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

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

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

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

We have been happy to welcome to our congregation the Cushman family of eight from Pittsfield, as well as several young people from Albion, who moved into the new junior choir directed by Eunice Maxson.

William Flanagan of Poughkeepsie, who joined our church in November, drove to Berlin and attends service about once a month. We miss Mrs. Wing from church attendance. — Correspondent.

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

HARBINGER OF SPRING

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

Lois F. Powell

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

Obits

Bakker. — Mary Pamela, daughter of Frederic J. and Shirley Reinhardt Bakker of Plainfield, was born February 8, and died February 17, 1958.

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

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

Bonham. — Winchester, son of Belford M. and Ammorilla Ayars Bonham, was born July 19, 1871, in Shiloh, N. J., and passed away March 2, 1958, at the Masonic Home in Burlington, N. J. Mr. Bonham has no immediate family living.

A graveside service was conducted by the Rev. Robert Lippincott in the Shiloh Cemetery. — R. L.

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

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

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

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

First Issue June 13, 1844
A Magazine for Christian Enlightenment and Inspiration
Missions, Education, and Christian Work

REV. LEON M. MALTSBY, Editor

Contributing Editors:
MISSIONS.—Mrs. Alice Marsh, Mrs. T. Harris, D.D.
WOMEN'S WORK.—Mrs. Lucy DeLand

CHRISTIAN EDUCATION.—Rev. E. Zwiefel, B.A., B.D.

Editorials: Blood Money

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

Times have changed; patients now "bleed" the doctors if they think the slightest mistake has been made. One of them, in recent years, attempted to exact "blood money" comes from a building in a city, where a man involved in an automobile accident in which one of the drivers killed has sued a clinical laboratory and two state highway patrols for $75,000. His attorney claims that they took six and half cubic centimeters of blood from him for a test without his written consent. He valued the blood at $50,000 and demanded $25,000 as punitive damages. The news item does not tell the outcome of the court proceedings. In sharpest contrast with this grasping, selfish, Shylock attitude is the whole story of the love of Christ as found in the Gospel account. The writers of sacred song have poetically summarized the finished work of Christ and have set the words to music, so that it may be used in countless cases to persuade sinful men to accept the freely proffered redemption. One such soul-gripping song contains the words, "He shed His own blood in a sin-cleansing flood; say, brother, what more could He do, what more could He do?"

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

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

BLOOD MONEY

March 24, 1958

Resurrection Study

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

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

We Read Church Bulletins

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

Particularly thrilling in midwinter and on the threshold of spring are the notations in bulletins showing more longrange planning for summer camps than in previous years. This is more true of church-owned camps than others but not much more so.

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

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

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

From northern New York comes word that Miss Joyce Sholtz is to direct that camp which is among the leaders in camp program for the spring season to its limits in order to improve the facilities or to set up the program.

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

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

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

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

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

Conference Publicity

The California Baptist Seminary is located at Covina, Calif., on the San Bernardino Freeway about midway between Los Angeles and Riverside. It is on Highway Routes 60, 70, and 99 on the north side of the Freeway. With Mt. Baldy in view, it is a compact group of buildings on a knoll around a central grass plot. The gymnasium, 50 by 80 feet, flanked by tennis courts on one side and a swimming pool on the other, is large enough to seat 250.

The kitchen and dining room are together in a separate building where 250 may be fed at one time without crowding. The classroom building is T-shaped with a chapel and twelve committee rooms. The health room with a nurse in attendance and a nursery will be in this building.

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

We feel that this will make a very acceptable place for Conference. The Pacific Coast Association is looking forward to seeing what God and His people that you have started making plans to come.

-- Elizabeth H. Bonham.

MEMORY TEXT

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Galatians 1:14.

Theological Implications of Space Travel

Explored by C. S. Lewis

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

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

This concern regarding unknown beings is nothing new. Says the celebrated author: St. Augustine raised a question about the theological position of satyrs, monopods, and other semi-human creatures. He decided it could wait till we knew there were any. So can this. Lewis does not rule out the possibility of animal life outside the earth. Lewis says outside the earth. If they are spiritual beings we would then need to know if they are, like men, fallen and in need of redemption.

