

one side and there we communed with the Lord, who gave victory over sin.

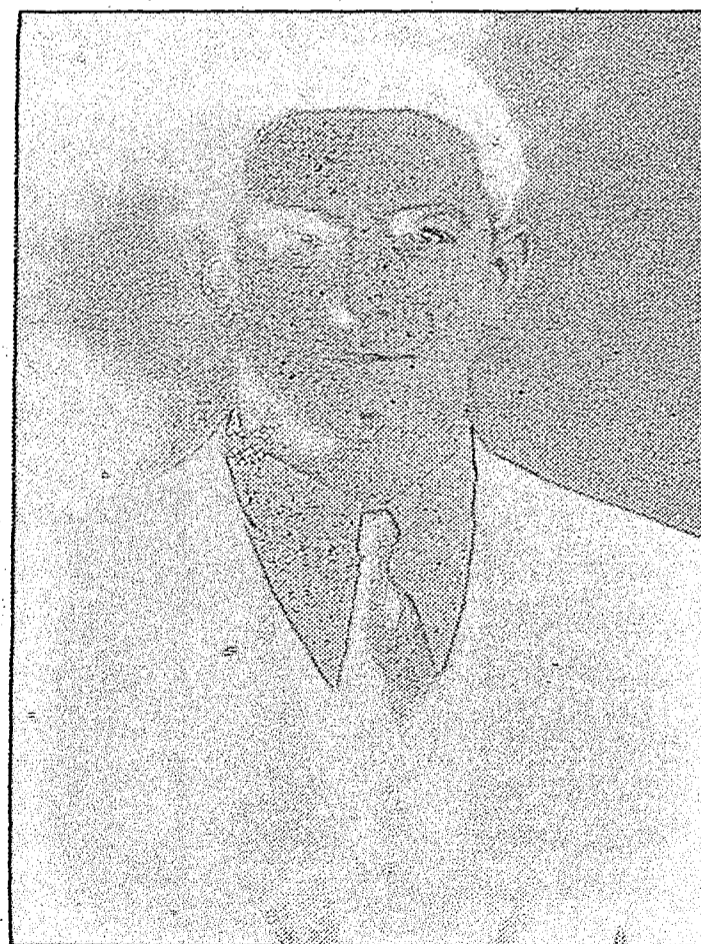
In closing let me say that from my early birth in Christ my heart has been tender toward the Holy Spirit, and he, the third Person of the Blessed Trinity, has finally entered and taken complete control of my life, because I did tarry and wait until! Now the fruits of the Spirit, according to Galatians 5: 22, 23, have a real place in my earthly pilgrimage. Nevertheless, since we lost the fear of the face of clay, we are very bold against scribes and Pharisees, and their leaven, which is hypocrisy. Our last words in this testimony are the words of Paul, the apostle: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8: 1, 2).

Schenectady, N. Y.

#### WHO'S WHO

##### Raymond Prati

Raymond Prati was born August 17, 1903, in Sale, Piedmont, Italy. He tells us that at the age of two years he was so sick that his coffin was ordered built.



His mother was of noble blood and character. She and her kindred were all good musicians and professionals in their trades. His

father, he says, was "a man full of whims, more of the worldly type," but a good building contractor. In religion the family was Roman Catholic, but Raymond says his "mother's intelligence made her skeptical about the 'mother church,' and we were all in darkness."

On the invitation of his uncle who lived in Syracuse, N. Y., he came to America in 1920. "At the sight of the Statue of Liberty, the very air I breathed felt light and soothing, and even in my ignorance I looked up and thanked God."

His spiritual awakening and conversion came in 1933, since when he has been a member of the Berlin, N.Y., Seventh Day Baptist Church, and actively connected with the mission in Schenectady, N. Y.

He was united in marriage with Miss Margaret Saunders of Boulder, Colo., in 1938. Accomplished musicians, both he and Mrs. Prati have dedicated their talents and lives wholly to the Lord. Their services are widely sought after in mission and evangelistic work. There is no story he loves better to tell than that of Jesus and his love.

#### Obituary

**Slocum.** — In New London, Conn., March 16, 1944, John A. Slocum.

John Anderson Slocum, son of John and Susan (Pratt) Slocum, was born at Escoheag, R. I., April 1, 1861. He died at the home of his niece, Mrs. J. R. Elderkin, at New London, where he had been a guest the past six weeks. He lacked but a few days of being eighty-three years of age. Mr. Slocum was twice married. His first wife was Miss Altana Langworthy. On May 15, 1915, he was united in marriage with Miss Hilma Gabrielson, who died in February, 1935. Mr. Slocum was a member of the Second Hopkinton Seventh Day Baptist Church for many years. For a long time he was a teacher in the Sabbath School. He is survived by a sister, Mrs. Evelyn Slocum Sprague of Ashaway, five nieces, and one nephew.

Mr. Slocum's pastor, Rev. Trevah R. Sutton, and Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, officiated at the funeral service. Interment was in First Hopkinton cemetery.  
H. R. C.

#### WANTED

##### BOOKKEEPER - STENOGRAPHER

An opportunity for a Seventh Day Baptist young woman to render valuable service to the Denomination through the Publishing House. If interested write at once to  
RECORDER PRESS, PLAINFIELD, N. J.

# The Sabbath Recorder

REMEMBER TO KEEP HOLY THE DAY OF WHICH  
YOUR SAVIOR IS LORD—GOD'S HOLY SABBATH

May 20

Sabbath Rally Day

*We believe that the Sabbath of the Bible, the seventh day of the week, is sacred time, antedating Moses and having the sanction of Jesus; that it should be faithfully kept by all Christians as a day of rest and worship, a symbol of God's presence in time, a pledge of eternal Sabbath rest.*

(Seventh Day Baptist Statement of Belief.)

THE SABBATH WAS MADE BY GOD FOR MAN.  
LET US USE IT IN HIS NAME.

# WHAT IS THE ANSWER?

"Have you ever" is a simple phrase made up of very ordinary words, but it carries thoughts as deep as any human thoughts can go; it carries thoughts of breadth as broad as all the people and nations upon the earth.

Have you ever had that spiritual glow that enters a soul whose prayers have been wonderfully answered?

Have you ever known the blessed peace of our earthly Sabbath rest?

Have you ever entered into God's house to worship in so reverent a spirit that you were lifted close to the throne of the Father?

Have you ever had, in your life, a sure call of the voice of God to greater duty?

Have you ever heard the Master say to you: "Well done!"?

Have you ever had, within your heart, the longing to bring a friend to Jesus?

Have you ever! — If you never have do not despair. Enter into communion with him to whom we send our petitions. Pray for the power of his spirit within you. Face the future with the bold assurance that God will give you the victory over sin and self and spiritual lethargy. Lift to him your heart for cleansing and seek his blessing.

Have you ever! — If you ever have, give thanks to God for his wonderful mercies unto you. Give him thanks in prayer and in testimony. Give him thanks in a life lived out in seeking and in finding eternal blessedness, in his kingdom, for other men.

HERBERT C. VAN HORN, D.D., Editor L. H. NORTH, Manager of the Publishing House

William L. Burdick, D.D. Mrs. Okey W. Davis  
Mrs. Walter L. Greene Jeanett B. Dickinson

## CONTRIBUTING EDITORS

Per Year .....\$2.50 Terms of Subscription Six Months.....\$1.25

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.

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

Entered as second-class matter at Plainfield, N. J.

# The Sabbath Recorder

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

## Editorials

### SABBATH RALLY

Sabbath, May 20, as previously announced, has been designated as Sabbath Rally Day. This issue of the Recorder is a Sabbath Rally issue. We believe you will appreciate it.

For more than a quarter of a century the American Sabbath Tract Society has sought to encourage the churches in promoting the Sabbath by observance of Sabbath Rally Day or week. Dr. Edwin Shaw, while corresponding secretary of the society, probably inaugurated the wholesome and practical plan. Always the Sabbath Recorder has co-operated. For many years, a Sabbath supplement has been used—usually of eight pages. Two or three times, the incumbent editor and secretary has sought to use pastoral talent in developing the program.

This year Victor W. Skaggs was asked to take over the entire responsibility of the rest of the paper as well as supplement. Though a young man, Mr. Skaggs, the pastor of the Piscataway Church, has Seventh Day Baptist background, good Christian educational training, and experience in young people's activities. His efforts on this issue will in a measure indicate his ability and promise as a rising young leader. We rejoice in him and his consecrated life and work.

Outside this editorial explanation, and the departments, the editorials are his and the various contributions were selected or solicited by him. The supplement is entirely his.

### SABBATH BLESSINGS

Some have said that there is nothing new to be said about the Sabbath day. It has been known and kept for so long. There are strong indications, even in secular findings, that there have been Sabbath keepers since long before the dawn of written history. It is an old institution, this Sabbath day. We know pretty well its early history among the Hebrew people. We know of its place among the commandments of God given on Mount Sinai:

"Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God:

in it thou shalt not do any work . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

Most of us know that the Christian Church, in almost if not complete entirety, kept the Sabbath during and immediately after the life of the apostles. We know, too, that the Sabbath has been kept by small protesting groups ever since Sunday became accepted by the larger bodies of Christians. We ought to be able to trace the history of God's day down through the centuries to the founding of the first Seventh Day Baptist Church in London in 1617. But that is not all we know or ought to know. The Sabbath has a modern history. It is kept today by several peoples such as Seventh Day Adventists, the Seventh Day Church of God, German Seventh Day Baptists, and Seventh Day Baptists, and by innumerable unattached local congregations. No, there is nothing new about the Sabbath.

