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

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

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

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

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

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

The Sabbath Recorder

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

Marriages

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

Obituaries

Kenyon. — Mabel Tuckerman, daughter of Newman F. and Rebecca E. (Omerod) Tuckerman, was born at Westerly, R. I., January 29, 1876, and died in Westerly February 24, 1959. Albert P. Kenyon and Mabel A. Tuckerman were united in marriage April 22, 1903. Mrs. Kenyon was a devoted member of the Pawcatuck Seventh Day Baptist Church and a faithful member of the Woman's Aid Society of that church. She is survived by two sons, Albert P., Jr., of Alexandria, Va., and Cyril N., of Westerly; a granddaughter, Mrs. Gordon Woodbury and a great-grandson, of Westerly.

The funeral service was held at the Buckler Funeral Home, and internment was in Rivendell Cemetery. The Rev. Harold R. Grindall, interim pastor of the Pawcatuck Church, officiated. H. R. C.

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

She accepted the Lord at an early age and was baptized. She was married on January 23, 1902, to Fred L. Martin. Most of their married life has been spent in the Roanoke community. After belonging to Baptist churches for many years, she accepted the Bible Sabbath, and united with the Roanoke Seventh Day Baptist Church November 16, 1957.

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

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

D.L.D.

MARCH 23, 1959

The Sabbath Recorder

NO MORE WEEPING

But Mary stood without at the sepulchre weeping. . . . Jesus saith unto her, Woman, why weepest thou? . . . Jesus saith unto her, Touch me not, for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things. John 20: 11-18.
There was one whom death tried to claim but could not hold. Who was this? Who yielded Him to death when He had the power even when dead to break the bonds of death? It was Jesus, Son of Man, Son of God. Peter, a man at times weak, at times strong in faith, but stronger after association with his risen Lord. Thus on Pentecost standing before hostile thousands he charged the leaders of his own nation with wickedness and under breath to Peter he said, "There is no bitterness in Peter's voice, for now he knows that it was done "by the determinate counsel and foreknowledge of God." They still needed to repent in order to find salvation, but the blood upon their hands was not quite the same as that which stained Peter's fore-fathers who slew the prophets.

The slain prophets could not rise again by any power within themselves. Jesus could die but death could not hold Him. So he could give us in the historic sermon at Pentecost over Christ death had no last ing power, or, as the apostle says in Acts 2:24, "...it was by God's power that He should be held of it." Recent translators have not changed the expression much. Moffatt renders it, "Death could not hold him." Lamsa says, "Because it was not possible for the grave to hold him."

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

Such a one death could not hold. Neither Roman seal, posted guards, nor mighty stone could secure the tomb of the Son of God. No power within this world could prevail against the power of one who was 'not of this world.' He rose! He stood an conqueror and trod once more the shores of Galilee. If He had not, there would have been no Christian church and the world would still lie in darkness. An inscription was nailed to the cross which spoke of Jesus as the king of the Jews. If Jesus had not risen His disciples would have deserted the crucified in the stone of His tomb to perpetrate His memory. His grave needed no marker, for on the third day He left it. The empty tomb and the resurrection experiments are but proofs of the Lord's teaching that His death was efficacious for the sins of the world.

What does it mean to us that death could not hold Jesus' claim that for us also, who through faith avail ourselves of His work on the cross, the power of death is broken. It was Jesus testimony, "Because He lives we shall live also." Seeing these things are so, we have a holy obligation to live as redeemed people and to show forth the power of resurrection in our own experiences in life, and by death. As the Lamb of God, He could make a claim that no one at the last day could prevail against the power of one who was "not of this world." He lives we shall live.

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

Are you proud of what your church was able to send in for Our World Mission in February? A few churches have a right to be. Is the amount for this month about one fifth of the total for five months? If it is much larger than that you will probably find by looking at the February 25 Recorder that your church did not get the January receipts sent in on time.

