SURRENDERED POSSESSIONS

After all, the deepest truth is that the Christ-like life is glorious, undefeatedly glorious. There is no defeat unless one loses God, and then all is defeat though it be housed in castles and buried in fortunes.

—Dr. F. C. Laubach.

Our religion has true meaning in the world only as we practice the gospel of sharing.

—Contributed by Mary R. Davis.

## Contents

- Editorial—Mother’s Day the Golden Rule Way—Confidence in Our Young People—Uniting Methodists—New York World’s Fair Openes...
- Items of Interest From the School of Theology—Mention of, 1939...
- Missions—International Civil War and Missions—News From the Home Field...
- Women’s Work—Student Program for May, 1939—Report of Woman’s Work, 1938...
- Young People’s Work—A Thought for the Week In Appreciation—Mrs. Hootie C. Davis...
- Children’s Page—Little Peter’s Home...
- Scriptures—The Resurrection a Historic Fact...
- Pacific Coast Association—Missionary Work, May, 1939—W. B. U. C. W. Report...
- Denominational “Hook-up”
- Inter-Denominational Business...
- The School of Theology—Finances...
- Marriages...
- Obituary...

## The Sabbath Recorder

### Vol. 126

#### MAY 8, 1939

No. 19

### RECORDER WANT ADS

#### FOR SALE, HELP WANTED, AND ADVERTISEMENTS

- For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at a cost of $3.00 per word word for each additional insertion. Cash must accompany each advertisement.

### DENOMINATIONAL “HOOK-UP”

**MILTON, WIS.**

Rev. H. Eugene Davis is the house guest of President and Mrs. W. V. Crofoot. His son Richard, who studied in Shanghai, China, after being graduated from Milton College in 1914, and is now interning at the Wisconsin General Hospital, Madison, visited with Mr. Davis at Crofoots’ from Friday night until Sunday night.

Rev. H. Eugene Davis was the guest of Rev. Carroll L. Hill at the meeting of the Emerson Club in Beloit, Monday morning. In the afternoon they called on friends in Walworth where Mr. Davis has served as pastor at various periods.

—Milton J. Telephone.
The National Mother's Day the The Golden Rule Foundation, of which Mrs. Carrie Chapman Catt is the honorary chairman, and Mrs. William Dick Sporborg the chairman, is proposing a Mother's Day parable of the Golden Rule to read as follows:

Confidence in Our Young People We hear pessimistic comments about young folks, and there is much ground for right-thinking people. On the train recently—of a week-end—three youngsters of a great university town made themselves conspicuous because of their liquor content. The most rambld and profane one could scarcely be controlled by the other two, who finally helped him to alight, by almost dragging him, to his destination. The asinine performance in college life—fish swallowing contests, with live mouse swallowing feats, actually reported in News Weekly, 4/12, 1938, for optimism. Such publicity stunts must be deplored and the complacent attitude of institutions allowing such degradations must be frowned upon. In the days of such stress and strain as we are passing through, it would seem there is little room for such antics.

We do deplore the apparent fact of a lack of interest in spiritual matters on the part of young people. True, there are many discouraging features in the life of modern youth. Old, dependable workers drop out and we wonder where are the young folks who will take their places. Many are the lamentations we hear.

Well, the writer must record here his confidence—in the main—in our young folks. They will fill all these new days to come as honorably and doubtless more adequately than those whose going is making such a gap now in the ranks. It might be better known, too, that the old inheritance was perhaps the only one that generation knew. In most any group today you will find at least one who has the marks of interest, loyalty, and relia-


tibility which insure a successful future. What many of these youngsters will become depends upon the fathers and mothers—and what their attitudes are, upon what they are thinking and doing.

When we think upon the present muddles in the world we cannot blame young folks too much. Deplore there use of cigarettes and liquor? To be sure. But in what are many of their parents indulging? Deplore their lack of interest in prayer meetings? Where are the adults who attend prayer meet-


ings? Deplore live fish swallowing? Surely. But what of the leaders of finance and the swallowing of poor competitors, the oppression of the underprivileged, or the wars among small independent peoples by threatening dictators. What are a few poor live fish in the maw of some publicity seeking sophomore? Our anxiety and pessimism are quite human—and juvenile trees are to be found far this side of the Mount of God. We too shall find in our better, more spirit-nourished moments that there are many who have not bowed down, and that out in the field of preparation, the young Elders are pouring water upon the hands of our Eljahs, and noble Ruths to glean in the fields of Bethle-


"If we think upon the present muddles in the world we cannot blame young folks too much. Deplore their use of cigarettes and liquor? To be sure. But in what are many of their parents indulging? Deplore their lack of interest in prayer meetings? Where are the adults who attend prayer meetings? Deplore live fish swallowing? Surely. But what of the leaders of finance and the swallowing of poor competitors, the oppression of the underprivileged, or the wars among small independent peoples by threatening dictators. What are a few poor live fish in the maw of some publicity-seeking sophomore? Our anxiety and pessimism are quite human—and juvenile trees are to be found far this side of the Mount of God. We too shall find in the better, more-spirit-nourished moments that there are many who have not bowed down, and that out in the field of preparation, the young Elders are pouring water upon the hands of our Eljahs, and noble Ruths to glean in the fields of Bethlehem."

