

WHAT SEVENTH DAY BAPTISTS ARE DOING

(DENOMINATIONAL "HOOK-UP")

BROOKFIELD, N. Y. — At the annual meeting of the Second Brookfield Seventh Day Baptist Church, Dr. Jay W. Crofoot was re-elected for the seventh time as pastor for the ensuing year. On account of the



Dr. Jay W. Crofoot

present high cost of living, he was voted a substantial increase in salary.

Other officers elected were: Mrs. Robert Langworthy, pianist; Albert L. Rogers, chorister; Kenneth M. Palmer and Raymond Whitford, ushers.

Francis W. Palmer and Mrs. Herman J. Palmer were re-elected trustees to serve three years, and H. A. Fitch was chosen to succeed the late Clark Stillman. The trustees whose terms expire in 1948 are C. W. Camenga, L. P. Curtis, and Mrs. Alice Bacon. Those whose terms expire in 1949 are C. L. Curtis, D. J. Frair, and Mrs. Ruth Davis.

The moderator, C. W. Camenga, presided at the meeting, and the treasurer, F. W. Palmer, gave his report. Mrs. Ruth Davis is the church clerk.

The report of the treasurer and that of the investment committee of the trustees, which were presented by D. J. Frair, showed that while the finances of the church are in a healthy condition, more liberal giving will

be required this year if the church is to fulfill its obligations, both locally and to the denominational program. An "Every Member Canvass" is now under way, to put the needs before the membership of the church.

Mrs. Ruth Palmer's report, as secretary of the Women's Missionary Aid Society, showed that excellent work has been done by that organization, including the raising of over \$325.

The Sabbath school report was read by Mrs. J. W. Crofoot, the retiring secretary. The officers of the Sabbath school for 1947 are: superintendent, F. W. Palmer; assistant superintendent, Robert Langworthy; secretary-treasurer, Kenneth M. Palmer; pianist, Mrs. Wilma Langworthy; chorister, Mrs. Minnie Sawner; primary superintendent, Mrs. Herman Palmer; Home Department superintendent, Mrs. Florence Camenga.

—Brookfield Courier.

WESTERLY, R. I. — The annual meeting of the Pawcatuck Seventh Day Baptist Church was held in the church vestry April 13 following the annual church dinner which was served at 6:30 o'clock. The business included the reading of the reports and election of officers, and was presided over by Karl G. Stillman, president of the organization.

This occasion afforded many members of the congregation their first opportunity to see the redecoration of the church which have been underway since January 20 and which had been completed during the previous week. The church was used for the Sabbath morning service for the first time on April 19. — Westerly Sun.

BERLIN, N. Y. — The young people's fellowship group, which meets once a month at the various homes for supper and an evening program, has increased in size during the past year to include all from Berlin and Schenectady who wish to attend.

The April meeting was held at the church with fifty-three in attendance. A covered dish supper was enjoyed. Mr. and Mrs. Harold Pearson of Amsterdam, N. Y., were presented with a handsome bedspread, as a

(Continued inside on page 283)

The Sabbath

Recorder

^I
Thou shalt have no other gods before me.

^{II}
Thou shalt not make unto thee any graven image or any likeness of any thing 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 showing mercy unto thousands of them that love me and keep my commandments.

^{III}
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.

^{IV}
Remember the sabbath day to keep it holy. Six days shalt thou labour 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 man-servant, nor thy maid-servant, 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.

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

^{VI}
Thou shalt not kill.

^{VII}
Thou shalt not commit adultery.

^{VIII}
Thou shalt not steal.

^{IX}
Thou shalt not bear false witness against thy neighbour.

^X
Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

If ye love me, keep my commandments

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

K. DUANE HURLEY, Editor
L. H. NORTH, Manager of the Publishing House

Contributing Editors
WILLIAM L. BURDICK, D.D., Missions
FRANCES DAVIS, Woman's Work
HARLEY SUTTON, Christian Education
MIZPAH S. GREENE, Children's Page

Our Policy

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

Terms of Subscription

This is a special issue of the Sabbath Recorder, taking the place of the first regular issue of the month indicated. Twelve special issues are published each year and may be subscribed for independently of the regular numbers.

Single copy10 cents
Per year\$1.00

Postage to Canada and foreign countries 20 cents per year additional. Other information about subscription rates, either for the monthly or weekly issues, will be given upon request.

Published weekly by the American Sabbath Tract Society and printed by The Recorder Press, publishing house for Seventh Day Baptists, Plainfield, N. J. Entered at the post office in Plainfield, N. J., as second class matter.

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

PLAINFIELD, N. J., MAY 5, 1947

Vol. 142, No. 18 (Special Issue) Whole No. 5,240

IN THIS ISSUE

Editorial: A Distinctive Witness	291
Feature: The Sabbath Principle and the Seventh Day	294
Christian Education: (Rev. Harley Sutton, Alfred Station, N. Y.) Laymen Determine Strength of Church Group.—Joy of Fellowship.—I Am Happy	298
Bad Parentage of Sunday	302
Missions: (Dr. William L. Burdick, Ashaway, R. I.) Church Without Missions Has No Mission.—Church Discipline	299
Woman's Work: (Frances Davis, Salem, W. Va.) The Greatest Questions Ever Asked	300
Children's Page: Our Letter Exchange	305
Study Unto God	296
They Say About the Sabbath	299
From the Editor's Desk	301
Moments of Meditation	306
For the Scrapbook	306

WHAT WHERE TOWARD A MORE CHRISTIAN WORLD

The fourth commandment is binding today for the Christian, and we should strive to obey it as we do the nine other commandments. . . . Most discussions on the subject of the Sabbath tend to emphasize what not to do on that day. This emphasis must be made. But we must not stop with the negative side of the question. That is too easy, and not too helpful. The fourth commandment begins with a positive assertion: "Remember the sabbath day to keep it holy." Jesus stressed the positive approach when he said, "The sabbath was made for man, not man for the sabbath."

We can all agree that the Sabbath is a special day for worship. . . . Much could be written on the need of one day's rest in seven. . . . Family fellowship is difficult to maintain in modern days in the face of many claims that are made upon the time and energies of every member. Make the Sabbath day a day to enjoy your family. . . . Those who live in constant association with many people in offices, in group education, in factories, stores, clubs, or in travel, will find it profitable to devote a certain portion of the Sabbath to relative solitude. . . . To make the Sabbath significant, it is helpful to give some part of the day to others in Christian service. . . . The Church has a claim on the Sabbath. — Rev. W. H. Neebe, in the United Presbyterian.

This seventh day Sabbath was intended not only for the Old Testament people, but for the New Testament as well. The law of God was perfect in every respect, and was not to be destroyed or put aside by Christ, for he said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17, 18. — J. J. Trefz, Hanna, Alberta.

God did not have to rest because he was tired. It was the rest of a satisfied mind as he saw that everything he had made was good—that is, good for his purpose. . . . One of the best things we can do on the Sabbath day is to think, to think about God and creation. . . . Jesus, after a miracle of healing, on the Sabbath, and after telling the man that was healed to take up his bed and walk, was accused of doing Sabbath breaking work. His remarkable answer was: My Father is still at work, and I work too. The kind of work suitable for the Sabbath is clearly shown in the Bible story. . . . God must also have the rest of satisfaction as he thinks how law rules throughout creation. — Dean Arthur E. Main, from an unfinished manuscript, "The Sabbath in the Bible for Boys and Girls."

EDITORIALS

A DISTINCTIVE WITNESS

Sabbath Rally Day, May 17, 1947—a time for glancing back, taking stock of the present, and moving ahead!

On May 6, 1847—just one hundred years ago—was published Volume 3, Number 46, of the Sabbath Recorder. For sixteen years there had been a denominational paper; since June 13, 1844, it had been called by the name which has persisted through the years. The five column newspaper-size publication of that day was printed "each fifth-day" and distributed from No. 9 Spruce Street, New York City. George B. Utter was the editor, and although Sabbath Rally Day as such was not yet a May tradition in those days, he was running a series of editorial statements about the Sabbath and Seventh Day Baptists—that the church members might know their heritage and the general public might become more aware of the claims of the Sabbath truth upon them.

In 1847 there was need of emphasizing the importance of Seventh Day Baptists' distinctive witness. The same need is evident today. Baptists of the Sabbath conviction need strengthening in their faith; many outside the denomination are earnestly seeking the truth and need encouragement. To both of these groups this May 5 issue is dedicated, and inspiration is drawn from the corresponding issue of a century ago. The following article—necessarily greatly abridged—is reprinted here to give insight into church history and to provide incentive for present day active church membership.