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

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

MISSIONS -- Sec. Everett T. Harris

What Makes a Christian Mission School

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

The Evangelical church has always encouraged education and has sponsored schools as one of its major responsibilities. Plans have been announced for the second annual "Spiritual Retreat" for Seventh Day Baptist leaders of Jamaica to be held at Maiden Hall, a place well suited for such a gathering, April 7-10, 1958.

Leaders to Meet at Maiden Hall

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"Mr. Carter-Henry from the very start has been liked by the boys and girls because he puts himself into the work and is very much as a teacher and she has the help that has been given to them in former years.

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

The theme of the retreat is to be "To know Him and to make Him known."

The announcement flyer states, "Please remember this retreat in your prayers and ask brethren in the church to do likewise. Pray that God might send the power of His Spirit to revive us and empower us!"

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

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

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

"Our enrollment is a little below our all-time high. We are expecting to have consultation on advanced work and plans."

Evangelical Association to Hold Annual Conclave in Chicago

Billy Graham Featured Speaker

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

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

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

APRIL DEVOTIONAL SERVICE

Topic: Newness of Life

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

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

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

Prayer Hymn: "Take Time to Be Holy"

Prayer:

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

Meditation:

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

This month the Christian churches commemorate the death and resurrection of our Lord and Savior, the Christ, who died that we might have eternal life. Many persons are true followers of this Savior; others need, or must yet be, born again. May we not think over this being "born again"? What is expected of those persons who have been born again and who should be experiencing great newness of life? In the hurry and bustle of daily life, with the fear of spot­

"And be renewed in the spirit of your mind; put on the new man, which after God is created in righteousness and true holiness."

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

Closing Hymn: "Breathe on Me, Breath of God."

How I Became a Seventh Day Baptist

By René Mauch

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

The ways of God are always surprising to the unbeliever and it is a matter of delight in the Christ life in pointing the way to our Lord who is coming to see how the Lord moves me most — and attracted me most! — are the true manifestation of Christian principles in everyday life. The true relationship of the faith, and the liberty of thoughts manifested by all people with whom we were associated. Truly, I thank God for bringing me together with such a people. May He help me to become a real Seventh Day Baptist.

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

Recorder Comment

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

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

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

From Westerly, R. I. — I feel impelled to write an appreciation of the excellence of the March 10 issue. I do not remember any previous number which was so well selected and written. It was just the kind of religious reading which "gets hold of you."
Belief in the resurrection of Jesus Christ was the creative force of the Christian faith. Students of Christianity, both conservative and liberal, are agreed about this. Had there been no faith in the resurrection there could have been no Christianity. There were hundreds of tracts and sermons which declared about them in that first century of our era, but none of them except the Nazarene started a new religion. There were many healers and exorcists in those days, but miraculous physicians were not founders of religions that endure. Other teachers of truth and holiness were put to death by their opponents, even as Jesus was, but no world-wide religion resulted from their execution.

The crucifixion of Jesus plunged His followers into the depths of discouragement and despair. Only faith in the resurrection lifted them into hope, and that faith was the creative force of the Christian church.

Another evidence of the reality of the resurrection is the silence of the party of the Saducees. They were the group that denied the resurrection of Jesus and future life. Scripture says," There was no tradition, in opposition to the Pharisees who upheld all these beliefs. In spite of division between these Jewish sects they freely joined forces in their common hatred of Jesus and their desire to kill Him. So together, after His death, they went to Pilate asking that His grave might be guarded. Since Pilate was the Roman official ordering the crucifixion of Jesus, the corpse was legally the property of the Roman government. In answer to the request Pilate said," You have a guard," or "Have a guard." (Scholars differ as to whether the verb is in the indicative or imperative mode.) "Go make it as secure as you know." Whether the guard was a company of the regular temple police or a special contingent of Roman soldiers we shall probably never know, but they were under the control of the chief priests, the legal head of the Hebrew people. These chief priests were of the Sadducean party, those who denied resurrection and future life, the one group in Judaism whose teachers with their stunned depression they arose like flaming firebrands to declare their faith in a risen Lord and Savior, a faith that could not be dampened by fire or sword.