As we come in contact with our own young folks in office, school, professions, clubs, we discover evidences of deep-rooted faith and loyalty, such depth of qualities of mind and heart, that we not only refuse to be disheartened, but we are called to 'thank God we are a race with courage.'

Raising Methods Many besides Methodists are interested in the-thing Center which, by three great branches of Methodism. For many years they have been working toward this end. At this writing the Uniting Conference is in its second week at Kansas City, Mo. Edwin Holt, senior bishop of the Methodist Episcopal Church, briefly summarizes some noteworthy facts. As reported by the Federal Council of the Churches of Christ in America, they are:

1. The union is the result of approximately four years' effort and its result is represented by no Jonathan's gourd, but rather by an oak tree.
2. The merger will make a church of about seven and one-half million members. In numbers this will be the largest Protestant denomination in America.
3. The constituency involved will make a total of between eighteen and twenty millions—including the children and the friendly adherents.

The merger strikes many people as the largest ever accomplished in all the Christian centuries. It is to be fervently hoped that the example of the Methodists will be followed by the amalgamations of other family groups—such as the Baptists, Presbyterians, and Lutherans.
ITEMS OF INTEREST FROM THE SCHOOL OF THEOLOGY

In harmony with the plan of the American Sabbath Tract Society to have special services in all the churches through an exchange of pastors, the School of Theology has been drawn upon to perform this service. Under this plan Dean A. J. C. Bond, Dr. Edgar D. Van Horn, and the students have cooperated.

At the last Sabbath service in Go to Church Month of the First Alfred Church, students of the School of Theology had charge. Earl Cruzan conducted the service, Miss Lottie Snyder gave the talk to the boys and girls, and Miss M. W. Rood sang a song.

Recordings were made recently of Scripture readings by members of the class in homiletics.

No attempt will here be made to publicize or describe the World's Fair. You find all that in your other papers. Addresses in full or in excerpt are also available, and need not be further quoted here.

Before the official fair opening, the Temple of Religion was dedicated with appropriate words of various speakers. "Democracy cannot be completely realized and maintained without due regard for the spiritual needs and claims of man," declared Governor Herbert H. Lehman of New York State. He then emphasized the need of that kind of religion envisioned in a "national and personal spirituality that recognizes the universal Fatherhood of God and the brotherhood of man." Some twelve hundred people attended this service, which was perhaps more than that number was turned away—the seating and standing room being occupied by fortunate invited guests.

People who come afar by public conveyance will have no trouble in finding their way to and from the grounds, while ample, well ventilated parking space is available for those who drive their own cars.

THE SABBATH RECORDER

MISSIONS

INTERNATIONAL CIVIL WAR AND MISSIONS

BY REV. LEON M. MALTSY

Undoubtedly many of the readers of this Mission Page have been talking more about an impending world war than they have about the missionary work of our denomination. In the midst of the undeclared war in China, it is needless to say that any war is bound to affect the whole structure of our missionary program.

The term "International Civil War" is an expression used by "Osservatore Romano" to describe the new phase in the history of warfare into which the world is now entering. These words seem contradictory. But it is probably true in a sense that any war which might break out in Europe or elsewhere will be a civil war. There are people of kindred views in nearly all nations, which views bind together those who are otherwise foreigners. Perhaps an example of this is the well authenticated information that in the event of war between Italy and Britain the French Canadians would side with Italy and the Roman Church. We are world conscious; there may be such a thing as international civil war.

Now, what is the relation of that to missions? Disregarding the fact that we have churches in Germany, England, Holland, and China which the world war and cause us to take sides more or less, there is a bigger principle at stake. Many of our people are world citizens in everything but their religion. They keep their radios tuned to the news of both hemispheres; their business depends on world markets; their music is gathered from the four corners of the earth; but they say there is plenty of missionary work to be done right here at home. The pure streams are drawn tightly when denominational work is monopolized, it includes a certain amount of foreign endeavor. True, there is plenty of work to be done in the home country or in the home town. That was also true when Jesus said (Mark 1: 38), "Let us go into the next towns, that I may preach there also; for therefore came I forth," or when Paul wrote (Col. 1: 23), "Let us so walk, not as do others who are without Christ, lest they also take occasion from us and become conceited."

