

The Sabbath Recorder

New Seasonal Filmstrips

The Audio-Visual Aids Committee of the Tract Board has two new filmstrips appropriate to the resurrection season available for primary age children. They are in full color with 33 1/3 r.p.m. recordings. The running time for each filmstrip is about eight minutes.

"Jesus Is Not Afraid" tells of Jesus' triumphal entry into Jerusalem, the last supper, and the night in the garden when He is arrested and tried before the authorities. But even as He faces death, Jesus is not afraid because He knows He is finishing the work that God has given Him to do.

"Jesus Lives" tells how after His death, His friends are filled with sadness. One of them, Joseph, arranges for Jesus' body to be buried in a tomb cut out of rock. A great stone is rolled in front of the entrance to seal it, but when the women arrive with spices and ointment, they are told that Jesus is alive. Jesus' many appearances are depicted with the final scene where Jesus tells His disciples to "go and make disciples of all nations" and assures them that He will continue to be with them.

Some of the passion-resurrection filmstrips suitable for older children and adults may still be available. Order from the Tract Society at Plainfield, N. J., giving second and third choices.

NEWS FROM THE CHURCHES

LITTLE ROCK, ARK. — The Communications Committee is getting organized here and hereby submits the following:

Pastor Paul Osborn and his family have entered into the physical and spiritual labors of the Seventh Day Baptist Church of Little Rock, Ark.

Physical reconstruction has included new acoustical-tile ceilings throughout the building; refinishing the floors and painting the auditorium, construction of a classroom and pastor's study on either side of the front entrance, a new fluorescent lighting system in the sanctuary, and a floor furnace. Insurance covered the expense of asbestos roofing for the half that was damaged during the storm, also the paint for the outside of the church.

Spiritual activities include depth Bible study Friday at 7 p.m., Sabbath worship services — 10 a.m., Sabbath School —

11 a.m., Community Visitation program Sabbath afternoon 3 p.m. Also regular fellowship suppers are held at 6 p.m. on the third Friday of each month.

The annual business meeting of the church was held January 3, 1962, with the election of the following officers: moderator, James Mitchell; secretary, Mrs. Calvin Babcock (Meleta Monroe); treasurer, Irving Seager; assistant treasurer, Calvin Babcock; pianist, Mrs. Robert Noonan; trustees, Dr. Lloyd D. Seager, Berwin Monroe, and Calvin Babcock; Sabbath School superintendent, Berwin Monroe; Sabbath School treasurer, Mrs. Charles Cato.

Grateful appreciation is expressed to the pastor and his family, to the Missionary Board, and to the many interested Christian friends who have contributed generously to the work here.

— The Communications Committee.

Accessions

Paint Rock, Ala.

By Testimony:
Mrs. James W. Rankin

Obituaries

Hoffman.—A. Colwell, son of Ellsworth and Rachel Rainear Hoffman, was born Oct. 31, 1897, in Stow Creek Township, N. J., and died after a very brief illness, on March 9, 1962.

Mr. Hoffman was married to Susie Bivins on December 22, 1923. They have lived in their home on West Avenue in Shiloh for many years.

He was an active member of the Shiloh Seventh Day Baptist Church, Ardenis Tribe 198, Red Men, and the Cumberland County Firemen's Association.

In addition to his wife, he is survived by three sisters: Mrs. Edna Dickinson, Shiloh; Mrs. Josephine Allen, Quinton; Mrs. Leona Jeffrey, Florida; and a brother, John B. Hoffman of Rhode Island.

Memorial services were held at the Garrison Funeral Home, March 12, 1962, with the Rev. Charles H. Bond officiating. Interment was in the Shiloh cemetery. — C. H. B.

Jordan.—Rev. Henry Nelson, son of James and Amanda Jordan, was born in the Township of Wirt, Allegany Co., N. Y., Oct. 18, 1870, and died at his home in Grove City, Pa., March 14, 1962. (See extended obituary elsewhere in this issue.)



The Sabbath Recorder

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Member of the Associated Church Press

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Looking at Life

Around all of us life in all its phases of youth to old age moves constantly, sometimes without much contemplation of this movement on our part. When we are going about our daily routine we do not ordinarily observe with clarity the different types that represent the problems and joys of these phases of life for the simple reason that we see our acquaintances as complete personalities. When one gets away from home, as on a vacation, he may have opportunity to look at life with a little different perspective and perhaps get a clearer view of what the Lord may expect of His servants in helping people of varying ages to find satisfaction through Christ. The editor is certain some of the things he has seen while on vacation in Florida are paralleled to some extent in the experiences of many of the readers.

Imagination and observation are combined in outlining the material and spiritual problems of the different kinds of people whose homes and places of business line the highways of our southern states when we drive by on the edge of the speed limit and only stop to refresh our bodies and replenish the fuel that propels us to our chosen destinations. However, it is not hard to imagine the heartache and the limited existence of large numbers of Negroes whose homes are ancient shacks that look as if they dated back to slave days. Many of these people with little economic security must also have a low level of eternal security. Our hearts perhaps warm to their need.

OUR COVER

Standing at the foot of a cross that is silhouetted in the mirrored image of a distant mountain pass, worshipers may find their thoughts directed to the strengthening truth that "the way of the Cross leads home."

Many of the millions of visitors who annually enjoy the natural wonders of our national parks, and the parks' 30,000 employees, share in worship services led by the 156 student ministers of the National Council of Churches' Ministry in the National Parks. Our cover picture is a view of services in the Grand Teton National Park, Wyoming, on the shore of Jackson Lake.

We have read enough and seen enough to recognize a certain type of need. We wish we could quietly learn more about their basic problems and bring to bear on those problems the love of Christ and the compassion of the Savior that stirs in our own hearts to a degree. Perhaps sometime there will be an opportunity to be a good Samaritan rather than to just pass by.