The terms Sabbatarian and Seventh Day Baptist are used to designate those Christians who observe the seventh or last day of the week as the Sabbath. The former term

was adopted by them in England soon after the Reformation, when the word Sabbath was applied exclusively to the seventh day, and when those who observed that day were regarded as the only true Sabbath keepers or Sabbatarians. In the year 1818 this term was rejected by the General Conference in America on account of its supposed indefiniteness, and the term Seventh Day Baptist was adopted in its stead, as more descriptive of the opinions and practices of the people.

The Seventh Day Baptists are distinguished from Baptists generally by the views which they entertain of the Sabbath. In respect to this, they believe that the seventh day of the week was sanctified and blessed for the Sabbath in Paradise, and was designated for all mankind; that it forms a necessary part of the Ten Commandments, which are immutable in their nature and universally binding; that no change as to the day of the Sabbath was made by Divine Authority at the introduction of Christianity; that those passages in the New Testament which speak of the first day of the week do not imply, either the substitution of that day for the seventh as the Sabbath, or its appointment as a day of religious worship; that whatever respect the early Christians paid to the first day of the week, on the supposition of its being the day of Christ's resurrection, yet they never regarded it as the Sabbath but continued to observe the seventh day in that character until, by the edicts of Emperors and the decrees of Councils, the first day was made gradually to supersede it.

At what precise time the observers of the seventh day took a denominational form, it is not easy to say. According to Ross's "Picture of All Religions," they appeared in Ger-

PIN POINT EDITORIALS

"Nothing is eternal but that which is done for God and others. That which is done for self dies."

* * *

Christ Meets Every Need

- According to the Gospel of John, Christ is—
 To the baker—the Living Bread. (6: 51.)
 To the biologist—the Life. (14: 6.)
 To the carpenter—the Door. (10: 9.)
 To the educator—the Great Teacher. (3: 2.)
 To the farmer—the Grain of Wheat. (12: 24.)
 To the horticulturist—the True Vine. (15: 1.)
 To the shepherd—the Good Shepherd. (10: 11.)
 To the student—the Truth. (14: 6.)
 To the sick—the Great Physician. (5: 14.)
 To the troubled—the Comforter. (14: 18.)
 To the sinner—the Lamb of God. (1: 29.)
 To the Christian—a Father. (10: 30.)
 To those who know him—Life Eternal. (17: 3.)
 —The Ashaway Messenger.

* * *

"A Christian should be like a good watch—open faced, busy hands, well regulated to be honest, and full of good works."

many late in the fifteenth or early in the sixteenth century. According to Dr. Chambers they arose in England in the sixteenth century. Assuming the beginning of the sixteenth century as the true period of their origin would carry them back as far as any of the modern denominations of Christian date.

But whatever difficulty there may be in fixing the precise time of their origin as a denomination, the Seventh Day Baptists think there is no difficulty in proving the antiquity of their sentiments. Indeed, they believe that there has been no period since the commencement of the Christian era, when there were not upon the earth more or less Christians observing the seventh day. That the apostles observed that day as the Sabbath, there can be but little doubt. In their writings they uniformly distinguish between the Sabbath and the first day of the week. In consistency with this distinction, it was their custom to rest from labor and engage in religious exercises upon the seventh day. . . .

Passing from inspired history to that which is uninspired, we find frequent notices of Sabbath keepers during the first six centuries of the church. . . . They render it quite probable that wherever, in the early ages of the church, the subject of the Sabbath was made a topic of popular discussion, there the

seventh day found advocates and observers. . . .

The Reformation in the sixteenth century introduced an important era in the history of Sabbath keeping. . . . A class of Reformers sprung up, who advocated the morality of the fourth commandment, but interpreted it so as to require only one-seventh part of time, or a day of rest after any six days of labor. This doctrine spread rapidly on the Continent and led to a controversy about the Sabbath, which soon became the principal one of the age. At an early stage of it we find several able and zealous defenders of the Sabbath of Jehovah. . . .

The Sabbath controversy commenced in England near the close of the sixteenth century. . . . Several causes combined to prevent the early organization of Sabbatarian churches in England. The various laws passed to secure uniformity of worship and to hinder the holding of religious meetings among all dissenters from the Established Church were doubly oppressive upon those who observed their Sabbath on a different day from the mass of Christians. To this and similar causes we must attribute the fact, that there were no churches regularly organized until about 1650. Within fifty years of that period, however, there were eleven Sabbatarian churches, besides many scattered Sabbath keepers, in different parts of the Kingdom. . . .

The Seventh Day Baptists in America date from about the same period that their brethren in England began to organize regular churches. Stephan Mumford was one of the earliest among them. He came from England to Rhode Island in 1664, and "brought with him the opinion, that the Ten Commandments, as they were delivered from Mount Sinai, were moral and immutable, and that it was an anti-Christian power which changed the Sabbath from the seventh to the first day of the week."

He joined the first day Baptist Church of Newport and soon won several members of that church to his views. They continued to walk with the church, however, for a time, until a difficulty arose in consequence of the hard things which were said of them by their brethren, such as, that the Ten Commandments, being given to the Jews, were not binding upon the Gentiles, and

that those who observed the seventh day were gone from Christ to Moses.

In November, 1671, they came to an open separation, when Stephen Mumford, William Hiscox, Samuel Hubbard, Roger Baster, and three sisters, entered into church covenant together, thus forming the first Seventh Day Baptist Church in America. . . . For more than thirty years after its organization, the Newport Church included nearly all persons



Hon. Samuel Ward, 1725-1776

A lay member of the First Hopkinton (R. I.) Church; a colonial governor of Rhode Island, and member of the Continental Congress.

observing the seventh day in the States of Rhode Island and Connecticut. . . . It included among its members several distinguished characters, two of whom, Richard and Samuel Ward, governors of the State of Rhode Island, are well known in history. . . .

A Yearly Meeting of the Seventh Day Baptists in America was established at an early period. In 1708, when the church in Newport organized a part of its members into the distinct body now known as the First Hopkinton Church, an annual interview was agreed upon, for a friendly interchange of sentiment, and for mutual encouragement and edification. . . . About the year 1800 the churches observing the Sabbath having greatly increased in numbers and being not altogether agreed in doctrinal sentiments, the question arose whether union and prosperity among them might not be promoted by a somewhat more formal ecclesi-

astical organization. The question was under consideration for two or three years, and resulted in the formation of the General Conference. . . . The division of the denomination into Associations took place in 1835.

The Seventh Day Baptists, as a denomination, have always been forward to engage in the benevolent enterprises of the day. . . . They have had among them for a long time societies for missionary purposes and for promoting the circulation of religious tracts and books. . . .

From the time when Seventh Day Baptist principles were represented in this country by a single man at Newport, R. I., to the present time, their progress has been slow but sure. Many obstacles have stood in their way. Those who have embraced them have been subject to no small personal inconvenience, and often to opposition and reproach from persons bearing the Christian name and professing better things. They have been opposed by law and shut out from not a few social and literary privileges which they might otherwise have enjoyed. The consequence has been that thousands who were trained up in the observance of the Sabbath, and who believed in heart that the practice was accordant with Scripture, have abandoned it; while thousands of others, who felt that duty was theirs and consequences God's, have dared to adhere strictly to the divine commandment. Yet the number of such has gradually increased, and the prospect before them has gradually brightened. They believe the day is now dawning in which their principles will be examined with more candor, and allowed to work their natural effects upon the minds of men.

These paragraphs written a hundred years ago give a brief but clear picture of Seventh Day Baptist origin, and the statements made in the concluding paragraph are equally true today. If the day of advance was just "dawning" in 1847, then we are now coming into the full light of that day. The call is for an overwhelming and wholehearted rally to the cause of Christ and the Sabbath. Let Sabbath Rally Day, May 17, be a time when many will renew their covenant with the church and many others will take initial steps toward following the Master in complete Christian service, including observance of his Sabbath.

THE SABBATH PRINCIPLE AND THE SEVENTH DAY

By REV. LESTER G. OSBORN

GOD'S OWN WORDS specified the seventh day of the creation week as the day he wished to be "kept holy" Exodus 20: 1, 8-11. It was not the seventh day of man, nor of the Jewish year, but of the earth. God made this seventh day into the Sabbath by resting on it, blessing it, and setting it apart from the other days of the week. He took this seventh day as the material out of which he built the Sabbath. The Sabbath principle and the seventh day are inseparably linked in God's act of making the Sabbath and in his specifying this same day as the one he wishes his people to observe. He made the seventh day holy. He asks—nay, he commands—his people to keep it so!