Yet there are some things new—old but new. The Sabbath comes to us week by week, new—everlastingly new. It brings with it its own pleasures—new each week. In it we find rest; in it we find strength; during its hours we renew our acquaintance and strengthen our friendship with God. Each week ought to bring us new values, new experiences, a new understanding of what God has in store for those who find delight in keeping his holy day.

How shall we keep it to experience these blessings? The past has been full of, "Thou shalt not." The present is full of, "Do as you please." The future must be made full of, "Thou shalt." Thou shalt worship the Lord thy God and him only shalt thou serve. Thou shalt have rest from labor. Thou shalt keep the Sabbath from even unto even. Thou shalt spend time in meditation and prayer and study of the Holy Scriptures. Thou shalt visit the sick and the aged and the sorrowing. All in all, thou shalt "study to show thyself approved unto God, a workman that needeth not to be ashamed. . . ." The Sabbath is not a day on which to long to do the things which have



been forbidden. It is not a day for planning for the week's work. It is a day of rest of mind and heart and body—a renewal, an upsurging of the soul, a nearness to God.

Here is the crux! It is not a system of do this and don't do this—not thou shalt or thou shalt not—nor yet is this a system of do as you please. This is a higher and better Sabbath keeping. It is placed on the level of love—the level of Christ. It is based on the desire of the Christian to reach as near to God as he can, that God may lift him still closer. It is a system of continual decision for Christ and the Sabbath. It is founded on Christian love. Its basic idea is expressed in two paragraphs:

On the Sabbath day, anything that takes your mind from the things of God; anything, act or thought or object, that takes your mind to the work of the week; anything that raises disturbing thoughts will leave you poorer in spiritual value, will lessen your power, will detract from your ability to serve, will destroy a part of the divine blessing that comes from lovingly obeying our heavenly Father.

On the Sabbath day, anything that raises the feeling of worship, anything that promotes the welfare of the soul, anything that is definite service in the kingdom is of value in building in your heart a sanctified Sabbath.

Think not that spiritual life is denied to those who do not know the Sabbath. Think not that you have reached nearer to God than they. But know that the Sabbath, kept holy because of divine love in your heart, will lift you to new levels of life. Know that it can lift them to undreamed of heights. Know that the saints of old might well have reached nearer to the throne of God if they had found it in their hearts to make use of the blessing God has bestowed upon us—His holy Sabbath day. Know that this day, through God's blessing, may give you new and nobler strength, new faith, new hope, a new spirit, and greater opportunities for service in the kingdom of God.

#### A SABBATH SEAL

For years we have had dinned into our ears and held before our eyes, the values of advertising. It has become a settled maxim in the business world that to sell, a product must be brought before those who can use it by advertising. Advertising creates a demand.

This is true in other fields. An idea cannot spread unless it is talked about and written down and passed from hand to hand. We cannot find new converts to the belief in the Sab-

bath of God by waiting for them to come to us. We must let them know that there are Sabbath keepers in the world today.

Two years ago, a Sabbath seal was printed under the auspices of the American Sabbath Tract Society for use in correspondence and in other semi-public ways. Consider the possibility that a seal might bring home the Sabbath truth to a man or woman who does not know it. Recipients of letters, postal clerks, mailmen might find a bit of inspiration to inquire into the matter. Some might find here the first suggestion they have ever seen that such a belief is in the minds of men.

There is still a quantity of seals on hand. They are attractively printed in color. One is reproduced here in black and white for you to see.



They come in sheets of twenty. They may be obtained by writing to the Recorder Press, 510 Watchung Avenue, Plainfield, N. J. The cost is one cent per seal.

#### LET US INVITE PEOPLE

By Rev. Loyal F. Hurley

Since Seventh Day Baptists are just like most regular Baptists it is a truism among us that the only reason we have for separate existence is the Sabbath. Most of us are aware that we are too hesitant about proclaiming the Sabbath. We are not aggressive enough, either regarding the Sabbath or regarding evangelism. So let us invite people—

##### I. To Keep the Sabbath.

If folks accept the authority of the Bible there is no sacredness about Sunday. One of the leading ministers of Riverside said to me, "Of course, L. F., according to the Bible you folks are right and the rest of us are wrong, but I don't think it makes any difference." But he is one of the group who does not accept the binding authority of God's Word. Unless folks are born-again people who accept Bible authority there is no use talking about the Sabbath to them. But intelligent Bible students just seem to believe we are right, even though they class us as a losing minority. One

of the most brilliant professors of Redlands University said to me in his home, "Yes, Brother Hurley, theologically you folks are right and the rest of us are wrong. I wish the change had never been made, but since it is made I do not see what we can do about it." The only thing that can be done about it is to invite men to keep it! And demonstrate its value ourselves! So let us invite people—

##### II. To Keep the Sabbath Positively.

Too often we present Sabbath keeping as a matter of "Thou shalt not." It isn't enough to ask folks not to do this, and not to do that. Folks quit work on the Fourth of July, but that doesn't make it a Sabbath. It is what we put in, not what we leave out, that gives the Sabbath its sacred meaning. Jesus put into the Sabbath all the wealth of love and service, not merely the absence of labor and activity. I have enjoyed the story of the newlyweds who were eating the bride's first cake. The husband took a bite, and then in consternation asked his wife what was the matter. She replied, "Why, I don't know dear. The paregoric and the ipecac are not in the kitchen cabinet; I'm sure I left them out." "Dear wife," he replied, "it is not anything you left out that makes it taste like this!" Yes, and it is not what we leave out of the Sabbath, but what we put in, that gives it its true Sabbath flavor. An Anti-Saloon League worker back in New York said to me one Sabbath morning, "I think it takes more backbone to keep Sabbath than it does to keep Sunday. That's why you

Seventh Day Baptists average higher than the rest of us." He knew that Sabbath keepers had something, whether he could explain why they had it, or not. But that something came out of the consecration and sacrifice, the worship and service and love that they put into their Sabbath keeping. So let us invite people—

##### III. To Keep the Sabbath for Love's Sake.

Too much of Sabbath teaching is pure legalism. Folks are told that if they do not keep the Sabbath they are lost; that they are saved only by keeping the commandments, especially the fourth. But if they know anything of grace they will quote, "by the works of the law shall no flesh be justified." Galatians 2: 16. Or else, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Ephesians 2: 8, 9. The only sound gospel approach is the appeal to love. "For this is the love of God that we keep his commandments: and his commandments are not grievous." 1 John 5: 3. Before one is born again he wants to do his own will. When one is born of God he wants to do God's will, because the Lord has come to dwell in his heart. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2: 3, 4. "If a man love me, he will keep my words," said Jesus. Let us invite people to keep the Sabbath positively for love's sake.

*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.

#### WHY OBSERVE THE SABBATH?

The American Sabbath Tract Society has arranged that May 20 be observed as Sabbath Rally Day and has asked all contributing editors to unite in making it such. This means, as the writer understands it, that all departments have at least one item bearing on the Sabbath question, "in the May 8 issue in preparation for Rally Day on May 20." The contributing editor of the Missions Department, as always, is glad to co-operate.

The question is often raised in mind, if not expressed in words, "Why was the Sabbath instituted?" Christ answers this question when he says, "The Sabbath was made for man."

Though the Word declares that "Christ is Lord of the Sabbath," like everything else, it was made for man's good, and its observance not to be a burden, much less a punishment. When we ask what are the benefits of the Sabbath to man, we find that it is intended to minister to his physical, intellectual, and spiritual natures, and to make life better and more joyous in every way.

1. The Sabbath was instituted as a memorial of creation. "So God created man in his own image, in the image of God created he him: male and female created he them" (Genesis 1: 27). "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in

you?" (1 Corinthians 3: 16). "Beloved, now are we the sons of God" (1 John 3: 2). We often forget that the Sabbath is a memorial. The passover was a memorial of God's deliverance of the children of Israel. The Fourth of July is the memorial of the Declaration of Independence on the part of the American colonies. In like manner, the Sabbath is a memorial of man's creation in God's own image. It reminds us of our manifold temporal blessings, the marvelous powers with which we are endowed, the hopes for a glorious future, and the Father who gives all, even Christ our Savior.

2. The Sabbath was given as a day of physical rest. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it" (Exodus 20: 11). "And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment." (Luke 23: 56). Man needs rest of body and mind, and when he fails to take it, he is sinning against nature and the God who instituted the Sabbath.

3. This brings us to a third reason why the Sabbath was instituted. One of the chief purposes of the Sabbath is worship and the development of man's higher nature. Christ set us an example in this matter. In Luke 4: 16 we read, "And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." This does not mean that man should neglect his religious nature all the week. All his activities during the week should be so conducted as to develop his spiritual nature; but in addition to this he needs one day when he can devote himself largely to worship, the study of God's Word, and meditation on his relation to God and his duties to God and man.

In conclusion, we should always keep before us that the Sabbath was given in love for man's good; that the Sabbath is a very old institution, antedating sin; and that upon its observance depends the welfare of individuals and nations.

W. L. B.

### FUNDAMENTAL MOTIVES IN THE ENTERPRISE OF CHRISTIAN MISSIONS

By Rev. T. J. Van Horn

The Psalmist once exclaimed in apparent alarm, "If the foundations be destroyed, what shall the righteous do?" Our faith in the

Founder of our religion assures us against fear that it will be destroyed. But it does seem to us sometimes that the foundations are being shaken by the fierce assaults of the foe. It may be worth while, then, to think prayerfully of some basic things upon which we must rely in mission work, about which I am asked to write. So it will be apropos to recall that *love* is the primary, impelling motive in our missionary work.

