

the house is noticed and with the rest in its place not only will it be warmer but its appearance will be improved. The work is under the direction of the trustees.

The juniors held a Christmas party at the home of Mr. and Mrs. John Kagarise in December. Games were played, presents exchanged and refreshments were served.

The Optimists Class met with Mr. and Mrs. Arthur Foster in January for an oyster supper and a social time.

At the home of Mr. and Mrs. Sherman R. Kagarise, the Live Branch Class had a social and election of officers on January 15.

Following the plan suggested by the Conference president, Rev. Albert N. Rogers, the service on Sabbath, January 15, was a "Study Conference on Denominational Life." Mrs. Albert Blough, Jerome Boyd, Sherman Kagarise, and the pastor gave short talks on items of denominational interest to all.

—February Church Bulletin.

RESOLUTIONS OF RESPECT

We, the members of the Ladies' Missionary and Benevolent Society, keenly regret the loss of our beloved sister, Miss Phebe Sheldon, who was a faithful member of the society and of the Seventh Day Baptist Church. She always contributed generously to church and all other religious organizations, and although sickness had kept her closely at home these later years, her influence was a help to all who saw her.

Resolved, That these words of appreciation be placed upon our minutes and a copy be sent to the Sabbath Recorder.

Mrs. Euphemia Loofboro,
Mrs. Vinnie Palmiter,
Committee.

Albion, Wis.

Obituary

Burdick. — Clara Lenore, daughter of Jairus M. and Lenore Langworthy Stillman, was born January 6, 1869, at Potter Hill, R. I., and passed away in Janesville, Wis., January 23, 1944.

Her mother passed away at the time of her birth and she grew to womanhood in the home of her grandparents, Mr. and Mrs. William M. Langworthy, at Watch Hill, R. I. She attended the New England Conservatory of Music, Alfred Uni-

versity, and Milton College. Her father was the founder of the School of Music at Milton.

On September 2, 1898, she was married to Dr. Justin H. Burdick at Watch Hill. They made their home in Milton, where Doctor Burdick was a practicing physician. To them were born five children, William of West Allis, Wis., Robert and Roger both of Milton, Ruth of Janesville, Wis., and Phyllis of Davenport, Iowa, all of whom survive, with seven grandchildren. Doctor Burdick preceded his wife in death on April 3, 1939.

Funeral services were held January 25 in the Milton Seventh Day Baptist church, Pastor Carroll L. Hill officiating. Burial was in Milton cemetery.
C. L. H.

Glawe. — Fred W. Glawe was born in Manitowoc, Wis., September 30, 1877, the eldest son of Ernest and Henrietta Glawe.

—Alice Harriet Ketchum was born in King City, Mo., October 10, 1882, to Albert and Rebecca Ann Ketchum.

They were united in marriage November 23, 1899, at Dodge Center. They lived in and near here all their lives. They were both members of the Baptist Church at the time of their marriage. To this union were born three sons and three daughters.

Mr. and Mrs. Glawe were on their way home from Texas when they were struck by a large passenger bus, killing them both instantly (near Salina, Kan.). The bodies were sent to Dodge Center where services were conducted from the Seventh Day Baptist church by Pastor Thorngate, February 22, 1944.
C. W. T.

Sheldon. — Phebe, daughter and youngest of seven children, was born to Henry Maxson and Mary A. Saunders Sheldon August 13, 1864, on their farm north of Albion, Wis., and passed away at her late home in Albion, February 4, 1944.

Early in her life she was baptized by Elder Hoffman and joined the Albion Seventh Day Baptist Church, of which she remained a life-long, faithful member. She was a member of the Willing Workers Society of the church, and of the national organization of "Shut-ins."

She was the last of her family and is survived only by several cousins.

Funeral services were held in her late home in Albion on February 6, 1944, conducted by Rev. Carroll L. Hill of Milton. Burial was in Evergreen Cemetery.
C. L. H.

Wille. — Rosemary, daughter and youngest child of Ben and Hattie Stewart Wille, was born at Janesville, Wis., October 15, 1937, and passed away in her home, Janesville, R.F.D. 2, on February 27, 1944, following a brief illness.

She was a happy girl, very fond of her parents and brothers. She is survived by her parents, and brothers: Albert, Billy, and Sidney.

Funeral services were held in Jones Funeral Home, Edgerton, Wis., on March 1, 1944, conducted by Pastor Carroll L. Hill. Burial was in Evergreen Cemetery, Albion.
C. L. H.

"A Democracy may commit political suicide, but its spirit never dies."

The Sabbath Recorder

Vol. 136

PLAINFIELD, N. J., APRIL 17, 1944

No. 16

THE CHAPLAIN

I saw him kneel in a foreign land;
I felt his touch on a fevered hand;
I heard him cheering a lonely heart,
And sensed the faith that his words impart;
I watched him ministering in the fray—
His only weapon the power to pray,
His sheltering shield the love of Christ
That in all the ages hath sufficed
To smooth the warrior's weary way,
And keep his trust in a better day.
O Christ of the chaplains everywhere,
Thy Church would offer a fervent prayer
Of gratitude for these whose sword,
The flaming Testament of thy Word,
Is shining bright in the battle night
And claiming victory for the Right!

—H. Victor Kane,
in Bible Society Record.

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The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

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William L. Burdick, D.D.

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Editorials

CONFERENCE WILL BE HELD, 1944!

It was voted that the annual meeting of General Conference should be held as scheduled August 22-27, 1944, in Alfred, N. Y., by the Conference Commission at its meeting in Plainfield, N. J., April 10-12, 1944. It was voted unanimously that this action "is the sense of this body."

The Commission listened with regrets to the letters from members—Harley D. Bond and Perley B. Hurley—announcing that they were unable to attend. Members present were: President of Conference Rev. Albert N. Rogers, Chairman of the Commission Rev. Harold R. Crandall, Rev. Hurley S. Warren, Rev. Leslie O. Greene, and Recording Secretary Courtland V. Davis. Seven meetings were held and many problems discussed.

Ratification was made of the action of the president of Conference in recognition of William D. Burdick as an additional member of the Committee to Promote the Financial Program. The other members are: Robert E. Greene, chairman, George E. Crosley, L. Milton Van Horn, D. Nelson Inglis, Leland W. Hulett. The Commission voted also to record its appreciation of the painstaking plans and aggressive action of this committee.

The action of President Rogers in making Victor W. Skaggs chairman of the Denominational Committee on Foreign Relief Appeals was ratified. Other members are Mrs. Frank Hubbard and Mrs. Alex. W. Vars.

On the nomination by Lester G. Osborn, chairman, Loyal F. Hurley was appointed a

member of the Committee on Relationship with the Federal Council, to succeed Leon M. Maltby, resigned. An important action related to the work of this committee is as follows:

"It was voted to allocate a sum not to exceed \$20 to be used by the committee to get the matter of the charges against the Federal Council and the alleged benefits deriving from our affiliation with it before the churches so that the question may be intelligently disposed of at the coming session of the General Conference. It was voted also to allocate a sum not to exceed \$30, to be used for travel expenses necessary for the meeting of the chairman and co-chairman. It is expected that materials issued by the committee will be jointly prepared or issued by chairman and co-chairman."

