

**Chapter-A-Day
MEDITATIONS**

By O. A. Davis

SEPTEMBER, 1951						No. 11	
S	M	T	W	T	F	S	
EXODUS						1	23
2	3	4	5	6	7	8	
24	25	26	27	28	29	30	
9	10	11	12	13	14	15	
31	32	33	34	35	36	37	
16	17	18					
38	39	40					
LEVITICUS			19	20	21	22	
			1	2	3	4	
23	24	25	26	27	28	29	
5	6	7	8	9	10	11	
30							
16							

The top number in each square is the date of the month. The bottom number is the number of the chapter for that day.

EXODUS

(Continued from July 23)

Building the Tabernacle

Exodus 25—40

Moses was instructed to build a movable place of worship. The Tabernacle was built, and the presence of God was manifest in a cloud above it.

For forty years the Tabernacle was the center of religious activity. By the blood of continuous sacrifice there was remission of sins. The priests acted as the mediator between Israel and God.

The Tabernacle and its worship was a shadow of heavenly things to come. Christ is our Sacrifice, our High Priest, and our Mediator, Hebrews 8—10.

"Forasmuch as ye know that ye were not

redeemed with corruptible things, . . . but with the precious blood of Christ, as a lamb without blemish and without spot." 1 Peter 1: 18, 19.

In the court before the Tabernacle was placed the brazen altar upon which the sacrifices were made. Between the altar and the Tabernacle was a brazen laver for the ceremonial washing of the priests.

Within the Tabernacle were two rooms. The first room, the holy place, contained the seven-lamp candlestick, the table of shewbread, and the golden altar of incense. The second room, the holy of holies, was divided from the holy place by the veil. At the death of Christ this veil in the Temple was rent by God signifying the end of sacrifices.

Within the holy of holies was the ark wherein were the Ten Commandments, a pot of manna, and Aaron's rod, Hebrews 9: 4. This same ark also was later used in the Temple.

LEVITICUS

"And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine." Leviticus 20: 26.

"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls." Leviticus 17: 11.

"Without shedding of blood is no remission." Hebrews 9: 22.

The way to God is by sacrifices; the walk with God is by separation from the world. The redeemed of God must live holy lives to properly worship and fully enjoy Him. This is the message of Leviticus.

(To be continued)

If you would like a free copy of an extended introduction to the Book of Exodus and succeeding books, please send a card to O. A. Davis, 1046 W. Taylor Street, Phoenix, Ariz.

**BRILLE SCRIPTURES FOR
LATIN AMERICA**

The American Bible Society has completed the New Testament in seven volumes and also the Psalms and Proverbs in Spanish Braille for the blind of Latin America. Portuguese Braille Scriptures for Brazil are also being provided in additional quantities. — Release.

The Sabbath Recorder



The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

HURLEY S. WARREN, D.D., Editor
L. H. NORTH, Manager of the Publishing House

Contributing Editors:

HAROLD R. CRANDALL Missions
WILLIAM L. BURDICK, D.D., Emeritus
(MRS.) FRANCES DAVIS Woman's Work
RONALD I. HARGIS Christian Education
HARLEY SUTTON, Emeritus
(MRS.) MIZPAH S. GREENE Children's Page

Our Policy

The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist polity and beliefs write the American Sabbath Tract Society Plainfield, New Jersey.

Terms of Subscription

Per Year.....\$3.00 Six months.....\$1.50
Student rate.....\$1.00 per college year
Retired Seventh Day Baptist ministers
and their widows\$1.00 per year
Servicemen \$1.00 per year
Single Issues 10 cents per copy

Postage to Canada and foreign countries 50 cents per year additional. Subscriptions will be discontinued at date of expiration when so requested. All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Published weekly (except August when it is published biweekly) by the American Sabbath Tract Society and printed by the Recorder Press, publishing house for Seventh Day Baptists, Plainfield, N. J. Entered at the post office in Plainfield, N. J., as second class matter.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., SEPTEMBER 3, 1951
(Special Issue)

Vol. 151, No. 8 Whole No. 5,456

IN THIS ISSUE

Editorials: It Matters Mightily!—The Last Special Issue	115
Features: The Bible	116
The Crucifixion and the Resurrection of Jesus	117
Learn the Truth About the Resurrection	120
Sunset Sabbathism	125

Front Cover Picture

"The Book of Life"

"When I am old and grayheaded, O God, forsake me not. . . ." Psalm 71: 18.

RNS Photo.

ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, 510 Watchung Avenue, Plainfield, N. J., on Sunday, September 16, 1951, at two o'clock.