After a few years of work on the home field, I was called to the China Mission. While I was considering this call, I was asked by a returned missionary, "Do you love the Chinese?" That was a legitimate question and may have had something to do with my rejecting that call, as well as the one that came to me a few years later. For a deep, unwavering love for God and a passion akin to that which God has for a sinful world must be the motivating force that drives the missionary to his holy work. As an earnest seeker he will find unmistakable intimations of this truth all through the Bible until it shines out brilliantly in this illumination (John 3: 16), "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

A love for such a God, a God who "so loved" that he gave the dearest object of his affection, must burn in the heart of the missionary first of all. The first commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," is that to which he must yield spontaneous obedience. Obeying this, will "follow as the night the day," obedience to the second commandment, "Thou shalt love thy neighbor as thyself." Such love will not be a mere sentimental emotion or an evanescent abstraction. It will be a love seeking intimate contact with that Being who "so loved," and it will find expression in obedience to Jesus' command, "Go ye into all the world and preach the gospel to every creature."

Will it not be an exhilarating experience for the missionary, as he goes in obedience to the command of his great Captain, to tell the world about the quality of God's love? The omnipotent God who made the world and all that is therein, the omniscient God who knows all about the corruption of the human heart, the God who notes the sparrow's fall and so does not neglect the least of all his children—a God like that "so loved" you that he gave

the fondest object of his affection to save you from eternal death. Yes, it was a *sinful world* that God loved: Jesus said, "I came not to call the righteous, but sinners to repentance." It was a world reeking in filth: Jesus reached forth his hand and touched the leper, and he was cleansed. It was a world in cruel rebellion against God: Jesus prayed, "Father, forgive them; they know not what they do." Marvelous to tell, it was such a God who loved the world, and to express the measure of it, he sent his only Son to save it from its sordid sinfulness, its filth, and rebellion. Paul was pre-eminent as a preacher of this gospel. I think how he almost choked with emotion as he wrote to the Roman Christians, "But God commendeth his love toward us that while we were yet sinners, Christ died for us."

It is love of that quality that must move every missionary of the gospel. It is a love that recognizes no barriers of race or color. It is a love that has learned the art of loving the unlovely. It will follow in simple obedience the primal command of the Great Leader, "Love your enemies," as he loved and prayed for his enemies while they nailed him to the cross. It will emulate the example of the little girl who prayed, "God, make Hitler a good man."

The kind of love of which we are now thinking suggests another elementary question. The answer is found in Jesus' estimate of a human soul. It was at a deplorable discount when he came to earth. But he saw a value in life beyond compare. His discerning love knew that underneath the repulsive skin of the leper there was a life akin to God and it was crying out for cleansing. He saw beyond the external polish of the rich young man what was of infinitely more value than the wealth that was dragging him down to ruin. His love recognized in the educated Nicodemus as much the need of regeneration as was seen in the foul leper. For to every life, without regard to its physical, social, or economic grade, he said, "What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

Until a missionary gets such an estimate of human life, he is poorly equipped for service. Such emphasis on Jesus' value of a soul is of special importance at this tragic state of society, when propaganda of hate is thought necessary in the prosecution of the war, and when stories of mass murder confront us and are told so casually. Let it be repeated that Jesus' estimate of life must profoundly stir the heart

of a missionary. In no other way can you account for the work of Livingstone, ending as it did on his knees in the heart of Africa. It was that impulse that drove Albert Schweitzer to surrender the prospects of an attractive and lucrative musical career, and to decline the offer of teaching in any of the universities of Europe, that he might devote himself to the lowest grade of life in the jungles of Central Africa.

Knowing Jesus' value of a soul moved the hearts of that honored list of people who have given their lives for the souls of Chinese men and women, boys and girls. There may be time to call the roll of workers whose names are household words in Seventh Day Baptist homes—Carpenter, Wardner, Randolph, Davis, Swinney, Burdick, Palmborg, Crandall, West, Shaw, Davis, Thorngate. But this will not suffice to tell of precious lives saved for eternity.

May the church of the living Christ bestir itself in this tragic hour.

God of the nations, hear our call  
Thou who art the Father of us all;  
Show us our part in thy great plan  
For the vast brotherhood of man.

In plastic form the nations lie;  
For moulding unto us they cry;  
May we their urgent summons heed,  
And gladly go to meet their need.

May we as nations blessed with light  
Be ever truer to the right;  
That nations in our life may see  
The power that we derive from thee.

### A PRAYER

By Pearle Halladay

O Father, thou wilt not forget us now;  
Through all the years thy strength hast been  
our stay;  
Help us look up and see the sky above;  
Take from our hearts all fear, and guide our feet  
Today.

Help us to know thy hand held out in love  
Is reaching to all nations, far and wide;  
And as we kneel in penitential prayer,  
Oh, help us know and in thy truth abide  
This day.

Speak to our hearts, O God, and let us know  
If this be coming dawn or eventide.  
Let us send forth both kindly thought and deed  
To those afar and those close at our side,  
Today.

And if in some land far across the sea,  
Some loved one sinks into his quiet rest,  
Help us remember in our grief and pain  
They first are yours and thou dost love them best,  
Through all the days.

Stevens Point, Wis.



## Woman's Work

Mrs. Oloy W. Davis, Salem, W. Va.

### INFORMATION, PLEASE!

By Gladys Randolph Vincent

Do you believe in the BIBLE?

Do you believe we should obey God?

Do you believe the Ten Commandments are the word of God?

Does anyone, you or your friends, think it would be all right with God for you to steal once in a while?

How about going down town and killing some one you don't like? "No! no!" you say immediately. "That would be wrong. That would be disobeying God's law, the Ten Commandments," if you have learned about the Bible and its teachings.

Yet millions of people thoughtlessly use the first day of the week for their special day of worship. Did you ever notice that in doing this they have broken the commandment in which God used ninety-four words to make it very clear we are to remember the seventh day is the Sabbath? With the exception of the "Thou shalt not make unto thee any graven image," commandment of ninety-one words, no other commandment has over thirty-three words in it. God must have intended to have it made clear to us—what the Sabbath day is, when it comes, and how it is to be kept. Surely if you read that commandment carefully, you can find no other way of interpreting it. And most certainly there is no place in the Bible which says God changed his mind and decided to use the first day of the week instead.

I am reminded of a teacher, a dear friend, who came to visit us one day. She said to my mother, "Why do you keep the seventh day instead of the first day as most people do?" My mother replied, "It has been given to us to keep by the Word of God, in the Ten Commandments (Exodus 20) and," she continued, "if I kept Sunday, Amy, I should have to be a Catholic and believe that the pope had the power to change the day. Taking my orders direct from God's Word, I keep the seventh day for the Sabbath." Sad to say, Amy became a Catholic. My mother has always felt bad about this, for she thinks if she had talked more with Amy, who was evidently confused and was sincerely inquiring, she might have kept the Sabbath. "Oh, do take time to explain to those sincerely inquiring," she says.

I have another story to tell, one which I treasure. While at a university town taking some advanced educational work, a Catholic acquaintance invited us to go to mass one Sunday. This acquaintance, of Catholic faith by adoption in later life, realizing our interest and curiosity about her faith, asked us to meet the priest after the services. We passed the altar, knocked, and were bidden to enter the ante-room. After the introductions, the priest noticing we had not made the proper signs said, in his most cordial manner, "And of what faith are you?" "Seventh Day Baptist," we replied. I shall never forget the comment of this learned man and the tone in which he said, "Ah! you follow Jesus Christ; all the rest follow us."

Ask any learned man who has sincerely studied the Bible, and he will tell you the truth. There is no part of the Bible which gives authority from either God or Jesus for the keeping of the first day of the week, not even the Easter passage which distinctly reads: "In the end of the sabbath as it began to dawn toward the first day," they came and he was gone. He didn't arise on Sunday. *He was gone.* All four of the gospel writers tell the same story. Surely they could not all be wrong.

One first day pastor told a group that he followed the New Testament and Christ's teachings. "We believe in love as Christ taught it, and not the law," he said. But Christ tells us he came from God the Father and, "I am come *not* to destroy the law . . . but to fulfil." (Matthew 5: 17.) "But if ye believe not his [Moses'] writings, how shall ye believe my words?" (John 5: 47.) Do you suppose that pastor could have, by chance, missed chapter 5 of the Gospel of St. John?

When you have inquiring friends of the first day faith, have you ever heard them, in defending themselves, say, "But the calendar has been changed many times; how do you know you are keeping the seventh day as God meant it, and as Christ kept it?"

The question I will confess did confuse me a little, but it was beautifully answered today by my pastor.\* "In all the changing of the calendar the numbered days of the month have been changed many times and even the

\*Rev. James L. Skaggs, Salem Seventh Day Baptist Church.

# The Sabbath Recorder SUPPLEMENT

MAY 8, 1944

## SABBATH WORSHIP

Program for Sabbath Rally Day  
May 20, 1944

Our hearts are hushed in silent praise,  
Our eyes are turned upward to gaze  
At skies that, by the sun's last rays,  
Enlighten us this day of days,  
This day, thy Sabbath day.

## SABBATH WORSHIP

This program is presented as a suggested form to be adapted for use in Seventh Day Baptist churches and in Seventh Day Baptist homes on Sabbath Rally Day. Let it serve to unite us in thought and in worship.