The Commission voted that Seventh Day Baptists desire to assist in providing pastoral service for the conscientious objectors through the Federal Council and that Ahva J. C. Bond be nominated to represent us in that service.

Herbert C. Van Horn and Harley Sutton were appointed as representatives of the denomination on the National Council of the Service Men's League, and information from the league should be referred to them.

An optimistic spirit prevailed, appreciative of the grave problems and serious responsibilities imposed by the times in which we operate. The Commission was entertained at tea by the Historical Society.

THE ASSOCIATIONS

It is not too soon to be making arrangements for the spring association meetings.

Already the recording secretary of the Eastern Association is announcing the date of this meeting to be held at Shiloh, N. J., June 9-11, 1944, and the theme—"Working for a Redeemed World." The first service will be held sixth day evening (Friday) and the last one Sunday night. The request is made that the Central and Southeastern Association secretaries inform the Shiloh committee who their delegates and alternates are. Send information to Elizabeth H. Bonham, Shiloh, N. J., Recording Secretary. If other associations are to be represented, will you not also send names? Information of this nature will be appreciated.

BACK AT WORK

Lines from the old Fourth Reader come to mind as once again the writer is back in the office. The old farmer has described his being away in strange places, and is now back:

"With my best clothes off
And my old clothes on,
Now I'm myself,"
Says Farmer John.

Eight weeks away from the office is not altogether a new experience for the editor-secretary. But six weeks away without responsibility or care is indeed a new one. It is good to be back—especially with a feeling of renewed life and health, with ability to do a fair day's work without complete exhaustion. Something of these weeks will be reflected in the Observations of the Corresponding Secretary of the American Sabbath Tract Society. The purpose here is to announce the editor's return and to express, however inadequately, his appreciation of the help so generously given by the many who made the vacation and trip South possible.

First of all, there is the unselfish, competent help of the office assistant, Mrs. Frank A. Langworthy, who has carried on everything in regard to the Recorder so smoothly. Then there is the faithful, helpful service rendered by the several who have willingly contributed "guest editorials." All, one is confident, have been encouraged by these articles.

The office and shop folk, too, have cheerfully carried on with thoughtful care in the absence of the editor, and with concern for his welfare. The action of the officers of the Tract Society in releasing the editor-secretary from his duties for the needed vacation and rest, and in helping to make it possible for him to spend his weeks in the beautiful Southland has been much appreciated, as well as a generous gift from a western life-long friend, making it possible for Mrs. Van Horn to go too.

Written words seem so inadequate to express the depths of one's feeling for the sympathy and co-operation of such friends. May God richly bless them, every one.

Now I am back. In the coming months and years may the benefits derived be reflected in better work and a worthier service.

OBSERVATIONS

By the Corresponding Secretary

Daytona Beach has been famous for many years as a healthful and pleasant winter resort. Its beautiful homes and hotels, churches and wholesome opportunities for pleasure, surf bathing and sunshine attract many people from the North, and hither for several generations have come many of our own people to escape the rigors of winter and find rest and recuperation.

Here has been established a great training air field by the army, and here has been one of two of our large Wac centers. Some fifteen thousand of these young women were evacuated from city and camp just before our arrival. We were sorry to miss seeing one of our own girls, Miss Madge, daughter of Lt. Col. Conyers, who joined the Wacs immediately upon graduating from Salem College last summer. She is deeply interested in Christian work and has won a place for herself in the hearts of our people here.

Most of four of our vacation weeks were spent at Daytona—three on one side of the Halifax River; one—the last—on the "peninsula," where we had a room looking out upon the ocean, only a few hundred yards from where the breakers washed the famous beach. This beach, by the way, is one of the most celebrated in America, if not in the world. It "has the distinction of being the only natural speedway where man has repeatedly broken speed record after speed

record. Such drivers as Vanderbilt . . . Oldfield . . . and Sir Malcolm Campbell raced against time on this greatest of all speedways."

Near the head of the speedway stands "the world's largest band shell and open air theater," a majestic structure, built of beautiful coquina shell rock. Opposite the "shell" is erected an imposing clock tower, seen for many miles from the ocean and up and down the thirty-three miles of the beach. An ocean pier extends 1,208 feet out into the ocean and affords a favorite spot for fishermen. Your correspondent twice attempted, at this place, the sport made famous by Izaak Walton, with a bit of success. The surf bathing at Daytona, this February and March, was particularly good and was enjoyed by many daily.

We were interested in the well-attended churches and met many interesting people, including ministers. Our cousin, Rev. T. J. Van Horn, is an active member of a certain "retired" ministers' club, and it was a privilege to attend one of its meetings and to meet personally ten or eleven of its members. This seems to be a place pleasant for the fraternity, but if they are like our cousin they are not merely "retired"; they are "re-treaded." Elder T. J. is about as busy a man in our church and parish as though he were its paid pastor. He is one who continues to take seriously to heart the words of Jesus who said, "I must work the works of him who sent me, while it is yet day, for the night cometh when no man can work."

Rev. Leslie O. Greene has been with the church here two weeks, and expects to be back from Putnam County for a time before returning North.

The prayer meeting services of the church are interesting and helpful meetings, conducted by different chosen leaders and freely participated in by all attending. I attended four and conducted one. The people who go, pray.

The Sabbath school is practically a continuation of the church service, one large adult class, and one younger if any younger people or children are present.

One Sabbath a stranger—a returned missionary from India or Burma—preached; once the former pastor, Elizabeth Randolph of Palatka-Carraway, occupied the pulpit;

once President Norwood of Alfred spoke; and once your correspondent did. The northern visiting friends are faithful to the church services and are much appreciated by the local members. The membership of the church is not large, but for the most part is interested, and bravely carries on. Brother Felton of West Edmeston observed, as he figured from a current Budget report, that the Daytona Church has given for denominational purposes more per capita than any other church. As a rule the tourists give little for denominational purposes except through the churches where they hold membership. The Daytona people are to be congratulated for their loyalty to the larger kingdom tasks.

While this is being written our days at this lovely place are numbered: We consider ourselves over the vacation days and back at work. We go the twenty-ninth of March to Palatka for a few days and then—home.

I was greatly surprised to see my birthday announcement in a recent Recorder, and gratified by the greetings extended by the staff and appreciative of the many greeting cards received. One is never seventy but once, and these greetings and good wishes will cheer us as we go on for as long as the Lord wills.

Herbert C. Van Horn.

GENERAL MACARTHUR AND THE BIBLE

Early in August it was the privilege of the Queensland secretary of the Bible Society in Australia to be granted an interview with General MacArthur. He writes:

I had to see him on Bible Society business. When our business was completed, we sat talking. I had brought with me a copy of the society's popular report to present to the general, should the opportunity present itself. As I offered it, I said, "If you ever have any time that would resemble leisure time, Sir, you will find this book interesting." Said the general to me, "I always make leisure time for things that are good; and, believe me, Sir, never a night goes by, be I ever so tired, but I read the Word of God before I go to bed." I cannot quite express my feelings as I heard the general speak; but I do know that my heart expanded in gratitude to God that our American cousins here in Australia have such a good and, I believe, a godly man at the head of the American forces.

—Bible Society Record.