Daytona Beach as a city may not be essentially different from other cities of similar latitude in our country, but its amazingly smooth beach of hard-packed, fine-grained white sand is a thoroughfare of life probably without parallel in the world. As the afternoon tide ebbs the beach becomes a natural four-to-six-lane highway over which visitors drive several miles in safety because they voluntarily apply the rules of the road. Here indeed is life in a different aspect. We could wish that all people who are freed from the restraints of the law would as automatically live by the law of God as those drivers do on the beach at Daytona. One can be reasonably certain that any serious lack of conformity to good driving practices would quickly bring law enforcement into evidence.

Aside from vehicles and courteous drivers what does one see on the beach on a brisk March day? Not the usual throng of sun bathers and young lovers, but a few in bathing suits. Activity is more desirable than repose or picnicking. It takes different forms.

There is the man past middle age with sallow face and drooping arms who appears to be walking an assigned course and is determined to finish that daily course. His purpose in life is to get a firmer hold on life. Many there are in vacation land having no certainty of mansions in glory and therefore giving all their attention to the house of clay.

At the other extreme one sees full-bodied youth finding themselves on a good driving beach with nothing to drive. For these brown-legged boys there is the opportunity to course up and down the wide strand on rented motor scooters. The beach resort at this time is filled with thousands of college students on vacation. Do they have a purpose in life? Are

MEMORY TEXT

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. John 17: 3.

they committed to Him who gives fullness of joy? One can only guess and hope.

Again there are those in the middle years, the productive years, who are perhaps enjoying a well earned vacation and show by their faces and actions that a life of idleness is foreign to them. Not all of these, we are sure, have found the joy of serving Christ that puts purpose into their productivity and causes them to seek the higher things in their leisure time.

On the beach we indeed look at life and wonder how we appear to others in our attitudes and actions. Is there anything in word or deed, in friendliness and outgoing joy that perhaps makes them wonder about the motivation of our own lives?

There are other opportunities to look at life from a different angle. Our vacation included a few days at America's largest winter Bible Conference at Boca Raton, just south of Palm Beach. There we came under the profound and stirring Bible teaching of one of New York City's radio and television preachers, a Baptist from England. All of his messages were about life — the full, victorious life that is set forth in the Scriptures — a life of obedience to the known will of God.

What does one see of life at such a conference? The people in attendance at most of the meetings are people who have found eternal life and want to enrich it. Some are young, some of middle age, and many in advanced years. Older people predominate because southern Florida is populated to a large extent by those approaching the golden age. But all, young and old, show by their joyful faces and their conversation that Christ has transformed their lives. Among them are people, like ourselves, who find much refreshments in dropping the daily routine and the problems of their assigned tasks to fellowship in the deeper things of the Word that are common to those of evangelical faith. Most of the northern

states in the eastern half of the United States are represented as well as eastern Canada. The motto above the platform, "All one in Christ Jesus" takes on a fuller meaning as the common folks of all walks of life from so many places receive inspiration to rededicate their lives.

Yes, it is possible for all of us to look at life, the failures and successes of other lives and the shortcomings of our own. Perhaps we do not need to go on vacation to do it. We may need only to look at the fullness of Christ. His promises prevent utter discouragement with ourselves when we make comparisons.

EDITORIAL NOTES

How Long Should Conference Hold?

In the self-analysis study of the whole procedural structure of General Conference and its boards and agencies there could be some drastic changes suggested by an impartial expert. One possibility of change would be to reduce the length of our annual Conference sessions. Some would say it is well near impossible since we can hardly compress the business into the number of days we now have. Others could well call attention to the inspirational and fellowship values which seem to require more than a few days together.

What brings to mind the possibility of a short Conference (with a saving of money for our outreach work) is the fact that other denominations of much larger size have found it possible to compress inspiration and business into less time than we take. That is true of the Baptists with whom we are associated in the Baptist World Alliance and the Jubilee Advance. The Southern Baptists with a membership of around ten million have announced the program for their 1962 convention at San Francisco June 5 to 8. They start on Tuesday night, omit Wednesday afternoon and close at noon on Friday. In addition to regular business and the presentation of special programs there are five sermons. It would appear that they have not left out any major emphasis of the denomination.

Whether or not a shorter Seventh Day Baptist Conference would be good or de-

sirable is an open question; the only point at the moment is that the example of other denominations of similar polity shows that it should be possible without serious loss. You and I as voting members are always faced with two questions relating to church and denominational structure or program: 1. What do I like? 2. What is best? If we are honest, we must admit a possibility of more than one answer.

Baptist Leader Visits Pope

Brook Hays, former president of the Southern Baptist Convention, and Mrs. Hays, visited Pope John XXIII at The Vatican during a trip to five European capitals while he was Under-Secretary of State.

In making the announcement Hays emphasized that his visit to the Pope was not as a representative of the Southern Baptist Convention and "was wholly unrelated to my governmental duties."

Mr. Hays continued, "Our meeting symbolized, it seems to me, the interest that all Christians have in strengthening religious freedom and other freedoms throughout the world. We can hardly hope to see an end to political aggressions unless we of the Christian faith, whatever our affiliation, exhibit an active spirit of unity and brotherhood."

The high point of the talk with the Pope, Hays said, was his statement, "We are brothers in Christ."

Mr. and Mrs. Hays visited Baptist leaders in both Italy and Spain during their trip. Although he deplored the sufferings of the Baptist people in Roman Catholic Spain, he reported hopeful signs for more religious freedom there.

He said that although Baptists are still having difficulty in validating marriages and in securing burial rights, it is not as severe as formerly. He said that the Baptists have no legal status in Spain but they are working to attain such standing.

— BP.

SABBATH SCHOOL LESSON

for April 21, 1962

Christ Reigns

Lesson Scripture: Hebrews 1: 1-12.

THE SABBATH RECORDER

President's Message

MONDAY AND TUESDAY AT GENERAL CONFERENCE

We have written briefly in this column about the latter part of General Conference week and perhaps a little should be said about the beginning of the week.

We are particularly fortunate this year to be able to use the facilities of Mission Farms. One of the big advantages will be the opportunity for the use of the facilities the week preceding General Conference. Youth Pre-Con and Young Adult Retreat will be held at Mission Farms and Commission will also meet there. Because of the extent of the facilities, those who bring young people will be able to stay on the grounds at the regular low daily rate. This should prove of particular advantage for those who bring young people from distant points.

