

Our Children's Letter Exchange

Dear Mrs. Greene and the Children:

You might be interested in a true story which I think has never been printed. It is about a young man in Georgia, nicknamed Bud Tom, whom my husband knew years ago when he was teaching school there.

Tom was a great lover of horses, was skillful in their management, and could control mules, too. One afternoon about three o'clock my husband passed by a field where Bud was with a mule which kicked when harnessed for work.

"It is my brother's mule," said Bud. "He is a kicker and I have undertaken to break him."

Then my husband saw that the mule was in a comical position. His hind feet were tied to his mouth with a strong bridle and small but strong ropes. This annoyed the mule of course. Every time he sought to relieve himself by kicking, his head would be jerked quite violently downward.

"I tied him like that early this morning," explained Bud, "and he has kept up his kicking ever since. My opinion is that he is about tired out now and convinced that he has hurt no one but himself. He will be willing to go to work soon."

Sure enough! In a short time Bud called to a man near by who was waiting to do some plowing. He said, "Put the mule to work now, he has lost his bad temper."

They watched, and the experiment was a genuine success.

"He plows as well as a steady horse," said Bud, speaking to the onlookers.

My husband carried the thought of that scheme through life. He often made use of the plan of letting bad-tempered people be held in their own society till they found that they hurt themselves worse than anyone else. Then they were glad to work more quietly in that long word we call co-operation.

Lois Fay Powell.

Box 56, Princeton, Mass.

Dear Mrs. Powell:

Thank you for the amusing true story. Bud Tom was certainly wise in his treatment of the stubborn mule, and your hus-

band was wise in applying this treatment to stubborn, hot-tempered people.

Your story makes me think of experiences in the treatment of a certain little girl who was apt to throw herself down, and kick, and scream, and bump her head on the floor if she could not have her own way.

One day when she was having one of these temper tantrums her mother picked her up and shut her in the bedroom, saying, "You must stay there until you stop kicking and screaming."

For some time she kept up her kicking and screaming until, like the mule, she found she was only punishing herself. Then she quietly opened the door and came out. The house was very quiet and she found that she was the only one in it. After quite a search she found the rest of the family enjoying a picnic dinner in the orchard. It was a lesson she never forgot and was a help in controlling her naturally quick temper. But a greater help still were the words of her dear grandma, "Remember, you are Jesus' little girl. Pray that every day you may grow to be more like Him."

Sincerely yours,

Mizpah S. Greene.

Dear Recorder Children:

'Tis spring and the bright sun is shining.

The grass is bright green on the lawn:
Bright daffodils budding and blooming

Cheer my eyes at the break of the dawn.

Soon I hear the clear voices of children,

As they hasten to run on to school
O'er the path on the edge of our garden
They all follow as straight as a rule.

They gaze on the bright golden blossoms,

And smile as they hurry along.
In their hearts is the gladness of spring-
time

As they break into laughter and song.