Missions

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Ashaway, R. I. Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

GETHSEMANE REVEALS THE SUPREME MOTIVE OF CHRISTIAN MISSIONS

Missions may be viewed from many angles, and it is well, even necessary, that they should be, provided facts are not distorted. While considering every possible motive in mission work, we should always keep in mind and hold before the world the supreme motive. This is seen best of all when we view Christ in the Garden, for in Gethsemane we see as no where else the spirit and impelling force of Christian missions.

It was the missionary spirit that produced the agony and the triumph in the Garden, and Christ's sufferings reached their climax there. The anguish in Gethsemane, according to the records we have, was greater than that of the Cross. The greatest suffering is not physical; it is that of the soul. This Christ experienced to the fullest in the Garden. In saying this we do not minimize the suffering of the Cross a few hours later. Christ's great victory was the one in Gethsemane before he went to the Cross, and we can conceive how the physical pain of crucifixion called his attention from the anguish of soul which he was enduring. But why this agony? When we answer this question, we have the supreme motive back of Christian missions.

It has been pointed out that the occasion of Christ's anguish in Gethsemane was only the shades that any one experiences when he knows that he is soon to go down into the valley and shadow of death; it was the terror of death upon him. Those who have stood where they surely expected in a few hours or days to die, leave forever the scenes of earth so familiar and friends dear, and go through long weary hours of pain and helpless suffering in extreme weakness, may be prepared to believe that something like this may have had a little to do with the anguish of Gethsemane. This however does not account for the bitter sorrow in the Garden. Christ, we know, was not weaker than others, and many, saints and sinners, have met death without a quiver. Approaching physical death added to Christ's anguish, but it was not all of it, neither was it the principal part.

Others have taught that the sufferings of Gethsemane and the Cross were because God was pouring out his wrath against the sins of the world and was making Christ the object of that punishment. This makes God a heartless monster, and we pass it by.

Still others have supposed that the bitter cup of that hour was caused by the fact that Christ was slandered and maligned by those whom he loved and tried to help, by his professed friends as well as by his enemies. This we must grant is worse than physical death, and comes nearer the true explanation of the sufferings of the Garden. To have one's fair name defamed by those who go whispering behind one's back and to have enemies in other ways seek one's ruin is enough to break any loving heart and to cause it to cry out in inconsolable agony. This is one of the sorest trials that ever comes to a high, noble soul, and Christ suffered such attacks from his enemies. But this does not account for his indescribable anguish in Gethsemane. It was a part of it, but it was not all or the chief part, we conclude, because many along the journey of life have been maligned till their good reputations were gone and have borne up under it, knowing within their own hearts that God approved. We cannot believe that Christ is weaker than these distressed ones.

We must look further before we have fathomed Gethsemane. In addition to the shades of physical death which were approaching and in addition to the slander by enemies, there was something else which was the principal cause of Christ's anguish in the Garden and on the Cross, and that something was his sorrow for and agony over sinning men, incited by his love for them. Love lays upon the divine heart and human hearts the heaviest burdens known.

Many people have no sorrow, to say nothing of anguish, over the sins of their fellow men. They feel only contempt; sometimes they gloat over their fall and are ready to stamp the sinning ones into the ground. This is not Christ's attitude; it is not godlike; it is not even human. Men's sins and their misery caused thereby were Christ's sorrow,

his greatest sorrow. To understand this we must remember that he was love, pure, infinite love, and he knew the misery that sin was bringing to the millions on the earth whom he loved with a boundless love. It was this misery resting on his loving heart that caused the anguish of Gethsemane, not the fear of death or the pain of the cruel Cross, not something that was coming to him personally. Just as a mother's love connects her inseparably, through love, with the misery of her sinning child, so Christ was connected through love with the misery of the lost and sinning world. There came up before him in Gethsemane, as there had before in a measure, particularly as there had when he wept over Jerusalem, the suffering and woes of the world. He saw countless millions afflicted with every form of disease, without medicine, physician, hospitals, and nurses; he saw one half of the world in slavery, crushed under the heels of cruel masters and bruised by their lashes; he saw multitudes, the high and the low, victims of their own greed, lust, appetite, and hate, the image of God being forever effaced from their souls; he saw the fondest hopes of children and youths grimly wrecked, homes plunged into woe, and human forms and human souls here now in indescribable anguish; all the pollution, tragedy, wreck, and woe of sinning men were upon his heart, and this heart of his was pulsating with a passion to help and save these same wretched beings. This situation caused the agony of Gethsemane and the Cross. Without the heart suffused with love there could be no Garden and no Calvary. That love and that to which it led our Savior was the great missionary act of the ages.

Therefore we say that the supreme motive in Christ's missionary work was and is love, love in the presence of suffering and ruined men.

When we turn to the supreme motive in our missionary work, we see that it must be a passionate love in the presence of sinning and fallen men, a love that cannot be satisfied until men are redeemed and brought into the Father's house to live with him now as well as in the by-and-by. To be efficient in promoting Christian missions we must go down with the peoples and the individuals whom we would help into the Gethsemane of their sins and troubles. Men need our

instruction regarding sin and its forgiveness, but our instruction is as cold as an iceberg unless we go down in suffering with their suffering; men need our charity, but unless our gifts are prompted by love and the suffering of our hearts for and with men, our benevolences are as useless as a palsied arm. To help men through missions, or by other means, we must come to suffer in love with them as Christ did in the Garden and on Calvary.

We must take it for granted that a Christian has more or less of this passionate love for men. If this be true, why are we so slow in the field of missions? One reason is that we do not understand the world's condition. Therefore one of the great needs of this day is to lay the world's condition on our own hearts and the heart of the Church. If we and other Christians could get a glimpse of the world as it is today, we could not rest until we had done our utmost. If we, to put it in the language of another, could see "the weary, heavy-laden toiling with leaden feet along the pathway of life, doubting if life be worth living, chilled by human neglect, stung by human unkindness, ready to sink"; if we could see "the eyes that have wept till there are no more tears to shed and broken hearts that envy the dead resting in grassy graves far from the maddening crowd, empty hands that have buried all that made them want to live, the shattered nerves that have no volition to take up life again"—if we could get a vision of the world as it is and was in Christ's day and give it to other Christians, we and they could not and would not rest until the gospel fills the earth and all are redeemed. W. L. B.

MISSIONARY BROADCASTS

The Missions Department of the Sabbath Recorder, in the issue of April 3, announced a series of missionary broadcasts, at noon on Tuesdays, during April, May, June, and July, by Dr. Leslie B. Moss. Inquiry has come to hand regarding over what stations or network readers of the Sabbath Recorder can get the missionary broadcasts.

At the time the notice was prepared, only limited information was available, and it is impossible now to give the various stations. The broadcasts are over the Blue Network, and radio programs of the leading dailies for every Tuesday give the stations over which

the broadcasts can be heard. In the northeastern part of the United States the Broadcasts can be heard over station WJZ, and doubtless those living in other sections of the United States can get the broadcasts of the Blue Network from their dailies. W. L. B.

STATEMENT OF BELIEF

(Concluded)

(Given by Charles H. Bond at his ordination on July 31, 1943)

Personal Experience

I Call It God!

Each individual has his own theology, what he thinks about God. Thoughts grow and develop as the years go by. What I have given you comes from years of living, from source books: the Bible, "Seventh Day Baptist Beliefs," "Christian Theology," by Clark, and "Christian Beliefs," by Lewis, and from each of you.