Registration will be taken care of on arrival and General Conference will formally begin at 10:00 a.m. on Monday morning, Aug. 13. After words of welcome and response, we will listen to the first of five Bible studies from the Book of James. Rev. Kenneth E. Smith and Pastor Mynor G. Soper will alternate in the presentation of these studies, one each day.

In the afternoon the work of General Conference will get under way with reports from boards and agencies and the appointment of Conference committees to consider these reports.

Committee work is particularly important to our General Conference structure. These committees are guardians of the work that is ours. They review the work of boards and agencies and from the broader view of the churches as a whole offer recommendations for the work that is to be carried on during the year. They can particularly speak to the effectiveness (or lack) of the work of the boards and agencies as it is related to the churches. The recommendations of these committees are reviewed by the Conference as a whole, and after discussion, recommendations may be made to the boards and agencies by the General Conference. Committee chairman have been appointed and are

already reviewing the work of the boards and agencies so that they might be informed at General Conference time and the committee as a whole might be able to consider the work with understanding.

On Tuesday morning at 8:15, daily morning devotions will begin. At noon we will again "Draw Near to God" in devotions, and each evening Conference worship will be conducted. Worship will center about the theme for the day.

On Monday this theme is: "Draw Near to God in Loving One Another." On Tuesday the theme is: "Draw Near to God in Appreciating the Past." On Tuesday afternoon the boards will center their brief programs around this theme and "Report on the Past."

Particularly apt is the theme for Monday. As Seventh Day Baptists gather from all over the nation to renew friendships and conduct the work of the denomination, they do "Draw Near to God in Loving One Another." In that spirit the work and inspiration of the week will proceed.

See you at General Conference,
Melvin G. Nida.

What Ministers Die Of

Vital statistics of one denomination are likely to be relatively similar to those of another. R. Alton Reed, of the Southern Baptist Annuity Board has found that for the third straight year heart trouble was responsible for more than 50 per cent of the preachers' deaths. The youngest to die of that cause was 30. In 1961 the percentage was 61. Cancer claimed 20 per cent and accidents 7. Other causes of death were less. Mr. Reed found that 67 ministers dying after retirement averaged 72 years of age and 38 called home while serving churches averaged 51.6 years.

One conclusion can be drawn: Pastors, as well as parishioners, should be concerned about the shortage of ministers and should submit to medical examinations regularly to increase the probability that they will be able to serve until they reach retirement age.

The Resurrection of Christ — Historical Fact, Personal Faith

By C. Harmon Dickinson

The Resurrection of Jesus from the dead is one of the basic doctrines of the Christian Church, yet around the interpretation and meaning of the Resurrection there is much dispute. Are we to accept the Resurrection as an historical fact? If so, how does this miracle, "the shattering of history by a creative act of God Almighty" (J. S. Stewart), affect the experience of the believer; or if not accepted as history, how could the denial contribute to faith?

There is no doubt that those who visited the empty tomb and the first Christians whose experiences and preaching are related in the New Testament believed in the Resurrection, that it was the real physical body of Jesus that emerged from the tomb. At first it must have been difficult to believe what they had seen and heard, and only after recognizing undeniable evidence did their faith break forth in triumph that their Lord was now living.

Yet to believe in such a miracle which seems so contradictory to the scientific temper of our day requires strong faith, substantiated by a careful examination of all relevant facts. Various attempts have been made to explain away the fact of the Resurrection, none of which adequately meets the challenge of the empty tomb.

On the morning of the third day the tomb was empty. How to account for the disappearance of the body — was it taken by friend or foe? If by friends, why would they take His body? Could the Jews have taken the body and not produced it later as conclusive evidence to silence Peter? "The silence of the Jews is as significant as the speech of the Christians" (Fairbairn). I view the preponderance of evidence sufficient to justify belief in the Resurrection.

To me, the denial of the historical Resurrection undercuts the foundation upon which our faith in the Resurrection rests. The Apostle Paul says that "Jesus rose"; but more often he spoke in the passive voice, "He was raised," or "God raised Him." There is no greater testi-

mony of the meaning of the Resurrection than the evidence of the miraculous change in the lives of the apostles. This was a part of Paul's conversion experience. He knew Jesus was alive by the power of God. He saw the Cross and the Resurrection as related, for without the Resurrection the death would have been powerless to save. "If Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15: 17).

No one event in Jesus' life has full meaning apart from the whole life related to it. This is true of the Resurrection. It must be studied in relation to the whole of Jesus' earthly ministry. The appearing of God through Jesus' birth, the portrayal of the divine character through the Master's life, the momentary defeat on the cross of the Lord's ministry, the final triumph through the Resurrection of the Christ from death to life — these are the glorious events which give meaning to the Church and a reason for sharing its message.

When did the Resurrection occur? It is commonly believed to have taken place on Sunday, but it will be noticed that the appearances of the women and disciples were early on the first day of the week and that Jesus had already risen — the tomb was empty. The time is not the important fact, however. The fact and message of the Resurrection are much more important, all-important.

The traditional season for observance of the Resurrection is approaching. As we study the meaning of the Resurrection we find that it verified the faith of the early Christians in the genuineness of Jesus' life as the Lord of men and as the Christ, the Son of the Living God. Belief in the power of the Resurrection was an important doctrine in the New Testament Church. Not at one season only but continuously it was the expression of what Christ meant to them. So with us, it is good not to limit faith in Christ's victory over the grave to one day but to let it be a part of our year-round total experience of Jesus' life.

A man's soul will starve on education without God as much as it will on ignorance without God. — Walter E. Isenhour.

Shiloh 225th Anniversary Draws Large Attendance



It was on March 27, 1737, that a considerable group of people affixed their names to a covenant constituting the church at Cohansey Corners which has come to be known as the Seventh Day Baptist Church of Shiloh. Records of church activity prior to that time seem to indicate that a temporary organization of Sabbathkeepers was formed in 1716 and that people of this faith were active in the area 50 years earlier than the officially documented date which was celebrated on March 23 and 24, 1962, as the 225th Anniversary.