Franklin A. Langworthy,
President,
Frederik J. Bakker,
Recording Secretary.

ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, 510 Watchung Avenue, Plainfield, N. J., on Sunday, September 16, 1951, at two-thirty o'clock.

Franklin A. Langworthy,
President,
Frederik J. Bakker,
Recording Secretary.

FIRST ANNUAL INTERNATIONAL CHURCHMAN'S EXPOSITION

The first Annual International Churchman's Exposition has been announced for the Chicago International Amphitheater for a six-day run, May 19-24, 1952.

The Churchman's Exposition will run concurrently in Chicago with the American Baptist Convention and the International Convention of the Disciples of Christ and in co-operation with the Chicago Baptist Association to aid Churches of all faiths in the planning, construction, maintenance, and the more effective use of Church property. Headquarters for the International Churchman's Exposition has been established at 19 South LaSalle Street, Chicago 3, Ill., say Marcus W. Hinson and Joe Vancil, exposition managers. — Release.

Editorials

IT MATTERS MIGHTILY!

It does matter where we stand on the great issues of life. It matters whether or not we believe in God. It matters whether or not we accept Jesus Christ as our Saviour and Lord. It matters whether or not we allow the Holy Spirit to enter our lives and guide our decisions. It matters mightily!

It does matter whether or not our faith is growing stronger experience by experience. Life is a training ground, a testing field. Life is not a "blind alley" although we go about it blindly at times. It is not a "soldiering on the job," "passing the buck" adventure. It is a glorious, grand search after truth and righteousness and a constant endeavor to live sacrificially in terms of the highest discovery. Life's highest discovery is Jesus Christ who reveals truth and righteousness in their highest forms.

One source of truth and righteousness in their highest forms is the Gospel of Jesus Christ. Anyone who has seen the light of the Gospel of Jesus Christ will not deliberately turn again to the works of darkness. That is, he will not knowingly serve Satan, as long as he allows that light to shine in and through his life. But let him begin to dabble in the works of darkness, only the everlasting love of a merciful God will save him.

When the light of the glorious Gospel of Jesus Christ shines into our lives, there will come the spiritual insight by which to meet the issues of life. There will come the spiritual strength by which to become "more than conquerors through him that loved us." Romans 8: 37.

It is as simple as that but it means just that. It means that we have but two choices—one, a self-directed life, the other, a God-directed life. The choice is ours. If we choose the self-directed life, it will lead to unhappiness, frustration, and death. If we choose the God-directed life, it will lead to happiness, fulfillment, and life. Those who know the thrill and joy of the God-directed life will not desert it for that of self-direction.

Why, then, are not multitudes turning to God to direct their lives? Multitudes are! Yet, the pressures of the world today and the attempt to transfer certain features of the self-directed life to the God-directed life account for the confusion of the minds and hearts of some Christians, both old and new.

It matters mightily whether or not our lives become completely yielded to God's direction. It matters to us who have accepted Christ and it will matter to those who may come to Christ through us.

Are our lives self-directed or God-directed?

It matters mightily!

THE LAST SPECIAL ISSUE

As readers of the Sabbath Recorder know, this is the last special issue to be published. Begun under the editorship of K. Duane Hurley, now president of Salem College, Salem, W. Va., as a "special evangelistic number," the first issue appeared on November 4, 1946.

In the regular issue of October 7, 1946, Mr. Hurley commented editorially as follows:

"At the September meeting of the Tract Board a project was authorized whereby the first issue of each month will be a special evangelistic number. No items of strictly local or denominational interest — so-called 'family matters' — will be included in these monthly specials. Rather, all of the material will be written with the public in mind. The intention will be to provide a wide variety of articles with strong general interest and a definite evangelistic appeal."

Further, in the Sabbath Recorder for November 11, 1946, Editor Hurley wrote:

"The first monthly special issue of the Sabbath Recorder has been printed and distributed. It was a historic event, we sincerely hope, marking the beginning of increased service by the publication to the denomination and the inception of a period of growth for the denomination.

"In spite of numerous threatened difficulties (trucking strike, etc.), the November 4 issue came nearer meeting desired specifications for color and content than

we dared hope. Chances are that forthcoming specials will follow a similar general pattern, constantly improving as you, the readers, make helpful suggestions."

And now, five years, save one month, after its inception as a special issue, it is to be discontinued. Several factors have led to this decision by the Board of Trustees of the American Sabbath Tract Society. Among others which might be mentioned are two, namely: (1) the necessity to cut the publication cost of the Sabbath Recorder at certain points; and (2) the serious difficulty in securing suitable material by our own writers.

