Colo., will be happy to assist any interested parties.

The following teaching positions are open in White Cloud, Mich.: Kindergarten, First Grade, Fifth Grade, Seventh Grade, Social Science (H. S.), Physical Science (H. S.).

Anyone interested in the above teaching positions should contact Mr. Jack Jones, White Cloud.

Eternal Life

Incorruptibility

Immortality

By Dr. Loyal F. Hurley

To the average Christian these three terms are, for all practical purposes, synonymous. They all have some connection with the idea of the life to come, but many do not try to distinguish them accurately enough to understand their relationship to that future life. To begin a study of these ideas it would be well to start with the question,

What About Eternal Life?

There are few more faulty and confusing translations in our common Bibles than the expression "eternal life." Yet there are probably few expressions more deeply loved than this one. To call it in question is to strike at the dearest part of the faith of most Christians. And the one who does call it in question would be considered almost a blasphemer. Also, anyone questioning our generally accepted English translations is seemingly pitting himself against most of the world's great Hebrew and Greek scholars. But Hebrew and Greek scholars know that there is no word in the Bible corresponding to our "eternal," which, as commonly used among us, means absolutely unending. Most theologians know this too, but they don't teach it. Only one who is willing to stand for TRUTH for truth's sake and is willing to be branded a fanatic would dare to challenge the translation "eternal life."

The Hebrew word OLAM and the Greek word AION, with their adjective forms, are the words regularly translated "for ever," "eternal," and "everlasting." When the Hebrew Scriptures were translated into Greek during the two and a half centuries before Christ the Hebrew OLAM was consistently translated AION so they must have been considered synonymous. What did they mean?

It is always usage that determines meanings. The King James Version records Paul as writing to the Roman Church (1: 13) that he had often "purposed to come to you, but was let hitherto." Today we would say "hindered" instead of "let."

It is spelled the same and pronounced the same, but the meaning of "let" has been changed in 300 years to the exact opposite. It is always usage that determines meanings. So it is Biblical usage that determines Biblical meanings, and not the English words used to translate the Hebrew or Greek.

Let us illustrate. In the story of Jonah one is surprised to hear him say of his experience while in the belly of the fish, "I went down to the bottoms of the mountains; the earth with her bars was about me for ever" (Jonah 2: 6). But the story makes clear that he was in the fish only three days and three nights. When a Hebrew slave loved his master and did not wish to go free at the end of the seventh year, we read: ". . . his master shall bore his ear through with an awl; and he shall serve him for ever" (Ex. 21: 6). Of course, that couldn't be longer than his life span. Again, when Solomon built the temple unto the Lord, he began his prayer of dedication with the statement: "I have surely built thee an house to dwell in, a settled place for thee to dwell in for ever" (1 Kings 8: 13). And the Lord answered Solomon: "I have heard thy prayer and thy supplication, that thou hast made before me: and I have hallowed this house, which thou hast built, to put my name there for ever" (1 Kings 9:3). Solomon's temple lasted only about 400 years.

Here is something that ought to be clear to any intelligent, honest man. When Hebrew writers used the word OLAM to mean in one case three days and three nights, in another case to mean a man's lifetime, and in still another to mean about four centuries, it surely does not mean unending or eternal, no matter what English word is used to translate it. Usage determines meanings.

The Greek word AION is translated in the King James Bible as "world," "ever," "age," "course," "never," "evermore," and "eternal." How could its true meaning be more fully hidden than by such a hodge-podge of translations? One correct rendering makes sense in every single appearance of the word throughout the whole New Testament.

In the half-dozen languages of which the writer has some smattering of knowledge an adjective always gets its meaning out of the noun from which it is derived. "Windy" gets its meaning from "wind," "thorny" from "thorn," "cloudy," from "cloud," "watery" from "water." A daily paper comes every day. A monthly gas bill is due each month. A manly youth is like a man, not like a baby girl. This is a common fact of language not merely of English. But our Bible translations of the Greek AION and its adjective AIONIOS disregard this fact and thereby hide the true meaning of the Greek.