SABBATH RALLY DAY — MAY 20, 1944

PRELUDE—(Medley of Sabbath hymns)  
(Selected)

## CALL TO WORSHIP

This is the Sabbath of the Lord thy God. Rejoice and be glad in it. Seek him while he may be found. Call ye upon him while he is near. Exalt him and worship at his footstool, for he is holy.

OPENING HYMN—(Tune—Old Hundreth L. M.)

From all that dwell below the skies,  
Let the Creator's praise arise:  
Let the Redeemer's name be sung  
Thro' every land, by every tongue.

Eternal are thy mercies, Lord;  
Eternal truth attends thy word;  
Thy praise shall sound from shore to shore  
Till suns shall rise and set no more.

Amen.  
(Isaac Watts)

## INVOCATION

Father in heaven, hear our praise. Find within us the great joy that attends thy worship on thy holy day. Fill us with the water of life. Endow us with power for service. Give us, in this hour, true convictions and renewed strength. Help us to share the joys of worship. In the name of the Savior. Amen.

## TEN COMMANDMENTS

Leader—And God spake all these words, saying,

Unison—I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

And shewing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy.

Six days shalt thou labor, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou,

nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

## GLORIA PATRI

## RESPONSIVE READING

Leader—After six days the work of creation was ended. For on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

People—And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Leader—Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.

People—Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

Leader—Thus said the Lord unto me, Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

People—And say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates.

Leader—Thus saith the Lord, Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow the sabbath day, as I commanded your fathers.

People—But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

Leader—And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gate of this city on the sabbath day, but hallow the sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David . . . and this city shall remain for ever.

People—And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord.

Leader—If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

People—Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

Leader—But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

People—We will keep holy the sabbath of God.

\* \* \*

Leader—And Jesus said unto them who were nearby, the sabbath was made for man and not man for the sabbath: therefore the Son of man is Lord also of the sabbath.

People—And he was teaching in one of the synagogues on the sabbath, and behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

Leader—And when Jesus saw her, he called her to him, and said unto her, Woman thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God.

People—And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

Leader—The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

People—And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Leader—Six days thou shalt do thy work, and on the seventh day thou shalt rest: That thine ox

and thine ass may rest, and the son of thy handmaid, and the stranger may be refreshed. Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee.

Unison—We will keep the sabbath day to sanctify it, as the Lord our God has commanded us. We will not turn our feet from it. We will call the holy of the Lord a delight and rejoice that we may thus serve our God.

(Adapted from selections from Genesis, Exodus, Deuteronomy, Isaiah, Jeremiah, Mark, and Luke).

## SPECIAL MUSIC—"Sabbath Rest"

(See pages IV and V of Supplement)

## SCRIPTURE LESSON—Matthew 5: 13-20

PRAYER HYMN—"Just For Thy Blessing Now We Pray" (see back cover of Recorder)

## PRAYER

Dear Lord of all men, we know that thou art with us here, for we have thy promise and we feel thy presence. Bend down and purge us with the fire of thy holy presence. Cleanse our hearts of wickedness that we may bow before thee in reverent awe. Bring us to true repentance by thy grace. Teach us that we may live in thy presence continuously. Show us thy great mercy. Forgive our sins and lead us into service in thy kingdom.

Help us to bear the yoke of truth. Guide thou our feet into its way. Arm us with the breastplate of righteousness and the shield of faith. Crown us with salvation and keep us for thy name's sake.

We thank thee, Father, for thy gifts to us. We thank thee for the love and forgiveness that fill our hearts. We pray that, by thy power within us, we may treat our brethren in like manner as thou hast treated us. Help us to share, to give, to understand, to forgive, to cheer, to succor all men who need our aid.

On this holy day our thoughts turn in loving compassion to those in need—the poor, the sick, the sorrowing, the homeless; but especially we pray for thy servants, men from all lands who face their countries' enemies on the battlefronts of the world. We pray for them, enemies and friends alike, that thou wilt comfort them in distress. Stay their minds. Give them new vision. Lead them through this path of death in the way of life. Strengthen them in the hope of a new and better world here, and in the assurance of a bright hereafter. Keep them close to thee in spirit, that in the midst of temptation they may be found faithful.

Father, watch over our worship on this Sabbath day. Lift all our hearts in union, praising thee for the gift of holy time. Teach us its value. Convince us of its truth. Lead us in its observance. Guide us as we work to take the Sabbath to men for whom it was made.

Bless us; uphold us; find for us service for thee. We pray in the spirit of Jesus Christ that thy will may be done in us. Amen.

## WORSHIP IN GIVING



OFFERTORY

(Selected)

CHILDREN'S MESSAGE

THE SABBATH — THE TIE DAY

By Rev. Charles H. Bond

Text: The Sabbath was made for man.—  
Mark 2: 27.

This children's sermon is written mainly for use by pastors to be given from the pulpit and not for children to read, although any child can read it and get the meaning. It is an object talk. The pastor's tie is the object. He unties his tie and explains that one part represents the Sabbath and the other part represents the rest of the week (see Fig. 1). The children and all can see that he does look sloppy and not well

Prayer of Gratitude—Master of life, thou art Master of us and of ours. We bring thee thanks for thy great mercies. We bring thee thanks for the blessings with which we are surrounded. We bring thee gifts from our small store to show to thee our love.  
O Father,  
May thy kingdom come on earth;  
May thy will be done;  
May thy only Son  
Be glorified in what we do and say and give for thee. Amen.

Clara S. Burdick

SABBATH REST

C.S.B.

Andante  
Tranquillo  
Voice: There is quiet in market and garden, 'Tis the  
Piano: mf Rit. P  
There is quiet in market and garden, For  
There is quiet in market and garden, At the

eve of the Sabbath day, And a flood of silvery moonlight, Bathes the land and the  
this is the Sabbath day, And the bell in the church is calling, The children of  
close of the Sabbath day, And the people are bending at firesides, In hu-mil-i-ty

sky and bay, And a bell in a church is calling, The children of God to prayer  
God to pray, And the earthbound spir-it uplifted, In prayer to its God most high,  
now to pray, For more strength for the morrows duties, More faith, more trust, more love.

Piu Piano  
Its music, now swelling, now dying, Swings afloat on the calm night air.  
Forgetting its burden of sorrow, Wings its flight thro' the vaulted sky.  
More hope when the heart grows weary, For more treasure in heaven above.

dressed. Then he ties his tie and the Sabbath portion covers the week, and thus the Sabbath should cover all our days (see Fig. 2). Then the next paragraph is to show our tie with God, and the story pictures what it is all about.

One of Jesus' greatest teachings is that of showing us that the Sabbath is a "tie day." A necktie is sloppy looking if it is just thrown around the neck and left to hang there with loose ends dangling. And so are days long and dreary and meaningless if they are left hanging without a purpose. (Fig. 1.)

But the tie that is tied—how neat and how pleasant to wear and to look upon. This same beauty can be seen in the life that has Sunday, Monday, Tuesday, Wednesday, Thursday, and Friday covered with the influence of a Christ-like Sabbath. (Fig. 2.)

The Sabbath in the true sense of the word is a "tie day." The day spent with God ties him into our thinking and our actions, and we say to ourselves, "Now before I do this thing

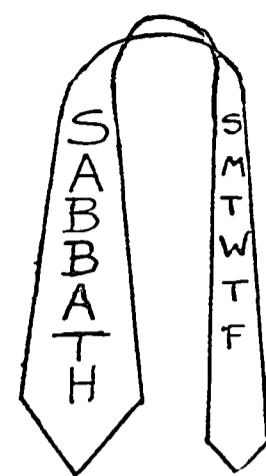
Tranquillo.  
mf Rit. After the

toiling and striving, Thro' the long week of sordid care, Not the

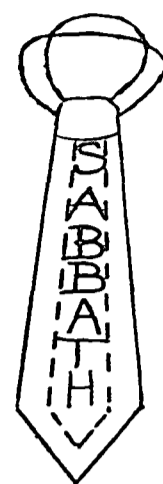
least of God's gifts most precious, Is the Sabbath for rest and prayer, Not the.

Piu Lento. Rit. P P  
least of God's gifts most precious, Is the Sabbath for rest and prayer

—let me see—What would Jesus do?" Then each and every day is filled with thoughts of him and has a meaning and purpose.



(Fig. 1)



(Fig. 2)

A certain parable tells of seven brothers who lived together. Six of them worked, and the seventh cared for the house, having the meals ready and the house bright for his brothers in the evening. But the six brothers thought the seventh must work, too. So he went out and worked with his brothers, and in the evening when they returned home, they found the house all dark and no supper ready. Then the six saw how foolish they had been, and quickly told the seventh brother that he must continue to care for the house and them.

The Sabbath is the day among the seven which provides light, comfort, and good for the other six. If it is driven out and becomes like the others, all days will miss God's blessing. The Sabbath was made to be a blessing, tying man to God. Therefore, let the Sabbath cover all your days.

HYMN—"Majestic Sweetness Sits Enthroned"  
(Samuel Stennett)

#### SERMON

#### SEVENTH DAY BAPTISTS AS A MEMBER OF THE FAMILY OF BAPTISTS

(Presented at Alfred University chapel exercises, March 2, 1943, in a series directed by Chaplain William Genne on the subject, "How We Got Our Denominations." Those who participated in the series were Rev. William McCall, Presbyterian; Rev. Guy Owenshire, Methodist; Rev. J. Ross Marrell, Episcopal; Rev. Everett T. Harris, Seventh Day Baptist.)