The Sabbath was a specific day. The article is definite. In the Hebrew is a little untranslatable word, "eth," which specifies the word following as the definite and direct object of the verb. This word comes before "the seventh day" and "it" in Genesis 2: 3, and before "sabbath day" and "it" in Exodus 20: 11.

Since the primary principle of the Sabbath is "rest" as a commemoration of God's work of creation, this principle cannot be found in any other day than the seventh, on which God rested, and which specific day he "blessed" and "sanctified." The Sabbath principle and the seventh day cannot be separated.

But, do we know that the seventh day of our week today is the seventh day of the creation week? Haven't there been changes in the reckoning of time and in calendars which would upset the order of days? Isn't it more than probable that the original Sabbath day has been lost?

The division of time into seven-day cycles is entirely arbitrary. The month depends on the phases of the moon; the year, on the relation of the earth to the sun. But there is no heavenly body in any relation to the earth which travels in seven-day cycles. The division was arbitrarily ordained of God "in the beginning of time." Whatever one may think of the first three or four days of the creation week, the fifth, sixth, and

Has the original Sabbath day been lost?

THE SEVENTH DAY

seventh were of twenty-four hours duration, for the earth had been "set" in relation to the sun, moon, and stars, and was rotating before the sun "as clay to the seal." Genesis 1: 14; Job 38: 14. God made the Sabbath, in part, to mark the week of seven days. Never has he allowed that weekly cycle to be broken. The original Sabbath day has not been lost.

The Bridge from Creation to the Resurrection

God blessed and sanctified the seventh day, making it the Sabbath, because of his creation rest. The account of its institution is in Genesis 2: 2, 3.

God commanded his people to keep holy the day which he made holy as a commemoration of his creation rest. The codification of the Sabbath is in Exodus 20: 8-11, which refers back to Genesis 2: 2, 3.

Christ's followers kept holy the day which God commanded them to keep in commemoration of his creation rest. We read of this obedience to the Sabbath law in Luke 23: 56.

These three references bridge from the time of creation to the resurrection of Christ. Reversing the order, Luke 23: 56 looks back to Exodus 20: 8-11, which in turn looks back to Genesis 2: 2, 3. These are all the same day—the seventh of the weekly cycle of seven days, which dates from creation and which is practically a universal thing, known in all nations, both ancient and modern. We have a "Chart of the Week" which lists one hundred sixty languages, both ancient and modern, and their names for the days of the week. One hundred eight of them give the same "Sabbath" to the seventh day of the week. This is certainly significant, for there could have been no consultation between them.

Incidentally, there is another reference which shows us that we need not go back of the Exodus to find the original Sabbath. In Exodus 16 we read of the miracle of the manna. Verses 5, 23, 26, and 30 tell us that God, by a triple miracle in connection with the giving of the manna, marked the Sabbath. Certainly, since God himself did the marking, this was the original Sabbath day. For nearly forty years God himself,

by these miracles, kept the day from being lost, as it might have been in the wanderings of the people.

Certainly the seventh day, the Sabbath of Jewish history, is the day of the fourth commandment. To argue otherwise would not be logical.

And just as certainly our Lord Jesus, the Son of God, by whom all things were created (John 1: 3; Hebrews 1: 2) knew which day was the seventh. The Sabbath of Christ our Saviour—the day of which he declared himself to be Lord, thus identifying it as the true "Lord's Day"—and of his followers up to the time of his resurrection, was the seventh day of Jewish history. No one can question that this is the day mentioned in Luke 23: 56, where we read that they "rested the sabbath day according to the commandment."

Between the Institution and the Codification come the Sabbath sacrificing of Cain and Abel (Genesis 4: 3-5); the weeks of seven days during the flood (Genesis 7: 4-10; 8: 10, 12); and Noah's disembarking from the ark and sacrificing on the seventh day (cf. Davis: Bible Dictionary); Abraham's keeping of the "commandments, statutes, and laws of God," which must have included the Sabbath (Genesis 26: 5); and Jacob's "week," nay two "weeks," of seven years each.

Between the Codification and the Sabbath keeping of Christ's disciples comes the history of the rise of the Jews to national fame, and their downfall because of their Sabbath desecration (2 Chron. 36: 14-21; Jer. 17: 27; Neh. 13: 17, 18), which was part of their idolatry, since Baal worship was most prevalent and "Baal's Day" was not the seventh day but the "Day of the Sun." Baal means "lord." So Sunday, in the Old Testament, was the "lord's day," "Baal's day." Rather a shocking origin of the name so glibly applied to the customary day of rest and worship of the church today!

What of Calendar Changes Since Christ?

The Julian calendar was introduced by Julius Caesar in 46 B. C. This calendar had 365 days with every fourth year 366 days, assuming that the year was 365 $\frac{1}{4}$ days long.

In 1582, under Gregory XIII, it was found that the year is actually 365 days, 5 hours, 48 minutes, and 50 seconds long—11 minutes

and 10 seconds less than the Julian calculations. By 1582 this error had caused a gain of ten days on the calendar. After much study it was decided to drop them out. But this change did not affect the order of the days of the week, only the dates of the days of the month. The Gregorian calendar was adopted in October, 1582. Thursday, October 4, was followed by Friday, October 15:

OCTOBER - 1582

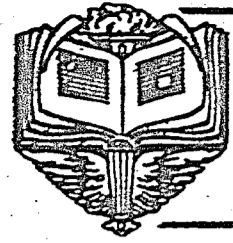
Sun	Mon	Tue	Wed	Thu	Fri	Sab
—	1	2	3	4	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31	—	—	—	—	—	—

In England the change was not made until September, 1752. By that time eleven days had been gained. When the Gregorian calendar was adopted, eleven days were dropped out, and Wednesday, September 2, was followed by Thursday, September 14. Here again the dates of the days of the month were changed, but not the order of the days of the week. This was corroborated by the "Answer Man" of Radio Station WOR some months ago, when he wrote: "When the calendar was changed, the day after Wednesday, September 2, 1752, was called Thursday, September 14." W. J. Eckert, of the Naval Observatory, director of the Nautical Almanac, says, "The change from the Julian to the Gregorian calendar in no way affected the weekly cycle. This cycle has not been altered for as long as records have been available."

SEPTEMBER - 1752

Sun	Mon	Tue	Wed	Thu	Fri	Sab
—	—	1	2	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
—	—	—	—	—	—	—

While on the subject of calendars, may we add just this one more piece of evidence, which seems in itself conclusive. The Jewish calendar is entirely independent from ours, yet their seventh day coincides with ours. More than that, the Jews are scattered all



STUDY to show thymself approved UNTO GOD

SABBATH OBSERVANCE

God instituted the Sabbath at the time of creation. **Genesis 2: 2, 3.** Because of his rest from the work of creation, he blessed and sanctified the seventh day, thus making it the Sabbath. He made the seventh day holy.

God asked his people to keep the Sabbath holy, for he had made it so in the beginning. **Exodus 20: 8-11.** In the Mosaic code, in the "ordinances," he gave them certain prohibitions to teach them the sacredness of the day, and to help them to get the blessing out of it which he intended.

God showed them later through Isaiah, Amos, and other prophets that formal ob-

over the world, in every land. And in whatever land you find them the calendar agrees with that of others. Their year starts on September 26, when they celebrate their New Year, Rosh Hashanah, in a two-day festival. As I write there lies before me a Jewish calendar. Next Saturday is March 15, 1947. The corresponding day on the Jewish calendar is Adar 23, 5707. And that day is the Sabbath. What further evidence do we need?

Conclusion

There is not space to quote from all the encyclopedias, but all agree in telling us, as Webster's Encyclopedic Dictionary does: "**Saturday** . . . the seventh day of the week"; "**Sabbath** . . . the Bible name for the seventh day of the week, delegated as the day of rest in the fourth commandment. It corresponds with Saturday in the modern calendar"; "**Sunday** . . . the first day of the week. In ancient times it was the day on which the sun was worshiped."

We can say without any shadow of doubt that the original Sabbath has never been lost, and that the seventh day of our present calendar is the Sabbath of Creation, of the Decalogue, of Christ and his followers, and of Paul and the New Testament church.

servance was not enough—that the Sabbath was not just a day to be endured.

God gave through Isaiah a very high standard of Sabbath observance, and showed men that by honoring the Sabbath they were honoring Him. He revealed to them that it was not the day in itself, nor in the prohibitions of the law, but the Sabbath as his holy day. He told them to honor him on the Sabbath by "not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words." They were forbidden, all through the Old Testament, from following their own work-a-day pursuits. This was mostly negative—very little "do," mostly "don't." "Do not's" are necessary and important, but must not be allowed to overshadow the spiritual meaning of the Sabbath.