A ray of hope for those who have so faithfully distributed copies of the special issues is seen in the consideration that the Commission and the Tract Board are giving to a proposal to publish a magazine-type paper, undated, which will include Bible studies, Sabbath articles and sermons, and evangelistic and missionary material. Nothing definite can be stated at this writing, however.

We wish to thank individuals, Churches, societies, and groups for their support of the Sabbath Recorder special issue phase of the One Hundred Sabbaths of Service program.

As we close this chapter of Seventh Day Baptist history — that of four years and eleven months' duration — we hope that the ministry of the special issues will extend much beyond their discontinuance date and that the decision to discontinue is in keeping with our Heavenly Father's will.

BUFFALO FELLOWSHIP

The Buffalo Fellowship wishes to give an invitation to anyone interested in Sabbathkeeping and in seeking better financial opportunities in a metropolitan area to consider Buffalo. We are a small group meeting every third Sabbath of the month but very interested in growth. Visitors are always welcome. Our secretary and treasurer is Graydon Monroe at 159 Potomac Avenue, Buffalo 13, N. Y. His phone is Grant 8359. He would be glad to receive any requests for further information.

The Bible

By MIZPAH S. GREENE

Do you know, girls and boys, that the most wonderful book in the world is the Bible? I hope day by day as you learn to read it you will love it more and more as I do. I read a verse about it the other day and I will write it here for you. I hope that you will learn it and discover how true it is, for it says about the Bible:

It is full of the stories of Jesus
You love to hear,
Things you will ask Him to tell
You if He were here;
Stories of how little children
Stood round His knee,
Stories of dear little babies —
And stories of the sea;
Beautiful stories of God's love
For you and me.

And did you ever think that the Bible is full of pictures? Here is one of them. It is night. The moon is at its brightest and the stars are twinkling above the shepherds as they watch over their flocks of sheep and lambs, protecting them from all danger. The sky grows brighter and from it comes a beautiful angel all clothed in white and singing, "Unto you is born this day in the city of David a Saviour."

Then many, many angels appear to the wondering shepherds singing that wonderful song, "Glory to God in the highest, and on earth peace, good will toward men."

These verses show you that there are beautiful pictures in the Bible if you look for them as you read and learn these verses.

And as our verse tells us, the Bible is a story book as well as a picture book. It is a book of songs as well. The songs that we sing in Church are the Psalms. Open your Bible and find them.

We all love to read letters from our friends and loved ones and, do you know, the Bible has many wonderful letters, letters full of joy and comfort.

And, of course, the Bible is a lesson book. It tells us to love and be kind to

(Continued on back cover)

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 assembly of the 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: 3-8.

"And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye shall 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 Sab-

bath 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): it was about the sixth hour." John 19: 14. "And when even was now 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 Paschal 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 Gospels) 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 therefore 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, "Jesus therefore six days before the Passover 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 eventide 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 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 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 he was laid." 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 belly of the whale; 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 risen; he is not here: behold the place where they laid him." Mark 16: 1-8; Luke 24: 1-6.

Learn the Truth about the Resurrection!

By COLONEL J. B. CONYERS

We human beings are very much alike. We are loath to give up any belief or tradition that has been passed on to us by our parents or others, who in turn received it from their forebears. We are prone to heap criticism, sarcasm, and even harsh words on the head of the person who blasts some tradition or event which we have always believed and cherished, even though he proves to our satisfaction that it is false. Somehow we seem to ascribe more wisdom to our ancestors than to men today, and feel that if they accepted some doctrine or traditional event, they were perhaps better versed in it, or about it, than we are, and therefore we would do well to follow in their tracks. Or is it that we are too indifferent to bother ourselves to investigate; or is it that we allow prejudice to blind our eyes to actual TRUTH?

An unknown author has written:

"Prejudice is pre-judgment, opinion without thought, conclusion without evidence, determination without investigation, condemnation without a trial.

"The word, prejudice, is the black sheep, the outcast, the repulsive degenerate of the royal family of words.

"Prejudice is the mockery of justice, the thief of reputation; it found the fagots, lighted the fires of martyrdom all around the world. It stoned Stephen, imprisoned Paul, cast Daniel into the lions' den, bathed Gethsemane in tears, wove the crown of thorns, reared the cross, and crucified the Messenger of God."

We sometimes, unwittingly, allow our minds to be biased or prejudiced by early teachings, which we have taken for granted were correct, because of the implicit confidence we had in our teachers, assuming that they knew whereof they spoke; and in this confidence, sometimes, and in some things, we have firmly held to uninvestigated doctrines, and have believed error,

while our minds have been closed to positive TRUTH.