Neither is it consistent for our churches, which are products of missions, to withhold the light from others.

The writer knows of many deserted farms in New York. Early settlers eked out a miserable existence on that barren land until they learned that they wove more fertile soil farther on. It is a mark of intelligence to bestow your labor on ground that gives some promise. Again, we travel from north to south for pleasure; we journey from east to west wherever business calls, and think nothing of it. How much wiser than the call of business and pleasure is the call of God. He calls some to go to God's work. May he help us to be more sensitive to his call and more intelligent to see the field which is the world.

NEWS FROM THE HOME FIELD

First and Second Hebron Churches

Our Preaching Mission was held the second week-end in March, with Rev. E. H. Bottoms of Niles, N. Y., as speaker. There was a good attendance and much interest shown. The addresses were fine and of an evangelistic order, and all were inspired by them. During the quarter twenty-eight sessions have been delivered and thirty calls made.

Robert W. Wing,
Missionary Pastor.
Hammond, La.

Aside from much sickness which we have experienced during the quarter, things have moved along as usual. I have filled the pulpit of the Federated church here in Hammond once and the Presbyterian church once in Ponchatoula in the absence of the pastor.

I went to Little Prairie, Ark., for the weekend of March 10-13, where some real enthusiastic services were held. This field seems to be a promising one. Plans are that I return there the last of May for a Preaching Mission campaign.

I have accepted the pastorate of the Little Prairie Church, going there at intervals from here.

We are in hearty sympathy with the plan of raising the Building Fund which Dr. H. Eugene Davis is conducting; however, little has been realized as yet owing to financial difficulties.

Verney A. Wilson, Missionary Pastor.

Fouke, Ark.

The pastor has preached thirteen special sermons on “The Statements of Belief of Seventh Day Baptists.” No other special efforts have been made during this quarter.

The greatest problem of the Fouke Church at this time is of a financial nature. The pastor is moving the first of April to Jackson Center to take up the work of our church there.

W. L. Davis, Missionary Pastor.

Gentry, Ark.

Again it is time for the regular report, and again little of importance to give.

We are discouraged by the removal to Shiloh, N. J., of six of our active members and the failure of our local program due to lack of funds.

Calls for meetings had to be refused again this month, and one cancelled. Perhaps we can go forward soon.

Ellis R. Lewis, Missionary Pastor.

Weldon, Iowa

Thirteen messages were delivered, six of which were sermons, and nine personal calls made during the quarter. The average Sunday School attendance for the quarter was sixty. Thus there have been no church services since the first of April because the pastor has resigned and moved to a neighboring city. It was decided at the last business meeting of the church not to have a church service but to increase the length of the Sunday school hour.

Kay Bee, Missionary Pastor.

Boulder, Colo.

During spring vacation two special evening meetings were held in Boulder, at which time the pastor brought messages on Science and the Bible. The idea was to show the greatness of the Creator from the science being considered, to show how the Bible checks the science, and to use things in that science to illustrate the basic gospel truths. Demonstration experiments, models, slides, and motion pictures were used. The attendance was good and the interest splendid.

The problem seems to be to make the visits to isolated families really evangelistic, that is reaching the unsaved as well as keeping up friendships and encouraging our own folks spiritually.

Ralph H. Coon, Missionary Pastor.

Dodge Center, Minn.

Our church and Sabbath school sent $15.45 for Chinese sufferers from the Rice Bowl project. Also, a member of our church donated $10 more for this same purpose since the first amount was sent.

We are making a special study of the 1938 Year Book, and this necessitated our sending the publishing house for more copies.

We plan to go to Welton, Iowa, for the exchange of pastors, April 22, and take a group of singers with us.

We hope to conduct, at least, a week-end Preaching Mission in New Auburn, Wis., sometime in May.

We are sorry to report that we have done nothing this quarter but keep up the regular appointments of the church and keep in touch with all its members.

The annual church dinner and business meeting were held at the parsonage in January and we have three all-day socials at different homes for social and financial purposes.

Charles W. Thornagate, Missionary Pastor.
THE SABBATH RECORDER

Report of Woman's Board

The April meeting of the Woman's Board took place on the tenth, with Mrs. G. H. Trainer. Our president had returned from Florida to assume the charge of the meeting. We repeated with her the 91st Psalm. Mrs. Skaggs led in prayer.

The treasurer reported a balance of $554.30. About $300 of this sum is for the missionary-evangelist project. Again we are assured that women are going to furnish the needed funds. We thoughtfully and prayerfully considered a plan to be put into operation soon, which will meet some of the pressing needs until the Missionsary Board can bring their plans to completion for the employment of a missionary-evangelist.