The Pharisees had developed this negative attitude to the extreme. They had worked out such a long list of restrictions that one had to spend most of the day in figuring out if this or that was "lawful" according to their rules: "How heavy a weight can I carry?", or "Is this too far for me to travel?", etc. Or they spent the time in figuring how to get around the rules; that is, how to do what they wished, and still be within the law. There was no thought of the spiritual benefits of the Sabbath nor of honoring the one who made it. They put the means before the end, the Sabbath in place of the Sabbath's Lord, ceremonialism in place of moral requirements, and the value of ritual in place of spiritual values. Their only thought was to pass the day in such a way that honor and merit should result to themselves. They were using the Sabbath as a means of glorifying themselves rather than as an opportunity to honor God. Their limitations were so narrow that they were actually cruel and well-nigh inhuman. A case in point is their objection to the Lord Jesus healing the impotent man at the pool, and the man's going to his home after he was healed, carrying his bed.

Just a note of warning here. Jesus did not abrogate the Sabbath. He did not repeal the Fourth Commandment. He himself observed it. He went into the synagogue, he worshiped, he taught. It was his custom to go to the house of God on the Sabbath. What he did do was to strip the Sabbath

of all the rabbinical sophistries, all the petty details and restrictions which they had heaped upon it. His attitude is set forth in his words to the scribes and Pharisees, "In vain do ye worship me, teaching for doctrines the commandments of men." **Matthew 15: 9; Mark 7: 7.** Jesus' teaching concerning the Sabbath was positive. While recognizing the primary provision of resting from their own daily work, he threw aside all the details which they had attached to it, and got down to its true spiritual meaning. By his teaching and example he "fulfilled the law" of the Sabbath; that is, he filled it full of meaning.

"God is to be remembered continuously by the faithful observance of the Sabbath day. Desire to work seven days indicates greed; less than six, folly. Innumerable tests have proved that six days of work, with one day of rest, is ideal for both man and beast." Someone has described the "divine rhythm of a healthy life" as six days of work and one day of rest. The principle underlying the Sabbath is formulated in the Decalogue itself. We are told, "**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 . . . and rested the seventh day.**" The principle consists in this, that man must copy God in his course of life. Rest, in connection with God, cannot mean mere cessation from labor, far less recovery from fatigue. It stands for consummation of a work accomplished with the joy and satisfaction attendant upon it. But the Sabbath belongs to the Lord, and must be kept holy unto him.

"From our worldly cares set free, may we rest this day in thee." What a joy, at the end of a busy week of rush and hurry, labor and struggle, monotony and fatigue, to lay down the burden of the daily task, and rest! What a boon to tired and frazzled lives! God made the Sabbath, not just for physical rest, but for spiritual. "The sabbath was made for man, and man was made for God. In the worship of God, man finds fulness of life and the secret of living." The Sabbath is a day to meet God, whose presence is in it in a special way. It is not so much a day of obligation as of privilege—a day of holy, happy joy in the Lord.

It is a day for things which are crowded out of our weekday life. We have in the Sabbath a time for meditation on things divine. Someone has said that on the Sabbath we get a "time exposure" to the things of God of which we get only "snap shots" during the week: a bit of prayer at the table; perhaps brief "daily readings," rushed through; only an occasional stray thought of God and his Son and their love for us, and their will for our lives. And it is a time for the Lord's work, which we so often neglect in the busyness of our everyday life.

The Sabbath is God's holy day, given by him to be used of man for his highest good. In every part of it we are to find and respond to his presence. We cannot turn the worship day into a work day, and the holy day into a holiday, without suffering spiritually. An entering wedge to loss of spirituality is disregard of the sacredness of the Sabbath, because God gave it not only for our physical good but our spiritual welfare.

True Sabbath observance is based on (1) the conviction that it is God's holy day, and through it our spiritual life is sustained; (2) sacrificial obedience, the full surrender of the whole life in love and gratitude; and (3) faith in God, that he will sustain and help, and keep safe and happy those who do not count the cost, but who stand by the principle. And let us never forget that our Sabbath observance is a measure of our love to God and our loyalty to him. L. G. O.

FIRST MEMORIAL

The first memorial recorded in the Bible is the seventh day Sabbath. It is neither Jewish nor racial, nor yet dispensational. It memorializes Jehovah God as the Creator of the earth and the whole human race. How do we know this? From God's own words: "Remember the sabbath day, to keep it holy. Six days shalt thou labour and do all thy work, but the seventh day is a sabbath unto Jehovah . . . for (now comes the reason why) in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore (the reason pointed out again) Jehovah (not the Jews or Moses or any race, but Jehovah) blessed the sabbath day, and hallowed it." The one great reason for the Sabbath is to memorialize God as Creator of the universe. Secondary reason is for rest for the body. The first book of the Bible tells us to keep the seventh day as the Sabbath, and this thread runs throughout the Bible even into the last chapter of Revelation, verse 14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." — The Bible Advocate.

LAYMEN DETERMINE STRENGTH OF CHURCH GROUP

Unity of Emphasis Recognized
On Great Doctrines of Faith

By Rev. Harley Sutton

NO CHURCH OR DENOMINATION can be stronger than the laymen who make up the churches. Laymen in the Seventh Day Baptist denomination do more than just listen to sermons; they live what they believe.

Differences in minor details of belief sometimes are expressed, but there is a great unity of emphasis on the great doctrines of the faith. All feel the need of more Bible study; they sense the importance of salvation; they recognize the necessity of living well-rounded, Christian lives. They realize that they are known and "read" by all men with whom they come in contact. These laymen hold positions of importance in their communities. They are respected by their neighbors. It would make a story of great interest if we could only have it written down—this record of service rendered the kingdom by laymen.

Printed in this issue are the testimonies of two California laymen.

JOY IN FELLOWSHIP

By Albert Withrow

(Mr. Withrow, a member of the Dinuba Church, has been a Seventh Day Baptist only a few years.)

About eight years ago my wife and I became dissatisfied with the church in which we had been brought up. We left them and for two or three years I worked seven days a week and made good money, but that didn't seem to satisfy us. So I quit working on Sabbath, and we went back to the church in which we had been brought up. There was something lacking in this church, but there was also something lacking in our lives—a need that this church didn't seem to meet. All this church seemed to be after was money; in fact, one of the leaders in this church was heard to say, "The main thing is to get the money." Oh, my friend, the main thing is to get **Christ!** What a joy it has been to find Christ. The burden of

our souls has been lifted, and the peace that passeth understanding is ours.

Since we have been Seventh Day Baptists, we have found Christ—not only Christ, but we have found fellowship in the Seventh Day Baptist Church that we have never seen in any other church.

In the Sabbath Recorder we have read of people in our churches across the nation, and when we meet them face to face, they are not as strangers to us. We feel that we have always known them. After reading and knowing about Christ, what a joy it will be to meet him face to face!

When my wife and I left our former church, our so-called friends and our relatives turned away from us, but the joy in finding Christ and the joy we have had in fellowship with Seventh Day Baptists was so much greater that we did not feel the shock.

May God bless the Withrow family in this Seventh Day Baptist fellowship. H. S.

I AM HAPPY

By Marguerite Pingrey

(Miss Pingrey, a teacher in the Corona, Calif., school system, recently accepted the Sabbath and is joining the Riverside, Calif., Church.)

I have accepted the Sabbath!

Nothing in many years has made me any happier than this simple statement. Truly it is a case of "rejoice with joy unspeakable." 1 Peter 1: 8.

For some two years now I have been fighting the truth. I have put forth every excuse ever thought of, besides some original ones of my own, to avoid having to accept what I felt down deep in my heart was right. No one can imagine the arguments one can think of when facing the truth, unless he has gone through such an experience; nor can anyone imagine how difficult it is to give up one way of life for another. Especially is this true when the person has been a very active member of a first day church for the greatest share of one's life. The hardest part for me was to tell my folks—to know that I was going against the religion of my parents, and that no more would I have such a vital interest in the church of my childhood and young adulthood. Habit and tradition are hard to break, but break

them one must if he is to start a new way of life.

I am happy that I have accepted the Sabbath.

I am happy that we have the Sabbath.

I am happy that I have Christ as my Master and Saviour in whom I can put my trust for help, strength, and guidance.

I am happy that I have a Saviour who was willing to suffer and die for me, and that I now know that the least I can do for him is to accept his truths.

I am happy that I have friends who have answered my questions, but who in no way have persuaded me.

I am looking forward to a life of helpful and happy service in my new connection with the Seventh Day Baptist Church and people.

May God bless Miss Pingrey in this important step in following Christ. H. S.