Mark 10: 30 and Luke 18: 30 both end with the same Greek words. In the King James Version Mark 10:30 reads, "in the world to come eternal life," while Luke 18: 30 reads, "in the world to come life everlasting." The word for "world" is the Greek AION and the word for "eternal" or "everlasting" is the Greek AIONIOS. Now if AION means "world" then AIONIOS should mean "worldly." But they couldn't translate, "in the world to come worldly life." That would be awful! Again, if AIONIOS means "eternal" then AION should mean "eternity." But it would be worse to translate, "in the eternity to come eternal life." There is no eternity to come. "Eternity" means "duration without beginning or end." If there is another one to come it would have a beginning and so would not be eternity. If the clause referred to should be translated, "in the eon to come eonian life," that would make sense. Or if it were translated, "in the age to come the life of the ages," that would make sense. The King James Translation makes nonsense.

How did such a misleading translation get into the English Bible? It came in through the Latin Vulgate. Our first English Bible translated by Wycliffe was not made from the Hebrew and Greek texts, but from the Latin. Jerome had the Hebrew and Greek texts from which to translate the Vulgate Version, but was very inconsistent in translating the Hebrew OLAM and the Greek AION. Sometimes he used "seculum" from which we get "secular," and sometimes he used "aeter-

MEMORY TEXT

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.

After those days, saith the Lord, I will put my law in their inward parts, and writ it in their hearts; and will be their God, and they shall be my people.

— Jer 31: 31, 33b.

nus" from which we get the word "eternal," without any apparent reason in his selection of these words. It comes out very clearly in the translation of Mark 10: 30.

en tO aiOni tO erchomenO zOEn aiOnion
(Greek text)

in the eon the coming life eonian
(Literal Interlinear)

A Comparison

en tO aiOni tO erchomenO zOEn aiOnion
(Greek text)

in seculo futuro vitam aeternum
(Latin Vulgate)

in the world to come life eternal
(KJ and ASV)

in the age to come life eternal
(RSV)

The relationship between the noun and the adjective is very apparent in the Greek text and it would be in English if "eon" and "eonian" were used. But when "world" and "eternal" are used, or when "age" and "eternal" are used the relationship between the noun and the adjective is completely hidden. Any careful student can see this readily.

This faulty translation robs Christians of two great Biblical truths which are much more wonderful than the idea of merely living forever. To live forever with the mediocre life that most of us know would be tragedy rather than blessing. What are the truths we miss by this faulty translation?

(Continued on page 13)

Vacation Church School

A Vacation Church School is related to the total program of Christian education in a local church. The Committee on Christian Education is therefore responsible for developing program, leadership, and finance of the school.

When a Vacation Church School is a community school it is related to each local church through a committee made up of chosen representatives of each local church. Such representatives ought to include lay persons as well as ministers and are chosen by the local church Committee on Christian Education.

The materials used in a Vacation Church School ought to be the approved materials of the denomination, if such are published. The cooperative texts are recommended for all schools of denominations who cooperate with the Division of Christian Education of the National Council of Churches.

Activities are used in Vacation Church School for the purpose of providing experiences for children in which they learn the great truths of living together as Christians. To have real value these activities must grow out of the unit of study.

The best experience is one in which each age group can relate the total experience of worship, study, and play around the unit of study.

A specialist in music could teach the class or department teachers the new songs ahead of time. If at all possible, the class teachers ought to do the music phase of the unit also.

A closing program ought to be a sharing program. It, too, grows out of the work of the unit of study. Something learned and rehearsed could become the object of the Vacation Church School, rather than the experiences of the children. Perhaps a real open house or an invitation to parents for the last session is even better. Certainly a closing program ought not to be held just to take up an offering to pay for the school.

