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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Denominational Budget—Back to the Religious Novel—New Day, Newedom—
Young People's Weekly—Our Letter Epilogue—
Our Puppet—The Crucifixion and the Resurrection of Jesus.

Clara Phebe, ways contributed generously who was a faithful member of the society and all other religious organizations, and although Mrs. Albert Blough, Jerome Boyd, 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 13.

Following the plan suggested by the Conference president, Rev. Albert N. Rogers, the service on Sabbath, January 13, 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 Lofbord, Mrs. Vinnie Palmiter, Committee.

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 Langworthy, at Watch Hill, R. I. She attended the New England Conservatory of Music, Alfred Uni-
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 24-26. The theme is "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 allow that this formation 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 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 and 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 unsalish, 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, beautiful surroundings there 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 depth of one's feeling for the sympathy and cooperation of such friends. May God richly bless them, every one.

Now I am back. In the coming months and years may this period of reflection and work 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 in the sun and bracing sea air.

Here has been established a great training air field by the army, and here has been one of our large Wac centers. Some 25,000 girls, mostly from our large Wac centers. Some tens of thousands of our girls, women were evacuated from city and camp just before our arrival. We were sorry to miss seeing one of our girls, a rider in the recent West Point Peach Blossom Days for the Wacs. Lt. Col. Conyers, who joined the Wacs immediately upon graduating from Salem College, has been doing valuable and interesting work in Christian work and has won a place for herself in the hearts of our people here.

Most of our 10 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 repeated broken speed record after speed.
The prayer meeting services of the church here two weeks, and expects to be returned North.

We were interested in the well occupant 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 left to return a fishing trip, that the Daytonia 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 Daytonia 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 very fortunate in the God 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 church society and the 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. He was interesting, because the following popular report to present to the general, should be approved. We cannot believe that Christ's anguish was such attacks from his enemies. But this does not account for his indescribable anguish in Gethsemane. It was part of it, but it was not all or the chief part, we conclude, because many along the journey of his life and in his relations 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 sharing of physical pain which he was proaching and in addition to the slander by enemies, there was something else which was the cause of Christ's anguish in the Garden and on the Cross, and that something was his sorrow for and agony over sinning men, invited by his love. Love lays unutterable burdens on both human hearts the heaviest burdens known.

Many people have no sorrow, to say nothing of the sharing of physical pain which his 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. 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 millions on the earth whom he loved with a boundless love. It was this misery resting on his loving heart that caused him to go to Gethsemane, not for the fear of death or the pain of the cruel Cross, not something that was coming to him personally, but because his mother's love connected her inseparably, through love, with the misery of her suffering child, so Christ was connected through love with the misery of the lost and suffering world. There came before him in Gethsemane, as there had before in a measure, particularly as there had when entering the 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 a half of the world and youths grimly wrecked, homes plunged into indescribable anguish; all the love in the presence of suffering and ruined lives spoke of the coming Calvary.

We must take it for granted that a Christian has more or less of this passionate love for men. Is this true, why are we so slow in the field of missions? One reason is that we do not understand the world's condition. The very sight of this day is to lay the world's condition on our 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, starved 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 saved the bare walls of mines that 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 world and all are redeemed.

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. Le R. Le Moyne, and at 7 p.m. by Dr. L. L. Meade, to be hand in hand regarding 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 programs are over the Blue Network, and radio programs of the leading dailies for every Tuesday give the stations on which the broadcasts can be heard. In the northern part of the United States the broadcasts can be heard on station WJZ. In the southern part of the United States we have doubtless those living in other sections of the United States who can get the broadcasts of the Blue Network from their dailies. W. L. B.
victions, and with a desire to help those who hadn’t seen the light of a better life.

After two years of college, I graduated and 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 this period, I became interested in the work of Alfred. I went with a prayer in my heart more than students.

We visited churches inside of two years and lived there one summer when I still wasn’t sure what to do. I had served at Hebron two years and lived there one summer when I received a call to continue going there.

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 for this spring I still wasn’t ready, and I suppose I never will be.

My second 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 that the stories 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 continue going there.

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DENOMINATIONAL BUDGET
Statement of Treasurer, March 31, 1944

Receipts

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<td>Missionary Society</td>
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Total: $1,279.43

Disbursements

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Total: $1,279.43

Surplus: $0.00

The Sabbath Recorder

REVIVAL OF THE RELIGIOUS NOVEL

By EvelynRing

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 Frans Werfel wrote "Song of Bernadette." He was not a Catholic, of course, and no longer is. In February 1858, a poor, miserable, unfortunate 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, Frans 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 grace." His "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. For this is a small matter; the important fact is the beautiful religious spirit that has gone into this book.

"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 good deal of ground, but it has an atmosphere of sincere devotion. It attempts to explain the crucifixion which is quite secondary 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 the disciples are heard to be saying that the Messiah has come! From this 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 interest. It ends with 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 novel without having some new insight into the nature of Paul. This 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, a man sometimes strong, sometimes weak, sometimes a genius, sometimes human as all men are. It is a picture which reflects a modern world, a world of humanity nature that is shown by many biographers.

The language is simple and colorful, and throughout the 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 Kossard, 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 is a good man, courteous, 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 THYSELF?"