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

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

EDITORIAL NOTES

Keep the Record Straight

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

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

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

MARCH 23, 1959

The Sabbath Recorder
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Recently our ball team won the Steuben County championship. How did they do it? They won every single league game until they won the championship. After tailing the championship by losing one game to mar a perfect record in league play.

Last year Seventh Day Baptists had a championship team financially, by over-subscribing a $900,000 Our World Mission budget. Not only did we come from behind to meet the budget but went on to over-subscribe it by about $3,000. For the present year our General Conference adopted a budget calling for $99,735 from current giving.

How are we doing this year? At the end of October, the first month of our fiscal year, we were playing real championship ball. At that time 8.35% of the year had elapsed and we had raised 8.35% of our budget. This gave us a record of 1002. No major league team has ever exceeded 1000. At the end of December 25% of the year had elapsed while we had raised only 22.12% of our budget. This gave us a record of 893. Then our win record had dropped to 885.

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

Those who have studied baseball scores know how quickly teams change positions early in the season. As the season advances an increasing number of victories is required to move from one another. Late in the season there comes a time when it is mathematically impossible to win the championship. The date this point is reached depends upon the team's win-loss record from the beginning of the season.

Occasionally a third or fourth ranked team will pull an unexpected and human effort late in the season and win all of its last games and cinch the pennant.

In playing on Christ's team dare we per-


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

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

Anyone For Calvary?

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

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

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

THE SABBATH RECORDER

MARCH 23, 1959
missons — sec. everett t. harris
mission boat
for british guiana
by rev. rene mauch

many of our fellow believers are aware that a part of our preparation for service included correspondence with missionaries or their agents to discover the type of vessel to be used in our work in british guiana. some details about the building of this boat will be of interest to the readers of the sabbath recorder.

when the necessity of having a means of transportation on the water was first considered, it was expected that the craft would have to be purchased. the factor of cost was important. some thought was given to completing an unfinished cabin cruiser on which the missionary village of a buban was to be established. the whole project was turned to god by it.

but the tract had not finished its work. "how far you candle threw its beam!" who knows what the power of a tract may be? — selected.

the influence of a tract

a young frenchman who had been wounded at the siege of st. quentin was languishing on a pallet in the hospital, when a tract that lay on the coverlet caught his eye. he read it and was converted to god by it. you may see the monument that man and book stand as they held the bible in his hand before the consistory in paris. he is known in history as admiral coligny, the leader of the reformation in france.

but the tract had not finished its work. it was read by coligny's nurse, a sister of mercy, who penitently placed it in the hands of the lady abbess, and she, too, was converted by it. she fled from france to the palatinate where she met a young hollander and became his wife. the influence which she had upon that man reached out into the reformation of the entire continent of europe, for he was william of orange.

how far you candle threw its beam? who knows what the power of a tract may be? — selected.

the sabbath recorder

conference arrangements

headquarters for ministers conference this year will be in the parish house at alfred with area churches also serving to entertain the ministers. on tuesday, the richburg church will provide the evening meal and the place of worship. on wednesday evening, the independence church will entertain. the alfred station church will be host to the ministers on thursday for the conference and the rest of the day. on friday, conference resumes at alfred with the evening service and communion in the church. on sabbath day the men will be free to attend "the church of your choice" and the final meeting on sabbath afternoon will be held in the alfred church with a review of our missionary work and the report of the established missionaries and missionary-elect rene mauch.

meals will be provided at cost with some furnished gratis by the area churches. churches should strongly urge their pastors to attend this important conference to be held april 13-18, 1959.

a prayer

for reconciliation

with all men

by rev. paul s. burdick

almighty god, ruler of the universe, and creator of all races of men, we thank you for the sunshine and the rain, and the seasons of dust and heat, to keep the earth and all life upon the people of africa and asia and europe, and the islands of the sea, as well as upon us; and that you love the children who are black, and red, and yellow, as well as those of a lighter hue. for, although man looketh upon the outward appearance, you look upon the heart.

may we earnestly seek to see in others a likeness to ourselves. they are good and bad, wise, foolish, like ourselves. they need a savior as well as we.