The purpose of the following address will be to present a brief review of the origin, history, and contributions of the Baptist Family of Churches with especial reference to one branch of that family—the Seventh Day Baptists.

To present this in a few minutes poses a tremendous problem of what material to select and what to omit. The sources from which much of the material has been taken are

Nickols' "Growth of the Christian Church"; Stuber's "How We Got Our Denominations"; Hauf's "What Religion Is and Does."

In the stirring days of Martin Luther there were three distinct reformation movements: the Lutheran, the Reformed, and the Anabaptist. History generally associates the total reformation with Luther, forgetting the powerful ground swell represented by contemporary, independent dissenting groups classed as the Anabaptists. The sources of these Anabaptists were in the groups of dissenters who long preceded Martin Luther. They were usually called the "Brethren." They were quite numerous during the late twelfth and the thirteenth centuries.

These "Brethren" were small scattered groups of Christian folk who would have nothing to do with the Roman Catholic Church and its clergy. They carried on their own religious services in the vulgar tongue. They were great Bible readers and possessed many written copies of translations of the Bible or portions of it.

These groups or "cells" were scattered all over Europe and were in constant correspondence with each other, working secretly on account of constant persecution by the Established Churches. Their strongest hold was among the workingmen or common people of the towns, especially in Germany and the Netherlands. There was a strong spirit of protest among them against the wrongs suffered by the poor, but they were not a revolutionary people, their usual attitude toward wrong being one of quiet endurance.

The name Anabaptists was given to them by their enemies. The word means "those who baptize again" and grew out of their belief that infant baptism was not efficacious. For, they argued, the church is composed of believers in Christ. Baptism signifies entrance into the church. Infants cannot believe with understanding and therefore cannot belong to the church. Therefore infant baptism is meaningless and unnecessary. Most of them had been baptized in infancy and so were called Anabaptists, "those who baptize again."

They would have nothing to do with any state church or its members. They contended that a church under the power of worldly rulers who might or might not be true believers was not likely to be a true church. Thus they cut themselves off from fellowship with other Protestants, for all the Protestant National Churches, except the French, were state churches.

Persecution far worse than those endured by any of their contemporaries came upon them, for other Protestants as well as Roman Catholics were hostile to them. Some of the Anabaptists met death at the hands of Lutherans and Zwinglians. Roman Catholic rulers directed their fiercest attacks at them, especially in the Netherlands.

One of their great leaders was Menno Simons (1492-1559) who purified them of fanatical errors, encouraged them in their suffering, and won large additions to their numbers by his fervent, evangelical preaching. The Anabaptist group in Germany took the name of their leader and became known as Mennonites. Later, during the emigration of Germans to this country they founded the Mennonite churches here. As early as 1622 they were invited into Russia, and a strong church grew up there. These all are outgrowths of the "Brethren" groups and are closely related to the Baptists.

In 1608, many of the Puritans who had fled from England, came in contact with the Netherlands Mennonites or Anabaptists. About 1611 some of them, returning to England, established the first English Baptist churches.

Many persecuted Anabaptists had fled from the continent to England as much as fifty years before this and had been doing their quiet work there. But around 1611 many Congregational as well as Baptist churches were being formed.

The first Seventh Day Baptist Church was organized about six years after this time or about 1617 at Mill Yard in London. Many of the "Brethren" and later Anabaptists had worshiped on the seventh day of the week, taking literally the meaning of the fourth commandment. Not only did some of them bring this particular tenet of their faith with them to England, they also found it already there, tracing back in its origin to the days of the earliest missionaries to England (probably the good Saint Patrick himself was a seventh day keeper).

The larger part of these English Baptist groups, however, were greatly influenced by the Puritan belief in a spiritualized Sabbath (so called) which, according to one Nicholas Bound, transferred the spirit of the Sabbath to the first day of the week. However, the two groups got along pretty well together, and the first group of Seventh Day Baptists in this country worshiped in the Baptist church at Newport, R. I., for many years (1671).

The Baptists as a family have been very tol-

erant toward others—and have made their greatest contributions in the field of religious freedom and liberty of the individual to choose his religious preference. Roger Williams has been called the "Apostle of Religious Liberty," and it was he who established or founded the first Baptist Church in America at Providence, R. I., in 1639 (the Baptist Church at Newport claims the same date of origin—1639—under John Clarke).

There are many divisions in the Baptist family of churches such as the Primitive Calvinistic, General, the Free Will, the Hard Shelled, the Six Principle, the Two Seed in the Spirit Baptists, and about twenty other different groups, all of which have grown up in America since 1639. The divisions have generally come from theological differences, although the Civil War also caused a division into Northern and Southern Baptists. They are all united, however, in the World Baptist Alliance (Seventh Day Baptists included). They are listed with Methodists as the two largest Protestant Church Families in America.

I do not know just why they have broken up into so many divisions unless it is that particular tenet which they hold of the autonomy of the local church. It seems as though every time three of them disagreed they started a new sect. One of our Seventh Day Baptist ancestors is said to have spoken to a group of disgruntled Rhode Islanders as follows: "I find here individualism gone to seed." It has seemed sometimes as though he spoke the truth. And still it is generally conceded that Baptists were largely responsible for the writing into the Constitution of the United States in 1789, the amendment granting religious freedom. Certainly this should be considered a contribution of Baptists.

Another outstanding contribution has been in the field of missions. William Carey, an English Baptist, founded modern missions in 1792; Adoniram Judson, an American Baptist Missionary to Burma, inaugurated the missionary movement in America in 1812. Professor Kenneth Latourette, one of the leading Baptists of today, points out that the two above dates were times of war, political and social unrest and upheaval, and challenges us, under similar circumstances, to use today for the long range eternal work of Christ's kingdom.

Baptists have believed in the separation of the church and the state since the days of the Brethren and Anabaptists. For this reason they have not been in such an unfavorable state in Germany and Russia where the state supported



churches have been under attack by governmental leaders like Hitler and Stalin.

Being a Baptist at heart, I never felt that it was right and fair to expect the government to subsidize the church. Rather the church's support should come from voluntary gifts of its members and friends instead of taxes on all. Baptists, generally, have felt that the way to influence the policies of government was to put Christlike, spirit-filled men into office—exerting the influence of the leaven that lightens the whole lump, and they have supplied such men as Charles E. Hughes, David Lloyd George, John D. Rockefeller, and many others. Seventh Day Baptists have furnished several governors for Rhode Island and many high ranking men in Congress.

For this reason and others, the Baptists are a strongly evangelistic people, placing emphasis upon spiritual rebirth, and baptism by immersion as a fitting symbol. They have been workers and leaders in social reform, taking the part of the poor and downtrodden, especially in the early days of this country. Nowadays some of our well endowed, comfortable first churches have not cared too much what becomes of the poorer, dispossessed people or the downtrodden. Some of these are now being ministered to by Holy Rollers and Jehovah's Witnesses; and the Baptists and Seventh Day Baptists among them have "gone respectable." It is a real challenge to all Baptists today to remember their heritage and to rethink their message.

Finally, as to the distinctive tenet of Seventh Day Baptists—the seventh day as Sabbath. We have felt that such an emphasis undergirds faith in the Bible as the inspired Word of God, that it has special merits in that it begins at sunset on Friday and is adaptable to a beautiful and meaningful time of preparation for the holy day. It may be contrasted with a hilarious Saturday night with Sunday coming at midnight (which time shifts every time the government decides to change it). Also, we feel that it has continuity with the Sabbath that Jesus himself kept holy, who "as his custom was went into the synagogue on the sabbath."

When we sing:

"O Sabbath rest by Galilee,  
O calm of hills above,  
Where Jesus knelt to share with thee  
The silence of eternity,  
Interpreted by love!"

we know that Jesus knelt on the seventh day Sabbath, and we feel a sense of continuity with him.

HYMN—"God of the Sabbath"  
(William C. Daland)  
(See below for words and music)

#### BENEDICTION

May the spirit of peace, that comes from holy Sabbath rest, fill our souls now and throughout eternity. Amen.

SILENT PRAYER (a silent moment when all worshippers stand in renewed expectation.)

POSTLUDE (Selected)

Mary A. Stillman

#### SABBATH HYMN

William C. Daland

r. God of the Sabbath, un-to Thee we raise Our grateful hearts in songs of love and praise.

Mak-er, Pre-serv-er, all to Thee we owe: Smile on Thy children, waiting here below.

Christ, Thou art Lord e'en of the Sabbath day;  
Darkness and error Thou canst sweep away.  
From sordid bondage bring us sweet release,  
Light of the world and glorious Prince of Peace.

Spirit divine, O shed abroad Thy love!  
Quicken our souls with power from above.  
Father and Son and Spirit, mighty Three,  
Grant us a blessing, holy Trinity.

#### THE CHRISTIAN HOME AND THE SABBATH

By Ella Mae Davis

The sun is fast sinking in the West,  
The day is almost done.  
Come now, my child, it is Sabbath eve  
And God's day has begun.

Let us gather at this hour  
To the accustomed place of prayer,  
And enjoy our family devotions;  
They seem so sacred and dear.

Our family book was the Bible,  
And our father, so saintly and true,  
Would gather us all 'round the altar  
That was in our old living room.

Those childhood days we remember  
Bring fond recollections of yore;  
They seem to draw us closer and closer  
To the Christ that we love and adore.

May we never forget those fond memories,  
Which have helped us on through life's way,  
And enabled us to keep and to honor  
That one God-given day of all days.