We should not be so, however. Our minds should be open to learn the TRUTH, and not be closed to any new light that might come. We ought to receive the LIGHT as it comes to us, and if we discover error, we should be quick to dismiss it from our religious belief and practice and break away from tradition and error, if it conflicts with the TRUTH, as disclosed by God's Word, the Bible.

Martin Luther broke away from his religious training and belief although it had been inculcated in him since his childhood, and many people followed him, but by far the most of the people condemned him and would not accept his theories, his teachings, or his doctrines. Nevertheless, millions of Christians today owe their form of faith and practice to Martin Luther and the fact that their own forebears had open minds and could be convinced about certain truths and doctrines from the Bible; all they asked was Bible proof to substantiate it.

Just so we should be today. We should be willing to drop any belief to which we have clung tenaciously in the past, provided we cannot be shown Bible authority for it. Further, we would do well to accept, adopt, and embrace any belief or teaching that is clearly shown by the Bible to be God's will for us and revelation to us — that is, if we believe the Bible to be the inspired Word of GOD.

Now let us look into the matter of the Resurrection of Jesus Christ. We have been taught that He was put in the tomb on Friday and rose from the tomb early on the first day of the week, which day we now call Sunday. Nothing could be farther from the truth than such a teaching. This matter concerns the Son of God, and to teach something about Christ that is false is a serious matter, even more so when it

contradicts His own words, as we shall see later. Such a teaching, as stated above, is NOT found in the Bible; it is the invention of man, and inspired by the Devil himself to discredit Christ, for old Satan would do anything to discredit Christ!

As years have passed by, and the indifference of man has increased, this teaching has obtained a foothold in practically every religious body and in almost every home, being passed on from parent to child as TRUTH, when it actually disputes the word of Jesus Christ Himself about the length of time He would remain in the earth! Would you want to continue to teach contradiction to Christ? Then read on, and see wherein the contradiction is being taught today by people who should, perhaps, know better, but who seemingly are too indifferent to investigate the facts.

In Matthew 12: 40, we find Christ's own words as follows: "As Jonas 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."

Do you not suppose that Christ knew what He was talking about when He said "three days and three nights"? Could it be possible that He was joking about such a serious matter, and that He meant only a part of two or three days and only two nights?

Let us try to reason this matter out. Of one thing we may be sure: He either meant it, or He didn't mean it. If He didn't mean it, then how can one tell whether He meant anything else He is reported as saying in the Bible, for instance, about salvation? If He did mean it, then it must be true that He stayed three whole days and three whole nights in the tomb, or a total of seventy-two hours.

We have now arrived at a basis for calculation, which does not take a theologian or a scholarly person to see and understand. If we can find out when Christ rose from the tomb (from the Bible only), we can figure back seventy-two hours, and we shall have the time of His burial, and the day of the week on which He was buried. To do this, that is, find out the time of His burial, we must examine the

only available accounts of His Resurrection, just as any witness would be examined in a court of inquiry. What accounts are there?

The four Gospels tell us all we know about the burial and Resurrection of Jesus Christ — Matthew, Mark, Luke, and John. We ask them one by one the question, "When did Christ rise from the tomb?" One by one they all say, "I don't know; we were not there, nor were we told by Christ, when He rose from the tomb, other than what He said about it before He was crucified," which you will find in Matthew 12: 40 (quoted before). They tell only when the tomb was discovered to be empty by those who went there. The angel did not roll away the stone from the mouth of the tomb to let the Son of God out — preposterous! He rolled the rock back to show all the people that the Son of God had already risen, so that all the people could see the tomb empty and then could believe that He had arisen. For the angel said, "He is not here, for he is risen, as he said. Come see the place where the Lord lay." Matthew 28: 6.

No indeed! A door did not have to be opened to let the Son of God come forth! Christ arose, as He said He would, three days and three nights (seventy-two hours) from the time that His broken body was laid in the tomb by loving hands. The angel rolled the stone away so that human beings could see and bear witness that the tomb was empty and that Christ had arisen "as he said."

So then, we do not find in the Bible when Christ arose from the tomb, but surely it must have been before the tomb was found to be empty!