One of my college professors once said, "You cannot go down the street and come back the same person; as we meet people and walk with nature, all becomes a part of us." No man is self-made. Whatever I am or hope to be I owe to you and to God.

My decision to become a minister has a life of history behind it; therefore, I can touch on only a few of the high points.

My Christian life started when I was a small boy. It was no fault of mine that I was born to Christian parents, and had the opportunity of Christian companionship through the tender young years of childhood. It was no fault, but a blessing. Some might call it fortunate, but I call it God.

As a large family we never sat down to eat without thanking God for health and food. When Friday came there was no question of what day followed. There were pies and cakes baked and fresh bread on the table. The house was set in order and everything spoke of the coming Sabbath. And when the day arrived, it was a different day. The sun always seemed brighter and the air smelled fresher. Yes, God seemed nearer. Did we go to church? I never asked if I had to go, that was a part of Sabbath. The day never seemed right if I missed.

This day with God made the whole week more sacred and had a great influence over my life.

When I reached the age of twelve it was a natural step to take Christ as my Savior and guide and to join the church. I have a vivid picture of that evening, of the one who baptized me and of the others baptized at that time.

All through the grades I thought of being a minister, but would shove it back saying, "That's not for me." Some may call these childhood thoughts, but I call it God. Once while reading in English class while in high school the teacher said I sounded like a preacher. I expect I was reading in a monotone. I finished high school, but with a brother and sister in college, that was out for me—at least for a while. So along with Moses I was sent out into the wilderness. It was impossible to get a job, so I spent a year at home wandering in the underbrush of idleness—learning patience. The next summer for the lack of anything better to do I joined the C.C.C., but now I wouldn't take anything for that year's experience. Some people might say this experience came by chance, but I called it God. Here for the first time I found myself away from home and on my own. Here I had a chance to test my convictions.

Yes, I saw life as some live it. For the first time I came face to face with drinking, gambling, stealing, had to break rocks in the same crew with colored boys, and eat with them. For the first time I was faced with the problem of working on Sabbath. Could I muster courage to explain my convictions to the captain? With all these temptations, could I stick by my Christian principles?

So I watched the boys spend their money for drink. I saw them when they saw double and didn't know which way was straight. I heard them moan and complain of a splitting headache. I watched them month after month losing their money on the gambler's table, and then sitting around downhearted and grumbling. I learned that the colored boys had souls just like mine. I learned to respect them.

I felt my heart break the forty-five mile speed law as I went to the captain. I heard him say, "Surely you can do K.P. work on Sunday if it is against your faith to work on Saturday."

I went home from camp assured of two things: of my ability to stand by my con-

victions, and with a desire to help those who hadn't seen the light of a better life.

From the money I saved in camp I was able to start college. My mind was still in a fog, but I thought I would teach. The ministry maybe—but that's not for me.

During my senior year the pressure from within grew stronger. By some stroke of fortune I was made president of the YMCA. Some might call it fortunate, but I call it God. Things broke nicely for the group. We hit upon the idea of sending out gospel teams. Alton Wheeler was put in charge of appointments and program. A young man talented in music led in the formation of a chorus, and a quartet was formed.

We visited churches inside of Salem and in other towns. Some of the boys who were definitely planning for the ministry gave talks and the chorus and quartet sang. As president, I shakingly introduced the program and faded into the background. A thrill for me came as I watched the faces during the service, and as I felt the sincere handclasps as the individuals left the house of worship. After one service an old man came up and shook my hand and said, "I didn't know boys in college could do such things as that. I am going to send my grandson through college." I finished college and thought I'd teach while I made up my mind about the ministry. That was about four years ago when there were more teachers than students. I didn't get a school. Some would say that was too bad, but I call it God.

Dean Bond came to Salem that summer. I guess he had more faith in me than I did. I was accepted at the School of Theology at Alfred. I went with a prayer in my heart and this song on my lips, "Jesus never fails—heaven and earth may pass away, but Jesus

never fails." I was praying that he was guiding me then. All I had to offer as my credentials were a college diploma and my desire to help others. In theology class I thought I was taking a foreign language. But finally I caught on to the terms and became interested in the work.

During that year I was married. Some might call it wonderful, but I call it God. My severest critic is my best helpmate. In dark hours she has given me strength and courage. She is here today. (She was there in thought—at one o'clock on this ordination day our son, Ronald Ray, was born.)

During that same year the Salem Church also expressed confidence in me and licensed me to preach.

I finished the first year in the seminary, getting background work. I had never preached what I called a sermon, when along came a call from Hebron to come down twice a month, and that meant preaching sermons. I felt lost, but found that the people there had great endurance and were long-suffering. I found I liked to tell the story of Jesus, and the feeling of leading young people into the water at baptism cannot be explained. For the first time I was satisfied in my heart as to the work I wanted to do, and that God wanted me to do. I had served at Hebron two years and lived there one summer when I received a call to come to Little Genesee.

I found that the people here, too, were kind and had endurance. Then last fall came up this matter of ordination. I didn't feel ready. I wanted to prove myself. This spring I still wasn't ready, and I suppose I never will be.

This one thing I know. The hope of the world is in Jesus Christ, and I stand ready to preach and minister in his name.

Asia, close to ninety per cent are illiterate; among the colored people of Africa over ninety-eight per cent; and in Latin America seven out of every ten cannot read nor write.

What are we going to do about that? We cannot leave those illiterate millions alone. If we leave the world alone when this war is finished, we shall lose all that our boys are dying for.

Educators are excited about literacy, because we have found that the easiest and most promising people to educate are the illiterates. They are incredibly easy to reach and easy to teach. It is true that teaching people to read English is hard, but that is because we have such a chaotic way to spell—eight sounds for "a," and even more for "o"! But, fortunately, in ninety per cent of the world's languages they spell phonetically—one sound for a letter. Where this is done, they can be taught to read by modern methods in a couple of weeks—not very well, but slowly and aloud. All they need after that is something interesting and easy to read, and they improve by practice.

Why this excitement about literacy? Because it is now seen to be the spearhead for the social, moral, and spiritual uplift of the illiterate three fifths of the human race. As soon as they learn to read their phonetics, we place in their hands papers and tracts with short sentences, easy words they always have spoken, large print, telling them the answers to their deepest needs—about saving the lives of their babies, about malaria, blindness, intestinal diseases, sanitation, about cooking and selecting foods for health, about selecting seeds, destroying enemies to their animals and vegetables, about getting out of debt and keeping the laws, and about the principles of Christ.

Our new knowledge of geography opens up a shocking picture of these illiterates, the most oppressed and wretched people in the world. Too ignorant to depend upon themselves, they are victims of educated or half-educated scoundrels, who enslave them, rob them, and lie to them. Ninety per cent of the illiterates are in debt, and since they cannot compute their debt, they do not know how much they owe; they only know that the debt was inherited from their ancestors, and that the money lender takes all they can give him without his actually starving to death. Millions of them belong to the land on which they were born, are tortured or killed without the government's ever hearing of it. Countless millions of them are deliberately fed opium or cocaine or liquor to keep them drugged and therefore unresisting to their exploiters. Five out of six of their children die before they reach their first birthday.

Think what it will mean to these people and to their descendants if the Christians of America have enough human pity to help them out of their black sorrow!