Oh, dear happy children, I wonder,

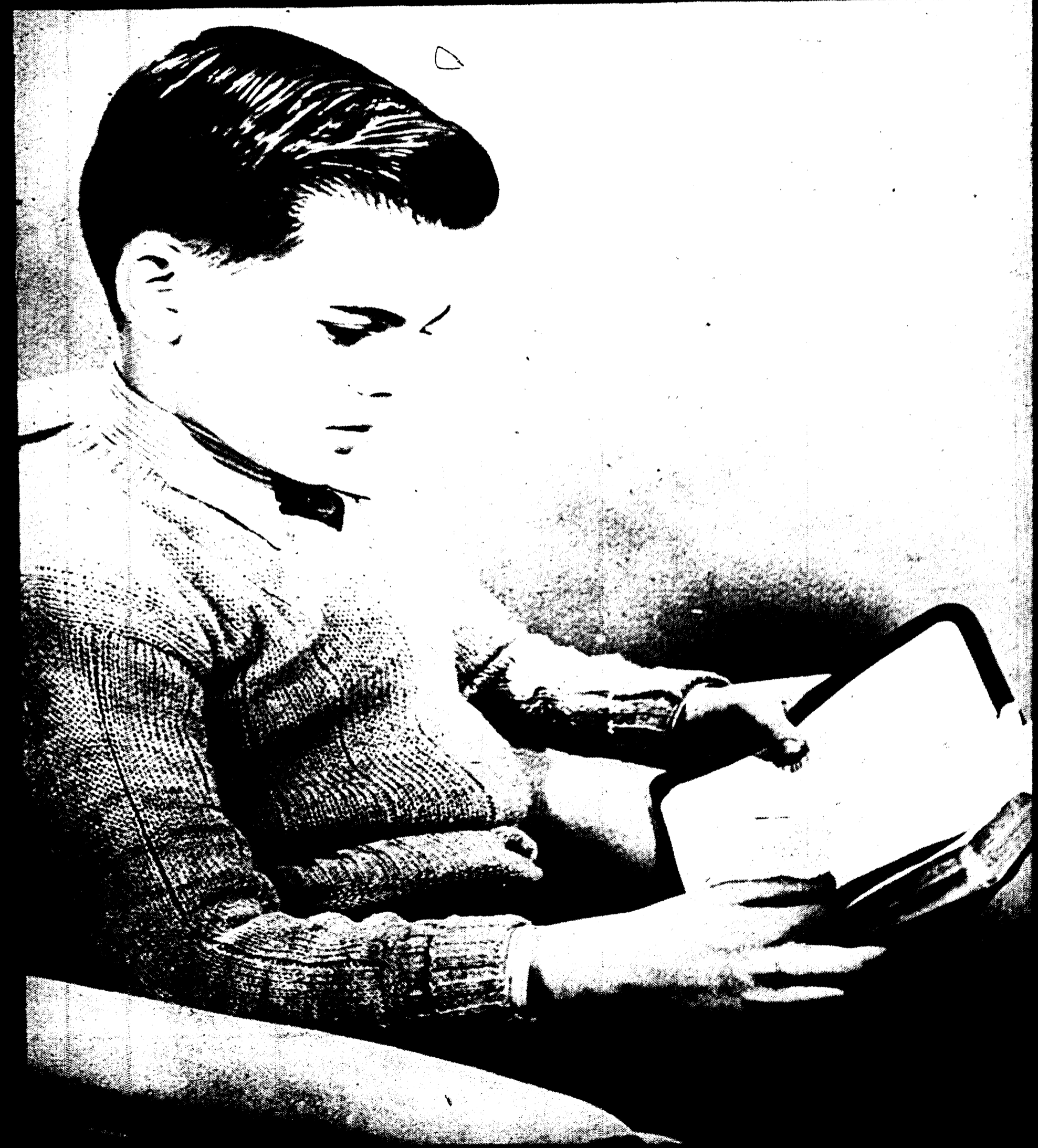
Do you know it is God blessing you?
So your song should be one of thanks-
giving,

And your hearts full of gratitude, too.

Mizpah S. Greene.

P. S. — Please write often. I am always happy to get your letters; so, please keep them coming.
M. S. G.

The Sabbath Recorder



The Sabbath Recorder

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IN THIS ISSUE

Editorial: "Home Builders Are World Builders"	295
Features: The Charmed Circle	294
Moments of Meditation	297
Sabbath Rally Day	298
What! No Baseball?	301
God's Holy Day	303
We Believe in God	305
The Bible Speaks to Human Hearts	307
Whither the Law	309
If He Calls You	311
Children's Page	Back Cover
The Lord's Day	302
Pentecost, 1949	310

Front Cover Picture

"Bible Reading Hour" — RNS Photo.

"Train up a child in the way he should go; and when he is old, he will not depart from it." Proverbs 22: 6.

THE CHARMED CIRCLE

Precious beyond words is the Christian family circle. It is in a class by itself. No other group, small or large, is in the same category. What makes it unique is the presence of Jesus Christ and the influence of His spirit. This small social unit is not without "blemish, spot or wrinkle," but it does strive for perfection. And it experiences a happiness not made by man alone, sublime and pure. It is composed of people suffering from the usual human frailties. But to overcome them they draw on the resources of God's grace. Defeats may be many, but they are outnumbered by victories, made possible by the help of God.

Parents in the Christian family circle are not always paragons of patience, wisdom, and good nature. Nor are the children without tempers, sharp tongues, and active selfishness. But tempers that flare soon cool off. Hot words are readily forgotten and forgiven. Selfish grasping is quickly replaced by generous sharing.

The pulling apart of the charmed circle is prevented by the daily gathering of all members of the family for devotions, sacred stories, prayers, and the singing of hymns. The tie that binds together this happy circle is the Christian love of husband and wife for one another and of parents for their children. The tender firmness of mother and father controls the relationship of the young to one another and develops a disciplined considerateness which makes for harmony, understanding, and good will.

The safeguard of the charmed circle and all its members is the ever-present consciousness that God is near. In His love He cares. In His faithfulness He keeps. In His mercy He blesses. — North Loup, Neb., Church Bulletin.

SPECIAL ISSUE

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"Home Builders Are World Builders"

"Train up a child in the way he should go,
And even when he is old he will not depart from it."

—Proverbs 22: 6 (ASV).

This proverb is as ancient as Israel and as modern as today's newborn babe.

From time immemorial the training of children has been the duty and responsibility of parents. From the simple life of the first human family until the present moment of our complex civilization, the blessed privilege of the parent-child relationship has been basic and vital. It is now basic and vital, and as the days come and go it will become increasingly so. For, only as the homes of the nation and the world hold together, will the world hold together.