Teacher Training School

Recently a school of 12 lessons was held in the North Loup, Neb., Seventh Day Baptist Church for the teachers and helpers in the Sabbath School. Pastor Mynor Soper was the leader. The textbook used was New Training for Service by C. J. Sharp.

For a part of the study the students were given a topic and age group; each being given a different one, and told to prepare and teach the lesson to the other members of the class. The class members assumed the age for which the lesson was designed. Each leader was graded by the members of the class, using the following scoring chart:

How would you score the teacher on the following points? (Use 0 for very poor, 1 for fair, 2 for good, and 3 for very good.)

1. How was the over-all presentation of the lesson: A. Interesting? B. Informative? C. Convincing? D. Inspiring?
2. Use of illustrations, if any: A. How well did the illustration illustrate? B. How well did the illustration help get attention and add interest?
3. How well could you determine a main theme or teaching in the lesson?
4. How well would you say the teacher was prepared?
5. How well did the teacher get student participation?
6. How well did the teacher deal with the text or subject assigned?

ATTENTION, PASTORS

Sabbath Rally Day bulletin covers and responsive readings have been mailed to all churches known to be able to make use of them. The Sabbath Promotion Committee of the Tract Board wishes to announce that there are approximately 500 more available free of charge in case any church did not receive enough to meet its local or mailing needs.

Pacific Coast Association

By Alice Virginia Mackintosh

Corresponding Secretary

The annual meeting of the Pacific Coast Association was held in Riverside, Calif., April 15, 16, and 17. The theme for the services throughout the weekend was "Victory Through Christ" (1 Cor. 15: 57).

Services began on Friday evening with the communion service. All entered quietly and took their places around white-covered tables in Fellowship Hall to partake of the Lord's Supper and the testimonial service. At its close, we left in the same manner, singing as a recessional, "Blest be the tie that binds our hearts in Christian love."

On Sabbath morning, the Rev. David Pearson, missionary and guest speaker, developed the theme in a sermon, "More than Conquerors." This was especially meaningful on this Resurrection Sabbath. Mrs. Pearson in a sermonette to the children showed a native broom and challenged them to sweep their lives clean so their hearts might be fit dwelling places for the Lord Jesus. The combined choirs of Los Angeles and Riverside sang the anthems, "Hail the Day that Sees Him Rise" and "The Road to the Lamb."

After the noon dinner in the church dining room, the young people conducted a service which had been planned by the Riverside youth. Interesting talks on the history of Easter and Good Friday were given and on the significance of Christ's crucifixion and resurrection. Other young people took part in the program by the reading of Scripture and poems, special music, and prayer.

The evening service was conducted by Mr. and Mrs. Pearson who presented a program of slides showing scenes and activities at Makapwa Mission in Nyasaland. We were encouraged as we observed how the work has developed in the past few years. It has been a rich blessing to have the Pearsons on the West Coast. One weekend was spent with the Los Angeles Church and the days preceding Association in Riverside and vicinity.

Sabbath Rally Day

The third Sabbath in May has become known in recent years among Seventh Day Baptists as Sabbath Rally Day. It is sponsored by the Sabbath Promotion Committee of the Board of Trustees of the American Sabbath Tract Society, which sends out free bulletin covers to all churches and suggestions to church leaders for the significant observance of the day.

The new theme chosen for this year is "The Sabbath — Created by God; Entrusted to Men." An added impetus is given this year by the cooperation of the Board of Christian Education and the editor of the young people's and adult quarterly, *The Helping Hand*. The study of Seventh Day Baptist beliefs during the current quarter was so arranged that the lesson on the Sabbath is taken up on May 21 rather than in its normal order in the Statement of Belief.

Contrary to the opinion of some, our ministers in general do not preach frequently on our distinctive doctrine, the seventh-day Sabbath. A united emphasis at a particular time, therefore, has long been recognized as appropriate and helpful. We commend such wholehearted participation as will make it apparent to one and all that this is a Sabbath Rally Day not in name only. Some churches will have the special Sabbath emphasis one week later, due to special local commitments.