If the four Gospels named above do not disclose the exact time of the Resurrection, then how shall we determine the time of the Resurrection? We cannot determine the exact time, perhaps, but we can determine the approximate time; that is, we can determine the time limit before which He must, of necessity, have arisen, since we are agreed that the Bible is the inspired Word of God and speaks the TRUTH. None of the Gospels tells when Christ arose; they merely tell when the tomb was discovered to be empty. In

other words, they tell only of the discovery of the Resurrection. It naturally follows that the actual Resurrection had to take place before the first person discovered the tomb to be empty — isn't that right?

Matthew says (Matthew 28: 1) that "in the end of the sabbath" Mary Magdalene and the other Mary came to the tomb and found it empty. Mark, Luke, and John each tell of visits to the tomb early the next morning, when the persons also found it empty. Now if it was empty the night before, of course they found it empty the next morning. If the Resurrection occurred before the first visit, that of Mary Magdalene and the other Mary, which was "In the end of the sabbath" (mind you, not after the end of the Sabbath), then how could it have happened early the next morning? It had already occurred and had been discovered the day before. The Sabbath spoken of here is the seventh day of the week (our Saturday), and the wording is plain, "In the end of the sabbath," not after the end of the Sabbath. The weekly Sabbath had not passed yet, but evidently it was just about the time for it to be passing. Now if this account had read "After the end of the sabbath," it would have been on the first day of the week; but, if the tomb was found to be empty before the Sabbath had passed, then the Resurrection must have occurred sometime during the Sabbath day and not on the first day of the week, which comes after God's Sabbath day has passed.

Let me remind you here that in Jewish times, when Christ was on earth, the old day ended, and the new day began, at sundown (approximately six o'clock), but remember also, that they had no watches or clocks in those days to tell when midnight came, so as to mark the beginning of another day. This is man's invention and a change from God's reckoning of time of day.

This same verse, Matthew 28: 1, uses the translation from the original Greek (King James Version), "as it began to dawn toward the first day of the week." Many take that word "dawn" to mean early in the morning, but this is a mistake. It here means "beginning" and has the same meaning, and use, as the word "dawn" in

the following well-known expressions, "The dawn of the twentieth century," "The dawn of a new era," etc.; neither of these expressions, in using the word "dawn," refers to a time of day, but, in such a use, it refers to, and means, a "beginning." In the light of this evident meaning, the above translation from the original Greek can be made, without doing violence to the Scriptures, "as it began to begin the first day of the week." With such a translation, it gives the correct idea of the passing of the Sabbath and the beginning of the first day of the week, which is not at any set time by the clock, but changes daily as the sun changes its time of setting. In Leviticus we find the correct time for observing God's Sabbath; it reads, "— from even unto even, shall ye celebrate your sabbath" (Leviticus 23: 32).

Now let us figure back from just about sundown (or even) on the seventh day of the week (God's Sabbath) for seventy-two hours; this will bring us back to the fourth day of the week (Wednesday). The Scriptures say that they hastened to bury Jesus because the sabbath approached. So they buried Him just before another sabbath "dawned," or began. This sabbath referred to was not the weekly Sabbath (seventh day). It was the Passover sabbath, which came only once a year. It came on the same day of the month each year, but it varied in the day of the week on which it came each year (as, for example, the Fourth of July, or the twenty-fifth of December, or your own birthday), and John refers to it (in John 19: 31) as "an high day." Also in John 19: 14, we find that it was the preparation of the Passover (meaning the day before the Passover sabbath, for the Jews would not work on any sabbath. They prepared everything the day before.) On the day following this "high day" sabbath, we find that the women brought spices and ointments (Luke 23: 56), something they would not have done on the Sabbath; then the same verse says, "and rested the sabbath day according to the commandment." This latter Sabbath referred to here is the weekly Sabbath, God's Sabbath (fourth commandment), the day we call Saturday.

Mary Magdalene and the other Mary came to the tomb about the time for the Sabbath to pass. They did not wait till the next day, or early in the morning, for they probably had enough twilight to see to get out to the tomb. They wanted to get there to put the spices and ointments on the body as soon as possible. Remember it had been some time now since Christ died, but they had not yet had the opportunity to put the ointment and spices on the body because of the intervention of the Passover sabbath and the weekly Sabbath.

A close study of the four Gospel accounts will reveal that there were several visits to the tomb, but in each instance the visitors found the tomb empty. The Resurrection had already happened before they got there. It therefore follows that the nearest time we can arrive at the time of the Resurrection is that it must have occurred before the first visit, which as we have already seen was "In the end of the sabbath" Matthew 28: 1. We conclude, therefore, that the Resurrection occurred late on the Sabbath day (our Saturday), the seventh day of the week, just exactly seventy-two hours after Christ's body was laid in the tomb, "late on Wednesday," the day before the Passover sabbath, which was "an high day" each year for the Jews. The Passover came each year on the same day of the month (14 Nisan, Leviticus 23: 5) but not always on the same day of the week, as we have already shown.