They are the easiest people on earth to win for Christ, if we prove our sincerity. They are amazed when educated people pay any attention to them. When they find our interest is unselfish, their amazement turns into a tremendous gratitude. By the time we teach them to read in a dozen easy delightful lessons, they are ready to die for us. When we tell them we learned this from Christ, they love him at once because they have seen him in our actions. And when they become Christians they prove wonderfully loyal, and work with prodigious zeal to know their Bibles and to win others. We can have as many of these illiterate billion for Christ as we go after.

They are bright people. They are not our inferiors, but they have never had our chance. They have never had Christ. They are where our ancestors were in Europe before Christ came to them.

The Greek Catholic Church, before the First World War, failed to do anything to help the literacy or the social conditions of Russia. Atheistic communism undertook it, and taught one hundred million in twenty years. Now those one hundred million are away from Christ and are reading countless tons of atheistic literature.

Today one hundred million in Latin America, one billion on this planet, are waiting to be taught. Will the Christian Church grasp this opportunity, lead these people to Christ, and set the standard for the matter they shall read? The future of the world hinges just as much upon that question as the future of Russia hinged upon the question whether the Greek Church would or would not serve the illiterate people.

The illiterate is so poor that he will not be able to buy expensive literature for a long while, not until his economic condition is better. During that period, when he is reading easy literature and improving his status, we shall need much money to subsidize the material we print. When he first starts to read he believes everything he reads, and he memorizes practically all of it. Illiterates have wonderful memories and instinctively commit everything to memory.

Woman's Work

Mrs. Okey W. Davis, Salem, W. Va.

LITERACY: A POSTWAR MUST

By Frank C. Laubach

"Apostle of Literacy"

(Author of "The Silent Billion Speak")

Literacy is one of the four or five musts, if we are to have a safe world.

Outside of Europe and North America, the great majority of the human race cannot read nor write their own names. In

This is the time to plant ideas, which will grow a lifetime.

We shall need trained organizers, multitudes of writers, and tremendous resources to subsidize this needed literature. A billion dollars could be used with immense benefit. But now every dollar counts while this newest, indeed infant, enterprise of the Christian America gathers momentum. — Released through Foreign Missions Conference of North America.

A BOY TEACHER

One day a missionary on tour in India came into a little out-of-the-way village where sixty men and women were waiting to be baptized and organized into a church.

The missionary asked each one in the group a good many questions: "Who is Jesus?" "What has he done for you?" "What do you want to do for him?" "Why do you need a church?"

Finally a young boy who had been listening with great interest stepped forward and said, "Please, I want to be baptized, too."

The missionary turned a kindly smile upon him. "I wonder," he said. "You are so young to understand. Would it be better, perhaps, for you to wait until I come back next year?"

The boy did not answer. A man spoke for him: "Why, he taught us all our answers to your questions!"

The boy had been to a mission school long enough to learn to read, and had brought home a New Testament and read from it to the people of his village, until sixty had learned to follow Christ with him.

—Margaret Holley Tuck.

DENOMINATIONAL BUDGET

Statement of Treasurer, March 31, 1944

Receipts		
	March	Total for 9 months
Adams Center		\$ 208.11
Albion	\$ 60.50	185.18
Alfred, First	257.21	1,580.69
Alfred, Second		138.30
Associations and groups		187.74
Battle Creek	184.05	880.46
Berlin	12.00	107.65
Boulder	13.50	98.20
Brookfield, First		121.00
Brookfield, Second	13.60	117.14
Chicago	15.00	158.74
Daytona Beach	10.50	219.30
Denver	17.00	187.20

De Ruyter	52.00	336.40
Des Moines	1.00	15.40
Dinuba		57.50
Dodge Center		69.60
Edinburg	8.00	57.00
Farina	40.00	190.00
Fouke	47.74	193.95
Friendship		15.00
Gentry	2.00	32.80
Hammond		33.25
Hebron, First		48.13
Hopkinton, First	43.50	247.97
Hopkinton, Second		34.25
Independence	13.00	176.00
Individuals	69.00	867.26
Irvington		190.00
Jackson Center	10.00	30.00
Little Genesee		380.09
Little Prairie		15.00
Los Angeles	24.00	109.85
Lost Creek		216.00
Marlboro	117.00	647.00
Middle Island	5.10	54.70
Milton	159.43	1,609.44
Milton Junction	51.30	552.79
New Auburn		168.90
New York	110.47	314.17
North Loup		211.65
Nortonville	10.00	72.50
Pawcatuck	503.67	2,861.48
Piscataway	22.00	145.83
Plainfield	175.15	1,438.72
Richburg		73.80
Ritchie	6.01	69.05
Riverside	47.75	454.75
Roanoke		12.00
Rockville	14.57	113.96
Salem	35.50	416.81
Salemville		63.50
Shiloh	140.00	843.00
Stonefort		14.00
Syracuse	2.00	4.00
Verona	33.65	244.31
Walworth		60.00
Waterford	10.00	106.00
White Cloud	14.69	155.29

Disbursements

	Budget	Specials
Missionary Society	\$ 857.22	\$ 75.07
Tract Society	267.96	4.00
S. D. B. Building	166.11	
Women's Board	17.22	51.00
Ministerial Retirement	224.91	74.02
Historical Society	13.86	
General Conference	183.12	1.00
Board of Christian Education	369.60	2.00
Overseas Relief and Re- construction		5.00
India Famine Relief		2.00
Bank service charge	1.27	

Now and Then

	1944	1943
Budget receipts for March	\$2,137.80	\$1,279.22
Special receipts for March	214.09	347.16
Total receipts for March	2,351.89	1,626.38
Budget receipts for 9 mos.	14,444.17	12,524.85
Special receipts for 9 mos.	3,768.64	4,201.97
Total receipts for 9 mos.	18,212.81	16,726.82

L. M. Van Horn.
Milton, Wis.

Young People's Work

Jeanette B. Dickinson, Editor

Please send all material and suggestions to Route 3, Bridgeton, N. J.

REVIVAL OF THE RELIGIOUS NOVEL

By Evelyn Ring

Today there is a noticeable revival in the religious novel. It is even more popular now than at the time of "Ben Hur." This war has stirred people to the very depths and they are finding something in these powerful stories to lay hold of for guidance.

This revival began when Franz Werfel wrote his most extraordinary and unique "Song of Bernadette." It is not often that the life of a saint has been told in the form of a novel. It was said that on February 11, 1858, a poor, miserable, imaginative fourteen-year-old girl, Bernadette Soubirous, had a vision later declared by the church to be a true calling forth of the Holy Virgin.

In June, 1940, Franz Werfel, in flight from the Nazis, found himself at Lourdes. In his distress, he vowed that he would some day write the story of Bernadette so that he might "magnify the divine mystery and the holiness of man." "The Song of Bernadette" is the fulfillment of that vow. It is not necessary to accept the miraculous events to enjoy the story. Although Werfel is a Jew, the novel is Catholic in tone. But this is a small matter; the important fact is the beautiful religious spirit that has given us this great work.

"The Robe," by Lloyd Douglas, has been the most widely read of recent religious fiction. It is a novel based on the life of a young Roman soldier who was in charge of the crucifixion of Christ and who won his robe when the garments were distributed among them. The story is long and covers a great deal of ground, but it has an atmosphere of sincere devotion. It attempts to explain a time of crisis which is quite similar to our own, and it has been very skillfully done.