On Sunday morning the young people's fellowship breakfast followed a devotional program in Fairmount Park. At ten o'clock devotions were held in the church sanctuary. Dividing into three workshops we considered the topics, "Defining Our Denomination's Distinctive Mission," "Appraising Our Spiritual and Numeric Growth," and "Interpreting and Stressing Stewardship of Money."

The business session of the Association followed reports and recommendations from the workshops. Jack Gregory was elected to serve a second term as president.

Eternal Life

(Continued from page 10)

1. The Doctrine of the Ages

The average church member knows nothing of the over-all program of God except that he expects "the end of the world" to come at the Second Coming of Christ. That concept is almost inevitable to anyone reading our ordinary translations. The tremendous sweep of the plan of God is unknown because our common Bibles cover up the doctrine of the ages. The Hebrew word OLAM comes from a root which means "hidden." It signifies a period of time, but a "hidden" period, one of unknown length. And the Greek AION means the same. A man's lifetime was sometimes called an OLAM or an AION because it was an unknown period. One might know when a man was born, but not when he would die. These words were used to mean, therefore, a period of time, generally long, and characterized by certain special conditions, an "eon" or an "age." We speak of the Dark Ages, the Age of the Renaissance, the Puritan Age, the Atomic Age. According to the Bible there are ages past (Col. 1: 26), "this present evil age" (Gal. 1: 4, KJ says "world"), and "ages to come" (Eph. 2: 7). These "ages" are the time periods of God's plan of creation and redemption. They had a beginning — "which God fore-ordained before the ages for our glory" (1 Cor. 2: 7, literal). They will have an end (Heb. 9: 26, 1 Cor. 10: 11). In these last three verses the Greek word for "ages" in the plural is translated "world" (singular) in King James. Especially the "ages" have a purpose — "according to the purpose of the ages which he made in Christ Jesus our Lord" (Eph. 3: 11, literal). That purpose is the process by which man is to be created in the image of God.

Some will say that we are already made in the image of God. At present that is only incipient, in germ, but not in reality. Of no one but Jesus could it be said that he is "the express image of his person" (Heb. 1: 3). Only Jesus could say, "He that hath seen me hath seen the Father"

(John 14: 9). All the rest of us are being created in the image of God, and that is the purpose of the ages through Christ who is the King of the ages. "Now to the King of the ages, incorruptible, invisible, only wise God, honor and glory to the ages of the ages, Amen" (1 Tim. 1: 17, Greek literal). "The kingdoms of the world are become our Lord's and his Christ's, and he shall reign to the ages of the ages" (Rev. 11: 15, Greek literal). But even this reign ends, though many good church members do not think so. Some one has written, "For words when oft repeated, do ossify the very organs of intelligence." Handel's "Messiah," one of the most majestic musical compositions ever written, closes with the Hallelujah Chorus which declares, "And he shall reign for ever and ever, and ever, and ever, and ever, . . ." Most Christians accept this repetition as true, but Paul wrote, "Then the end, when he shall have delivered up the kingdom to God, even the Father. . . . For he must reign, till he hath put all enemies under his feet. The last enemy to be abolished is death . . . that God may be all in all" (1 Cor. 15: 23-28). All of this is covered up and hidden by faulty translations.

(To be continued.)

Editor's Note: Dr. Hurley's study of Hebrew and Greek words that are rendered variously in the English Bible may seem complicated to some of our readers. To others it may appear to be an over-simplification of the New Testament teaching — a sort of guided tour with many interesting things omitted. There may be those who, on the basis of their study, will want to challenge the idea that AION can almost always be correctly translated "age." Twenty-one times in the New Testament, for example, a literal translation would give us "to the ages of the ages." It is usually rendered "for ever and ever" in such expressions as "glory and dominion for ever and ever." Readers are invited to make an independent study of "ever," "everlasting," "eternal," "age," "world," etc., as mentioned in the early part of Dr. Hurley's article. For such a study one needs only a good concordance. Young's complete concordance is most suitable because it indicates the Greek or Hebrew words back of the English translation.