Today, many honest believers claim to observe "Sunday," the first day of the week, as a holy day because they believe Christ rose on that day. We think that we have pointed the way for a further study for them. Christ neither rose on that day from the tomb, nor did God sanctify it and make it a holy day, and command us to observe it as He did the seventh day of the week, God's Sabbath, which we now call Saturday. Man cannot make a day holy, when man is not holy himself! Therefore, there is no sacredness to Sunday, either as the day of Christ's Resurrection, or because it is a holy day.

Now let us illustrate. Even if Christ had risen on the first day of the week, He did not tell us to forget and disobey

the fourth commandment of God to keep the Sabbath day holy, and instead to celebrate the day on which He rose, as a memorial to His Resurrection, every week in the year, for He left a memorial to His death, burial, and Resurrection in baptism (immersion), to be celebrated each time a new soul comes into the kingdom through belief in Jesus Christ. God's command is plain: "Remember the sabbath day to keep it holy." Exodus 20: 8-11. Christ would not sanction our forgetting God's Holy Sabbath; He would not set up one day of worship for His believers and followers different from God's specified day, for Christ said that He and the Father were one. John 17: 11, 22. No, my friend, you would do well to look into this matter seriously, for Christ said in Mark 7: 7, "Howbeit, in vain do they worship me, teaching for doctrines the commandments of men." Somewhat the same words of His are recorded in Matthew 15: 9. The substitution of Sunday, or the first day of the week, in the place of God's Sabbath is purely a "commandment of men," for it certainly cannot be shown, or proved, by the Bible. As a matter of history, it might be well to say here that the first recorded attempt we find in history where Sunday was required to be kept as a day of "no work" is 321 years after Christ, in the reign of Constantine, the Roman emperor. Certainly as long as the disciples, or Paul, lived, they kept the seventh day of the week. There is absolutely no doubt on this point. The change in man's observance of the day comes after their day, that is, after the apostles' day! Who, then, had the right to abrogate a commandment of Almighty God?

Do you think God means what He says? You do? Then refer to your own Bible at Exodus 20: 8-11, where God plainly said, "Remember the sabbath day to keep it holy." The day referred to is the seventh day of the week, the day we call Saturday. The one thing that God told the world to remember is the thing that the world forgot — God's Holy Sabbath day.

As we have already shown, the Resurrection of Christ surely occurred on God's Holy Sabbath day, and His body was put

Factors Affecting the Determination of Sunset Times

When sunset times are not desired in advance, and where the terrain is reasonably level and neither clouds, hills, trees, nor buildings obstruct the westward view, those with leisure will find profound enjoyment in witnessing the marvelous beauty that often accompanies the setting sun.

But visual observation of the setting sun is not always possible, and advance information as to the sunset times is often desired. Other methods of determining and publicizing sunset data are therefore necessary. Sabbathkeepers, especially, should understand the problems connected with the ascertaining and presentation of sunset data in order to appreciate why the Sabbathobserving public, and others, have never had accessible, accurate, and reliable sunset information.

North and South Location Differences

Those who give any thought at all to the factors which enter into differences in sunset times, seldom think of sunsets varying as one goes north or south. Nevertheless, only at the periods of spring and fall equinoxes, about March 21st and September 22nd, do the sunsets occur at approximately the same time, about 6:00 on the Standard Meridians, on any given north and south line. After these dates the sunsets vary increasingly as one goes north or south, reaching maximum differences at the times of summer and winter solstices, about the 21st of June and December. At Philadelphia, for example, sunsets vary from 4:38 in December to 7:32 in June, a difference of nearly 3 hours, and in Central Canada, varying from about 3:00 to 9:30. Obviously, consideration must be given to north and south locations, if sunset data is to be at all accurate.

East and West Location Differences

We have only to consider the fact that the sun seems to be steadily moving westward to realize that it must set continually later to the west of us and earlier to the east. In the Southern States this difference in sunset times amounts to about one minute for each 16 miles east or west, while in Southern Canada we would travel

only 10 miles to find a difference of a minute in the time the sun sets. Expressed in degrees, the sun sets precisely four minutes later, whether north or south, for each degree of longitude that we go towards the west.