So now at the twilight of life's sunset  
We rejoice in each return of the day,  
And our love for the Sabbath is still fonder  
As we think of the end of life's way.

See Proverbs 22: 6.

#### NOTICE

The Home Missions Council of North America announces that the 1944 radio series on home missions by Dr. Mark A. Dawber which began on April 3 will continue each Monday through May and June at 12.00 noon, Eastern War Time, over WJZ and stations of the Blue network. Remaining topics are as follows:

May 15, Alaska  
May 22, Puerto Rico  
May 29, The Portuguese  
June 5, Rural America  
June 12, The American City  
June 19, America's Disadvantaged People  
June 26, Home Missions and the New America.

#### Young People's Work

Jeanett E. Dickinson, Editor

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

Realizing that some of our young people might be asked to assist with some of the services during Sabbath Rally Day, we asked Marilyn Davis if she and the other young people at Boulder would prepare something that others could use. Marilyn returned this play to me and it certainly shows that those at Boulder who helped with this project did an excellent job. It was planned and worked out by the C. E. Society and was written by Pastor Earl Cruzan.—J. B. D.

#### WHY THE SABBATH?

Time—any evening.

Setting—A group of young people gathered at the pastor's home for singing of choruses and discussion of problems.

Characters—Pastor and his wife. Also Jean, Ann, Geraldine, George, Charles, Betty, Donna (all members of the group that are in the habit of meeting in the home of their pastor), and John (Jean's friend).

(The group with the exception of Jean and John are standing around the piano singing choruses. Later Jean and John enter the room and join the group around the piano. They sing several more choruses and then take seats around the room for their discussion session.)

Jean—As we were coming here tonight, John and I were talking about Sabbath and Sunday as days of Christian worship. John is wondering why we insist on keeping Saturday as the day of Christian worship when so many in the world keep Sunday. I tried to answer as well as I could and then suggested that we might continue with it tonight as a group.

Pastor—That is a very good subject for our discussion. As there have been no other urgent problems handed me tonight, we will try to answer any questions that John may have if the group is willing.

Betty—I think it is a splendid idea. We may have some questions on the subject that we want cleared up too.

George—I am glad that this subject has come up for I am often asked why I keep the Sabbath, and while I know for myself, sometimes I am unable to answer to the full satisfaction of the person asking.

Pastor—Geraldine, you were in the class in camp last summer that made a special study of Sabbath keeping. Can you begin our discussion by telling us of the origin of the Sabbath?

Geraldine—To begin with, we must go back to the very beginning of the Bible. In Genesis, the first and second chapters, we have the record of the creation by God and we find that the Sabbath was given by God on the seventh day after he had finished his work. We find this in Genesis 2: 2, 3.

John—Yes, I see the origin of the Sabbath and I have studied that in Sunday school. But was not the Sabbath given to the Jewish people and to them alone? That is the impression I have gained as I studied those passages.

Charles—I was quite interested when we discussed that question in camp last summer. We found that it was at least two thousand years after creation, and perhaps many more years before there was a Jewish people.

Donna—And we also found in many languages, existing before the Jewish people came into existence, words very similar to the word "Sabbath." Many of them mean in their language the seventh day of the week and at the same time designate a day of rest.

Pastor—Ann, can you tell us when we find special emphasis again being made in regard to the Sabbath?

Ann—I believe that we do not find a great deal said about it until God gave the Ten Commandments to the Israelites on Mount Sinai; although from various indications the Sabbath was observed between these two periods of time.

Jean—And I was impressed to learn that the prosperity of the Jewish nation increased or decreased in proportion to their observance of the Sabbath and as they served God or wandered away from his teachings.

John—I can easily see where the Sabbath was binding upon the children of Israel, but didn't Christ change things when he was here upon the earth? I thought he established a new dispensation so that we are no longer bound by the laws of the Hebrew people.

Pastor—Who can tell us what Christ's custom was in regard to the Sabbath while he was on the earth?

Donna—We read in Luke 4: 16 that "Jesus

entered into the synagogue as his custom was and stood up for to read."

Betty—Yes, and he went into the temple on the Sabbath and worshiped there. He healed the man with the withered hand one Sabbath while he was in the synagogue, and again he healed the man by the pool of Bethesda.

George—Didn't he say, "It is lawful to do good on the sabbath"?

John—But I have always heard that the Sabbath was transferred from the seventh day of the week to the first at the death or the resurrection of Christ. Is not that so?

Pastor—The resurrection of Christ was discovered very early on the first day of the week, but in none of the gospel accounts do we find mention of the time or the day that Christ arose. Does it not seem reasonable that if he wanted his disciples to worship on Sunday he would have expressed a commandment for them to do so?

John—Yes, I suppose so. He did for the Lord's Supper.

Betty—And if such a command had been given, wouldn't there be some record of the early New Testament church observing it? Let's look up some references in Acts and see what their custom was.

Pastor—Will someone look up Acts 17: 2, and see what Paul's custom was? He went to the gentiles and they would surely have given up the Sabbath if any did.

Geraldine—Here it is, "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures."

Charles—I recall somewhere that it says that the gentile converts worshiped on the Sabbath. I believe that also is in Acts.

Geraldine—Here it is in Acts 13: 42-44. (Reads it.)

Pastor—You will also find in Acts 18: 4 and 11 that Paul was in the synagogue at Corinth every Sabbath and that he was there a year and a half.

Ann—I have it here; shall I read those verses?

Pastor—If you will, please.

Ann—(Reads passage of Acts 18: 4 and 11 aloud.)

John—I never realized that before. I thought the disciples started keeping Sunday immediately after Christ's resurrection. When did the Christian people start keeping Sunday for the Sabbath?

Pastor—We are not certain as to the exact date that Sunday observance became general; but we do know that the Sabbath was kept quite faithfully for fully two centuries after Christ, and that Sunday began to be observed as a day of worship with the compromise with the pagan religions of Rome. And we find an edict of Constantine to that effect in 321. However, some continued to observe the Sabbath for many years and a remnant has observed it down through all history.

John—What, then, is the authority of the Christian world for observing Sunday as a day of worship?

Pastor—The only authority they have is the authority of the Roman Catholic Church, whose authority the Protestant churches repudiated at the time of the Protestant Reformation. I would like to read a portion of the Proceeding of the Council of Trent, Augsburg Confession, in regard to the trial of Luther. ". . . If they do truly hold the Scripture alone as the standard they would be observing the seventh day as is enjoined in the Scripture throughout. Yet they not only reject the observance of the Sabbath as enjoined in the written word, but they have adopted, and do practice, the observance of Sunday, for which they have only the tradition of the church. Consequently, the claim of 'Scripture alone as the standard' fails and the doctrine of 'Scripture and tradition as essential' is fully established — the Protestants themselves being judges."

John—There is another question that has bothered me somewhat: Why do you observe the Sabbath from sundown to sundown, when the time today is reckoned from midnight to midnight?

George—We go back to the Old Testament and the Jewish custom of reckoning time for that. We find in the creation story that the evening and the morning were the first day and that the day as it was given was given from sunset to sunset; so we observe the Sabbath in that way because we believe that it is the natural division of time and is according to God's will.

John—Don't you find it quite difficult to keep your Sabbath and find good positions for yourselves in the business world? Many places require work on Saturday, especially Saturday morning.

Donna—That can be a real problem even though we take it into consideration when we prepare ourselves for the work we are to do. However, if we face that problem early enough

we can train ourselves for work that will enable us to keep the Sabbath.

Charles—Sometimes we don't make as much money as we would if we worked on Sabbath, and sometimes we have to choose a different type of work from what we had planned to do, but it can be done if we really believe in the Sabbath and want to do God's will.

Jean—So many times we hear people say, "But we are not under law, but under grace." How can we answer that argument?

Pastor—If I should write down a set of rules for you at summer camp, I would do it so that the camp could be best run for the benefit of all. Now, if these rules were necessary that everyone get along well together and if some time I should tell you that I was going to place you on your honor, would you not still act according to those rules even though you knew I was not checking on you to see that you observe them?

Ann—If we didn't, camp would soon lose all its value for us and those that were camping with us.

Pastor—The same is true with Christ. The grace of Christ is sufficient for us. We are not under the penalty of the law if we have accepted Christ. But if we have accepted Christ, will we not try to live as near to his commands as we possibly can? Would you cast aside any other of the laws in the Ten Commandments because we are under grace?

Geraldine—Some argue that it doesn't make any difference so long as we keep one day holy unto God.

Pastor—That would be very convenient in the modern industrial world, but it would also be very confusing. I doubt if we would keep any time very faithfully, and again we have no Scripture to support such a theory.

Pastor's wife (entering the room)—If two of you girls will come out to the kitchen we will soon have some refreshments ready. (Betty and Jean go out.)

Donna—Let's sing a few more choruses while they are preparing refreshments. (They gather around the piano and sing one or two choruses.)

Betty (entering)—We are now ready for you to come out to the dining room.

George—Let's form our fellowship circle and sing our Young People's Rally song first.

Betty goes to the door, calls Jean and the pastor's wife. Both enter and join in the circle while they sing the Seventh Day Baptist Young People's Rally Song, then they break up and exit to the dining room.



## Children's Page

Mrs. Walter L. Groono, Endeavor, N. Y.

### OUR LETTER EXCHANGE

Dear Marie:

I promised to write to you this week, didn't I? But since this is the Sabbath Rally number, I'll write to you about the Sabbath instead. This message is for all my Recorder children.