Dr. Hurley will continue this and related subjects in a subsequent issue of the Recorder.

LET'S THINK IT OVER

Engineers of Human Relations Must Be Trained In Our Colleges

Henry L. Ash, Commissioner of Finances and Administration for the State of West Virginia, was a recent guest speaker at the regular chapel period held on the Salem College campus. Mr. Ash, a former dean of Salem College, addressed the students, faculty, and guests on the topic, "The Need of College Graduates in Government Service."

"I shall not argue that we do not need missile engineers. What I shall argue is that we need engineers of human relations," said the speaker, who continued, "if the world had had them in sufficient numbers and of the necessary quality across the past twenty-five years, or even since the end of World War II, there would be no occasion for military armaments such as the East and the West have today."

Announcement has been made of the addition of a new department of Political Science on the Salem College campus. Mr. Ash will return to Salem next January as head of this new department, thus doing something about the need mentioned in his address.

A person who gives up the Sabbath, even if it is for another day, is very likely to lose regard for any day as sacred.

— Battle Creek Church Bulletin.

PASTORS TO BE ORDAINED

The DeRuyter, N. Y., Church is calling its pastor, Charles D. Swing, to ordination on Sabbath day, May 21.

The Little Genesee, N.Y., Church has also issued a call for an ordination council for its pastor, Eugene N. Fatato, to be held on Sabbath day, May 28. Both services will be all-day meetings, as is usually the case. Readers are asked to remember these occasions with prayers of thanksgiving and petitions for guidance.

DEACON HAL BURDICK

Harold Martin Burdick, son of Silas Greenman Burdick and Hannah Hull Burdick, was born September 28, 1875, at Lima, Wis., and was called to rest April 15, 1960, at the age of 84 at his home in Riverside, Calif.

As a young man, reared by Christian parents, he dedicated his life to the Lord and was baptized into the Christian faith. At that time he joined the Milton Junction Seventh Day Baptist Church which, coincidentally, was organized the year that he was born.

He was united in marriage to Mattie Mendenhall on September 28, 1899, and last fall they celebrated their 60th wedding anniversary in Riverside.

In Milton Junction, he was active in the spiritual ministries of the church. Ordained as a deacon, he also held other offices of responsibility, and ably assisted with young people's work and recreational activities. He continued active in the church upon moving to Riverside in 1937 until prevented by a stroke some four years ago. Although he kept his membership with the Milton Junction Church he was a deacon at Riverside.

He is survived by his wife, Mattie; two daughters: Mrs. Lura Sayre of Riverside and Mrs. Elmer (Dorothy) Bingham of San Diego, Calif.; one sister, Mrs. George B. (Hannah) Shaw of Alfred, New York; nine grandchildren; seventeen great-grandchildren; and a host of friends.

Funeral services were conducted on April 19, 1960, with interment at the Olivewood Cemetery. Pastor Alton L. Wheeler presided.

— A. L. W.

NEWS FROM THE CHURCHES

WESTERLY, R. I. — Mrs. Robert T. Fetherson of Battle Creek, Mich., who had come here for the quarterly meeting of the Missionary Board, was the guest speaker of the Friday evening service of the church on April 22. She spoke on the general work and program of the denomination, using a large turn-over chart which she had prepared for the occasion.

Missionary Secretary Everett T. Harris was guest speaker at the morning church service the following day. Our pastor had just returned from a trip in behalf of the Missionary Board to Montreal, Quebec.

— Correspondent.