They Say About the Sabbath —

The current notion that Christ and his disciples authoritatively substituted the first day of the week for the seventh day is absolutely without any authority in the New Testament. — Lyman Abbot (Congregationalist), in *The Outlook*.*

If we believe that the Sabbath came as a revelation from God to man we are standing firmly on the teachings of the Bible. . . . Certain it is that Jesus, his disciples, and the early Church were Sabbath keepers. — Ismar J. Peritz (Methodist), Syracuse University.*

The Sabbath was founded on a specific and divine Commandment. . . . We must not suppose that Jesus set aside the Sabbath day. — John Alexander Hayes (Presbyterian).*

The Scriptures enforce the religious observance of Saturday, a day which we never sanctify. — Cardinal Gibbons (Catholic), in "Faith of Our Fathers."*

The Sabbath is Saturday, the seventh day of the week. — Archdeacon Farrar (Episcopalian).*

* These statements all refer to the seventh day Sabbath. Longer quotations from these and other church leaders and teachers, with explanations, are given in the booklet, "The Sabbath and Sabbath-keeping Baptists," by Rev. Alva L. Davis. Copies may be secured (5c a copy) from the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

CHURCH WITHOUT MISSIONS HAS NO MISSION

Need Today Is for Growing,
Glowing, Going Christians

By R. G. LeTourneau

Someone has wisely said, "The church without missions is the church without a mission." It is the mission of the Church today to present the whole Word to the whole world.

As the world today emerges from the chaos and destruction of war, one thought above all others should be clear to every thinking Christian: we must obey God's global "go."

The airplanes that droned through the skies on a mission of death must be used to carry the Word of Life to a dying world; the machines that smashed the way to victory on the far-flung battle fronts of the world must be adapted to carry the gospel "to every living creature"; and the rapid advances made in all fields of science and manufacturing must be utilized for a great soul-saving program.

We must be not only growing Christians and glowing Christians, but going Christians as well.

May God help us to turn on the power of the gospel in men's lives and to see it work. May we have the spirit of dedication of that missionary who knelt on India's coral strands and cried, "Here let me burn out for God."

Remember: Jesus Christ alone can save the world, but Jesus Christ cannot save the world alone. — Laymen's Missionary Movement.

CHURCH DISCIPLINE

Church discipline has for its object the restoration of the erring one, not to punish, much less to slander or place him in an unfavorable light before the church or the world. Every step taken in adjusting differences between church members, and in looking after the wandering, should be such as to show that the church is yearning with a Christlike love for the wayward ones. Discipline in any other spirit is to be deplored, and is a disgrace to the church. In our church covenants we pledge ourselves to watch over one another in Christian love; and Paul says, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness considering thyself lest thou also be tempted."—Taken from Seventh Day Baptist Church Manual.

The Greatest Questions Ever Asked

By the Greatest Teacher of Men, Jesus Christ

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? Matt. 5: 13.

For if ye love them which love you, what reward have ye? Matt. 5: 46.

Whom do men say that I the Son of man am? Matt. 16: 13.

What think ye of Christ? Matt. 22: 42.

What, could ye not watch with me one hour? Matt. 26: 40.

Why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam in thine own eye? Luke 6: 41.

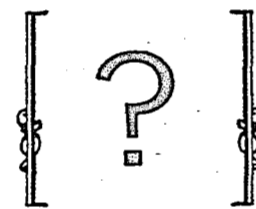
And why call ye me, Lord, Lord, and do not the things which I say? Luke 6: 46.

For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? Luke 9: 25.

If a son shall ask bread of any of you that is a father, will ye give him a stone? Luke 11: 11.

Is it lawful to heal on the sabbath day? Luke 14: 3.

There are other questions
He asks, but study these



in their settings and see
what Jesus is asking you.

If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? Luke 16: 11.

When the Son of man cometh, shall he find faith on the earth? Luke 18: 8.

What wilt thou that I shall do unto thee? Luke 18: 41.

What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Luke 20: 17.

If I have told you of earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? John 3: 12.

Wilt thou be made whole? John 5: 6.

And if I say the truth, why do you not believe me? John 8: 46.

Whosoever liveth and believeth in me shall never die. Believest thou this? John 11: 26.

He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? John 14: 9.

—Compiled by Rev. L. O. Greene.

FROM THE EDITOR'S DESK

Personal Comments, Interpretations of Scripture, References to History

SUPREME, ETERNAL INTELLIGENCE

By Samuel H. Davis

Tuning in on the radio one Sabbath morning, I was brought to attention by the cultivated and earnest voice of someone talking about God. Neither the name of the speaker nor that of the city from which he spoke are known to me. Yet two of the illustrations used so impressed me that I wish it possible for me to pass them on just as I heard them, not alone to Sabbath keepers, but to all men everywhere.

The speaker said in substance: Many of you have seen towering buildings, commonly known as skyscrapers. If, on a busy corner near the center of New York City you heard a man haranguing the passing crowd, saying "That skyscraper has stood there for untold centuries. It was not built there but just happened, or grew through the ages till it attained its present size and form, and in modern times came to be known as the Empire State Building," none of you would take him more seriously than to say he was demented. No great building was ever erected that was not previously visualized by the mind's eye of its architect or builder. The Empire State Building, towering hundreds of feet above its neighbors, was the brain child of a great architect. Before the cornerstone was laid, before the foundations were started or excavations begun, it was seen mentally, was drawn to scale with every detail of interior and exterior, was blue-printed and the plans were submitted to owners and contractors.

Infinitely greater than the creation of man-made skyscrapers was the creation of the heavenly bodies—sun and planets of our solar systems—none of which just happened, any more than did the Empire State Building just happen. They were planned by a great mentality, by an infinite intelligence. And that mentality, that intelligence was God.

Some of you possess timepieces that are almost perfect in construction and perform-

ance. They must be wound occasionally or powered by electricity, but properly powered and cared for they may record the passage of time over a period of fifty or a hundred years, or possibly two hundred. How much heed would you give to a man who told you that your timepiece just grew? That a wheel from some undetermined source started turning and by its motion attracted or developed other wheels until it grew into the near perfect timepiece which you now possess? The fine timepieces of today are the result of patient planning and experimenting by mechanical engineers for centuries, the product of trained intellects. Yet how short they fall of the perfect timing of the innumerable planets that revolve around fixed stars throughout limitless space.

We have failed to discover or develop methods for producing perpetual motion. Yet the heavenly bodies have been attuned to perpetual motion, with perfect timing, since time had its beginnings. Astronomers estimate with accuracy the return of comets and the recurrence of eclipses, many years in advance, because an intelligence, infinitely greater than that of man, has perfectly timed the movements of myriads of stars which he has set in his firmament.

That master architect of the universe, that engineer with knowledge surpassing the knowledge of all human engineers, that supreme and eternal intelligence is God. Jesus spoke of him as "Our Father," and said concerning him, "Not a sparrow falleth to the ground without his notice."

PSYCHOLOGY OF SABBATH KEEPING

By Frederik J. Bakker
Lawyer, Plainfield, N. J.

When we approach the beginning of a new Sabbath, it is important that we prepare our minds to help in keeping the day reverently, as unto the Lord. Worldly tasks, thoughts, and diversions should as much as possible be put aside and only those tasks, thoughts, and diversions should be followed

which are honestly necessary and in harmony with the keeping of the Sabbath as Jesus taught us.

When we were children, our mother early taught us a reverence for the Sabbath by patent and latent suggestions. We were thoroughly scrubbed. Our shoes for best use were brought out and were shined. Our hair received more than the usual attention. The toys and playthings of the week were placed in a large box near the kitchen cabinet. We all went to church and Sabbath school unless detained by illness or extremely inclement weather. We were taught to be attentive and to behave in church and Sabbath school.

We learned much of the Bible at our mother's knee. For dinner on the Sabbath a special dish and a special dessert graced the table. We played with toys which were not the ones we used during the week and did not involve such vigorous activity in their use. When the weather was pleasant, we took walks together. Any appropriate reading matter was read and talked about. No one at home read newspapers or ordinary magazines during the Sabbath hours. It was assumed that there were sufficient other hours to do that. Business mail was left unopened. Certainly no one at home ever thought to do any shopping on the Sabbath, and no refreshments were bought on that day.

As one grows to adulthood in such an atmosphere, the proper attitude—brought about by thought and act concerning the purpose and sacredness of the Sabbath—is a naturally acquired mental state. Sabbath days are different days, because they were meant to be so, and are spent differently.

It seems that in these difficult and boisterous times a period of quiet and meditation is essential. A proper reverence in the use and keeping of the Sabbath creates in our minds a knowledge of our relationship to our Maker, a proper perspective of the immediate moments of our lives to our lives as a whole, and a better understanding and appreciation of our families.