Attendance at the Sabbath morning (220) service was well above normal, drawing in quite a number of former members and well-wishing visitors. What was more outstanding was that the afternoon service was attended by 216 and the evening program (following a planned carry-in supper) by 214. The program of the evening before, "Two Hundred Twenty-five Years in Retrospect," drew an attendance of 117. Members of the nearby daughter church (Marlboro) attended the afternoon and evening services in considerable numbers.

Miss Florence Bowden, chairman of the Anniversary Committee, and other members presented a well-conceived, climactic program on which they had been working for nearly two years. The *Bridgeton Evening News* of March 23 devoted the major

portion of a page to the history of the Shiloh church written by Miss Bowden's mother at the time of rededication of the building after the fire of 1934.

On Sabbath eve the growth of the church over the years was traced through some of its organizations such as the Female Mite Society, Sabbath School, Ladies' Benevolent Society, and Christian Endeavor. Representatives brought the messages.



The morning service was "A Call to Dedication" with an appropriate message by the pastor on "Keepers of the Springs." This emphasis on the present responsibilities led up to a litany of dedication and a Communion Service. The Rev. Charles Swing, a son of the

church assisted in the worship. Secretary Everett T. Harris of the Missionary Board, another son of the church, and Secretary Leon M. Maltby of the Tract Board, a former pastor, were asked to conduct the Communion.

Sabbath afternoon was in the nature of a homecoming with well-planned participation. The program listed 22 members who had been on the rolls between 50 and 60 years. Those present were honored with gifts and words of appreciation. All of the living former pastors had a part on the program by letter, by tape recording, or in person. Particularly outstanding were the detailed recollections of the Rev. James L. Skaggs (1910-1914) and the Rev. Erlo E. Sutton (1915-1923), both now 83, who sent tape recordings telling of their work with the church. Featured also in the first part of the afternoon was a quickly rehearsed choir under the direction of Ella K. Sheppard and open to all who had ever sung in the choir. Quite a number of visitors responded to the invitation. Some of them later told of their experiences in pumping the old organ before it was electrified and before the present pipe organ was installed back in 1934.

"A Look into the Future" was the theme of the Sabbath night service. Presided over by Mrs. Judson Harris, it featured "Church

Growth" in which Bert B. Sheppard reviewed the past history as a background for the opportunities of the church's future in a growing community. Miss Elizabeth Lupton spoke of the present. For some time the Shiloh church has felt that its classroom facilities, enlarged in recent years by additions to the "Session Room" were not sufficient and that the auditorium was too small for joint Communion with the Marlboro church or other union meetings. A committee had been quietly working on plans for a major building program. Percy Davis, under the program heading, "Parade of the Future," divulged to the congregation through projected picture plans that had been drawn up for the special long-range building committee. For those familiar with the historic brick building it may be of interest to know that a six-foot addition in the rear to accommodate the organ chamber and a baptistry is called for and a considerable extension on the front, preserving the present appearance. Only a few more pews on the main floor are contemplated, but a larger balcony and the relocation of the organ chamber would make the necessary extra seating capacity. New classrooms would be available on three levels. Financially the rebuilding program would be a very ambitious one. At the present time it is only in the planning stage.

The music of the 225th Anniversary was exceptionally inspirational. Shiloh has been noted for its choir music under capable directors of the past and present. The indications are that the praises of the Lord will be beautifully sung in this church that has grown well in the past and seems to have great growth potential for the future. — L. M. M.

Come Get Your Nice Fresh Air

Japan is ahead of us in vending services. Over there when you have that dragged-out feeling you can step up to a vending machine and with the equivalent of 2.77 cents you can get an invigorating whiff of pure oxygen. But not yet has the message of salvation really reached Japan. They do not know that "prayer is the Christian's vital breath." It is still true that only half of one per cent are Christians.

MISSIONS — Sec. Everett T. Harris

School Enrollment in Georgetown

Questions have been received regarding arrangements made for the children of Rev. and Mrs. Leland Davis to attend school in Georgetown, British Guiana. The two sons, Kenneth and Ronald, are enrolled in Central High School, Georgetown, about a twenty-minute walk from their home. They both now have bicycles and ride to school.

Pastor Davis writes, "Both are taking French, algebra, and geometry, in addition to our usual American Junior High subjects. They wear khaki shorts, light blue shirts, and a yellow with blue stripes necktie."

In a previous letter Pastor Davis had written regarding their daughter, Mary Sue, that she is attending Stella Maris Prep School, located "three long blocks" from their home. "Stella Maris is a grammar school, private, run by the Mercy Sisters of the Roman Catholic Church. It is one of the two best prep schools recommended to us by the Ministry of Education."

It will be recalled that a children's educational allowance of \$200 per child is included in the Our World Mission Budget for 1962 for our missionary family in British Guiana.

TRIBUTE TO DEACON E. SMITH

By Duane L. Davis

A recent issue of the *Harvester*, mimeographed publication of the Jamaica Seventh Day Baptist Conference, carried the notice of the death in November 1961, of Deacon Edwin Smith of our Blue Mountain church, up in the interior highland parish of Manchester.

Lord, send us more Edwin Smiths!

I believe I shall always remember the loving smile of Deacon Smith, his penetrating eye, his genuine Christian handshake, his deep concern for the cause of Christ, his nurture of the young leaders at Blue Mountain, his correspondence, full of evidence that he didn't have much formal schooling, but showed deep training in the Christian walk.

Yet, all these attributes fade into insignificance in comparison with one word

I learned from Brother Smith's life — steadfastness! Many of us may be familiar with 1 Corinthians 15: 58, or may have memorized it, but it seems to me that Edwin Smith lived it. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

The year 1940 is the first the Blue Mountain church is mentioned in the list of Jamaica statistics in the Year Book, when it was organized with 7 members, and with Edwin Smith as leader. Missionary work was begun for Seventh Day Baptists in that general area at least ten years before, while Deacon and Sister Theophilus Samuels (now of Kingston) were living at Williamsfield, nearby. A little church was organized of converts to Christ and the Sabbath, but soon the Samuels were called to other fields of labor, and the little church dwindled and weakened. The light flickered and nearly went out. The church went down.