Homes will fall apart and nations will disintegrate unless they are Christian.

"Home builders are world builders."

We live in one world today, physically speaking. We live in two worlds today, spiritually speaking — a world which honors and worships God and a world which rules God out. Our one world in form cannot long endure unless it becomes one in spirit. The unifying factor is the Creator of the world and the universe as He has revealed Himself in His Son, Jesus Christ.

Christ in the world then is our hope. Christ in the hearts and lives of the men in the world is our promise. Christ in the homes of our land and of other lands is our prospect.

Truly, "Home builders are world builders."

Security

A young child is tender. Imagine a parent exposing his child to the elements in order that the child's body might become toughened before it can withstand the weather! Of all beings who have a right to feel safe, there is none with a greater right than the child. Of all places in which the child should feel safe, there is none to compare with the home. Given: A child and a home — the most blessed privilege and gravest responsibility earth has ever known. A child needs to feel

protected, easy, out of danger. There is no place like home for a child's security and well-being, his happiness and comfort.

A Sense of Belonging

Not only must a child feel secure in the home surroundings but he must also feel that he belongs there. He needs to feel that he belongs to his father and mother and brothers and sisters, and that they are his. As his life unfolds and his world grows, he will find that his belonging to a home carries with it certain musts and limits. Yes, the home is his and the family is his. But there are certain conditions on which this will operate. The home is not all his, there are other members to be considered. The home is his to share. The family is his by right of birth and will remain his as long as he lives. But the family becomes meaningfully his as he shares in the hopes and aspirations of the other members of the family, as he enters into the plans and doings of the family unit.

The Devotion of the Home

There is no better time than the present for the evidence of devotion in the home. The devotion of husband and wife to each other, the devotion of father and mother to the best interests of their children, the devotion of children to parents and to each other.

The flames of devotion should be kept burning brightly on the altar of the home if the home is to become increasingly Christlike. And when evening comes, and the shades of night are drawn: let not mistrust or faultfinding or anger or tiredness invade this sanctuary to mar the bliss of companionship. Let bygones be bygones, and at the altar of the home let each offer his burdens in his own way seeking forgiveness and cleansing and strengthening for the day to come. And as he turns to his rest for the night with the consciousness of Christ's presence, he makes ready for the dawn of a new day.

Thus, the home becomes more Christlike as God planned it to be.

The Development of Responsibility

Early in the child's life should appear a sense of responsibility. This will require patient training on the part of the parents. Every child has something of its own — a toy, a doll, a chair, a dish, his clothes, his bed, and sometimes a room or part of a room. He has his own wraps, boots or rubbers. In his tender years he will need much help and careful guidance. Most of all he needs a good example. If Father and Mother come in from the shop or office, the factory or farm, and toss their wraps at the first chair in sight, or in the corner, what incentive have John and Mary to hang up their wraps?

A farmer's children are most fortunate in that they early grow into responsibility for the care of certain animals and have their regular chores to do.

A town or city dweller's children need definite responsibility as well. There are the dishes, the cleaning. There is the lawn and the furnace and there are the ashes. Happy, indeed, are the children who grow up in a responsibility sharing home.

The Religious Pattern of the Home

A happy home finds its highest experience and expression in its religious activity. And, yet, in many homes family unity in religious exercise seems difficult. Frequently it is difficult to be together as a family more than once a day. Then, make the most of that one time. If the family is Christian, ought there be any question about grace at the table and family devotions? The time was when "children were to be seen and not heard" at the table. Not so any more, and rightly so. Family fellowship about the table can be made the brightest time of the day. After the devotions in which all may have a share or have a special part in turn, the mealtime can be most enjoyable if members of the family will co-operate to make it so.

Then, there is the preparation for the Sabbath. The Sabbath school lesson to be studied, the Christian Endeavor meeting to be planned, the junior choir's singing to the shut-ins.

We know a farmer father and mother who made it a point to encourage their children in studying their Sabbath school lessons, helping them when necessary. This same father took time during the week to play ball with his boys after a hard day's work on the farm that he might share in their fun.

As the children grow up and into the Church, one of the finest Christian experiences comes as they gather, along with other families, near the baptismal waters. Then, the first Communion service together in which the pastor himself serves the recently baptized ones is a heavenly hour.

These and countless other blessed occasions bind member to member in the family and family to family in the Church.

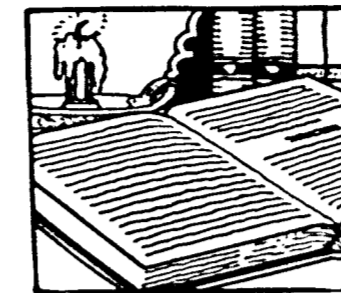
"Blest be the tie that binds
Our hearts in Christian love."