Our editor reported an interview with Rev. H. Eugene Davis, concerning contributions by women for the "Special Recorder." Many women have been or will be invited to contribute, and we plan to have two splendid pages. Watch for this "Special Recorder," and be-thinking of friends and others who may be interested, as many extras will be printed.

We accepted the resignation of Mrs. W. L. Davis, our correspondent in the Southwestern Association, since she is leaving that field of work for another.

We recommended to our correspondent of the Southwestern Association and to President Bond of Salem College that the Woman's Board which is to the credit of the Davis family, be legally dedicated to the memory of Mrs. Davis and that it be included in the Woman's Board scholarship.

The treasurer reported a balance of $554.30.

The April meeting of the Woman's Board was held in the home of Mrs. Homer May, and Mrs. O. B. Bond.

Prayer: Dear Lord, our love for thee swells up in eagerness to open wide our heart's door to the Holy Spirit. Help us to find joy in the tender words that unlock that door: "Inasmuch as ye have done it unto one of these least, ye have done it unto me.

YOUNG PEOPLE'S WORK

A THOUGHT FOR THE WEEK


Have you found your place—the thing you do best—that you may measure up to what God would have you do? Has your society found what place it can best take in order that your church may "measure up"? And are you helping your church find its place both in your community and in our denomination?

Pray for guidance and then endeavor to find your place of service.

IN APPRECIATION

BY RUTH DENNIS

In looking back through the mists of years which day by day close over all our yesterdays, I feel sure that whatever its purple depths may hide, they cannot shut out the gleam of a life well lived. The memory of such a personality as Mrs. B. C. Davis is slow to fade. It has the perfume of her life, fragrant with gracious hospitality, a quick understanding instantly instilled to both family and college people and friends, life has taken on a new depth of meaning of life and of the necessity of an enduring philosophy.

Here again we were equal to the situation, and from the combined influence her experience could guide those young people to the source from whence a firm philosophy may spring.

From her words and the noble example of her Christian life as wife, mother, adviser, and friend, the students of Alfred have a worthy pattern for a fashion in living which will never grow old.

Rocky Hill, R. I.

MRS. BOO THE C. DAVIS

A TRIBUTE BY MAXINE ARMSTRONG

We didn't want her to leave us; we hoped and prayed that she might be spared a while longer, for we all loved her and selflessly desired to keep her with us where we could see her, hear her voice, and touch her hand, if only a few times out of the year.

Then we learned that her name had been called and that she had joined the "choir invisible" of loved ones gone before to their earned reward of perfect peace.

The realization comes that Mrs. Davis is not far separated from us, for her gentle manner and genuine Christian character will ever be an influence over the many who have had the privilege of being in her presence. There is an untold number of people to whom as college students, townsfolk, relatives, and friends, life has taken on a new and significant value because of contact with Mrs. Davis. By her understanding and sympathetic help she has, perhaps unknowingly, aided the spiritual and social growth of the church, college, and community.

I am grateful that she had the opportunity to hear and love the music of the carillon, which has been so fittingly dedicated to the Davises. She must have realized, from this tangible evidence, something of the esteem in which she and Doctor Davis are held in the hearts of their church family.

George Eliot pays tribute to lives lived in "The Estelle Hoffman Davis way:

Those who were in college while she was a part of it carry with them memories of gay, bright evenings in the Davis home, with Mrs. Davis keeping things lively. Her ready wit and sense of humor added zest to all such social occasions. Or on other evenings the crowd was in a serious mood and the conversation centered on the meaning of life and of the necessity of an enduring philosophy.

Here again she was equal to the situation, and from the combined influence her experience could guide those young people to the source from whence a firm philosophy may spring.

From her words and the noble example of her lifeline as wife, mother, adviser, and friend, the students of Alfred have a worthy pattern for a fashion in living which will never grow old.

Rocky Hill, R. I.

CHILDREN'S PAGE

Dear Recorder Boys and Girls:

Again it is time to prepare the material for our "own page," but, said to relate, I must write another "begging" letter, for not one single letter or story have I received this whole week. Is it because no letters have been written, because they didn't reach me in time, or that they have been lost on the way? Whatever the reason for their non-appearance, I hope they will soon come pouring in. Just a word to the faithful is sufficient, is it not? Or rather, these two words, "Please write."

Doesn't it make you happy to know that spring has really come? Think, it is still a bit chilly in most places. The green grass, the budding trees, the early blossoms, and the hosts of friendly robins impress us upon us that "spring is here."

Just as it was getting dark the other evening, our neighbor across the street came over andcried, "A robin has been up in the loft of our garage for two days and a night and can't get him to come down."