But the light did not go out. A man named Edwin Smith was there. How many groups give up because they are small? How many families forsake the Sabbath because they are alone in their communities? How many of us feel insignificant and unequal to the needs? I don't think Brother Smith noticed or considered the alternatives. He just kept on working for God. He alone held Sabbath School and church, even when he was the only one left. Gradually he brought the neighborhood children to Sabbath School; did personal evangelism work, having Bible studies on the Sabbath and Seventh Day Baptist beliefs. One man of God alone!

Finally the day came when Brother Smith notified the Conference, "Come over into Manchester and help us." He had a mission going. First, Sister Emily Smikle, the Bible woman, went; then a pastor was sent. A church was organized, slowly growing; then a church building was erected, and revivals were held; conversions to Christ and baptisms were recorded — and Deacon Smith's church grew.

On the rainy Sabbath in 1961 that the

Jamaica Conference president and I visited Blue Mountain church, we rejoiced to see Deacon Smith still serving the Lord. But more thankful we were to see the church full — to hear the enthusiastic singing and the fervent prayers, the faithful Sabbath School teachers, the young couple married at the altar, and babies dedicated to Christian living. Pastor C. S. Lyons told his congregation that day it was time to start pushing out the walls and enlarging their building just a few years old.

Sometimes people raise up a church and then the temptation to "hold on to the reins" too tightly builds up a one-man organization. Deacon Smith grew a church and grew leaders, too. Blue Mountain has a visiting pastor now, Pastor C. S. Lyons, field evangelist, with other churches in his responsibility, but the Blue Mountain folk carry on the task whether the pastor is near or not, with weeks of evangelistic meetings, training classes in membership, and a full week of church activities. They are training young men. Each year one young man is elected to serve as leader, with the deacons and the former leaders of the church to help him. Now Deacon Smith has left the earthly life, with not one deacon alone to carry on in his place, but a deacon and church full of young experienced preachers and leaders moving out in evangelism. The 1962 Yearbook shows 84 members at Blue Mountain, with 16 added in the church year, and 102 members of the Sabbath School.

Jamaica has other great leaders and others of sainted memory like Deacon Smith, many who have labored without wages almost full time for the church. Others like Edwin Smith have been used by God to help Blue Mountain and other churches grow. The same is true in the U. S. A. and everywhere. But wherever I go in my life, I want to tell the story of my brother who showed what God can do with one man's life — who refuses to give up.

"Blessed are they that die in the Lord . . . and their works do follow them."

The General Board at Work

By Oscar C. Burdick

The week-long meeting of the General Board of the National Council of Churches held in Kansas City, Feb. 26 - March 2, resembled the triennial assembly held in San Francisco in Dec. 1960. Routine business such as appointments and finances was handled quickly. The rest of the time was for policy decisions and the hearing of reports from various operating units of the National Council.

The work of Church World Service in the Miami area in Florida proved to be the most urgent of the presentations. Castro is allowing seventeen commercial flights a week from Cuba bringing refugees to Florida. Each week 1,500 to 2,000 new refugees arrive in Miami. This means that a year from now there will be an additional 100,000 Cuban refugees in Florida! Relief and assistance are being given by the U. S. government and Protestant, Catholic, and Jewish relief agencies.

A Cuban Refugee Resettlement Committee is trying to get various cities to each resettle a planeload of refugees. The first resettlement flight has just been received by Cleveland. Southern Florida cannot alone absorb this many new people into its economy; it is a national problem. When was the last time a Seventh Day Baptist church resettled a refugee family?

At this meeting of the General Board only one pronouncement was passed. This was a carefully prepared one concerning immigration. In brief the five-page pronouncement says: "While recognizing the economic limitations of our country, we feel the United States is not taking its share of refugees, either of workers or of those who are unable to work."

More Time to Study Pronouncements

Another pronouncement, this one on mass media of communication, had been mailed out ahead of the meeting. It was a very fine presentation, but was deemed not yet ready for final approval. In principle, I was glad to see care exercised.

A proposed resolution on the imminent expiration of certain unemployment benefits was presented to the General Board at the opening session. Likewise, at San

Francisco we had before us several resolutions dealing with the news of that week. In the light of the General Board pronouncement of 1958 on unemployment, and the lack of a new systematic study on the subject, the General Board defeated the proposed resolution. While I am concerned about various phases of unemployment benefits, I voted against the resolution along with the majority because I feel we should not react just to the newspaper headlines the week of the meeting. Pronouncements and resolutions, I believe, should come from a systematic study of the various areas in which there should be Christian concern.

A motion was passed seeking to have proposed pronouncements circulated well ahead of time to the member denominations for discussion. At present they are sent several weeks in advance to at least the representatives on the General Board; that is good, but now it is proposed to get wider discussion before pronouncements are presented for final action.

Handbook Combats Communism

Just before the meeting there was circulated the new and enlarged edition of the National Council's booklet, **A Christian's Handbook on Communism**. The 86-page booklet contains a wealth of factual information on the operation of communism in the Soviet Union and in various of the satellites. It reports frankly the communist teaching that there is no God and that Christianity is false; in reply basic Christian teachings are cited to show their relevance to man's situation. (Handbook can be secured for one dollar from the National Council of Churches, 475 Riverside Dr., New York 27, N. Y.)

In spite of official Communist denunciation of Christianity, Russian church leaders have been able to invite a representative group of American church leaders to visit Russia. The General Board approved a group of leaders, representing a number of denominations, to go to Russia; These leaders will travel largely at the expense of their own denominations. The man closest to our denomination who is going is Edwin H. Tuller, general secretary of the American Baptist Convention. It is good that the Christian

Church is not divided by the iron curtain. While churches in Russia are restricted in their activities, I hope this trip can lead to understanding and encouragement.

Other Areas of Concern

Two studies presented by Jerald Brauer, dean of the Divinity School of the University of Chicago, and Rev. G. Raymond Campbell, a Presbyterian pastor from Oklahoma City, were much appreciated by the members of the General Board. Dean Brauer showed similarities between the "know-nothing" party of a century ago and the right-wing elements in American life today. In both cases these groups unwittingly betray their uncertainty about the integrity of democratic processes. He spoke both of the dangers of the "radical right" and the "radical left."