Day-to-Day Changes in Sunset Moments

A mere reminder that the days are shortest in December and longest in June suffices to establish the fact that the sunset times must change as the seasons progress. Our study would be incomplete, however, if we did not briefly note the extent of these changes throughout the year and the relation of latitude thereto. At the equator at zero latitude there is only 31 minutes difference in the time of the earliest sunset, which occurs at 5:47 in November, and the latest at 6:18 in February; while in Northern Canada and Alaska, the sun sets as early as 1:45 in December and as late as 11:03 in June.

Methods of Making Sunset Data Available to the Public

We are compelled to believe that there must be a more or less general desire for sunset information, or the almanacs, many calendars, both religious and otherwise, and the daily papers and radio programs would not be regularly furnishing sunset data. Each of these sources of sunset data provides it as accurately as it can within its specific limitations. The errors, however, through all of these media, unavoidable though they are, become so extensive in the case of many localities, that the facts thereof should be known to all who are interested therein.

Sunset Tables

It would require volumes, as is evident from the many factors that enter into sunset data, to tabulate it for the entire United States, alone, within any degree of accuracy. The only procedure at all feasible, therefore, is to accurately tabulate the sunset moments at intersections of widely separated north and south lines with east and west lines likewise many hundreds of miles apart, leaving it to those sufficiently interested therein to compute the corrections needed to arrive at the true sunset times for their specific localities. This is a

laborious and somewhat complicated mathematical procedure, attempted, in all probability, by but very few. The use of sunset tables, therefore, must be generally limited to those who are wholly unaware of their excessive inaccuracies, reaching to a half hour or more at some places and at certain times of the year.

Newspapers and Radio

Because, no doubt, of the unreliability of any of the sunset tables found in almanacs, on calendars, etc., it has become a practice of both the press and radio programs to regularly publicize sunset information. Such information, however, though accurate in all probability for the specific location for which it is computed, can be relied upon for localities at appreciable distances therefrom, only by taking into account both the distance and the direction from the source of the information and by making corrections in accordance therewith.

Revival of Sunset Consciousness Is Now Possible

There is little wonder that many Sabbathkeepers show little interest in recognizing by suitable means the moments when the Sabbath begins — for neither Sabbath observers nor the general public has had access to sunset information accurate enough to utilize satisfactorily. Nevertheless there are those who would like to see the momentous change from ordinary secular time to holy, sacred time regularly recognized.

Rev. Clarence F. Avey, in his forceful and appealing tract, "Let's Go Back to the Sabbath," says: "Christians fail grievously in holy day customs. The Jewish lighting of the Sabbath candles, and the use of special prayers, to usher in the day, are customs that Christians could well adopt. The acceptance of the hours of the Jewish Sabbath, plus the adoption of certain Jewish ideals and practices relating to the Sabbath, would be an immense improvement over the present, haphazard plan for Sunday."

True though these statements are, their practical consummation would be virtually impossible unless reliable and accurate sunset information for each separate lo-

cality is available — a much-needed and heretofore unattained end.

Because, however, of the supreme importance of the moments when time changes each week from the secular to the sacred, and because it has heretofore been impossible to procure reliable localized sunset information, the Bible Sabbath Association has made an intensive study of the problem of providing accurate sunset information for every specific locality where it may be desired, and now offers to both Sabbathkeepers and the general public — for the first time that such a service has been available, so far as we can learn — **PRECOMPUTED, QUICK-READING, LOCALIZED SUNSET CHARTS**, adjusted at association headquarters to practically any locality in the Northern Hemisphere for which both latitude and longitude data are available, further reference to which is made elsewhere in this paper.

(Continued from page 124)

of the Lord, rather than the traditions of men, why not begin NOW to keep it?

There is no sound reason why there should not be seventh day Sabbathkeepers in every denomination. At present there are Seventh Day Baptists, Seventh Day Church of God, German Seventh Day Baptists, Pentecostal, Holiness, and many other denominational groups observing the seventh day Sabbath: and there could easily be Seventh Day Methodists, Presbyterians, Lutherans, Christians, or any other denomination. The main issue is not the denomination, but God's Holy, sacred Sabbath, and obedience to His expressed commands.

Denominationalism is beclouding the great teachings of the Bible these days; but the voice of God thunders down through the ages: "Remember the sabbath day, to keep it holy."

804 Biscayne Drive,
Alexandria, Va.

SPECIAL ISSUE

This is the last special issue of the Sabbath Recorder to be published.