"The Apostle," by Sholem Asch, takes its place with his earlier book, "The Nazarene." It is the story of Paul, and opens seven weeks after the crucifixion of Christ when faint whispers are heard in Jerusalem that the Messiah has come! From this as a beginning the author portrays the slow spread of Christianity under the heroic leadership

of Paul, the apostle, the impassioned young man of Tarsus. The real thrill of the story begins with Paul's conversion on the road to Damascus. From that moment on the story grows in intensity until the final sentence, "The sword conquers for a while, but the spirit conquers forever."

The book is somewhat long and slow, perhaps too detailed for some, but very reverently and sincerely written. No one will finish the book without reverence, without a deeper feeling of debt to Paul, and without a greater understanding of the meaning of Christianity. The reader will feel that Paul was an understanding man in a fertile, reckless world.

Readers of adventurous biography will enjoy Duff Cooper's "David." It is the life story of David, King of Israel, in which he is treated as the historical king rather than as the religious figure. It is a success story better than any to be found today. It is also a great love story, full of beauty and tenderness. David is shown as a man of his time: sometimes weak, sometimes strong, sometimes a genius, sometimes human as all men are. It is a picture which reflects a more hopeful view of human nature than that shown by many biographers.

The language is simple and colorful, and throughout the whole book runs the beautiful music of the Psalms.

The most recent religious, historical novel to come to us is "Blessed Are the Meek," by Zofia Kossak, which is the story of St. Francis of Assisi, the one man who really practiced what Christianity taught. His story has been told many times, but never with so much vigor as here. Francis was not saintly, not perceptive, not even successful, yet the influence of his work was well founded. He was a good man, poor, courageous, unselfish, with a "something in his soul like a steady light," a man rare in any age.

This is a powerful novel of a critical period of Christian history, written with affection and humor.

903 E. Brockton Ave.,
Redlands, Calif.

"LOVEST THOU ME MORE THAN
THESE?"

John 21: 15

By Alma E. Bond

If our Savior were here physically among us at this time and were to ask of us this question which he asked Peter that day after his resurrection and before his return to heaven, "Lovest thou me?" I believe we would, as Peter did, answer eagerly and impulsively, "Yes, Lord, thou knowest that I love thee!"

But his questioning goes deeper as he gives us a look that penetrates our very thoughts and motives—even those unknown to ourselves. "Lovest thou me more—more than these?" Does our love for Christ exceed all else beside? Let us consider carefully. If our love for Christ is what it should be, it will reveal itself in many ways. Let each one consider the following:

If I love God and his Son, I will love his Word. Do I find time for other reading, but very little time for the Scriptures? Do I spend much time in prayer and fellowship with this lover of my soul? Or do I prefer other companionships?

Is my main purpose in life to exalt and glorify God, or do I think first of gratifying myself, seeking the approval of my fellow men, or even making a living? Any legitimate aim in life becomes illegitimate if it is placed before the aim of glorifying God! Oh, may God burn this truth into our hearts! Any legitimate aim in life becomes illegitimate if it is placed before the aim of glorifying God!

Is there in your life or in mine any habit, friendship, activity, possession, or thought that we are unwilling to relinquish completely to the One who has redeemed us with his own precious blood? "He poured out his soul unto death" (Isaiah 53: 12).

What are the characteristics of our daily lives? Compassion for wrong doers or criticism and condemnation? Forgiveness or spitefulness? Longsuffering or quick temper? Thankfulness or complaining? Trusting or bitterness?

As we examine our love for Jesus Christ, our Savior "by whom all things consist," surely each one of us realizes his devotion is imperfect and needs deepening and purifying. In contrast to our love—"Behold, what manner of love the Father hath bestowed upon

us, that we (Oh, the wonder of it!) should be called the sons of God" (1 John 3: 1).

"Lovest thou me more than these?"

226 N. Washington St.,
Battle Creek, Mich.

WHO'S WHO AMONG SEVENTH
DAY BAPTIST YOUNG PEOPLE

Alma E. Bond

At present Alma is working in the Sanitarium Hospital kitchen at Battle Creek, Mich. She was born at Milton Junction, Wis., but has spent most of her life at Nortonville, Kan. She joined the Nortonville Church at the age of ten, but has now had her membership transferred to the Battle Creek Church. Alma has always been active in church work by teaching Sabbath school classes, Bible school classes, and Junior C. E. She sings in the choir and assisted for two summers with the boys' and girls' Bible camp in White Cloud. Alma received her high school diploma from Nortonville High School in 1935, and was salutatorian of her class. She was also active in the musical organizations there. Since then she has done special work in Child Evangelism, Bible History, Life of Christ, and Study of the Book of Acts at Kansas City Bible College night school and a summer term at Wheaton College. Her main interests are in music, poetry, and art. She likes to find humor and interest in every day occurrences. Her plans are to go into Bible teaching, child evangelism, and Bible camp work.

OUR OWN POETS

The Unspeakable Gift

By Alma E. Bond

"Thanks be unto God for his unspeakable gift."
(2 Corinthians 9: 15)

Though I should love thee dearer far
Than all life's cherished treasure;
Though I should give to thee my life
In overflowing measure;
Though I should burn my years away
In ceaseless, bold endeavor;
Though I should shout and sing thy praise
Through all my days; no, never,

Oh, never could my love approach
The boundless, deep devotion
Of him who shed his blood for me!
Thy mercy, like an ocean
Rolled o'er me in great waves of love—
Oh love beyond comparing,
Oh infinite, all-sufficient love
Forever with thee sharing!

Children's Page

Mr. Walter L. Groom, Andover, N. Y.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I enjoy reading the Children's Page in the Sabbath Recorder. This is the first time I have written to you.

I will be ten years old in May. I have two brothers and a sister. My brother Soren has a goat which we all have fun with. The goat will beg for something to eat by standing on his hind legs, and when there is feed in the wheelbarrow he'll stand in it and eat.

Your little friend,

Ann Saunders.

Edgerton, Wis.

Dear Ann:

A goat is great fun when it's a good natured one, but look out for a cross one, as I found to my sorrow when I was ten years old. One of our neighbors had a very cross goat and one day when I was crossing the alley near my home he came suddenly around the corner and knocked me flat on my face, and every time I tried to get up he would knock me down again. At last I was rescued by a big policeman, the sworn friend of every child in the block.

I was pleased to receive your letter and hope, now that you have begun to write to me, you will do so often.

Your sincere friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I thought you and the readers of the Sabbath Recorder would like to know how to make a chemical garden. First you put six tablespoons of water, six tablespoons of bluing, 6 tablespoons of salt, one tablespoon of household ammonia, and one-half teaspoon of ink or some other coloring together. Next take a large coal clinker, put it in a dish and pour the mixture over it. Let it stand and in about two or three hours it will start to grow. Do not move it or it will crumble up.

I go to the First Verona Seventh Day Baptist Church and I am in Mrs. Polan's class. We each made a Book of Proverbs with things collected from our old quarterlies and sent them to Miss Margaret Slattery, the writer of the quarterlies. We got some small

booklets written in by Miss Slattery. These were very nice.