Mr. Campbell spoke first hand of criticism of the National Council of Churches. Frank discussion resulted on how to make pronouncements on vital problems in American society without unnecessarily antagonizing anyone. Several viewpoints were expressed. Pres. J. Irwin Miller is an industrialist and the first layman to be president of the National Council; he said that he is active as a trustee of a banking credit study and also of an economic development study. These studies are also plagued by reactionary letters! Others said that some reaction was good — the pronouncements are not being overlooked. Others said Christian convictions need to be prophetic in spite of reaction. Pronouncements by the Council often echo pronouncements already made by member denominations. Dean Brauer commented that churches are maturing if they can lead the way in American society.

It was reported that a few weeks ago, Kenneth Maxwell and Bishop John Wesley Lord, representing the National Council, called on President Kennedy and the State Department. At that time the President was making his decision concerning atomic testing. These men presented to him a copy of the 1957 General Board pronouncement on the Nuclear Age (Pronouncement 24:1). It recognizes the need for adequate national defense, but urges efforts toward "peace with justice and

freedom," to be brought about by seizing "every opportunity for honorable negotiation." I am glad someone represented the church at that time of national decision.

These are some of the newsworthy items I encountered at the General Board meeting. It is good to be connected with this phase of what is going on in mainstream Protestantism.

Benefits of the Lord's Day

Appraisal of a tract

By L. M. Maltby, corresponding secretary of the American Sabbath Tract Society

Among the exceedingly large number of tracts published by one of this country's foremost tract agencies is one produced several years ago under the title "Benefits of the Lord's Day." The author is the venerable editor of the national Baptist weekly **Watchman Examiner**, John W. Bradbury, D.D., Litt.D. As the title suggests, the purpose of the tract is to create a greater appreciation of the day commonly called "the Lord's Day" and to promote better observance of that day. Dr. Bradbury, a long-time champion of the Bible, brings some interesting insights to the Sabbath question. The first part of this tract points out the history of the Sabbath and its permanence as follows:

"While most Christians believe in the sanctification of the Sabbath, there are some who seem to doubt that its keeping is a Christian obligation. They say it was only binding upon the Jews.

"The institution of the day of rest took place during man's innocence in Eden. Afterwards it was placed in the moral code of the Ten Commandments. In countless other instances it is associated with the most blessed promises. Its violation is connected with the most terrible threatenings. Throughout the Scripture, the repeal of the Sabbath is never even hinted. It is said expressly by our Lord, 'The sabbath was made for man' (Mark 2: 27). It was not made, therefore, for either Jew or Gentile, but for the genus of mankind throughout the world.

"Christ, being Lord of all, is Lord also of the Sabbath."

The writer then goes on with a few bold strokes to maintain that Christ gave to Christians a Sabbath day of the new dispensation by assembling with them on the first day of the week after His resurrection, an example which, he affirms, was followed by the apostles, primitive Christians, and their successors to the present time. He concludes his brief paragraph on the transition from Sabbath to Sunday with words hardly applicable and scarcely in accordance with what precedes and follows in the article: "On the ground of the divine Word, all who love the Lord Jesus Christ ought to remember the Lord's Day and keep it holy."

The suggestions on how to use the Lord's Day are drawn almost entirely from the great Sabbath passages of the Bible, for instance: "It is not for our own pleasure. It is not to be a day of worldly recreation. The day is not for entertainment, but for worship." This certainly catches the thought of Isaiah 58: 13, 14. He draws further from that passage in saying (with an unwarranted substitution), "We are enjoined in the Scriptures to make the Lord's Day a delight." Continuing to speak of the joy of right observance: "In the sacred day our reading will be holy as well as our conversation, meditation, songs, and praise." Here is something for Sabbathkeepers to ponder, for we observe the only day that the Scriptures call sacred.

Let us take to heart the concluding appeal of this widely distributed tract, keeping clear in our minds that the seventh day of the week is the Lord's day, the day of which Christ said He was Lord (Mark 2: 28):

"Therefore, they invite His condemnation. Let us make the most of the Lord's Days as we pass along. Each one as it comes and goes carries its report of our souls to the Judge of all. It can be a day which will be good for us, or it can be one which can render our account more awful. The Lord's Day, properly kept, means the blessings of every soul so engaged."

WOMEN'S WORK — Mrs. Lawrence W. Marsden

Thoughts on Discontent

Contributed by Helen Shaw Thorngate

The other day I watched a wee baby stretching himself after his bath. His motions were random, arms and legs flung "every which way," little back arched above the blanket — a very busy small person doing an important job — growing.

All his life, if he is normal, he will be stretching himself, unconsciously and with random motions, later consciously and purposefully stretching his body or mind or soul to reach new goals, fit into new situations, tackle more difficult jobs.

A man's reach must be always higher than his grasp, or he has stopped growing.

Whenever we become smug about ourselves or our work, or satisfied with our spiritual attainments, whenever we stop stretching our mental or spiritual muscles, they begin to atrophy. A true scientist is always pushing back the edges of knowledge. The Christian can never experience the height and depth of love available to him. There is so much of religious understanding to be encompassed that the Christian should be constantly exploring the areas of goodness and love and service, each experience contributing to a richer life.

Someone has called this need for stretching "Divine Discontent." I remember hearing Susie Burdick in her last years fretting at the shortness of time and the many things she wanted to accomplish with her life. I thought, "Susie Burdick ought not to feel frustrated, for she has lived so splendidly. Why shouldn't she relax and be content in well-earned rest?" But not Susie Burdick — her reach was ever greater than her grasp! She loved Christ but was never satisfied with her Christian attainments. She measured them not against her neighbor's but against her Lord's. She had Divine Discontent.

The baby does not go on indefinitely with random movements. They become increasingly co-ordinated and effective as he disciplines them into walking, running, feeding himself, finding learning each day and exciting adventure into the unknown. Never can he reach the saturation point;

always new doors open to his pushing. The minute he stops stretching and considers himself graduated from education he stops growing mentally. Christian experience should also be a continually enlarging adventure.