VERONA, N. Y. — Presentation and dedication of memorial gifts formed part of the Sabbath morning service on April 2. A record player in memory of Brian Crandall was presented by his father, Burton Crandall, and a tape recorder in memory of Willis Davis was presented by his father, LaVerne Davis. The gifts were accepted in behalf of the church by Pastor Rex Burdick. The dedicatory prayer was offered by the Rev. Paul Osborn who was guest speaker for a series of special meetings April 1 to 9.

We are grateful for the inspiring messages and the spiritual uplift which the church received during these days of special effort together. Only God can measure the results but we are encouraged to let our light shine and to press toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3: 14).

The choir of the Vernon Baptist Church joined with our choir in presenting the Easter cantata, "The Man of Galilee," by Kirk and Proctor, which was given at our morning service on April 16 and on Sunday evening, April 17, at Vernon.

The women of the Ladies Benevolent Society held their "Secret Pal" banquet April 19 at Chittenango. An interesting program was carried out at the close of which each guest unwrapped her gift revealing her secret pal of the year.

The Young People's Social Club held their April meeting at the home of Mr. and Mrs. Garth Warner. This took the form of a "Hobo" party, each carrying a pack lunch with tin can from which to drink the fruit punch served by the hostess. The evening closed with a worship service in the living room.

About fifty young people attended the Association Youth Fellowship at our church on Sabbath afternoon and evening April 30. After the opening worship service conducted by some of our young

people, Pastor Burdick gave a talk on "A Challenge for Teenagers." It was followed by four discussion groups led by Melinda Mallison, Louis Sholtz, Barbara and Brandon Crandall. A movie, "Teen Age Challenge," was also presented. Supper was served followed by a business meeting and a talent show in which each church group present gave three acts. Adams Center, Brookfield, DeRuyter, and Leonardsville were represented.

Our Ladies' Aid is planning a series of Sunday dinners for the season, the first to be on June 19. — Correspondent.

PAINT ROCK, ALA. — At the last business meeting of the church it was voted, among other things, to have the church station wagon repaired and put in good condition. (The work included a good paint job.) It was voted also for Brother Bass (pastor) to use it in driving for church work.

It was such a joy to have with us for about one month (Feb. 18 to March 15) our beloved missionaries, Elder and Mrs. David Pearson, and daughter, Deborah. Brother Pearson spoke at the morning services of February 27 and March 5, subjects being "Completing the Task" and "Do or Die." These were both very impressive messages — enough to cause us to hang our heads in shame for the lack, on our part, of completing the task Jesus left to us; and the consequences of failing to do our part of the work left to us. Oh, that we could order our physical lives to give more time for God's spiritual work, and to learn more of Him! We are too busy! So busy that there is danger of His Spirit in us being choked as in the Parable of the Sower (Matt. 13: 7).

On the evening after the Sabbath, February 27, the missionaries presented a special missionary program. Participating in this were Alice and Hulme Siwundhla, of the Malamulo Mission in Nyasaland, who are students for four years in Oakwood College, Huntsville. After a fine program they showed the film in which they were featured three years ago on Ralph Edward's program, "This Is Your Life."

The Sabbath Recorder

This was all deeply inspiring. Several of our colored brothers and sisters of Paint Rock had expressed desire to see this program to which we extended to them a welcome. This whole service gave evidence that, if the principles of Christian love controlled every heart, there would be no race problems — and this in the "Deep South"! The fact is verified more and more that the love of Jesus Christ, only, can rightly change the existing pattern, and not legal statutes or political force. When we attempt to take God's work into our hands without guidance of His Spirit we only bemuddle the whole situation.

James Edward Butler Memorial,
A Paint Rock Church publication.

ASHAWAY, R. I. — The members of the Ashaway Church have been busy the past several months redecorating a part of the parsonage. New floors were laid, the stairs and woodwork refinished, and new wallpaper put on in three rooms and the front hall. A new rug was bought for the living room and draperies made for the study. Several projects are yet to be completed but the Wheelers are starting to get settled again.

One Sabbath each month has been devoted to the "lay development program." After the morning service members eat dinner together at the parish house and meet again in the afternoon for informal discussion on different aspects of lay development. The booklet "My Spiritual Inventory" was used at our last meeting.