We observe the application of the word "psychology" so often in everyday affairs, that we fail to remember that this science has a definite place in the background of our Sabbath keeping. Unless we can prove

to our friends that our Sabbath means something to us and that we cherish it, we will not convince them of its value for their lives also. It is a sacred trust.

How are we using it and going to use it? The world is ever with us. As someone has written, we spend our lives getting and spending. The Sabbath affords us an opportunity to think through our aims and our lives. So much of what we do in the long view seems so trivial and unimportant. God gave us the Sabbath for our benefit. Any act or thought which truly benefits us mentally, physically, and spiritually will be proper to do on the Sabbath.

"Remember the sabbath day to keep it holy."

BAD PARENTAGE OF SUNDAY

By Rev. E. S. Ballenger
Editor of Christian Literature,
Riverside, Calif.

The Lord revealed to Daniel a line of prophecy which covers the period from his time until the return of the Master. Under the symbol of a "little horn," Daniel informs us that a certain power should arise that should "wear out the saints of the most High, and think to change times and laws." Daniel 7: 25.

History unquestionably locates this power. There is no other power in the world that has "worn out" so many Christians as has the Roman Catholic Church. We believe that this Scripture not only foretold the persecution of God's people, but it foretold the change of the Law of God which is unquestionably the shifting of the day for worship from the Sabbath of the fourth commandment to the first day of the week.

The Roman Catholic Church not only admits that she made this change, but she boasts of it. We will cite a few testimonies in support of this claim, first from the "Question Box," by Bertrand L. Conway:

What Bible authority is there for changing the Sabbath from the seventh to the first day of the week?

Who gave the Pope the authority to change a command of God?

If the Bible is the only guide for the Christian, then the seventh day churches are right in observing the Saturday of the Jew. But Catholics learn

what to believe and do from the divine, infallible authority established by Jesus Christ, the Catholic Church, which in Apostolic times made Sunday the day of rest to honor our Lord's resurrection on that day, and to mark off clearly the Jew from the Christian. . . .

Is it not strange that those who make the Bible their only teacher should inconsistently follow in this matter the tradition of the Church?

We quote now from the "Convert's Catechism of Catholic Doctrine" by Peter Geierman:

- Q. Which is the Sabbath day?
A. Saturday is the Sabbath day.
Q. Why do we observe Sunday instead of Saturday?
A. We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A.D. 336), transferred the solemnity from Saturday to Sunday.
Q. Why did the Catholic Church substitute Sunday for Saturday?
A. The Church substituted Sunday for Saturday, because Christ rose from the dead on a Sunday and the Holy Ghost descended upon the Apostles on a Sunday.
Q. By what authority did the Church substitute Sunday for Saturday?
A. The Church substituted Sunday for Saturday by the plenitude of that divine power which Jesus Christ bestowed upon her.

In 1893 the Protestant Churches put forth a very strenuous effort to close the Chicago World's Fair on Sunday. They appealed to the Catholics to unite with them in this effort. The "Catholic Mirror," official organ of Cardinal Gibbons, printed four articles in answer to this Protestant request. They were afterwards published in pamphlet form. We quote from the "Mirror" of September 23, 1893:

Their (Protestant) pretense for leaving the bosom of the Catholic Church was for apostasy from the truth as taught in the written Word. They adopted the written Word as their sole teacher, which they had no sooner done than they abandoned it promptly. . . . They accept the teaching of the Catholic Church in direct opposition to the plain, unvaried, and constant teaching of their sole teacher.

We introduce one more quotation from the "Converts Catechism of Catholic Doctrine" (In the Ten Commandments, as taught by the Catholic Church, the Sabbath is the third commandment):

- What is the third commandment?
Remember thou keep holy the Sabbath day.
What does Sabbath mean?
Rest.
What day was the Sabbath?
The seventh day, our Saturday.

Do you keep the Sabbath?
No. We keep the Lord's Day.
Which is that?
The first day: Sunday.
Who changed it?
The Catholic Church.

We refuse to accept the authority of the Roman Catholic Church. We purpose to be loyal to God's Word. If we should decide to abandon the seventh day Sabbath of the fourth commandment, we would prefer to choose any other day than Sunday, because of the boastful claims of the Roman Catholic Church.

CROWNING MORAL PRECEPT

By George A. Main
Director, Bible Sabbath Association

It is sometimes asserted that the Sabbath is not a moral issue. "Moral," as defined by Webster, means, "Characterized by practical excellence, or springing from or pertaining to man's natural sense of what is right and proper."

If the question were raised as to why one refrains from falsehoods, theft, murder, and other crimes, the usual reply would be, in substance, "because they are inherently wrong." Few indeed would base their proper behavior on the Ten Commandments, or would they even think of them, or of Christ's perfect example, or of any other Biblical grounds. One could, however, if asked, tell why these crimes are intrinsically or morally wrong, at least one good reason being that we do not desire, for ourselves or for our loved ones, to be the victims of falsehoods, theft, murder, or other wrongs.

When we are asked for our reasons for Sabbath keeping, however, we generally rely solely on Scriptural support, on the Ten Commandments, God's will for us, on the teachings and customs of Christ and the apostles, etc.

Sabbath in Moral Realm

Unanswerable though these grounds are, they leave open the possible inference that there are no recognized moral grounds for Sabbathism comparable with those which establish the perfection and perpetuity of the other nine commandments. A few facts, however, prove that the Sabbath is within the moral realm, if indeed it is not at the top of all issues conforming to "man's nat-

ural sense of what is right and proper." It is to be earnestly hoped that all Sabbath observers will ere long acquire the habit of openly supporting their Sabbath keeping on moral and rational grounds, as well as on the plain teachings and practices of Scriptures.

1. Is it not in accordance with our sense of right and reason that an all-wise Creator, who sent Christ to be his representative among men and gave us his Word as his representative among books, should have established a specific day as his representative in time?

2. If it is proper to commemorate, as we do, the accomplishments of men by setting aside suitable times therefor, how much nearer to our "natural sense of what is right and proper" it is that we remember each Sabbath the accomplishments of the Creator, for the commemoration of which the weekly seventh day Sabbath, the only fitting time therefor, was instituted.

3. If it is proper to use a portion of our time for furthering our own desires, how much more fitting it is that we should set apart a frequent and uniform day for studying God's desires (for our good) as revealed in his Word.

4. If meditation on God's will was essential in Biblical days, how much more important is meditation thereon in these times of stress and ever increasing complexities.

5. If it is right that we fit ourselves for our next day's work by suitable rest, how much more proper it is that we should be in the best possible physical condition for the chief day of the week, by doing no unnecessary work thereon, in order to get the maximum of good therefrom.

6. Is it not in accordance with our natural sense of right that we should commence the Sabbath at sunset and spend the evening before the daylight hours of the Sabbath in quiet and rest, rather than in distracting or tiring secular activities?

7. If it is a moral obligation to honor our parents, how much more in harmony with our natural sense of right and propriety it is that we honor the Creator by conforming to the moral obligations and privileges pertaining to his day.

While the Scriptures leave no doubt that Sabbath observance plus Sabbath promotion are essential elements of God's will for us (Matt. 5: 19), and Matt. 7: 20 records Christ's significant pronouncement that only those who do God's will shall enter the heavenly kingdom, we should never forget that seventh day Sabbathism also stands on the soundest form of reason as well, and represents definite moral obligations, in addition to those supported by religious injunctions and custom.

Clear and unmistakable as are the religious grounds for obedience to each of the Ten Commandments, including the honoring of Jehovah by observing the Sabbath from sunset to sunset of the seventh day of the week, the moral grounds for Sabbath keeping are as obvious and as many as those upon which any of the other divine injunctions rest. Should we not make it plain to those who wish to know why we keep the Sabbath, that it is in recognition and commemoration of the wonders of Creation and nature and the infinite wisdom of the Creator, and that our beliefs do not rest on any uncertain or unreasonable commandments of Jehovah?

Specific Time for Study

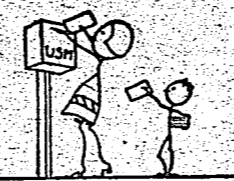
The Sabbath commandment, as truly as do the other nine commandments, stands on its moral merits alone. Does it not, in fact, stand at the head of all moral issues, since in the Divine Plan the seventh day Sabbath establishes the specific time for studying the entire moral law, upon understanding and application of which rests the welfare of all mankind?

When these profound truths are recognized and acted upon, and not until then, will permanent happiness, peace, and prosperity prevail.

OLD-TIMER SEZ . . .