So over Pastor Greene and I went to lend a helping hand. At four a.m. the pastor at last succeeded after many trials in driving Mr. Robin downstairs, and then our neighbor and I tried to get him to fly out of the wide open door, but what a time we did have, for the frightened little fellow kept flying everywhere else but towards the door. At last he flew directly to our neighbor's shoulder and she succeeded in catching him by the tail, though most of his tail feathers came out in the meantime.

She took him out in front of the house and let him go. Away he flew and we thought we would never see him again. But what do you think? A day or two afterwards we discovered him and his mate building their nest in a tree back of the garage. We knew him by his plucked tail. He comes quite near
The Sabbath Recorder

FOR BREAD CRUMBS AND SEEMS TO SAY BY HIS HEARTY "THANK YOU." "YOU ARE MY FRIEND." BEFORE I LEAVE I'LL TELL YOU WHAT LITTLE SALLY JONES, A CUNNING LITTLE THREE-YEAR-OLD GIRL NEXT DOOR TO US, SAID THE OTHER DAY, WHEN SHE SAW OUR CAR GOING OUT. "THERE GOES ME MEGREENE'S CAR AND THEY AREN'T TAKING SALLY." I THINK WE'LL HAVE TO TAKE LITTLE MISS SALLY FOR A RIDE, DON'T YOU, AND THEN THEY CAN GO.

Now Recorder children, please don't forget my opening message.

Lovingly your friend,
(Mrs. W. A. L.) Mispah S. Greene.
Andover, N. Y.,
April 30, 1939.

LITTLE PETER'S HOME

Peter was a little Jewish boy and he lived in far away Palestine many years ago. His home was very pleasant one but it wasn't much like the one in which you boys and girls live. The house in which little Peter lived was square and only one story high. In the center of the house there was an open space called a court. The roof of the house was nearly flat only a little room called the "upper chamber," to which a stairway led from the passageway below. It was in a little chamber like this that Elisha stayed when he was in the home of the Shunammite woman.

Boys and girls, how would you have liked Peter's house?

M. S. G.

OURL PULPIT

THE RESURRECTION A HISTORIC FACT

By Rev. Alva L. Davis

Text: "He showed himself alive after his passion by many infallible proofs." Acts 2. 3.

I am willing to rest my Christian faith on the single fact of the resurrection. If Christ did not rise from the dead, then the whole structure of our faith falls as surely as a building will fall if the foundation under it be destroyed. The three great pillars upon which our Christian faith rests, the incarnation, the atonement, and the resurrection. And these three are inseparably bound up together.

Many people are saying that resurrection simply means that life continues after death. But the word resurrection as it appears in the New Testament means nothing of the sort. When the gospel writers describe the resurrection of Christ they mean just what the word means—a bodily resurrection. When Paul said Christ arose, he meant the very body of Christ came out of the grave, bearing the marks of the crucifixion. There is not a word in the New Testament describing the resurrection of Christ which does not mean that the very body of Christ became alive again. Nobody took it to mean simply that the soul lived on. That is what we mean by death, but not by resurrection. The Christ who died and was buried, and yet never came out of the grave is not the Christ of the New Testament. He is not the Christ in whom the Christian Church has believed for nine hundred years.

He showed himself alive after his passion by many infallible proofs. Two questions are involved here. First, did Jesus really die? There have always been those who professed denial of Jesus' death. They try to account for it on the theory of an apparent death. But Christ was not only a man, He died by violence. His friends had hope he would not die, but they had to admit it. They saw him die, they heard his last words; they were overwhelmed by the fact. The soldiers were professional executioners; they did their work well; they pronounced him dead. Even Strauss the theory of a swoon and a recovery in the tomb was impossible.

Our Christian belief has ever declared that death won its greatest victory that day; that by submitting to death, Christ conquered death and came back to life.

Proofs of the Resurrection

The proof that Christ died is no more conclusive than the proof that he was alive again—physically alive. And these proofs are substantial.

1. The life of such a person as Jesus Christ demands a resurrection.

Here is a perfect life, characterized by divine claims, and in its prime ends in a cruel, shameful death. Is that a fitting close for such a life? If death is the close of a life so beautiful, so perfect, so God-like, we are faced with a mystery—an insoluble mystery—the problem of the universe and the destiny of man. The gospels give the resurrection as the completion of the picture of Jesus Christ.

There can be no doubt that Jesus anticipated his own resurrection. He taught his disciples to expect it, though they failed to grasp it while he was with them. Said he, "I say to you that three days I will raise it up." John 2: 19. The Son of man must be raised the third day." Luke 9: 22. The references are too numerous to be overlooked in any proper treatment of the claims made by Jesus Christ. See Matthew 26: 64; 27: 62, 63; Mark 8: 31; 9: 9, 31; 10: 34; 14: 38; Luke 18: 33.

The words of Christ must be given due credence. His veracity is at stake if he did not raise.