The Fortified Personality

All too soon, it seems, sons and daughters grow up and go out from the home. Yet, what a blessed privilege of living and growing together in Christ during these brief but eventful years. The young person goes forth from the Christian home today well trained in the principles of Christian conduct and character. The ways of the world close in upon him. Nevertheless, he is secure and safe because he is firmly established in the ways of his Master and Lord, Jesus Christ. The ways of the world have no claim upon his energies and time — he is much too busy in doing the Master's will to be attracted by the wills of men. His being is well fortified against the onslaught of evil, he is well buttressed against sin.

Up through the years of home training and now out in his larger world, the needs of those about him have moved and now move him in deep sympathy and high determination. He dedicates his life to serving his fellow men.

Now he discovers in Christ a new joy. He is preparing himself for sacrificial service that others may know his Saviour and Lord. In his home Christ was given first place. Having helped to build his home around Christ, he now goes forth to help build a Christlike world.



Moments of Meditation

"THE GARMENT OF HUMILITY"

By Leland E. Davis, Shiloh, N. J.
Senior, Faith Theological Seminary,
Wilmington, Del.

A child who is born of God is humble in spirit. Deep humility is heart evidence of a sound Christian conversion. It is the garment of a Christian. Peter exhorts us, "Be clothed with humility; for God resists the proud and gives grace to the humble." 1 Peter 5: 5. Solomon declares in Proverbs 16: 19 that "it is better to be of an humble spirit with the lowly, than to divide the spoil with the proud."

Jesus was humble, not proud. He was free from all worldly pride. He was free from the pride of appearance; "he hath no form nor comeliness . . ." Isaiah 53: 2. He was free from the pride of worldly success; "he was despised and rejected of men." Isaiah 53: 3. He had no worldly reputation; the people called him a "Nazarene." Matthew 2: 23. He was free from the pride of riches; "the Son of man had nowhere to lay his head." Matthew 8: 20. His family name was nothing of which to be proud; His father was a humble carpenter. Matthew 13: 55. He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in the fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Philippians 2: 7, 8.

He taught His own disciples the true meaning of humility. They were proud and selfish. All of them wanted to be greatest. Jesus took a little child and placed him in their midst and said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matthew 18: 3.

A child loves to sit at the feet of his parents. A child is willing to listen and be taught.

Dear child of God, have you been at the feet of Jesus lately? Have you ever been down on your knees in deep humility and asked Jesus to take the pride out of your heart? Christ is eagerly waiting for you to come and sit at His feet that you might learn the lesson that "pride goes before a fall." Remember, deep, sincere, sought humility is proof that you are God's child. "Humble yourself therefore under the mighty hand of God, that he may exalt you in due time" 1 Peter 5: 6.



Who originated the idea of commemorating the Resurrection on a specific day? Was it man or God? Who originated the idea of observing the seventh day as the Sabbath of rest and worship? Was it man or God?

Whom do we serve — man or God?
—L. L. Wright.

If the gospel message has helped us, it can help others. If salvation is worth having, it is worth sharing. If the Sabbath is a blessing, others need it.

—Shiloh, N. J., Church Bulletin.

Sabbath Rally Day — May 21, 1949

By REV. VICTOR W. SKAGGS

Corresponding Secretary, American Sabbath Tract Society

SABBATH VALUES

If Sabbathkeeping is so important, why doesn't your Church grow? If Sabbathkeeping is so essential, what real benefits do you as a people receive from it?

These are questions that non-Sabbathkeepers have asked me. I can answer them, at least in part, for myself. But it is not always easy to give an adequate answer for Seventh Day Baptists. A few years ago, the Sabbath Recorder carried an editorial item on the theme "Have you ever . . . ?" The question was applied to the experiences of Christian faith in general. We here apply it to the supposed or intended values of Sabbathkeeping.

Have you ever . . . ?

Have you ever felt the calmness of spirit, the peace of mind, the joy of heart that settles like a blanket of softly falling snow, covering the ugly and the utilitarian things of life, as the Sabbath approaches?

It is yours to have each week if you will have it.

Have you ever experienced the inspiring, preparatory, yet serene activities of the Sabbath eve? Have you knelt in prayer with your loved ones and friends? Have you turned your heart and mind and spirit — all your being toward the channel of communion with God? Have you ever experienced the warmth and power of the opening hours of God's Sabbath?

They are yours each week if you will have them.

Have you ever enjoyed the calm restfulness of sleep on the night on which the Sabbath begins? It can be different from the rest of the week, for the things of earthly life and the cares of this world need not intervene and destroy or hinder your rest. The calm quietness of the night hours and the loving trust in your heart toward God and the thoughts of God's greatness and goodness and of the activities of the Sabbath may soothe you and bring you to untroubled sleep.