A visitation program was held one evening the week before our pre-Easter services. The deacons and other church members visited homes in the community. Services were held Tuesday through Friday evening of Easter week with the pastor as speaker and the Rev. Earl Cruzan as guest speaker one evening. These services helped to make our observance of Easter much more meaningful.

The young people of the church now have a recreational director, Louis Savy. Different projects are under way to earn money. This will be used to do over the second floor of the parish house so that the young people will have their own recreational center.

— Correspondent.

Accessions

Battle Creek, Mich.

By Testimony:

Mrs. LaVaune Woody

By Transfer:

Mrs. Helen Louise (Lou Bond) Maxson
Alfred, N. Y.

By Baptism:

Louise Ann Clare
Susan Jean Davis
Elizabeth Eleanor Nida
Shelley Katherine Potter
Robert Fitz Randolph
Roger B. Van Horn

By Profession of Faith:

Willem Lodewyk Benjamins
Edwin Frederika Swens Benjamins
(Mrs. Willem)
Deborah Jolene Hitchcock

Obituaries

Breeman. — Mrs. Leonard (Glaser), was born in Holland, Aug. 22, 1879, and died at Lancaster, N. Y., April 22, 1960.

At the age of 16 she was baptized and joined the Harlem, Holland, Seventh Day Baptist Church under the pastorate of Elder Gerard Velthuysen. She later came to this country.

She is survived by her husband and three children: Mrs. R. W. Robbins of Lancaster, N. Y., Mrs. D. W. Luke of Frenchtown, N. J., and Leonard, Jr., of Kona, N. C. Also surviving are eight grandchildren and six great-grandchildren.

— L. Breeman.

Burdick. — Harold M., son of Silas Greenman Burdick and Hannah Hull Burdick, was born September 28, 1875, at Lima, Wis., and died at Riverside, Calif., April 15, 1960.

(See another page for more extended obituary of Deacon Hal Burdick.)

Mayhew. — Berneice Ayars, daughter of Levi and Sarah Ayres Ayars, was born in Marlboro, N. J., in 1880 and died in the Memorial Hospital, Woodbury, N. J., April 16, 1960.

Mrs. Mayhew and her husband, the late Linwood Mayhew, lived at Shiloh, N. J., until 1949 when they moved to Mantua. She was a member of the Shiloh Church.

Surviving are two nephews and a niece: Rex Ayars, Shiloh, N. J.; Philip Hughes, Courtland, Mich.; and Mrs. William Priestley, Montgomery, Alabama.

Funeral services were held in the Garrison Funeral Home in Bridgeton with her pastor, the Rev. Charles H. Bond, officiating. Burial was made in the Fernwood Cemetery.

— C. H. B.



"LATE ON THE SABBATH DAY"

Ahva J. C. Bond

Slowly passed the silent moments
Of the holy Sabbath day,
As the women, lone and grieving,
Sadly whiled the hours away.
From afar they'd stood, beholding
Gray Golgotha's gloomy height,
Drawing near as noise and rabble
Faded with the falling night.

Thankful that the wealth of Joseph
Had secured a decent grave,
And that timid Nicodemus
Had become a bit more brave,
They had witnessed the entombment,
Saw just how the body lay;
Then, with grief too deep for weeping,
Tearless, went their homeward way.

Meager means, but love unbounded,
Spices for the body bought.
Not forgetting the commandment,
Sabbath quiet then they sought.
So unlike the "Preparation,"
Loud with hate and hectic rush,
Sabbath peace the place enveloped
With a sweet and holy hush.

Love can not go unrewarded;
Love is its own true reward.
Love is not dead! Lo, there cometh
In the way their living Lord!
Mortals only spent that Sabbath
Thrilled in doubt and darkest gloom;
Jesus spent it with His Father
In the quiet "Upper Room."