2. The empty tomb.

That Jesus died, was buried, and after three days the tomb was empty, is not now seriously challenged. Christ's body was placed in the tomb. The tomb was sealed, and a guard placed before it. Yet the body disappeared. There are only two alternatives: His body was taken out of the tomb by human hands, or else by superhuman power.

Certainly Jesus' friends did not steal the body. Their hopes were buried with him in the tomb. They were surprised when it was found empty. It was only about seven weeks later that Peter was preaching in Jerusalem that Jesus had been raised from the dead. Why did the Jews present the dead body and silence Peter forever? "The silence of the Jews," says Fairbain, "is significant." I am willing to admit—I do admit—that our future judgment in our present life, as special, and delimited and exalted Lord, but faith must rest ultimately on fact. But it is difficult to understand how Christian faith can be "agnostic" as to the facts of the empty tomb and the risen Christ which forms so large and essential part of the apostolic witness.

3. The transformation of the disciples.

The disciples had seen their Master die, and with his death they said, "the Messiah is gone out of the world." That is to say, the crucifixion sadness filled their hearts; three days later their hearts glowed with the assurance that Jesus was alive and they knew it. Three days to a man is a legend to grow up. There is nothing more striking in the history of the Christian movement than the marvelous change wrought in the disciples by the resurrection of Christ. They saw the empty tomb and they saw Christ alive. Again and again during the forty days they saw the living Christ. They walked with him; they talked with him; they ate with him. From his own lips they received his parting message, "Go ye into all the world and preach the gospel." With that parting message burning in their souls, firm in the conviction of a living Christ,
they went forward to the work, counting it a privilege to suffer and die for him.

4. The Early Church.

It is very unlikely that the Early Church of Christ came into existence as a result of belief in the resurrection of Christ. The mother church at Jerusalem had a continuous history from about A.D. 30 to A.D. 70. The church could not have been a mile from the tomb of Jesus. Certainly the risen Christ could not have been carried into the Roman world had not the nearby tomb been open and empty.

Mark’s Gospel was written somewhere between A.D. 55 and 65 (some twenty-five or thirty years after the resurrection). He gives us an account of an open and empty tomb. Luke was in Jerusalem A.D. 57, when the hill of Calvary and the sepulcher were well-known locations. We can reasonably believe that he visited the tomb and talked with first-hand witnesses of the manifestations of the risen Christ. Luke’s testimony ought to be conclusive.

The First Epistle to the Thessalonians was written between A.D. 55 and 65 also. The date is about thirty years after the appearances of the risen Christ. Notice this particular testimony:

"But," says Paul, "I received, and I also delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures. He was buried, and he rose again the third day according to the scriptures." (1Thess. 2:14, 15)

Dr. Harold Paul Sloan, editor of the Christian Advocate, in a recent radio address, as reported in the Int. Standard Biblical Eyclopedia, made an eloquent appeal on the historicity of the empty tomb. From this address I call the following significant facts:

"The Emperor Hadrian, when he rebuilt Jerusalem in the year 135, after Titus had destroyed it in the year 70, built a pagan temple upon the site of the crucifixion and entombment of Jesus, with the explicit purpose of desecrating those places, so that the people would cease to visit them. He then produces the testimony of Eusebius, who was a resident of Cesarea, a seacoast town fifty miles from Jerusalem, and who personally witnessed the tearing down of the temple of Venus and the building of Constantine’s Church of the Resurrection. From Eusebius, "Life of Constantine," Book III, chapter 25, he quotes as follows:

"God and his people had thought to remove entirely from the eyes of men (the site of the sepulcher) supposing in their folly they should be able effectually to obscure the truth. Accordingly they brought a quantity of earth from a distance over the entire spot; then having raised this to a moderate height, they paved it with stone, concealing the holy cave beneath this massive mound."

On this pavement he declares they erected an altar to Venus, and practiced pagan rites, which were a sacrilege to both Jews and Christians. Accordingly the lives of Constantine ordered the pagan temple removed. It was done, and even the soil which had been used to fill up the sepulcher was carted out of the city as profane. Then “as soon as the original surface of the ground beneath the covering of the earth appeared, immediately, and contrary to all expectation, the venerable and hallowed monument of our Savior’s resurrection was discovered,” quite uninterred by its two centuries of submergence. Thrilled by these circumstances the emperor ordered Macarceus, bishop of Jerusalem, to erect a church of superb splendor upon the site. This order was promptly carried out. The church was named in honor of "The Church of the Resurrection." Eusebius, the historian, was present at the dedication.