Oh, holy Sabbath blessed by God of old,  
Unchanging as the speeding years unfold,  
In word and deed it claims our loyalty,  
Not as a rod to drive us to God's will,  
But with a cord of love to bind us till  
We pledge ourselves to keep it faithfully.

I'll begin by asking you some questions about the Sabbath and I'll not wait to have you answer them, but answer them myself. That's easy, isn't it?

1. Why do we need a Sabbath?

a. Because we all need at least one day in the week for rest; for freedom from all unnecessary work. You have surely heard the saying, "All work and no play makes Jack a dull boy," and I might add, and Marie and other Recorder boys and girls dull as well. But for the Sabbath I would change this saying a bit, "All work and no rest is not good for any of us." As for play on the Sabbath, there are plenty of Bible games which teach us valuable truths about God and his Word.

b. Because we need a day in which we can give more time to thinking of God's great goodness and to ask him to help us to live true Christian lives at all times, and to serve him the best we know how.

c. Because we need a day to go to God's house, the church, to praise and pray and sing, and to learn from our pastor, Sabbath school teachers, and Christian Endeavor leaders valuable Christian truths.

2. How did we get our Sabbath?

God gave us the Sabbath and tells us to keep it faithfully.

3. On what day of the week does the Sabbath come?

On the seventh day.

a. Because God said, "Remember the sabbath day to keep it holy. Six days shalt thou labor and do all thy work. But the seventh day is the sabbath of the Lord thy God."

b. Because Jesus kept the seventh day and showed us just how to keep it.

c. Because Jesus' disciples kept the seventh day as he taught them to.

d. Because Paul kept the seventh day and from that day to this brave and faithful people have kept and taught it.

1. Did God ever change the Sabbath from the seventh day to the first day of the week? No, I am sure he never has.

2. Then why do so many people keep Sunday, the first day of the week?

They give as the reason that they keep it to commemorate Christ's rising from the dead, though it was not kept for that reason until at least two hundred years after the resurrection. Sunday was at first a pagan festival day, "the Venerable Day of the Sun," and when many pagans became Christians, the Roman Emperor, Constantine, issued a decree that Sunday become the legal day of rest.

3. What other reason do some people give for not keeping the Bible Sabbath, the seventh day of the week?

They say that with the coming of Jesus we are no longer under commandment but under love, but surely if we truly love God we will be more anxious than ever to keep his commandments. Are you not more ready to obey your parents and your teachers if you love them?

Though thoughtless ones would change the day,  
And say, "Through love the law has passed away,"  
We'll keep the seventh day and God obey.

If you are still disappointed in not getting a direct answer to your good letter, please write again and I'll write you a good long answer. Write again anyway.

Your true friend,  
Mizpah S. Greene.

### SABBATH SCHOOL LESSON FOR MAY 20, 1944

Paul in Corinth. Scripture—Acts 18: 1-18;  
1 Corinthians, Chapters 12-14.

Golden Text—1 Corinthians 13: 13.

God fashioned a people in love, blessed it with purpose sublime, and called it America.  
Rabbi Silver.

"There is ultimately no argument for praying except praying."

## CALLING THE SABBATH A DELIGHT

By Rev. Alton L. Wheeler

In these days when the average person is heavily burdened with excessive demands on his body, mind, and time, the Holy Sabbath with its blessings of rest and worship should be very dear. In Exodus 35: 2, we read, "Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord. . . ." The Sabbath is holy time. It is sanctified time. It is in a peculiar sense the Lord's time — ordered, blessed, hallowed, and sanctified by God for man. God has commanded us to recognize that hallowed sanctity of his Holy Day.

Among us as Sabbath keepers, in general, there are three tendencies or attitudes of mind. We may desecrate the Sabbath. We may observe it to the letter but *make it a burden or obligation*. Or, we may make Sabbath observance a *delight*.

Surely we cannot wilfully or consciously desecrate the Sabbath. There are some who do, and some who always have disregarded the holiness of the day. Back two thousand years before the time of Christ, God, working through Moses, led the Israelites out of Egypt, giving them water when they were thirsty, and giving them manna when they were hungry. Moses explicitly taught the people to use the sixth day as a preparation day, gathering a double supply of food in anticipation of the Sabbath. But "there went out some people on the seventh day for to gather, and they found none." They deliberately desecrated the Sabbath. There are many today who have seen the "light" of the Sabbath truth, and yet who are deliberately desecrating it. They are seeking to gather manna working on the Sabbath, having quelled their consciences with the rationalization that it can't be helped, or that after all it doesn't matter too much anyway. Among other innumerable ways in which we may desecrate the Sabbath, we may observe it only when it is convenient; we may leave unnecessary chores for that day; or we may over-exert during the week, anticipating the Sabbath merely as a day of physical recuperation. That is selfish as well as sinful. In any walk of life the Christian soon learns through experience that he must be on guard constantly against being over-lenient with himself. Remember, desecration leads to disintegration.

Again, we may not wilfully desecrate the Sabbath, but may make Sabbath observance a

burden or obligation. That was the fault which Jesus found with the Pharisees. They were devout and religious people. They kept the Sabbath holy; but in their way, they made it a burden. None of God's laws or plans for man were ever intended to be a burden. If they appear so, then we had better check up on ourselves, rather than on God. Not long ago a layman related the gist of a conversation with a friend who asked him if it wasn't a burden and inconvenience to keep the Sabbath. His reply was to the effect that on the contrary it was a privilege, pleasure, and blessing. After all, every step a Christian takes in living the Christlike life might be considered an inconvenience in the reasoning of the world. It isn't always convenient to testify of Christ, to stand alone because of one's convictions, to be honest, or to tell the truth in the world's way of thinking. But through the constraining power of the Lord's presence, and through the guidance and inspiration of the Holy Spirit, anyone who has surrendered his life to the will of the Lord finds the Lord's way a joyous and fruitful one. He finds his heart filled with "a peace that passeth understanding." We should never consider Sabbath keeping a burden.

The wholesome, Christlike attitude is to make Sabbath observance a delight. That is the inspiration of Isaiah 58: 13, 14. "If thou turn away thy foot . . . from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord. . . ." There is a certain throbbing of joy in our hearts when we know we are pleasing the Lord. Life is a walk with the Lord, and the more we seek to please him the closer we walk in blessed fellowship with him. Whether Jesus was worshipping on the Sabbath, preaching in the synagogues, healing the sick and lame, visiting those who needed him, or walking through the fields with his disciples, he made the Sabbath a delight; and he is our perfect example. Jesus taught attitude, not act; therefore, it is only as we take delight in observing the Sabbath that we really keep it. "If thou turn away thy foot . . . from doing thy pleasure on my holy day . . . and call the sabbath a delight, holy . . . , honorable . . . then shalt thou delight thyself in the Lord."

Nile, N. Y.

### THE PROPER OBSERVANCE OF THE SABBATH

This article is taken from a Sabbath Recorder dated October 10, 1844.

"The Sabbath was made for man." It is an appointment of the benevolent Creator. In his infinite wisdom, he saw that it was necessary for the race of man, in every age, and through every successive religious dispensation, to the end of time. The blessings resulting from a proper observance of the Sabbath are many and great. The sacred day was given to man as a season of rest, in which he is to lay aside the common avocations of life, and the cares connected therewith, and attend to his spiritual interests. To the Christian it is a joyful season, a foretaste of that "rest which remains for the people of God." The "preaching of the cross" on the Sabbath, enforced by the holy lives of Christians is God's appointed means for the upbuilding of his cause, and the salvation of sinners.

Although the Sabbath is an appointment of heaven for man's benefit, yet if it be not kept according to the commandment, the blessings connected with its proper observance will not be enjoyed. And efforts put forth to convert men to the Sabbath will, for the most part, be in vain, however conclusive our arguments may be, unless we ourselves strictly observe this sacred day.

The first thing necessary to a proper keeping of the Sabbath, is a *right spirit in regard to it*. We are to "call it a delight." (Isaiah 58: 13.) It is truly delightful to the child of God, to dismiss worldly business and worldly cares, and to fix his thoughts without interruption on heavenly and divine things. Both the public and private duties of the Sabbath are to him pleasing and profitable. His heart is gladdened by every returning Sabbath. It is to him the best day of the week, emblem of the saint's everlasting rest. . . .

The appropriate duties of the Sabbath:

*Spiritual meditation* is one of these duties. We may think on the character, perfections, and works of God, and have his "comforts delight our souls." We may meditate on the works of creation, and behold in them the wisdom, power, and goodness of God. It is appropriate also to the sacred season to meditate upon his providences, his wondrous grace in devising a way to save rebellious man, and that rest which he has "prepared for them that love him."

*Self-examination* is another duty appropriate to the Sabbath. We are commanded to "examine ourselves whether we be in the faith," and while the heart is deceitful, and we are in danger of being led away from the right path by slow degrees, it is highly important to attend to this duty often.

Much time should be appropriated to secret and family prayer, and reading the Scriptures, on this day. But especially should we attend public worship on it. "The seventh day is the Sabbath of rest, a holy convocation." (Lev. 23: 2.) The Apostle Paul exhorts us not to "forsake the assembling of ourselves together, as the manner of some is." The Psalmist expresses his feelings on this subject in the following language: "How amiable are thy tabernacles, O Lord of hosts. My soul longeth, yea, even fainteth for the courts of the Lord. A day in thy courts is better than a thousand. I had rather sit at the threshold of the house of my God, than to dwell in the tents of wickedness." We should go to the place of worship with a devotional frame of mind, praying for a blessing to attend the services, both to ourselves and others. We should join heartily in the songs of praise, and in the petitions offered to the throne of grace. We should hear as for eternity, with deep interest, with prayer, self-application, and a determination to be "doers of the word."