Your friend,
Maurice Warner.

Durhamville, N. Y.

Dear Maurice:

I think I'll have to try that chemical garden of yours, and it is my guess that some of the Recorder children will, too. I'm quite curious to see what I'll get. One of my neighbors had window box chemical gardens last year and grew some very pretty things in them, but she bought her chemical soil so I did not know how it was made.

Did you learn the Proverbs you prepared for your Book of Proverbs? We can learn many helpful things from the Book of Proverbs.

It was good to get your letter and I'll be looking for other letters from you. Tell that dear mother of yours, one of my old Sabbath school pupils, her letter was very welcome.

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I thought you and the Sabbath Recorder readers would like to know about the L.T.L. It means Loyal Temperance Legion. We had a meeting today and we elected officers. Twila Sholtz is president, Warner Thayer is vice-president, Roger Davis is treasurer, Janice and Gerald Sholtz plan the music, and I am secretary. Mrs. Polan is our leader. Each member signs a pledge. Louise Hyde will keep a scrap book.

Your friend,
Richard Warner.

Durhamville, N. Y.

P. S.—Our pledge says that "From alcoholic drinks I will abstain, and I'll never take God's name in vain."

Dear Richard:

Yes, indeed, I am glad to hear about your L.T.L., and I wish all my Recorder boys and girls could belong to that fine organization and keep that splendid pledge all their lives. Boys and girls of that kind are sure to be our very best citizens.

Do you ever see deer in your part of the country? Last evening Pastor Greene and I were returning from a visit with friends in Independence, when suddenly two deer ran across the road right in front of our car. They were young does. Pastor Greene almost had to stop the car to keep from running over them. We never used to see deer

around here, but nowadays there are a great many. Can you tell me why?

Your sincere friend,
Mizpah S. Greene.

(These two boys are the sons of Mrs. Elmina Camenga Warner, formerly of Brookfield Church.)

Our Pulpit

THE CRUCIFIXION AND THE RESURRECTION OF JESUS

By Rev. A. L. Davis

It has long been my conviction, arrived at after years of study and investigation, that no harmony of the last week in Jesus' life is possible without doing violence to the Biblical records and the teachings of Jesus, if the traditional interpretation is to be maintained. The Jews had two new year days—Nisan (March-April) for the sacred year and Tishra (September-October) for the civil year. The sacred year was determined by the annual festival, the Passover. This could fall on any day of the week. The Old Testament law establishing the Passover reads: "In the tenth day of the month they shall take to them every man a lamb . . . a lamb for a household. . . . Your lamb shall be without blemish . . . and ye shall keep it until the fourteenth day of the same month; and the whole congregation of Israel shall kill it at even. . . . And they shall eat the flesh in that night, roast with fire, and unleavened bread." Exodus 12: 3-7.

"And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days shall ye eat unleavened bread. In the first day ye shall have a holy convocation: ye shall do no servile work." Leviticus 23: 6, 7.

It seems perfectly clear from these records that we have here two institutions, or rather two divisions of the great feast, covering a period of eight days. The first division of this eight-day celebration consisted of a single day, the fourteenth, with its evening meal, which of course was held after sundown on the thirteenth. The second division was the Feast of Unleavened Bread which began on the fifteenth (after sundown

on the fourteenth) and lasted seven days. The first day of Unleavened Bread (Nisan 15) was the Passover. It was a Sabbath in which no servile work was to be done. The Passover Sabbath was regarded more sacred than the weekly Sabbath. If the Passover should fall on the day following the Sabbath (first day), then such work as was necessary to make ready the Passover was permitted on the Sabbath. In other words the law regulating labor on the Sabbath was suspended when it related to the needs of the Passover Sabbath.

In our Lord's time, sometimes the entire period of eight days was spoken of as the Passover, or again as the Feast of Unleavened Bread. (See Matthew 26: 17; Mark 14: 1; Luke 22: 1.) The days of Unleavened Bread followed the Passover, but since they ate unleavened bread on the fourteenth as well as the fifteenth they often termed the fourteenth "the first day of unleavened bread." We should not allow the looseness in which the terms are sometimes used to confuse the major question involved.

Another fact should be kept in mind: The day on which the lamb was eaten (Nisan 14) was called Preparation Day, which of course began at sundown on the thirteenth. In the earlier history of the Passover feast the lamb was slain in the evening; but later when the crowds had grown so large at the Passover season the priests had to begin slaughtering by mid-afternoon on the thirteenth. Josephus estimates that on one occasion as many as 250,000 lambs were slaughtered.

That the fourteenth has definite sanction as the Preparation Day, both John and Mark furnish the testimony. "Now it was the Preparation for the Passover (Passover Sabbath), and about the sixth hour." John 19: 14. "And now when even was come,

because it was the Preparation, that is, the day before the sabbath (Passover Sabbath) . . . Joseph of Arimathaea . . . asked for the body of Jesus." Mark 15: 42, 43.

"From six o'clock of the thirteenth to six o'clock on the fourteenth was called the Preparation of the Passover." (McClintock and Strong's Encyclopedia, Vol. 7, p. 737.)

I have chosen to use the Hebrew month, "Nisan," in the discussion of the Passion Week for the very reason that the date is constant, always beginning on the evening of Nisan fourteenth regardless of the day of the week.

The day of celebration was determined by the condition of the harvest. If this did not promise in the twelfth month to be ready to be gathered in four weeks, and the animals were not yet sufficiently grown for sacrifice, then the month was declared intercalary, and a thirteenth was added. This question was settled by the Sanhedrin. . . . The opening of the month was proclaimed by them. This took place when messengers came who had actually seen the new moon. (H.D.B., Vol. III, Art. Passover.)

But the time is not so easy to determine when our modern calendar is used. At first Christians celebrated the Passover at the regular time, regarding Christ as the pascal lamb. At the Council of Nicea, A.D. 325, after a bitter controversy, it was decided that Easter should be held on Sunday, but the council did not fix the particular Sunday, leaving the matter for the Bishop of Alexandria to determine. Finally, in the seventh century it was determined to celebrate Easter on the Sunday following the fourteenth of the calendar moon which came on or after the vernal equinox which was fixed for March 21. But this is not always the astronomical moon. So it was determined by certain intricate rules adopted by ecclesiastical authority. Hence in the Western churches Easter cannot occur earlier than March 22, nor later than April 25. The Eastern Church never has accepted the Western position.

All of this, plus other matters, enters into the problem of arranging the date of Passion Week, if we try to use March or April. To illustrate: In this table of the last week I have used Nisan throughout—Friday, Nisan 9, to Sunday, Nisan 18. Another commentator designates this same week: Friday, March 9, to Sunday, March 18. While Stevens and Burton (Harmony of the Gos-

pels) put the Passion Week, Sunday, April 2, to Sunday, April 9.

The Bible definitely sets the date for the Passover as Nisan 15. But as previously stated, since the date was determined by the moon month of Nisan, the Passover was determined without regard to the day of the week. The Gospel of John furnishes us the date from which to proceed. It says: "Jesus six days before the Passover came to Bethany" (John 12: 1). This reckoning would place Jesus in Bethany on Nisan 9th. Since Jesus came that day from Jericho, Friday, Nisan 9, is the only day that can meet the conditions. Edersheim says: "Jesus arrived in Bethany six days before the Passover—that is on Friday. The day after was the Sabbath, and they made him a supper. It was a special festival meal of the Sabbath." (The Life and Times of Jesus, Vol. 2, p. 357—Longmans.)