"When a number of authorities and circumstantial evidence are carefully examined, and we endeavor to give weight to all the facts of the case, we cannot escape the conclusion that the resurrection of Christ was a physical miracle. The evidence of the New Testament suggests a miracle. That the apostles and the Early Church considered the physical resurrection to be as much a matter of common belief as it is for us today is beyond all question. We are not in the least disturbed by the scientific conclusions of our day to hold with the faith of the early Christians that the resurrection of Jesus was a symbol God used to prove the reality of the Messiah and his supernatural and miraculous authority."

There seems to be no valid reason why anyone should doubt the resurrection of Jesus Christ. Accordingly they brought a quantity of earth from a distance over the entire spot. Then having raised this to a moderate height, they paved it with stone, concealing the holy cave beneath this massive mound. There seems to be no valid reason why anyone should doubt the resurrection of Jesus Christ.

Dr. E. S. Ballenger preached Friday night and led a conference meeting. Quite a number of our visitors spoke of their joy in being with us and of the blessing of the Lord upon their lives. This was a fine beginning.

Sabbath morning Rev. G. D. Hargis returned missionary from Jamaica, brought the message on the theme "Remember." It was a challenge to faith and a soul-stirring message for everyone present.


They spoke of different aspects of the general theme, "Light on Life’s Pathways." The lighting feature of the young people’s meeting, planned by Don Henry, Mary Beth Smally, and Don Hargis. With deliberate thoughtfulness one after another came forward to light his candle. Two or three professed allegiance to Christ for the first time, and others came in rededication until fifteen young people stood before us and burned their candles right and their words of consecration spoken.

On Sunday afternoon little Phyllis Phillips, whose entire family came from Wisconsin to attend the church the day before, requested baptism at the hands of Brother Easterly, a former pastor. This was indeed a beautiful service.

The newly elected president is Gideon Cur- ris of Riverside. Most of the other officers were re-elected. Plans were discussed for three camps to be held successively in the San Bernardino Mountains after the close of school. Good openings for Seventh Day Baptists were labor described to us and plans adopted to enter the most promising ones. A great many visitors on one occasion said that the prospects are as bright as the promises of God. This is true only as we claim for ourselves those promises. Beware of prosperity. With God’s help we shall strive to do this in the months ahead.

Loyal F. Hurley, Corresponding Secretary.

LETTER TO THE EDITOR

The weather is not all that appeals to a person on a visit to California. From one end of the state to the other there is a regional interest, such as the view of the Salton Sea and Imperial Valley from the Lago Moun-
DENOMINATIONAL "HOOK-UP"

NORTH LOUP, NEB.

The annual roll call of the church membership was held Sabbath morning. During the first part, letters from absent members were read by Mrs. Jessie T. Babcock, church clerk. Among those who responded to the notices sent out were Mrs. Jennie Davis, Mrs. Jennie Bee, Orell Van Horn, Harriett L. Clement, Mrs. Lamphere, Mrs. Roy James, Mrs. Maude Bryan, the Dee Greens, the Jay Davis family, Mrs. Linole Lewis, the Mary Davises, Chloe Green, and others.

Following this, the present answered to their names, by a testimony or verse. Pastor of the church, in his message of the day, asked for our prayers for the病者 of the world, and for the world itself.

North Loup Loyalist

PAFNA, ILL.

We were fortunate to have Pastor Hill of North Loup, Neb., with us on April 8, when he delivered an inspiring sermon. Also at this time we had a large number of young people and others who are away teaching or in school and who came home for the spring holidays.

Pastor Bottoms will go to Stonefort, Ill., where we will deliver two sermons on Sabbath. In the morning we will present the work of the Tract Society with special emphasis on the importance of the Sabbath Recorder in our lives. In the evening we will present the Sabbath to a mixed group, most of whom will be first day people.

Correspondent.

GOOD DENOMINATIONAL BUSINESS

BY REV. PAUL S. BURDICK

Many times we hear people say, "Give us a man who will balance the budget and by the use of effective, conservative methods, will restore confidence to industry and start the wheels of faith, and will endeavor to get the help of our boards. These are tasks that almost stagger us by their greatness. We cannot do them in our own strength. We need the guiding and enduring faith that only God can give.

This brings the third point into view. We need a revival of spiritual forces as we never needed it before. The world is in trouble. Our nation is at the crossroads. Our denomination, with a message of faith and assurance, is uttering but a faint and uncertain voice. Who knows but we are called to the kingdom for such a time as this to bring people back to obedience to God's laws, respect for the authority of the Bible, and testing all our acts in the light of the example of Jesus Christ.

F "Such a spiritual revival needs leadership, and we have it not. Conference authorized the calling of a special evangelist, and the women's societies have been collecting a fund to put such a man on the field, but as yet the difficulty of securing a man to fill such position, and the uncertainties surrounding the conditions of his appointment, has held us back from taking action. If it is God's will for us to make a spiritual advance—and I believe, with a message of faith and assurance, it is—is the greatest benefit which the human race has ever experienced. We need a man in the White House, a man who will present the Sabbath to a mixed group, most of whom will be first day people.