It is yours to have each week if you will have it.

Have you ever felt as you entered God's house on a Sabbath morning, in a buoyant, yet reverent spirit, that you were lifted close to His throne? The Sabbath not only offers the opportunity for such an experience, but also offers to prepare you for it.

It is yours to have each week if you will have it.

Have you ever experienced the thrill and the uplift that can be found in a hymnic call to your spirit to bow down and worship? Have you ever felt the cleansing that can be found as you are led to prostrate your heart and life before God in confessing and consecrating prayer? Have you ever noticed the value — the power for life and faith that can be found in hearing His Word? Has the experience of hearing God's voice speak to you as you sit with devout mind in His house ever touched you?

These things are yours to have each week if you will have them.

Have you ever . . . ?

Have you ever experienced the delight in the Lord, the satisfaction of your hungers, the uplift of all life that God has promised to those who do His will in Sabbathkeeping?

These things are yours each week if you will have them.

The wisdom of our heavenly Father is beyond our comprehension. Before our needs arose, He saw them and cared for them. He provided the Sabbath for rest and worship, beginning it in the evening, so that holy thoughts calm our spirits as the sun sinks and the Sabbath dawns. The same evening hours, spent in acknowledgment of Him and His power and will, prepare the great unknown reaches of the subconscious mind for attention to the things of God. The beauty of the activities of the Sabbath day — the emphasis

ONE HUNDRED YEARS AGO

The Sabbath as a Preparative for Heaven
(Substance of a sermon preached by the Rev. Dr. Sprague of Albany appearing as quoted in the Sabbath Recorder, June 14, 1849.)

Text: Hebrews 4: 9—"There remaineth therefore a rest to the people of God."

Exodus 20: 8—"Remember the sabbath day, to keep it holy."

This leads us to consider the happiness of heaven as a state of rest, and keeping holy the Sabbath as the divinely appointed means of preparing for heaven. This view of the value of the Sabbath as a means of preparation for heaven rises infinitely higher than any estimate of its value from the benefits it confers in reference to the present world. The Christian honors the Sabbath for all the reasons that command it to the patriot, the philanthropist, and the political economist; but all these sink into insignificance when compared with its influence upon man's eternal welfare.

1. The Sabbath is a noble and beautiful symbol of heaven. God has made every thing that exists a teacher for man. The sun, moon, and stars have a language; the trees, the birds, the storm, give lessons of wisdom. Man can be nowhere that he may not hear his Maker's name. The return of the Sabbath reminds even the thoughtless man that there is a heaven; and if a heaven, there is a hell; and there must be qualifications required to escape from one and enter the other, and no more time ought to be lost in securing that blessing; and he feels the rebuke of the Sabbath for his indifference.

on doing good and doing well the acts of mercy and kindness and devotion in which we are engaged, presents to us a high level on which all of life may be lived.

We know that the eyes and ears of men have not seen or heard the great things that God has in store for them in His coming kingdom. Neither have men imagined, nor comprehended, nor attained the fullness of the wonderful blessings that God has prepared in His Sabbath for those who do His pleasure on His holy day.

2. The Sabbath powerfully counteracts the influences around us which are adverse to our obtaining heaven. One of these hindrances is ignorance. Religion requires us to believe, on the testimony of God, many things which we cannot fully understand; and yet it is necessary that we should know the testimony that the objects of faith should be objects of knowledge. We must know that God requires us to believe before we can believe it; and we must know what God requires us to do before we can do it. How can a man exercise repentance until he knows how, why, and for what he is to repent? The obedience which is required is not a cold calculation how far he must go in order to be able to face the future; but a cordial and earnest desire to do the will of God. Now, suppose the Sabbath to be blotted out, how much would men know of religion? You might supply every family on earth with a Bible, and still have a world of heathen on your hands if you had no Sabbath. In how many ways does the Sabbath teach: The Sabbath lesson of the pious mother to her household, the training of the Sabbath school, and the instructions of the sanctuary would all disappear with the loss of the Sabbath.

The greatest obstacle in the way of attaining heaven seems to be worldliness. This is idol worship, as intense, though not so gross, as that which prevails in pagan lands; and this passion must be broken down, or man can never be fitted for heaven. What can cast down that idolatry? Nothing but the Sabbath. Tell me not that the devotees of the world have the Bible. How is a man the better for having the Bible shut up and laid away on his shelf? But habit of decency leads him to observe the Sabbath, and then to visit the sanctuary, where the bow drawn at a venture may send an arrow to his heart, and there will be found a fresh traveler on the way to heaven. But how small a number would ever have broken away from the world were there no Sabbath; and how necessary is the Sabbath for this very purpose, even to the Christian. Perhaps you are a poor man, and have to work hard to earn your bread; perhaps you are a rich man, and