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? If we are unwilling to relinquish the aim of glorifying God! Does our love for Christ exceed all other love and devotion? Is there any habit, any lingering sin, any compromising or criticism in our daily lives? Compassion for wrong doers or criticism and condemnation? Forgiveness or complaining? Trusting or worrying? Thankfulness or complaining? Thankful for every opportunity to do good or just for the sake of doing good? Would we not rather be doing good to others than doing good to ourselves? Or could we say "I will love him with a pure heart, in an unfeigned faith, in my very best citizens." (1 John 3:19).

Our love for Christ is what it should be, if it is as pure and sincere as the love we have for our parents, even if we are not perfect and need deepening and purifying.

On May 19, I was ten years old, and I have been looking for the Book of Proverbs. We can learn many helpful things from the Book of Proverbs.

I will abstain from all alcoholic drinks or criticising our neighbors. I will keep a scrap book. I will use my best words in speaking about my neighbors. I am secretary. Mrs. Polan, our leader, 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.

Dear Mrs. Greene:

I thought you and the Sabbath Recorder readers would like to know about the L.T.L. Organization and what we could belong to that fine organization. We each member signs a pledge. Louise Hyde will keep a scrap book.

Your sincere friend,

Mispah S. Greene.

Dear Mrs. Greene:

"I will love him with a pure heart, in an unfeigned faith, in my very best citizens." (1 John 3:19).

Your friend,

Mispah S. Greene.

THE SABBATH RECORDER

THE SABBATH RECORDER
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 Tishri (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 defect, 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 it in that night, roast with fire, and unleavened bread." Exodus 12: 3-7.

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

It seems perfectly clear from these records that the institution of the Passover originated rather than sundown on the fourteenth and lasted seven days. The first day of Unleavened Bread (Nisan 14) was the Passover—Sabbath was 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 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.

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 thirteenth 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 was held after sundown on the fourteenth and lasted seven days. The day following the Sabbath was the Preparation of the Passover. "From six o'clock of the thirteen to six of the next day 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" to illustrate: In this table of the Passover of the Preparation 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 time they were 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 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 Constantinople the Pascha was regarded as the regular time, regarding Christ as the paschal lamb. At the Council of Nicaea, 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 month at which time came on or near the vernal equinox which was fixed for March 21. But this is not always the astromonomical determination, it was generally determined by certain intricate rules adopted by ecclesiastical authority. Hence in the Western church, Easter is fixed earlier than March 22, or later than April 25. The Eastern Church never has accepted the Western position.

So it was determined that the date of the Pascha was established by the calendar when our modern calendar is used. If Friday is Nisan 15, it was the Feast of Unleavened Bread, and they made him a supper. It was a special festival meal of the Sabbath. (The Life and Times of Jesus, Vol. 2, p. 337-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 on Saturday, Nisan 16. Both arguments rest on the fact that one group argues for A.D. 29, and the other A.D. 30.

In either case the data are irreconcilable with the calendar. If Nisan 15 is not the Passover, then the crucifixion was on the Passover Sabbath. Six days before, or Nisan 9, Jesus went to Bethany in the eastern country. If Friday, Nisan 15, is the Passover Sabbath, then Nisan 9 is the day on which Jesus went to Bethany. This too is impossible! If Friday is Nisan 14, then Nisan 15 is also 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 Jerusalem to Bethany. While Jesus was on his way to Bethany to Bethany. (c) The arrest, trial, crucifixion must be made on Sunday. So Jesus, his disciples, and others are left in camp at Bethany the night after the Sabbath, practically within sight of the Temple of Nisan 15, the Passover, or the Feast of Unleavened Bread. This often happened.

Let us notice further the dilemma of the traditional calendar. It must be made on Sunday. So Jesus, his disciples, and others are left in camp at Bethany the night after the Sabbath, practically within sight of the Temple of Nisan 15, the Passover, or the Feast of Unleavened Bread. This often happened. But if Nisan 15 is the Sabbath day, then Nisan 9 is Sunday when Jesus would be on his way from Jerusalem to Bethany. This too is impossible! If Friday is Nisan 14, then Nisan 15 is also 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 Jerusalem to Bethany. This too is impossible! If Friday is Nisan 14, then Nisan 15 is also the Passover Sabbath, and the weekly Sabbath. This often happened.
Jerusalem for the Passover, stop at Bethany where Friday, Nisan 9 (Sundown Thursday to tenth day. Exodus 12: 3. The Triumphal Entry they make him a supper, and Jesus is anointed Saturday) . The Passover lamb was chosen on the Sunday). Jesus came on the Sabbath.

On Jerusalem, and into the temple: and when coming next day. Mark says so: .... And on Bethany . . . And they come to Jerusalem; and Jesus went into the temple, and began the morrow, when they were come from the temple. John 2: 1-21.

The following diagram, as it relates to the temple. Returned to Bethany. Mark 11: 12-19.


Tuesday, Nisan 13 (sundown Monday to sundown Tuesday). Jesus anointed in the house of Simon the leper. Matthew 26: 6-13. (This is 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 evening was gone, 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 Cenacle, 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 Magdalene and Mary the mother of Joses beheld where they laid him." Mark 15: 47.


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

Saturday, Nisan 17 (sundown Friday to sundown Saturday). The weekly Sabbath. "It is the heart of the earth." The earthquake, and the empty tomb. "In the city of David there was a great earthquake; for the angel of the Lord . . . . and the stone was rolled 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