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

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A STUDY OF THE RESURRECTION OF CHRIST
Submitted by Rev. Loyal F. Hurley

The explanations attempting to account for the resurrection are many and varied. Some have a simple explanation which goes about like this: Jesus died on the cross; His body was taken down and buried in Joseph's tomb. The tomb was sealed and an authority of Pilate and the chief priests. The body disappeared from the tomb in spite of the guard. The tomb was empty. Jesus appeared in His divine glory. He was recognized, ate and drank with them, and asked them to feel His body. Therefore the resurrection was bodily — the same body that was put into the tomb came out of it and was recognized. It is too obvious to be doubted. This is the reason the creeds say, "I believe ... in the resurrection of the body." Yet some very devout and honest Christians doubt this explanation. Why do they? I shall pass by all those who doubt a bodily resurrection — rationalistic grounds or scientific grounds, or on mere skepticism, and consider the opinions of those who doubt it on the basis of the Bible. There are many general references to the resurrection in the Acts and the Epistles, our only definite statements giving a hint about the nature of it are found in the Gospels and (1) Mark. The verses of 16:9-20 were added later by another hand. So in the real Mark we find no record of appearances of the risen Lord. It was for the disciples to meet Jesus in Galilee.

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

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

Then come Matthew and Luke, both of which copy Mark considerably, so must be later.

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

Paul makes clear that he discussed the facts of the Gospel with the Jerusalem leaders (Gal. 1:11-12) so that he would be sure of them, and later states (1 Cor. 15:3ff.) that he had received the facts of the death and resurrection from others. So, reports of the resurrection were passed down by word of mouth, that is by tradition, for from twenty-five to possibly seventy years before being written into the New Testament. This fact may account, in part at least, for the wide differences in the records.

In 1 Corinthians 15:2-8 we read that the risen Lord was seen by Cephas, by the Twelve, by 500 brethren at once, by James, by all the apostles, and last of all by Paul himself.

Mark's Gospel had the misfortune of having the original roll broken off in the middle of verse 16:8 where it says, "For I am ready to proclaim it to all the Greeks." (We learned from the falsity of the Grecian theory of immortal souls that they could not be demolishable.) The verses of 16:9-20 were added later by another hand. So in the real Mark we find no record of appearances of the risen Lord. It was for the disciples to meet Jesus in Galilee.

Matthew records appearances to Mary Magdalene "and the other Mary" and to the eleven in Galilee (28:11, 17).

Luke lists only three appearances. The Lord walked with two disciples on the road from Emmaus to Jerusalem, and appeared to the eleven in Jerusalem (24:30-31), and lastly to seven disciples at the Sea of Tiberias (21:1-14).

Problems
When we check the references given above carefully we find some problems
which raise real questionings. Here are some of them:

Mary Magdalene is alone when Jesus appears, according to John's Gospel. In Matthew, Mary Magdalene is accompanied by "the other Mary." Mark tells us that Mary Magdalene, Mary the mother of James, and Salome were together at the tomb, although it was yet dark. Here are some of them:

Matthew's account - Mary Magdalene is among the women who went to the tomb, one alone, once with the other Mary, once with Salome, and once with Joanna, and was surprised each time. These visits must be one and the same visit, reported differently by different writers. When one does his best to check the duplicate records of appearance there are left not more than ten or eleven separate and distinct appearances that are recorded. One might let his imagination run wild and assume many appearances which are not recorded. But some of us believe it is possible that the records could be made to fit our theory. To do this, he must break the Bible one must take it as it is without additions or deletions. Out of the ten or eleven appearances at least four occurred on one day, viz., the day the Marys, to the two on the Emmaus road, to the eleven in the upper room, and to Peter. That leaves six or seven other appearances during the forty-five days between His resurrection and His ascension. On the basis of the record we have there were at least thirty-two or thirty-three days of that period when Jesus remained invisible to everybody. He never appeared to His enemies, according to the record, and to His friends only for brief periods on six or seven days out of forty. What kind of body is invisible five-sixths of the time?