There are authorities who contend that the crucifixion fell on Friday, Nisan 14, with the supper being held Thursday night (after sundown). Others contend that the crucifixion was Friday, Nisan 15, with the supper following it. (H.D.B., Vol. 1., Art Chronol.) Of course Nisan 15 could not be Nisan 14, or vice versa in any particular year. This discrepancy is accounted for (possibly) by the fact that one group argues for A.D. 29, and the other A.D. 30.

In either case the data are irreconcilable with Biblical records. If Friday is Nisan 15, then the crucifixion was on the Passover Sabbath. Six days before, or Nisan 9, Jesus would be on his way from Jericho to Bethany, a fifteen-mile journey on the Sabbath. It is unthinkable! If Friday is Nisan 14, then Nisan 15 is both the Passover Sabbath and the weekly Sabbath. This often happened. But if Nisan 15 is the Sabbath day, then Nisan 9 is Sunday when Jesus would be on his way from Jericho to Bethany. This too is impossible!

Let us notice further the dilemma of the traditionalists. (a) The Triumphal Entry must be made on Sunday. So Jesus, his disciples, and others are left in camp at Bethany over the Sabbath, practically within sight of the Temple in Jerusalem. (b) The Friday crucifixion must be maintained, so they find nothing for Jesus to do on Wednesday; he is left in retirement. (c) The arrest, trial, crucifixion are all crowded into a space of about

nine hours. According to their theory these must occur on Friday. This necessitates eating the Passover supper after sunset on Thursday which is Friday, Nisan 16. Thus the supper follows the Passover instead of preceding it. (This arrangement is followed by Stevens and Burton in their Harmony of the Gospels.)

Positive Evidence

Now let us look at the positive evidence we have touching the last week in Jesus' life.

Says John, "Six days before the Passover Jesus came to Bethany." John 12: 1. This is Friday, Nisan 9. Again he says, "On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him. . . ." John 12: 12, 13. This is palm Sabbath. Notice the account of the Triumphal Entry as recorded by the four gospels; John is the only one that dates the record. He says it was on Nisan 10, the Sabbath day.

Following his triumphal entry into Jerusalem, Mark says, "And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the evening was come, he went out unto Bethany with the twelve." Mark 11: 11. He says nothing about cleansing the temple. Why? It was the Sabbath day; no money changers were there. The cleansing came next day. Mark says so: "And on the morrow, when they were come from Bethany . . . And they come to Jerusalem; and Jesus went into the temple, and began to cast out them that sold and bought in the temple . . ." Mark 11: 12-17.

The following diagram, as it relates to the last week in Jesus' life, I trust may be instrumental in clearing up many points related to the questions under discussion.

Friday, Nisan 9 (Sundown Thursday to sundown Friday). Jesus and his disciples, on their way to Jerusalem for the Passover, stop at Bethany where they make him a supper, and Jesus is anointed for his burial. John 12: 1-7.

Saturday, Nisan 10 (sundown Friday to sundown Saturday). The Passover lamb was chosen on the tenth day. Exodus 12: 3. The Triumphal Entry into Jerusalem. John 12: 12-15. In the evening he returned to Bethany. Mark 11: 11.

Sunday, Nisan 11 (sundown Saturday to sundown Sunday). Jesus came from Bethany to Jerusalem. On the way he cursed the barren fig tree. Cleansed

the temple. Returned to Bethany. Mark 11: 12-19.

Monday, Nisan 12 (sundown Sunday to sundown on Monday). Jesus left Bethany for Jerusalem. Found the fig tree withered. Mark 11: 20. Taught the people and foretold his second coming. Mark 13: 1-37. Matthew, Chapters 22-25. Announces that after two days is the Passover. Matthew 26: 1, 2.

Tuesday, Nisan 13 (sundown Monday to sundown Tuesday). Jesus anointed in the house of Simon the leper. Matthew 26: 6-13. (This if held after sundown Monday is Tuesday.) Arrangements made for the Passover supper. Matthew 26: 17-19.

Wednesday, Nisan 14 (sundown Tuesday to sundown Wednesday). Wednesday is preparation day for the Sabbath (Passover Sabbath). The Passover lamb is eaten after sunset Tuesday night which is the beginning of Wednesday. The lamb was to be slain, and the flesh eaten on the night of the fourteenth, which would be after sunset Tuesday. Exodus 12: 3-7. "Now when the even was come, he sat down with the twelve." Matthew 26: 20. After the supper, the ordinance of humility. John 13: 4-17. The Lord's Supper instituted. Matthew 26: 26-29.

Then came the Gethsemane, the betrayal, arrest, trial, etc. Matthew 26: 36, 47, 48, 57. His crucifixion; death about 3 p.m., with burial just before sunset. The Passover Sabbath drew on. Matthew 27. "And Mary Magdalene and Mary the mother of Josès beheld where they laid him." Mark 15: 47.

Thursday, Nisan 15 (sundown Wednesday to sundown Thursday). The Passover Sabbath, or high day. John 19: 31. Pilate sealed the tomb; for Jesus had said, "After three days I will rise again." Matthew 27: 62-66.

Friday, Nisan 16 (sundown Thursday to sundown Friday). Women prepared spices to anoint the body of Jesus and rested (after sundown) according to the fourth commandment. Luke 23: 56.

Saturday, Nisan 17 (sundown Friday to sundown Saturday). The weekly Sabbath. Jesus in the "heart of the earth." The earthquake, and the empty tomb. "In the end of the Sabbath . . . behold there was a great earthquake; for the angel of the Lord . . . came and rolled back the stone from the door." Matthew 28: 1, 2. The sign of his Messiahship is fulfilled. "As Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matthew 12: 40.

Sunday, Nisan 18 (sundown Saturday to sundown Sunday). The announcement of the resurrection. The women appear at the tomb early Sunday morning, only to find the tomb empty, and to hear the announcement: He is not here; he is risen; behold the place where they laid him. Mark 16: 1-8; Luke 24: 1-6.

Salem, W. Va.

SABBATH SCHOOL LESSON FOR APRIL 29, 1944

Paul Wins Recognition for Gentile Christians.
Scripture—Acts 15: 1-35; Galatians 2: 1-21.

Golden Text—Romans 5: 1.

The Sabbath Recorder

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EASTER PRAYER AT ARLINGTON

At the Easter sunrise service in Arlington National Cemetery, attended by ten thousand people, General George C. Marshall, Army Chief of Staff, offered this prayer:

"Almighty God: May those who have given their lives in the service of this nation rest in thy care. May those who are wounded in body find spiritual comfort under thy guidance in the knowledge that through their sacrifice a great cause has been served. May those who offer their lives in support of that great cause by land and sea and air find strength in thy divine guidance. May all of us who serve this nation in its great purpose to secure freedom for all peoples be sustained by thy blessing. Give us strength, O Lord, that we may be pure in heart and in purpose to the end that there be peace on earth and good will among men. May we be mindful that 'still stands thine ancient sacrifice, an humble and a contrite heart.' Amen."

—News in the World of Religion.

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