Their benevolences for the coming year. The boards will then be informed of these planned benevolences, and may shape their work accordingly. We need a man who will present the Sabbath to a mixed group, most of whom will be first day people.

Immanuel Kant.
THE SABBATH RECORDER

THE SCHOOL OF THEOLOGY - FINANCES

At the end of the first semester of the present school year we reported that a total of $561.59 had been received in special gifts for the School of Theology. Perhaps it is time to make another report, now that the spring recess is here.

Since the last report, $214.04 has been received, which makes a total to date of $775.63. This leaves a balance of $424.37 necessary to reach our goal for the year.

Churches making their first offering are Adams Center, Brookfield First, Fouke, Irvington, North Loup, Riverside, Salem, Shiloh, and Verona. Churches making additional offerings are First Alfred, Piscataway, and Plainfield. Churches represented in personal gifts are First Alfred, Independence, Plainfield, and Riverside. One gift has been received from an interested friend who is not a member of one of our churches. Also the quarterly meeting of the southern Wisconsin and Chicago churches made a contribution.

We wish to thank all who have helped. We appreciate likewise those who have indicated their interest by writing, even though they did not feel that they could contribute at the present time. We are thankful for the unexpected one dollar gift, and for the equally unexpected one dollar gift. Each represents a genuine interest in the School of Theology.

Alva J. C. Bond, Dean.

MARRIAGES

HARWOOD-GREEN - MAXSON-GREEN. - At the end of Theology.

In 1936, she was united in marriage to Franklin V. Allen of Farina, Ill. In August, 1918, she was united in marriage to Franklin Allen of Farina, Ill. She is survived by her husband and two sons, Carroll and Gorden; also her mother and three brothers, Alex., Eugene, and Stanley; besides a number of nieces and nephews.

One dollar gift has been received, which makes a total to date of $561.59 had been received in special gifts for the School of Theology.

We are thankful for the unexpected one dollar gift. Each represents a genuine interest in the School of Theology.

At an early age, she united with the Seventh Day Baptist Church at North Loup, Neb., where her membership remained until she moved to Farina, in 1936. In August, 1918, she was united in marriage to Franklin Allen of Farina, Ill.

A. T. B.

BLACKMAN - Willis A., son of Bennett and Louisa Blackman, was born near Middletown, Ill., June 24, 1862, and died at Metropolis, Ill., April 23, 1939. He was married to Miss Rosetta Hancock of Stonefort, Oct. 1, 1885.

Converted in early life, he was for some years a member of the church at Cape Girardeau, Mo., and became convinced of the truth of the Sabbath and for thirty years was loyal to his convictions as a member of the Stonefort Seventh Day Baptist Church. By this church he was ordained deacon and licensed to preach the gospel. His wife and five of eight children born to them preceded him in death. Surviving are Mrs. Lily Barnett of Stonefort, Charles O. Blackman of St. Louis, and Mrs. Rachel Osborn, Chester, Ill. Interment was made at Little Saline Cemetery, Stonefort.

GILLESPIE - Francis E. Gillespie, son of James E. and Ruth A. Gillespie, was born at Shiloh, N. J., Oct. 7, 1869, and died at his home in Bridgeton, Apr. 9, 1939.

Mr. Gillespie was married to Ida T. Woodruff in 1889, who died in 1926. In August, 1934, he married Mrs. Julila C. Johnson, who survives him. The only other survivors are his sister, Mrs. Annabel Bowden, and a niece, Miss Florence Bowden, both of Shiloh.

He joined the Shiloh Seventh Day Baptist Church in February, 1885, under the ministry of Rev. T. L. Gardiner. For a number of years he was active in the church. He was a member of the church.

A. T. B.

Rickey - Cordelia A. Green, daughter of Wells K. and Rosanna Winter Green, was born in Watson, N. Y., June 2, 1863, and died at the home of her daughter, Mrs. Warren Harris, near Shiloh, N. J., April 3, 1939.

She lived for a few years near Adams Center, N. Y.; then went to Cape Girardeau, Ill.; Wallworth, Wis.; and New Auburn, Minn., where she was married and remained till the death of her husband, John M. Rickey. Since 1909, she has lived with her daughter. She was a loyal Seventh Day Baptist wherever she lived. She was the oldest member of the Shiloh Church.

One son survives her, Clarence Rickey of Wheatridge, Colo.; the daughter, Mrs. Harridge, four grandchildren; and three great-grandchildren.

Burial at the Shiloh cemetery.

A. T. B.

SABBATH RALLY AND LOYALTY WEEK

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shall thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

-Isaiah 58: 13, 14.