Objective or Subjective

Paul lists the appearance of Jesus to himself in the same way he records the appearances to his disciples. If the expression "all the apostles" means more than the eleven, then that appearance would most likely be in Galilee also where He must have remained invisible to everybody. He never appeared to His enemies, according to the record, and to His friends only for brief periods on six or seven days out of forty. What kind of body is invisible five-sixths of the time?

How Long Invisible?

Several recorded appearances must be duplicates. One cannot believe that Mary Magdalene made four separate trips to the tomb, one alone, once with the other Mary, once with Salome, and once with Joanna, and was surprised each time. These visits must be one and the same visit, reported differently by different writers. When one does his best to check the duplicate records of appearance there are left not more than ten or eleven separate and distinct appearances that are recorded. One might let his imagination run wild and assume many appearances which are not recorded. But some of us believe it is possible that the records could be made to fit our theory. To do this, he must break the Bible one must take it as it is without additions or deletions. Out of the ten or eleven appearances at least four occurred on one day, viz., the day the Marys, to the two on the Emmaus road, to the eleven in the upper room, and to Peter. That leaves six or seven other appearances during the forty-five days between His resurrection and His ascension. On the basis of the record we have there were at least thirty-two or thirty-three days of that period when Jesus remained invisible to everybody. He never appeared to His enemies, according to the record, and to His friends only for brief periods on six or seven days out of forty. What kind of body is invisible five-sixths of the time?
Paul suggests that to expect the resurrection body to be like the former one brands a person as a "fool" (1 Cor. 15:36). Of course, some will reply that Paul insisted on a "spiritual body" (whatever that is) and that the creed writers insisted on the resurrection of the body. In any case, it will be noted that Paul said a "somatic" word "soma," not the word "sarki" which means flesh. The word "soma" is defined as body, human body, corpse; a flock, a herd; a person, and in the plural, bodies or heads of slaves. So according to the word used by the creed writers, they could as truly be understood to mean that the person or personality of Jesus was resurrected as that His flesh was revived. Recognizing a person or personality may well be a subjective experience rather than an objective one.

Some Specific Appearances

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

In John 20: 14-18 is the story of Mary Magdalene seeing the risen Lord and mistaking Him for the gardener. Some will insist that the appearance was an unexpected surprise, which would be true, but most of us would recognize a beloved friend after only three days even if we were surprised or apparently knew Him only by His voice. The story in Luke 24: 13-31 is about Jesus' appearance to two disciples on the road to Emmaus, some seven miles from Jerusalem. It relates what must have been a considerable conversation between them, besides a pause for supper in the meantime. But these two disciples recognized Jesus only as He was saying grace at the table. Some tone of voice, or some mannerism, seemed to reveal Who, or in any case, vanished out of their sight! What kind of body is it that disappears in thin air?

Then Luke records His appearance that night to the eleven in Jerusalem. (John says the doors were shut. What sort of body goes through a closed door?) In Luke 24: 57 he clearly states that they thought it was a spirit, or ghost. If the appearance had been like His former self, no such conception would have been possible.

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

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

Last of all He appeared to Paul along the Damascus road. This august and majestic person impressed Paul as worthy of being called "Lord." But Paul did not recognize Him and did not know who it was until the answer came clear, "I am Jesus whom you are persecuting." Why any doubt if He had the same body that was put into the tomb? What sort of body goes through a closed door?

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

The Purpose of the Forty Days

It would seem that the purpose of those forty days was to prepare the disciples for the time when Jesus would be permanently invisible, and to get them to recognize that His invisible presence was just as real as His visible presence. For men and women today, the Lord in the flesh for some three years it would not be easy to be convinced that He was just as real when they could not see Him. By appearing for a time, and then disappearing, the question of His invisibility and invisibility, Jesus would be most likely to accomplish that end. On the basis of our Biblical evidence He must have been invisible, as a matter of fact, half the time. He appeared only to those who were prepared and qualified by sin-conscience and the manifestaton. His appearances were often enough to leave no doubt of His living reality, yet He was invisible most of the time which seemed to suit His purpose best.

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

One Man's Faith

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

First of all, I believe the record of the entire resurrection is quite clear as to the body of Jesus was revivified and came out of the tomb just as it went in to seem to be misinterpretation on the basis of the evidence of the New Testament.