Our budget of giving to God and others should not be cut down to what we are sure we can do, but set each year to a greater reach till sacrifice becomes a habit and a joy.

The same voice that bids us press on toward the high calling of God in Christ Jesus also says, "I am resolved in whatever state I am, therewith to be content." This is not really a paradox. A life is futile that spends itself beating against the bars of the circumstances that surround it. But his own performance within his environment, his own spirit mounting up with continually renewed strength like an eagle, will only be spurred by discontent with its own achievements. The soul was meant to soar.

We do not grow by our own efforts alone. God can and will help us to gain steady heights in Christian understanding and service. But even God can't help us grow until we start stretching and flexing our own muscles. That is our part of the bargain.

When I think on this truth I am ashamed of how easily satisfied I am in my spiritual life, how content to settle down with past experiences, to live sluggishly on the fringe of glory.

My father used to say that when people fell out of bed it was because they went to sleep too near the edge where they got in — and that when people fall out of church it is for the same reason.

Christian Endeavor

The World's Christian Endeavor Union embraces approximately three million members in fifty countries or island groups around the world, in eighty Protestant denominations. The International Society includes Christian Endeavorers in the United States, Canada, and Mexico. Headquarters for both the World's Union and the International Society is at 1221 East Broad Street, Columbus, Ohio.

APRIL 9, 1962

Teahouse Along an Indian Road

By Blaise Levai

This is the story of Andreas Din, formerly a Muslim priest. Before he became a Christian, Andreas was in charge of a large Muslim temple in South India.



One day, while he was a patient in a mission hospital, he overheard an evangelist preaching in the hospital. The earnestness of the man and his message haunted him for days afterwards. Andreas was surprised and pleased when the evangelist visited him in the ward and prayed for his recovery. He was even more surprised when he learned that the evangelist was a former Muslim.

After Andreas was discharged from the hospital, he secretly purchased a New Testament. When some of the staunch Muslims discovered that their priest was reading daily from a New Testament, they drove him out.

"The shame and degradation of that experience," he said later, "I could not have borne alone. The Lord helped me, even as He promised in His Word." After his conversion he boldly returned to the same city he had served as a Muslim priest. In order to support himself he opened a tea stall near a crowded bus stop in the bazaar. Andreas decided that his would be the finest-flavored tea, with an ample amount of undiluted milk and sugar.

Near the tea stall is a railway crossing where all buses and trucks must stop. While the bus waits for the train to pass, "Tea and the Word of God —

all for two annas," he calls as he enters the bus crowded with people and luggage. With his portable tea tray he makes his way through the bus.

"This Gospel tells you the secret of life. It promises you peace and joy. The secret of life is contained here in this Gospel. It is nice to drink tea; but he who drinketh of His Word shall never thirst," he continues, as he waits for them to finish sipping their tea. And the expression of inward peace and gladness in his life are there.

Andreas sells on the average 400 Gospel portions each month. It is difficult to keep him supplied.

Several years ago Andreas married a convert. They named their first son "Gift of God." In faith, the couple work courageously together.

Occasionally someone in the bus rudely asks Andreas, "How can you possibly do this — you who served us as a Muslim priest? Aren't you ashamed?"

"Ashamed? No, I am gloriously happy. I never dreamed life could be so full of joy. I wonder how I ever was able to live without Christ. I want you to know Him, too," he tells all.

Andreas has become a well-known figure, and is winning the respect of the villagers. He is one of the many distributors of the Bible Society of India and Ceylon which with the help of the American Bible Society distributed 1,297,686 volumes of Scriptures to travelers along the road.

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ITEMS OF INTEREST

Plainfield Club Pays for Lost Pounds

Two teams of Optimist Club members of Plainfield, N. J., held a weight-losing contest recently, and have contributed \$53.75, the "cost value" of their lost pounds to promote the five-year Freedom From Hunger campaign of the United Nations Food and Agriculture Organization. Their aim was to dramatize the fact that while many Americans are overweight, more than half of the rest of the world is underfed and malnourished. The club's check represented the aggregate loss in poundage between the win-

ning and losing teams, plus the price of a luncheon paid by each member of the losing team. — W. W. Reid.

Town and Country Churches

What is the ratio between town and country churches, is a question often coming to mind. Statistics are not readily available for all denominations. It is interesting to note what the figures are for the Southern Baptist Convention, which has a total membership at the end of 1961 of 9,978,488 and anticipates passing the ten million mark in 1962. (The gain in 1961 was 240,000.)

Churches now number 32,598, an increase of 347. Churches and missions are located in all 50 states and the District of Columbia. These churches are classified by location as: open country, 15,624; village, 4,348; town, 3,700; and city, 8,926.

Protestant Faith Not Waning

The Christian faith is more widely accepted today than it ever has been, according to Dr. Kenneth Scott Latourette, generally recognized as the greatest living church historian.

Latourette takes issue with observers who characterize the present era as post-Christian or post-Protestant.

In an article in the March 2 issue of *Christianity Today*, Latourette concedes that there is evidence for a "sombre diagnosis," but he maintains that "if mankind is viewed as a whole, never has Christ been so great a force in the human scene and never has Protestantism played so large a part in the human drama."

"It is true," he says, "that the world contains more non-Christians than at any previous time, but that is because of the population explosion of the past two or three centuries."

Latourette, professor emeritus of Yale University, asserts that Christianity is more deeply planted among more peoples and that Christ is having a wider effect upon mankind than ever before.

He adds: "Significantly, in contradiction to the assertion that this is the post-Protestant era, in the past 150 years the spread of Christianity has been more by Protestantism than by any other branch of the faith."

Venture with Christ — Serve

By Gloria Cossaboon

One of three talks by high school students given in the Sabbath morning worship service on Christian Endeavor Day at Shiloh, N. J.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor (John 12: 26).

Luke in the 22nd chapter and 27th verse says, "It is better to serve than to sit at meat in thy house."

So by following this verse we ought to serve Christ in our own homes. We can do this by praying, and reading a Bible verse or story at each meal, by being kind to all members of our family, being helpful to our brothers or sisters, and showing a Christian attitude in all things that we are asked to do in order to keep the home happy. One of the most important things is to let Christ know that you want to serve Him, so He can help you do so.