"Moses got cocky and sez, "Must we bring water out of this here rock fer you bums," when he wasn't nothin' but a stick whacker—the Lord gave the water. Read Numbers 20: 10-12, Moses got punished fer it, too. Hope I kin jest be a good stick whacker fer the Lord and His werk."



OUR CHILDREN'S LETTER EXCHANGE

Address: Mizpah S. Greene
Andover, N. Y.

Dear Recorder Children:

When I was a child of six or seven, I went with my family—father, mother, and three-year-old brother—from our farm home near Walworth, Wis., to make our home in Chicago. I didn't like the change for I loved the home where I was born and shed many tears when I had to leave it. Worst of all I hated to go so far away from the dear grandmother who seemed to me to be my very dearest friend; I called myself "Grandma's little girl."

My happiest hours had been spent in that dear grandma's room, and the hour I enjoyed most each day was "Grandma's Story Hour." On the Sabbath she always told me Bible stories, and under her teaching I learned to reverence God's holy Sabbath day, the seventh day of the week.

Grandma also taught me my first Bible verses and those are the ones I remember best of all. Among the first I learned you will find in Exodus 20: 8-10: "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."

Thus the great Sabbath truth was impressed upon my mind and heart to remain there for all time.

I remember very little about the neighborhood in which we first lived in Chicago, but later we moved to a neighborhood not far from the home of a favorite aunt who soon seemed like another dear grandma to me. I often spent the Sabbath with her and attended church with my aunt and cousin in the downtown section of the city.

In the neighborhood in which we now lived was a family of Sabbath-keeping Jews. My new playmates learned that I was a Seventh Day Baptist, and when they had any disagreement with me they would often chant,

Take a piece of pork,
Stick it on a fork,
And give it to a curly headed Jew! Jew! Jew!

This they called after me one Sabbath afternoon as I started for Auntie's home to attend church with her. Of course I was rather excited and almost out of breath as I told her what had happened; she took me on her lap and said quietly, "Next time tell the children that you are not ashamed but proud to be called a Jew, for you know Jesus, our Saviour, was a Jew and the Sabbath

"Keep faithfully the true Sabbath, the seventh day of the week, the day Jesus kept and taught."



truth was given first of all to the Jews. You say you want to be as much like Jesus as you can, and one of the sure ways is to keep faithfully the true Sabbath, the seventh day of the week, the day Jesus kept and taught. Remember how he said about the law, "I am not come to destroy, but to fulfil."

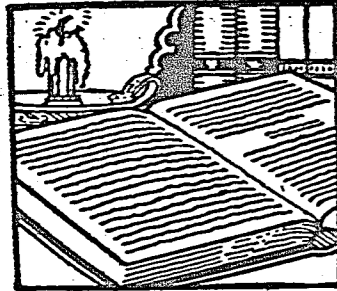
From that day the children's taunts no longer bothered me, and I was happy to tell them that one way I was trying to be like Jesus was by faithfully keeping the Sabbath day he kept and taught, the seventh day of the week.

Dear Recorder children, never forget that the seventh day of the week is the only true Sabbath, proclaimed and commanded by God, revered and taught by our Saviour, Jesus Christ, and his faithful disciples as well as by Paul, that great teacher and leader.

And through the centuries men brave and true, Seeking His laws to keep, His will to do, Have kept the Sabbath faithful unto God. And though a thoughtless world would change the day And claim, "Through love the law has passed away," We'll follow in the path that Jesus trod.

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

Yours in Christian love,
Mizpah S. Greene.



Moments
of
Meditation

A UNIQUE DAY

"Be still and know that I am God."

"Remember the sabbath day to keep it holy" is a call to remember. It is, therefore, a recognition of our proneness to forget. Some forget, feeling that the Sabbath stands in their way, that it is a weight rather than wings, a barrier to shut them in rather than an open door to a finer freedom. Others forget it because life for them is so hurried and so hectic. Some feel that they must work on that day. For others it is hectic because they are so strenuously in pursuit either of gold or of pleasure. But be the causes what they may, this day is for many a forgotten day. Therefore we need this urgent call: "Remember the sabbath day to keep it holy."

We ought to remember that the Sabbath is God's gift to man, that it was given not for the benefit of God, but for the benefit of ourselves. It fits into human need. In this it is like every other of the Ten Commandments. Not one of them is for God's benefit; all are for ours. The Sabbath is a gift. We can receive it or reject it. Some turn from it, counting it a hindrance rather than a help. "The sabbath," said Jesus, "was made for man." It is to be unique. To refuse to treat it so is to reject this precious gift. Some accept this gift only to misuse it. There are those who make it a day of repression rather than expression, making it a day of gloom instead of a day of joy. We remember the "blue" laws of early days—repression. Jesus was and is against any use of the Sabbath that fails to make human need of supreme importance. The tendency today is for people to make the day a bit scarlet, using it for pleasure.

It should be a day of rest. Man needs one day in seven upon which to rest. Man can do more in six days than he can in seven. To disregard this fact is to lower vitality and efficiency. It is to bring on frayed nerves, broken bodies, and premature death.

FOR THE SCRAPBOOK

REMEMBER THE SABBATH DAY
TO KEEP IT HOLY

By Riley G. Davis

Exodus 20: 8, 9, 10, 11

Alas! that men have ventured
To boldly disobey
God's law, his Ten Commandments,
Profane his Sabbath day.
This precept all should honor
While here on earth they stay,
To reverence its Founder,
And what he has to say.

The Sabbath for all kindreds—
Was by its Author blessed,
As hallowed at creation—
Serves an important test.
And when the saints are gathered
On that Celestial Shore,
God's Sabbath will be honored,
And then profaned no more.

Des Moines, Iowa.

GUIDANCE

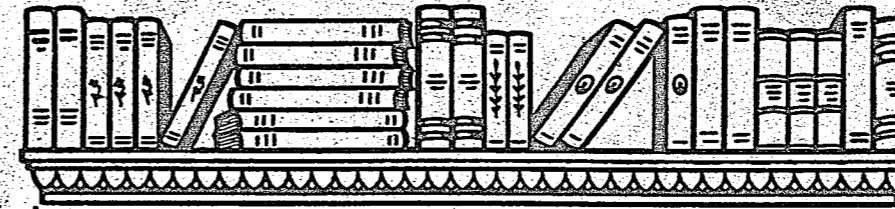
By Pearle Halladay

Out from the Throne Room through the falling
rain,
A shaft of light came piercing through the gloom
And shone with brightness on a roadside sign,
In letters clear, which read, "The way to Home."

O may we keep our vision ever clear!
What matter if the way be long or lone?
And when the sunset comes, may we then hear
A voice that calls: "This is the way to Home."
Stevens Point, Wis.

It is to be a day that offers an opportunity to worship. "Be still and know that I am God." Life is too hectic for most of us. Jesus knew the value of worship, hence we read that he went into the synagogue on the Sabbath, as his custom was.

Worship and rest—these two go together. When we cease to worship, the pull of the world is likely to rob us of our day of rest. When we cease to rest, we are likely to cease to worship. Everybody, then, needs this holy day. We simply cannot manage life aright without it. We need it for ourselves. We need it because it gives us our best opportunity to teach religion. When we forget this day, we are on the way to forgetting God. When we forget God, we turn our backs on life and lose our souls. Therefore, not as an end, but as a means to the high end of being and doing our best, we ought to remember the Sabbath to keep it holy. — Excerpts from Clovis G. Chappell.



LET YOUR LIGHT SHINE
FOR CHRIST AND HIS SABBATH

DISPLAY THE TEN COMMANDMENTS in Public Meeting Places
 in Your Home

COMMANDMENT CARDS—attractively lettered, representing the two tablets. Printed on heavy stone-colored cardboard. Similar in design to the cover on this issue, 8 x 10 inches in size.

WALL CHARTS—plainly printed in black on heavy white paper, approximately 3 x 4 feet in size. Easily read from a distance in any large room.

Both of these Ten Commandment displays will be supplied free to those who can use them. Cost of printing has been defrayed by a consecrated layman who is anxious to have God's laws kept in mind. Order as many as you wish; a small contribution to help meet costs of handling and mailing would be appreciated.

— Order from —

THE AMERICAN SABBATH TRACT SOCIETY
510 Watchung Avenue Plainfield, N. J.

BUILDING ON A SOLID FOUNDATION

Did you lock the door and did you turn off the gas and did you shut the open window? Such things often trouble all of us while we are absent from home since it is so easy to forget to remember. How we worry over such material things, yet go headlong ahead in forgetting to "remember the sabbath day to keep it holy" without any worry at all! There is SPIRITUAL AMNESIA among Christians concerning the Sabbath and even the very word "remember" is forgotten. "Thy will be done" is ironical to say the least, when offered in a prayer, unless we diligently search the Scriptures and learn God's will and be governed accordingly. "To forget" was foreseen ages ago as a possibility, since it was then that the word "remember" was engraved on tables of stone by the very finger of God. "Stone" assuredly symbolizes perpetuity.
—The Indianapolis News.