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EASTER'S ETERNAL TRIUMPHS
By Charles H. Bond

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

Very early on Easter morning, so the legend goes, the monk hurried to the chapel to remove the symbol of sin, suffering, and death. He knew it would be strange out of place in the glory of the morning, when upon opening the place, first all he saw was the sun shining through a stained glass window directly, for a moment in their worship and turned away sick at its ugliness. But it was a true sign of mockery which crucified the Lord, all the horror, the mental anguish, and spiritual which crucified the Lord, all the ugliness of men’s hearts which crucified the Lord, all the physical and spiritual torture through which our Lord passed, were indicated in the crown of mockery that He wore.

The days following the death of Jesus were dark for His followers. All that they had hoped and prayed for was gone. They huddled away in their fears wondering what to do next. Now that their leader was dead there was little left to do but to go back to their old traditions. Yes, it was a great life while it lasted but this was the end. When Jesus’ followers were sitting in the shadows downhearted and depressed, they were not thinking of the glory upon the altar, they were among the thorny crown lay. Fixing his gaze upon the spot on which he had stumbled its purple glory upon the altar, he saw the crown of thorns. But the thorns and barrenness of the thistle’s thorns had undergone a marvelous transformation. The whole thing had blossomed into roses of the rarest beauty and the most delicate fragrance. The symbols of crucifixion and death had become the emblems of loveliness, hope, and life.

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

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

No one should know the answer to this question better than the ones who were stationed to watch the tomb. And behold, there was a great earthquake; for an angel met them there in their worship and turned away sick at its ugliness. But it was a true sign of mockery which crucified the Lord, all the horro

Triumph of Faith over Doubt
The second triumph of the empty tomb is that of faith over doubt. No one believed that Jesus was going to rise from the dead. Thomas was not the only doubter. When Mary Magdalene and the other women told the disciples what had taken place, “These words seemed to them an idle tale, and they did not believe them” (Luke 24: 11). It seemed that every one disbeliefed but they had their doubts dispelled by an interview with Jesus. We are all told that when the body of Livingstone was brought to England from Africa, some doubted if it was actually the body of the great missionary. Someone remembered that his forehead had been broken by the paw of a lion. An examination was made and the scar was discovered. The scar were the marks of Christ’s identification. And Jesus said to them, “Why are you troubled, and why do questions rise in your hearts? See my hands and my feet, that it is I myself; handle me, and see” (Luke 24: 38-39). The disciples believed. In the twinkle...
fog lifted and the darkness was dispelled. The news of Christ's triumph over the grave was the signal for the world. Sorrow was turned into joy, defeat into victory, and death into life. The triumph of the tomb is joy.

Triumph of Certainty over Supposition

The fourth triumph is that of certainty over supposition.

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

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

"No, lady, I don't."

"Then where is He?"

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

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

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

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

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

The faith of this lad speaks of certainty over supposition.

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

CHRISTIAN EDUCATION — See: Roz E. Zwibel

FATHER-SON BANQUET

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

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

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

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

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

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

SABBATH SCHOOL LESSON

for April 4, 1959
What God Can Do with One Man
Lesson Scripture: 1 Samuel 7: 5-16.

MARCH 23, 1959
Part II

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

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

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

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

At Hartford, the General Board again faced criticism and misunderstanding concerning the Cleveland-Second Order World Order Study Conference. Again, this time as a "Pronouncement," the members of the General Board called on church people everywhere to study and speak out on world issues. It stated that the purpose of pronouncements, policy statements, and findings of study conferences are designed to help members of the churches in the free process of finding the truth and acting upon it, and are not meant to be interpreted as beyond thoughtful criticism. This response, "The Sabbath "Appeal," reiterates "our loyalty to the God and Father of our Lord Jesus Christ and our opposition to atheistic communism." It appeals to the churches, related councils, and organizations to:

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

Response to this "Appeal" was invited and will be welcomed by the General Board. Sixty-six letters in favor of this "Pronouncement" without opposing and one abstaining vote. The report of the Fifth World Order Study Conference at Cleveland was received, without approval or disapproval, and it was referred to a committee for study.