have as much as you can do to take care of what you possess; perhaps you are a lawyer, or a judge, or a statesman, and the cause of your clients, or the interests of justice or the concerns of your country seem to require all your thoughts. At what rate would you get on in the way to heaven if it were not for the Sabbath breaking in upon your toil and care, and making a breathing time for rest and opportunity to visit the sanctuary to get a fresh taste of God's kindness and a foretaste of the joys that are to come in heaven? After you have spent the whole day as God would have you spend the Sabbath, do you not feel new strength for your duties, while your hopes are quickened for a better world? You know it is as much as you can do to go on and make advances in the divine life with all the helps that God has granted; and what would you do if there were no Sabbath? We complain and grieve that the love of many waxes cold through the influence of the world; what would become of us all if the Sabbath were blotted out?

3. The Sabbath enlists the social principle of our nature in aid of the preparation for heaven. God has so ordained it that the highest happiness of man is always social. The joys of the little child are never full until he has shared them with his playmate or told them to his mother. . . . To this principle belong all the tender sensibilities of man; this soothes his sorrows and heightens his joys; this aids in all great purposes. Nothing truly noble can be undertaken without it. The Sabbath turns all this to the best account to aid in the preparation for heaven. It sanctifies the kindness of the family circle; it sheds a halo of divine beauty over the charities of neighborhoods; it ennobles the ties of kindred as it engages them in co-operation for this great end; it gives earnestness to prayer; it lends power to the Word of God; it elevates the office of the ministry; it is pre-eminently a social institution, drawing its chief value from the social principle, and in return elevating that principle to a likeness of heaven.

4. The Sabbath furnishes a medium of intercourse between earth and heaven. Talk not of the mysteriousness of the intercourse. If the intercourse of man with man is a reality, so is the intercourse of man with God. There is not a moment of time in which prayer is not going up to the ear of God. These form innumerable connecting points between earth and heaven; but on the Sabbath all these voices unite in one offering. The experience of the psalmist, which led him to say, "Thy way, O God, is in the sanctuary," is as truly realized now as it was in the temple worship. He sends His angels, too, as ministering spirits in the assemblies of the saints. The Sabbath brings us to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels — to the general assembly of the first-born, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant. Can it be otherwise than that we should, under its influence, forget the things that are behind, and press forward and upward to a better life?

Lastly, the Sabbath schools, the spirit in the exercises and employments of heaven. Heaven, though a place of rest, is not a place of inaction. There is perfect peace, perfect security, perfect satisfaction, perfect joy; but there is no pain, nor weakness, nor weariness — no cloud over the scene, no wasting of the powers; they cease not day nor night in their heavenly employment of devotion and beneficence. Now the Sabbath, properly kept, engages the soul in these very exercises, according to their lower state of being, and by it we are practicing lessons for heaven. In searching out the works and will of God, in visits of mercy to the children of want or darkness, or sorrow, in exercises of devotion and praise, in the communion of saints, we are participating on earth in the very employments and joys of immortality.

But these benefits will not result unless the Sabbath is remembered and kept holy. There is a regard for the Sabbath which does not make it holy. A sense of decency, or the power of habit, or the

WHAT! NO BASEBALL?

By E. Wendell Stephan

Pastor, Seventh Day Baptist Church of Christ,
Plainfield, N. J.

(A Boys' and Girls' Sermon for
Sabbath Rally Day.)

"That's right, Bobby. Your mother and I feel it's better that you don't play baseball on Sabbath day."

"But Dad, can't we do anything on Sabbath? Can't we have any fun?"

Boys and girls, what Bobby just said shows the way a lot of boys and girls feel about the Sabbath, I'm afraid. Of course, all parents don't agree that you shouldn't play games like baseball on Sabbath (better talk to your parents and pastor about it), but all parents do believe that since the Sabbath is God's holy day, it should be a very special day!

That's what I want to talk to you about, but first, I'd like you to do something for me. Sit down, right now, and close your eyes. Now think about the Sabbath. Instead of thinking about the things you can't do, I want you to think of all the things that are beautiful about the Sabbath. You know, there are many beautiful things about our Sabbath day which no other day has at all.

Have you closed your eyes? Have you thought of anything that makes Sabbath beautiful and different from other days? I'm going to close my eyes so I can think about it, too.

Wait! I think I hear something — in my mind I hear the ringing of a bell. It seems to be saying something to me. Listen carefully, maybe you can hear it too. Yes, now I hear it. It is saying, "It's Sabbath day. It's time to go to Church. It's time to worship God. It's time to meet your friends again and sing and pray together at the Church." What a beautiful sound the bell is making, and what a beautiful thing it tells us to do!

voice of conscience may restrain the body and not touch the spirit.

How important are the efforts now made to restore the Sabbath. . . .