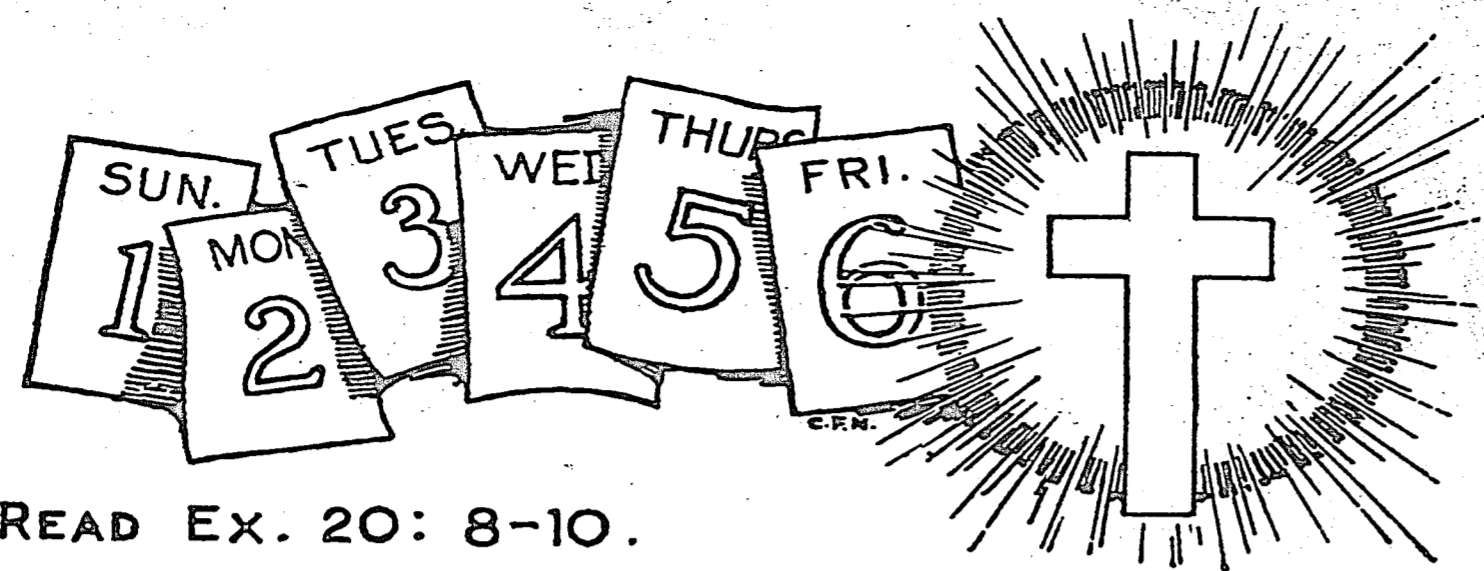
MY DECISION

- I accept Jesus Christ as my Saviour and will try by his help to live a Christian life.
- I believe that the seventh day of the week is the Sabbath of the Lord, and from now on I will observe it as such.

Name

Address

[Clip out the above blank, checking the decision of your choice, or copy down your decision. Sign your name and address, and give or send the statement to your pastor. If you are not now a member of and would like to join a Seventh Day Baptist Church, write the American Sabbath Tract Society, Plainfield, N. J.]



READ EX. 20: 8-10.

*Another Six Days Work
Is Done*

Another six days work is done,
Another Sabbath is begun;
Return my soul! Enjoy thy rest,
Improve the day thy God hath blest.

O that our thoughts and thanks may rise,
As Grateful incense to the skies
And draw from heav'n that sweet repose,
Which none but he who feels it knows.

This heav'nly calm, within the breast,
Which for the church of God remains,
Is the dear pledge of glorious rest,
The end of cares, the end of pains.

In holy duties let the day,
In holy pleasures pass away.
How sweet a Sabbath thus to spend
In hope of one that ne'er shall end.

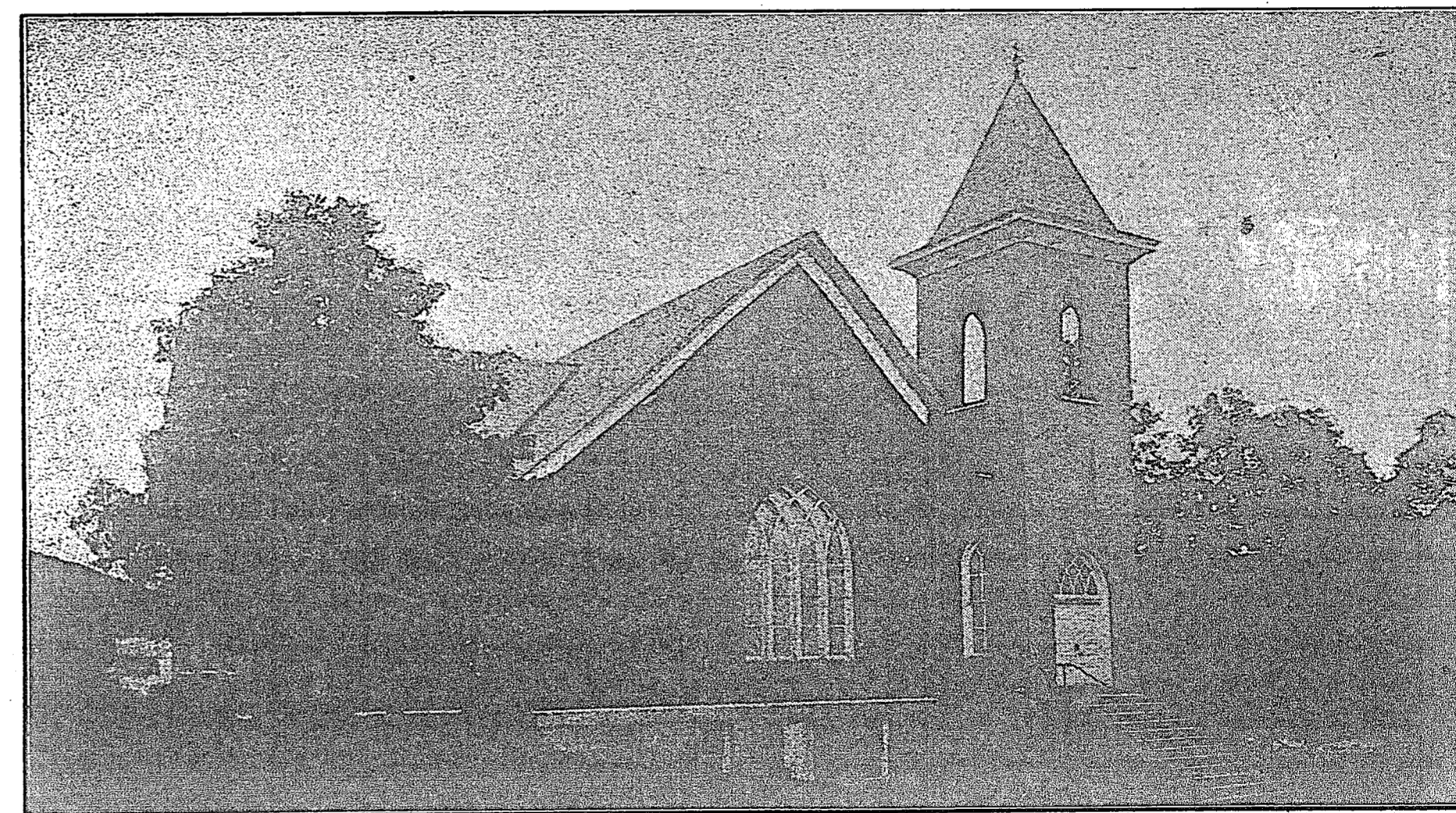
J. Stennett, 1712.

MAY 12, 1947

The Sabbath

Recorder

SALEM, W. VA., SEVENTH DAY BAPTIST CHURCH



"The people are doing extensive remodeling to the edifice, adding greatly to the church's possibilities for service to the community." (See page 314.)

BULLETIN. — Fire seriously damaged Salem church Sunday morning, May 4. Baptist and Methodist congregations left their services to fight fire and help salvage furnishings. Cost of restoration likely to be \$15,000. Insurance inadequate. Plans already underway to rebuild. Ancel Hutson, crippled newsstand operator, first to make a contribution, saying, "This is my beginning." (More details next week.)