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

L. G. O.

All Out at Makapwa

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

THE SABBATH RECORDER

MARCH 23, 1959
In an article on the resurrection hope of believers John Murray, professor of systematic theology at Westminster Theological Seminary, states that resurrection cannot be construed otherwise than with a body.

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

He said that Paul did not deny the physical composition of the resurrection body in 1 Corinthians 15: 50, but asserted that the resurrected bodily entity will not be subject to the frailty and corruptibility of the present age. He concluded his article in a recent issue of Christianity Today with these words, based largely on 1 Corinthians 15: "We truly know but little of the consummated order. But we are given sufficient data to know that the heaven of final bliss is one that will bring to perfect fruition all the demands of the psychosomatic nature with which God created man at the beginning and in which He will reconstitute him after the image of the glorified Redeemer."

New Radio Program

Those who listened to "Let There Be Light" may be aware that it has been replaced by another 15-minute National Council of Churches program entitled "The Search." The host on this broadcast which is heard over 222 stations on Monday evenings is Robert Young, famed for his television show, "The Search." The episodes to come promise to be interesting and helpful.
OUR WORLD MISSION
Statement of the Treasurer, February 28, 1959

Treasurer's
Budget
Receipts
February 5 mos.
Boards'
February 5 mos.

Balance, Feb. 1 .... $ 4.84
Adams Center .... 66.10 471.53
Albion ........... 48.24 255.13
Alfred, 1st ...... 230.30 1,599.89
Alfred, 2nd ...... 203.15 783.32
& Groups ......... 159.31 164.44
Battle Creek ..... 1,112.09 2,819.41
Berlin ........... 40.25 412.18
Boulder ......... 72.95 284.17
Brookfield, 1st... 30.00 288.00
Brookfield, 2nd... 60.85 165.30
Buffalo ........... 50.00
Chicago .......... 62.00 308.00
Daytona Beach .. 93.25 330.25
Denver ........... 210.03
DeRuyter .......... 133.00
Dodge Center ..... 50.01 673.27
Edinburg .......... 43.00
Farina ............ 75.75
Fouke ......... 37.00
Hebron, 1st ...... 34.66 143.00
Hopkinton, 1st... 101.50 680.65
Hopkinton, 2nd... 9.00 28.00
Independence .... 99.00 341.00
Individuals ..... 33.00 2,414.00
Irvinton .......... 600.00
Jackson Center ... 10.00
Little Genesee ... 152.26
Los Angeles ..... 230.00 915.00
Los Angeles ... 98.00
Lost Creek ....... 101.92 587.83

6,786.44 $33,688.28 $2,148.04

Treasurer's Disbursements

BUDGET
(Designated & Undesig.)

Missionary Society $3,039.81
Board of Christian Education 606.34
Ministerial Training 776.14
Ministerial Retirement 579.64
Historical Society 131.33
Women's Society 117.07
General Conference 628.10
Tract Society 819.82
Trustees of General Conference 75.00
World Fellowship and Service 28.55

$6,783.90

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

NON-BUDGET GIFTS

February Receipts $7.00
American Bible Society 7.00

SUMMARY

Current annual budget $99,735.00
Treasurer's budget receipts 5 mos. $33,688.28
Boards' budget receipts 5 mos. 2,148.04

335,836.32

Remainder required in 7 months $63,898.68
Percentage of budget year elapsed 41.67%
Percentage of budget raised 35.93%

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

MARCH 10, 1959

The Sabbath Recorder
ACFC Photo