In vain will you send forth ministers and Bibles and tracts; they will be of no avail if there is no Sabbath for man.

There was a man named Millet who painted a picture. It is a very lovely picture of two peasants standing in the field with their heads bowed in prayer. In the distance is a Church, and when you look at the picture you seem to hear the bell ringing, calling people to prayer. That's what your Church bell does on Sabbath day — calls you to prayer, and believe me, boys and girls, there's nothing more important in this world than talking to God in prayer. Hearing the Church bell, going to Church to worship and pray, meeting your friends there — these are surely some of the beautiful things that happen on Sabbath day.

Now close your eyes again and tell me what you see in your mind. It's funny, but I seem to hear that bell again, and now it's repeating just one word, "Time — time — time." I wonder what that can mean. Does it mean it's time for Church, or does it mean that because it's Sabbath day we have time to do things that we can't do on other days? You know, we're very busy during the week with schoolwork, chores to do, or work around the house, but on Sabbath day it's different. We have time to go to Church, time to read our Bibles, time to get together with our friends and sing, time to go apart by ourselves and study and think about God, and we have time, too, to do nice things for other people. It seems to me that Jesus kept His Sabbath day just like this. He went to Church, then He spent the rest of the day either thinking about God or helping people. He tells us we ought to do good on the Sabbath day. That's why God gave us His Sabbath, so we would have time to do all these things. And it's fun, too! We can visit the people who are lonely or sick — we can sing to them or take them flowers or just be friendly. We can go to some of our friends who do not know Jesus and tell them about Him and how He loves us. We can patch up a quarrel with some friend, if we've had a quarrel, and tell him that we're sorry. Oh, there are many things we can do if we only try to do the things God wants us to do on His holy day.

But the most beautiful thing of all about the Sabbath day (the bell has

stopped ringing now, but I want to tell you this just because I know it's true), the most beautiful thing about keeping the Sabbath is — we're doing what God wants us to do! That's what he tells us in the Bible, in the story of Creation, in the Ten Commandments, in the Old Testament, and in the life of Jesus. The seventh day is God's day. He made it, and rested on it. He asks us to keep it holy — to rest and worship, and to help others. He made it especially for us. He wants us and has asked us many times to show our love for Him by keeping His day. Don't you think that is the most beautiful thing about the Sabbath day? Don't you want to do what God wants you to do, just because you love Him so much? I do!

And Bobby, if we do all that God wants us to do on His day; if we worship and pray to Him; if we help others as we should; if we take time to rest and think about Jesus; if we get together with our friends and sing; if we do all these things we won't even want to play baseball because we'll have so many more important things to do — we won't even have time to play baseball because we'll be so busy. But that's not the most important thing — when we keep God's Sabbath we are doing what He has asked us to do, and we're doing it because of our love for Him.

Bobby, that's why your parents said to you, "No baseball today," and that's why I have told you this story, because I know you want to do what God wants you to do more than anything else in the world.

God who in the beginning gave the Sabbath to man, in the fullness of time gave His Son. All that God had done for man, that Jesus came to confirm and to establish and to fulfill. All that God would do, that Jesus came to reveal and to do. As the Son of God, Jesus was Lord of the Sabbath; as Son of man, He was a Sabbathkeeper.

—Ahva J. C. Bond.

Seventh Day Baptist General Conference
RIVERSIDE, CALIF., AUGUST 16-21, 1949

THE LORD'S DAY

The Apostle John in recording his experience on the Isle of Patmos when he received the visions which compose the Book of Revelation said, "I was in the Spirit on the Lord's day." This term "the Lord's day" has for long been applied to Sunday following the tradition received from the early Fathers of the Catholic Church, but there is no proof in Scripture that this is a correct application of the term, for this verse does not define it. Revelation 1: 10.

If we turn to the Bible and ask, "Of which day did Jesus claim to be Lord?" the answer is clear for He Himself said, "The Son of man is Lord also of the sabbath." Mark 2: 28. The seventh day is thus the only day of the week Scripturally entitled to be called "the Lord's day."

To maintain the contrary means that we must forsake the Protestant platform of the Bible and the Bible only, and turn to tradition to support our case.

There are many who hold the view that by "the Lord's day" the apostle really meant "the day of the Lord," the great day of the outpouring of the judgments of God foretold by all the prophets. Joel 1: 15; 2: 1, 2; Zephaniah 1: 14; Zechariah 14: 1.

The expression "in the Spirit" means more than being in a devotional frame of mind. It means being caught away in vision as shown by Revelation 4: 1, 2, where John was bidden to come up to heaven, and says, "immediately I was in the spirit," and he saw the throne of God. "In the spirit," or in trance or vision, he was caught away into the scenes of the future, even the events of the great day of the Lord, so that it is possible that in Revelation 1: 10 he meant simply "I was in the Spirit, in the day of the Lord." The Book of Revelation is the record of what he saw "of the future." — The Sabbath Observer, London, Eng.