Colossians 3: 23, 24 tells us: "Whatever ye do, do it heartily as to the Lord."

We can live up to this verse by coming to prayer meeting, Friday evening worship service, church on Sabbath morning, and by participating in other activities such as church business meetings, workshops, and its socials; also by spending a certain amount of time each day with God in prayer, whether it be alone or with your friends or family. In your prayers you should include the church and pray that it will become bigger and stronger toward the work of God. We may also have talents that we can give to the Lord. This may include singing in the choir, playing the organ, or just expressing our own feelings toward God with our mouths.

There is still another thing that we must give to the Lord, and that is our money. We should at least give one tenth of our weekly income to some service of the Lord.

Another way to serve God is by bringing our friends to church and trying to get them to join it. We may not only bring another lost soul to Christ, but we may bring ourselves to become a brighter shining light in the sight of God.

Romans 12: 5 says that we "are one

body in Christ, and every one members one of another."

In serving the Universal Church we can study its history, beliefs, and participate in its activities within our denomination.

Another way to serve Christ is to join the world-wide Christian Endeavor. Being a member of our own Christian Endeavor Society can make us better see the need for world-wide service for our Lord. We can start our own organizations and societies to better the service of God here at home.

Also we can give money to the various workers of the denomination, such as those on the mission fields, and to other worthy causes.

One of the best ways for young people to serve the Lord is through our various camps. We can invite other Seventh Day Baptists to our camp and in return they will probably invite us to worship with them. This can bring us into a real close relationship with God.

1 Peter 2: 13 says, "Submit yourselves to every human institution for the sake of the Lord" (NEB). We can do this by obeying the laws that God has given us and trying to get others to respect God's laws.

We can also sponsor some kind of a project to improve the life in our own community here. Another way is try with all our force to combat racial prejudice, obscene literature, and other social evils. If we can do this we can truly be called children of God. We can help those who need help such as the needy, aged, and orphans.

We can pray for the leaders of our nation and have faith that God will help them into bringing peace with the foreign countries.

Still another way in which youth can serve is by writing to young people of other lands. The *Junior Life* and *Straight* magazines have names and addresses of young people who want to know more about God by seeing and hearing how the youth of other countries worship God.

Last of all, we can do our best to serve the Lord by helping to meet the needs of the oppressed everywhere.

The Sabbath Recorder

English Tracts In Europe

Recent correspondence from G. Zijlstra of Rotterdam, Holland, opens up a little story of interest to American readers. In our country there is a tendency to assume that relatively few people in Western Europe could appreciate religious material in the English language. This is not necessarily true.

Mr. Zijlstra tells of a Birmingham, England, couple, members of the Mill Yard Church in London who are now living in Rotterdam. The husband is without sight and, of course, could not personally read tracts in any language. Nevertheless, according to our correspondent, they want about three dozen of several of our tracts, "Sabbath and Sunday, the Real Difference"; "Was Paul Wrong"; and "Seventh Day Baptists — Who They Are, What They Are." How do these English people living in Holland expect to use the tracts? They are soon to make a trip to Berlin to visit some old friends who speak English. They will later visit England. In both countries tracts will be distributed to friends.

The Gospel in tract form and the scriptural doctrines taught by the leaflets of our denomination may be as seed sown afar, taking root in many countries because of the faithfulness of those who recognize their opportunities.

OTHER FOLDS AND FIELDS

Ceylon Restricts Missionary Work

The Ceylon government's campaign to keep Christian missionary influence to a minimum in this young nation is bolstered by a new ruling recently enacted here, says a report from Colombo. Under the ruling a new missionary coming into the country is granted a visa only if he replaces a missionary who has left the island within the previous twelve months. In practice, this means that no new missionary is granted an entry visa until the person he is replacing has left the country. The ruling replaces an earlier one which fixed the number of missionaries permitted to work in the country at any one time at the same figure as in 1939. The new ruling, by setting the total at the 1961 level — a considerably lower figure — cuts the number sharply. At present there are 13 Methodist missionaries (from

Great Britain) in Ceylon, 5 Baptist, 9 Anglican, 3 United Church (U. S. A.), 6 Salvation Army, plus a number from the Assemblies of God and Jehovah's Witnesses. The Roman Catholic Church has the largest number of foreign workers — an estimated 700 persons. The total Christian population of Ceylon is about 760,000, of whom about 600,000 are Roman Catholic. Total population is 10,000,000. — W. W. Reid.

Appelman Campaigns

Hyman Appelman, well-known Jewish Christian, in 1961, led in evangelistic campaigns, in single churches, in area-wide groups of churches across North America, from York, Pa., to San Diego, Calif., from Detroit, Mich., to Mexico City, Mexico.

In these campaigns there were at least 10,505 recorded decisions dealt with in Inquiry Rooms and at the front of churches. Of these, at least 7,590 came upon profession of faith; 552 others, Christians for some time, came for baptism; 332, also Christians for some time, came upon transfer of membership; 873 for assurance of salvation, 1,130 for re-dedication, 28 for full-time service.

Southern Baptist Seminaries enroll 29 percent of all seminary students in the United States according to a release from Baptist Press. There are eight seminaries. Only two have enrollments of less than 100; the others ranging from 261 to 1,704. Golden Gate Seminary at Mill Valley, California, is one of the newest, having a \$5.6 million campus with 30 buildings, 273 students, and a capacity of 700.

Communism: Credo of Doom

Communism, measured in practice, provides a forecast of the fate which lies in wait for any society which falls prey to the lures of its strange . . . perverted creed. The Communists are always ready to "negotiate" over the holdings of others — because every such "compromise" represents another gain in their drive toward world domination. And compromise with the Red Credo can lead only toward the manacles in faith and practice which the comrades seek to fasten upon mankind: the death knell to humanity's cherished spiritual values and hard-won liberties. — Dateline.



"He is risen; He is not here."

They came unto the sepulchre, bringing the spices which they had prepared, . . . And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words. — Luke 24: 1a, 3-8.