Single copy 15 cents

The Sabbath Recorder

THE WHITE HOUSE
— WASHINGTON

June 19, 1951

Dear Dr. Ross:

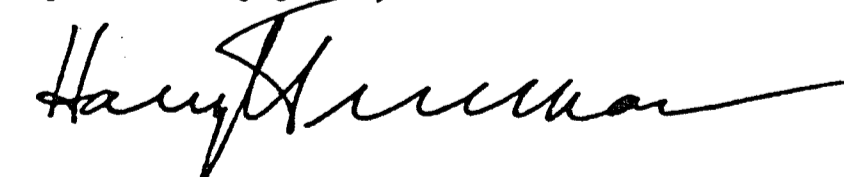
I am glad to give my whole-hearted endorsement to the observance of Christian Education Week, September thirtieth through October seventh. In these critical times, when many peoples have become victims of an enslaving totalitarian philosophy, and when many more are being threatened, I am sure that you could have chosen no more significant theme than "Teach Religion -- Make Men Free."

Religious education embodies the teaching of those ideals of human dignity and worth which are essential to the democratic way of life. It is of the utmost urgency that we demonstrate to bewildered peoples everywhere not only that we believe in brotherhood, as taught by Christ and the great prophets of the Old Testament, but that we put these beliefs into practice.

We must demonstrate our conviction that every man, no matter what his race or creed, has the best opportunity to make the most of his God-given talents in a democratic, religious society. We must put our religious teachings into practice and show, in our dealings with other nations, that we seek no material gains, but only a desire to reinforce the aspirations of all people to live in peace and freedom.

Not only will education in religious principles help us strengthen our way of life, but it will also give each of us courage and faith with which to face the dangerous days ahead and insight into ways we can best achieve permanent peace.

Very sincerely yours,



Rev. Dr. Roy G. Ross,
Executive Secretary,
Division of Christian Education,
National Council of the Churches of Christ
in the United States of America,
206 South Michigan Avenue,
Chicago 4, Illinois.

NOW AVAILABLE
FOR THE FIRST TIME

PRECOMPUTED, QUICK-READING
LOCALIZED SUNSET CHARTS

They Should Be Accessible

To Every Sabbathkeeping Pastor
In Every Sabbathobserving Church
To Every Lone Sabbathkeeper
In Every Public Library, and
To Every Other Person Desiring

Reliable Sunrise and Sunset Information For
Any DAY of Any MONTH of Any YEAR

for the

NEXT 50 YEARS

at Any PLACE in Most of the
Habitable Areas of the Northern Hemisphere

ONLY TEN DOLLARS A SET - POSTPAID

This is but a fraction of the cost of securing
the data by any other known method. How-
ever, if the demand for these charts is such as
to leave any profit to this association, all such
profits will go to still further advancing

The Many Profound Truths Concerning
THE SABBATH OF SCRIPTURE

— Order from —

THE BIBLE SABBATH ASSOCIATION
Pomona Park, Florida, U.S.A.

(Continued from page 116)

one another, and of the wonderful love
Jesus has for us.

Let us rejoice that the Bible is these
many things, a story book, a picture book,
a book of letters, and a book of wonderful
lessons; the Bible is full of God's love for
every one of us. "Let us rejoice and be
glad."

To help you to remember what the Bible
means to us, let us memorize the following
verses:

The Bible is a picture book,
A book of stories, too,
A book of songs and verses,
Of lessons fine and true.

It teaches us of Jesus, too,
Our friend so true and kind.
It tells us of God's love and care
That all may freely find.

It has such wondrous secrets
Of how we, too, may be
In all ways kind and loving,
Like Jesus, don't you see?

Andover, N. Y.



Now,
Every Church
can have
Fine Chimes

Here are the chimes you've
been waiting for—an instru-
ment that combines unusually
high-quality tone with a price
so low that any church can
afford it.

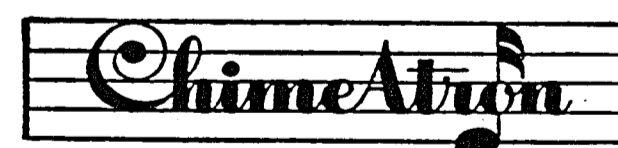
It's the new Schulmerich
"ChimeAtron" (by the makers
of the famous "Carillonic
Bells"). Full twenty-five notes,
G to G. Plays melody and
harmony.

- Plays with any organ
- Serves as tower chimes
- Combines with Schulmerich auto-
matic devices
- Has remote control, button operation
- Plays from organ keyboard or its own
- Lowest priced instrument of its type

We'll be glad to supply further
information; please write us.

THE NEW

Schulmerich



SCHULMERICH ELECTRONICS, INC.
58501 Carillon Hill, Sellersville, Pa.

When writing our advertisers, please men-
tion the Sabbath Recorder.