Thus attending to the duties of the Sabbath, "calling it a delight, the holy of the Lord, and honoring him, not doing our own ways, nor finding our own pleasures, nor speaking our own words," we shall enjoy the love of God shed abroad in our hearts, shall be successful in promoting the Sabbath cause, shall be abundantly useful in life, and finally spend an eternal Sabbath with the general assembly and church of the first born in heaven. Neglecting thus to keep the Sabbath holy, we shall be a disgrace to the cause of God, stumbling blocks in the way of others, and finally, if we do not repent, inhabitants of that dark region to which Sabbath-breakers and all other impenitent persons will be eventually consigned.

C. A. O.

#### WANTED BOOKKEEPER - STENOGRAPHER

An opportunity for a Seventh Day Baptist young woman to render valuable service to the Denomination through the Publishing House. If interested write at once to  
RECORDER PRESS, PLAINFIELD, N. J.

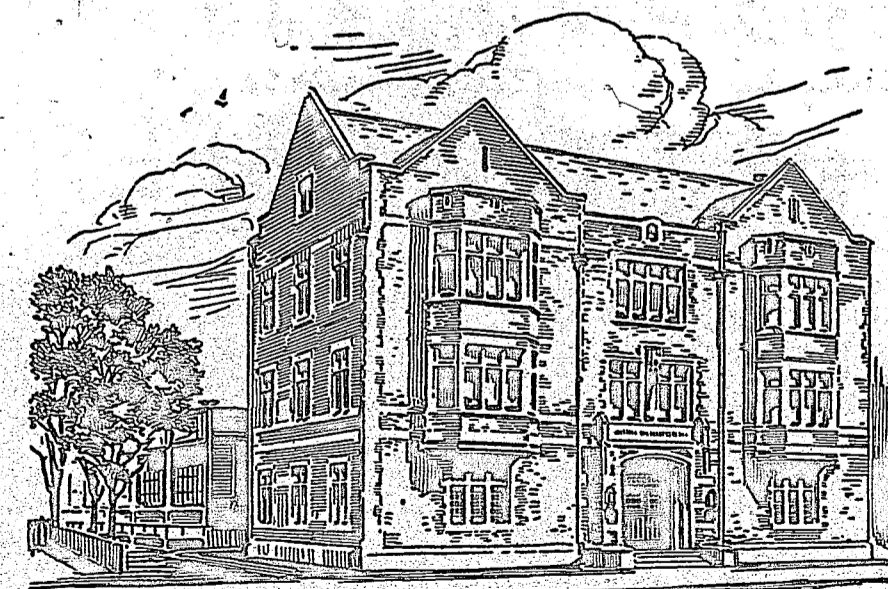
## The Truth--Present It

The propagation of the Sabbath is carried on by many agencies. Perhaps chief among them all are the individual Seventh Day Baptists who by word and life present the Sabbath to the world.

The American Sabbath Tract Society and its Board of Directors are dedicated to the task of presenting Christ and the Sabbath to men and women everywhere. You are a part of that society. Use your Recorder for that great purpose; use your tracts for that purpose; use your books for that purpose; use your word and use your life to let others know of Christ, his kingdom, and his Lordship of the Sabbath day.

#### SOME AVAILABLE PUBLICATIONS

- Seventh Day Baptist Beliefs
- Seventh Day Baptists in Europe and America (2 vol.)
- Spiritual Sabbathism (Lewis)
- Bible Studies on Sabbath Question (Main)
- Sabbath History I. (Bond)
- Music in Worship (Rogers)
- A Manual for Bible Study (Greene)
- Helping Hand (Sabbath Quarterly, Sutton)



DENOMINATIONAL BUILDING, PLAINFIELD, N. J.  
(Note Publishing House in Rear)



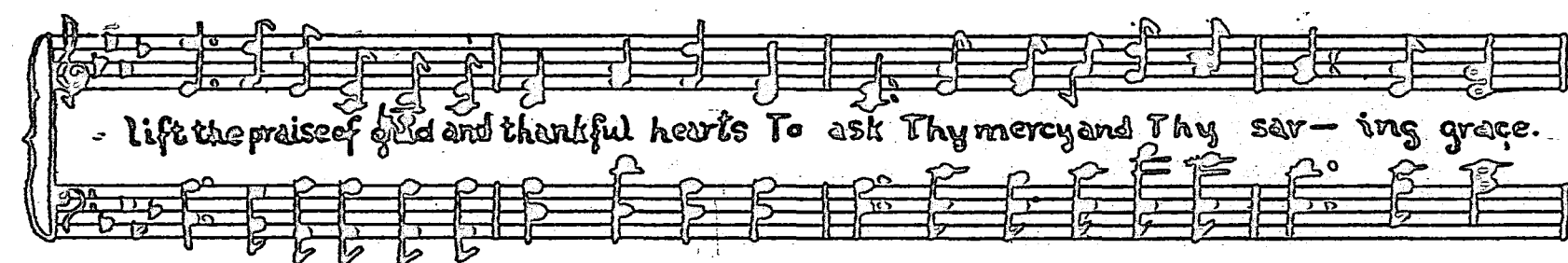
JUST FOR THY BLESSING NOW WE PRAY

Lillian Babcock

Ethlyn Davis

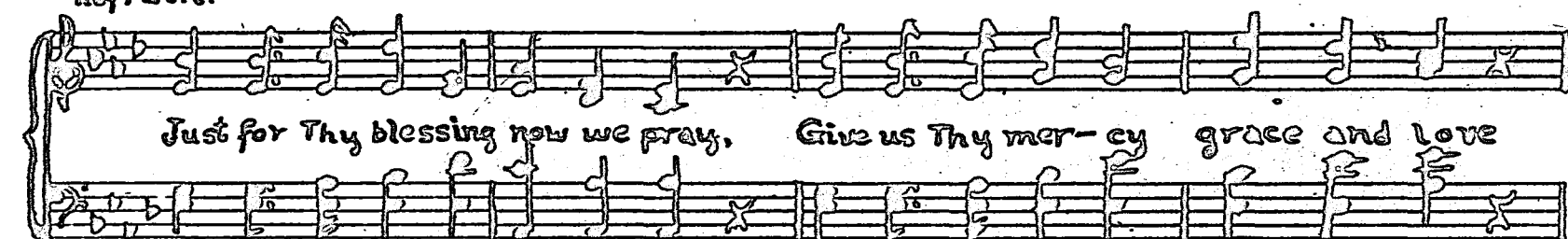


A To Thee who rulest all the un - i - vers, The earth, the sky, and the un - end - ing space, We

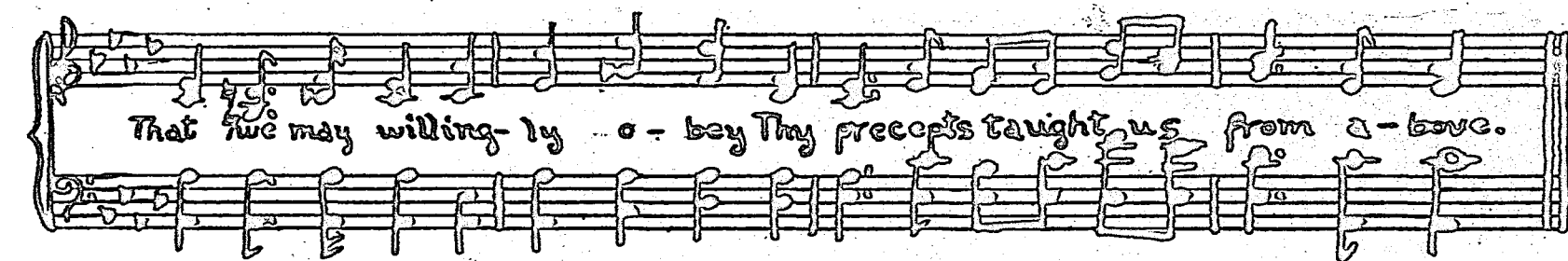


- lift the praise of God and thankful hearts To ask Thy mercy and Thy sav - ing grace.

Refrain.



Just for Thy blessing now we pray, Give us Thy mer - cy grace and love



That we may willing - ly o - bey Thy precepts taught us from a - bove.

# The Sabbath Recorder

Vol. 136

PLAINFIELD, N. J., MAY 15, 1944.

No. 20

## Tributes to Mother

Most all the other beautiful things in life come by twos and threes, by dozens and hundreds! Plenty of roses, stars, sunsets, and rainbows, brothers and sisters, aunts and cousins, but only one Mother in all the wide world.—Kate Douglas Wiggin.

I think it must be written somewhere that the virtues of the mothers shall be visited on their children as well as the sins of the fathers!—Charles Dickens.

Men are what their mothers make them.—Emerson.

I have not been able to find a single and useful institution which has not been founded by either an intensely religious man or by the son of a praying father or a praying mother. I have made this statement before the Chambers of Commerce of all the largest cities of the country, and have asked them to bring forward a case that is an exception to this rule. Thus far, I have not heard of a single one.—Roger Babson.

All that I am, or hope to be, I owe to my angel mother.  
—Lincoln.

In after life you may have friends, fond, dear friends, but never will you have again the inexpressible love and gentleness lavished upon you, which none but a mother can bestow.—Macaulay.

A man never sees all that his mother has been to him till it's too late to let her know that he sees it.—W. D. Howells.