Paul insists (1 Cor. 15: 51) that in resurrection "we shall all be changed." That is, the nature of the resurrection life is utterly different from our present life. None of us is in any position to argue about the future state and condition for we do not know; we only believe. However, any literal or nuclear fission, one would be quite a dogmatic person to insist that the body of Jesus could not be so completely changed as not only to disappear to human vision, but to take on a nature of which we know nothing. If Christ is "the first fruits of those who have fallen asleep" it seems logical that He would be changed in all his aspects, and is to be changed in the life beyond this natural state. Scientists assure us that nuclear fission, or atomic change, has to be "triggered" by the human agent seeking to accomplish that end. Safely the Creator God can "trigger" His creation.

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

Some such interpretation seems necessary not only to explain what we have in the New Testament about His resurrection, but it seems necessary also to explain the ascension. To Christians who experience the presence of Jesus Christ wherever they go, who have known Him as a universal spiritual reality, it seems silly to imagine Him as being all too weighty and stationed somewhere out in space. If His ascension was what some insist it was, then some physical body must be described there where that is. But His spirit has been forever freed from the limitations of the body, and He lives everywhere. I feel like he has said, "Why do you ask me how I know He lives, He lives within my heart." That has been vital Christian experience for 1900 years.

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

SABBATH SCHOOL LESSON

For April 5, 1958

The Church's Assurance of Victory

Lesson Scripture: John 20: 26-29; Ephesians 1: 15-23.
Sunday Law Hearing Makes Headlines in New Jersey

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

Sunday law hearings in New Jersey are of more than local interest. The eyes of the nation are upon this state and interest in the outcome of proposed religious legislation is widespread. The situation in New Jersey is somewhat unique. Blue laws have been on the statute books since colonial times and have been revised several times in recent years. Although present laws forbid both work and sales on Sunday and provide penalties for violation, therefore they have been disregarded with fear. Another reason for violation with impunity is that no one wants the anti-work portions enforced. The opening of many large clothing and department stores along some of the principal highways of the metropolitan and suburban areas of North Jersey has been with alarm both by in-city merchants and by church leaders who fear the loss of business or loss of all respect for Sunday if the situation was allowed to go unchecked. Some communities passed restrictive ordinances but this type of protection has been unwarranted drawn into a very compromising situation by the warring economic factions and that they were sacrificing church people that it is difficult to write an equitable bill.

It was the opinion of Seventh Day Baptists and others who spoke in opposition to this and other bills that well-meaning church people desires of preserving the Sabbath may have appeared to be a good purpose. In that connection it was pointed out to the legislative committee that there were no prohibitions against church people Sunday (now allowed) in this bill supported by the churches. Those who sold household appliances on Sunday could be fined or imprisoned. Some persons but those who sold alcoholic beverages could not.

The arguments of representatives of the American Sabbath Tract Society, the Seventh Day Adventists, and other Sabbathkeepers, including several Jewish rabbis, were based largely on the idea of separation of church and state and adhering to the principle of equal opportunity of worship for all. The two great labor unions came out in favor of the new "blue laws" partly on religious grounds and partly because of the impression that labor unions came out in favor of the new "blue laws" partly on religious grounds and partly because of the impression. The bill that was passed was because, he said, the Supreme Court would throw out any law based on Sunday sacredness. But the proposed laws are bound up with Sunday observance and so dependant on the back-up of church people that it is difficult to see how any case can pass without majority support of the church.

The arguments of Sabbathkeepers were challenged by a minister claiming to speak for the Methodists of New Jersey. He contended, in effect, that the principle of religious liberty should not be invoked but that the minority should be sacrificed to the majority. The Trenton Council of Churches, proposed that Sabbathkeepers should be granted exemptions.

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

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

WCC News

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

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

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

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

NEWS FROM THE CHURCHES

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

One item of interest from the quarterly church business meeting on January 12 was the acceptance of the contract terms of Orson Davis for redecorating the interior of the church. Wednesday and Thursday of that week were days of blessing for the lone Sabbathkeepers in the Imperial Valley and San Diego areas as the pastor called on them in their homes.

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

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

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

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

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

Marriages

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

Births


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

"He shall save his people from their sins."

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