SABBATH RALLY DAY

PLAN TO OBSERVE

SABBATH RALLY DAY, MAY 21, 1949

GOD'S HOLY DAY

Outline Studies on the Sabbath Truth

By REV. LESTER G. OSBORN

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LESSON I

ORIGIN AND EARLY HISTORY

Introduction

The instinct for a weekly day of rest and worship is wrought into the fiber of every nation and race. Small wonder — for God made it so "in the beginning." "Divine rhythm of a healthy life" is six days' labor and one day rest.

A. The Institution of the Sabbath. Genesis 2: 2, 3.

1. A formless mass, "waste and void," covered with dense watery vapors — but "the Spirit of God brooded over the face of the waters." In six days God brought order out of this chaos, making it fit habitation for man, whom He created on the sixth day, after everything man would ever need for his physical well-being was prepared for him.

2. But man — in the image of God — is a spiritual being. He needs more than physical comforts — so God established the Sabbath, a religious institution, for his spiritual well-being.

3. Analysis of Genesis 2: 2, 3.

a. FACT — the blessing and sanctifying of the seventh day.

b. FACTOR — God, the Creator.

c. REASON — God "rested" on that day.

d. PURPOSE — to make of the seventh day the Sabbath.

(In Hebrew "eth," sign of definite and direct object, before "the seventh day.")

4 The week — arbitrary division of time — never lost since.

(Cf. Genesis 7: 4, 10; 8: 10, 12; 29: 27)

Nations both ancient and modern have this seven-day week — two thirds of them call the seventh day "Sabbath."

5. Mark 2: 27 — "The sabbath was made" — had its origin in a distinct act.

B. For Whom Was the Sabbath Made? Mark 2: 27.

1. "For man" — "anthropon," generic term — race of mankind.

2. For Jews? What nationality was Adam? Over 2,000 years before Abraham, forefather of the Jews. Committed to Jews — Cf. Nehemiah 9: 12-14, "madest known unto them thy holy sabbath" — just as Scriptures, monotheism, prophecies, — to keep for the world.

C. The Purpose of the Sabbath.

1. Creation's "Birthday" — Genesis 2: 2, 3; Exodus 20: 8-11.

2. Sign that God the Creator is our Covenant Lord — Ezekiel 20: 12, 20.

3. For man's well-being — Mark 2: 27.

4. Rest — Exodus 31: 15; 34: 21.

5. Time for fellowship with God, and service in the cause of Christ.

D. The Sabbath (a) vs. the sabbaths (b).

1. Different in time of institution.

a. At creation, based on weekly cycle.

b. At Sinai, based on phases of moon.

2. Different application.

a. Universal and eternal.

b. Local, national, temporal.

3. Different in position in Mosaic code.

a. One of the Ten Commandments, written by finger of God.

b. Written in a book by Moses.

a. Kept inside ark.

b. Kept in a pocket outside ark.

a. One of fundamental laws of theocracy.

b. One of the ordinances.

4. Different in emphasis in Jewish history.

a. Death penalty, prophets protested formalism in its observance. Desecration very serious.

b. No such stress on "sabbaths."

5. Different in place in Jesus' teaching.
a. How it should be kept, spiritual Sabbathkeeping.

b. Does not treat of importance of "sabbaths."

E. God's Holy Day — Isaiah 58: 13.

Like burning bush — don't "trample under foot"; "put off shoes from thy feet." God's presence makes it holy — Worship and communion with God on day in which His presence is in a peculiar way.

F. Has the Original Sabbath Been Lost?

Can trace chronology back to Christ. He knew which day was the seventh.

From there back to Creation see these three steps: Luke 23: 56; Exodus 20: 8-11; Genesis 2: 2, 3.

Conclusion

God blessed and sanctified the seventh day, thus making it the Sabbath. He never did this for any other day, or undid it for the seventh. What God does is for all time, for God does not change.

"Sanctified" — used of cities of refuge, publicly proclaimed. Genesis 2: 2, 3, seems to refer to public proclamation, hence, practically, promulgation of law for Sabbath. Nowhere any later sanctification — always refers to earlier: at Creation.

We Believe In God

By Rev. Earl Cruzan

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"We believe in God, the one personal, perfect, and eternal Spirit, Creator, and Sustainer of the universe, our Father, who manifests a holy, redeeming love toward all men."

As Christian people we begin our belief with God, for it is with Him that man had his beginning and through Him that the world and all that is in it first had form.

The word God can be traced back only to its Teutonic source and then we find it in the plural, designating those objects which the people were wont to worship. But it has been carried over into the English language in its singular form and we use the word to designate the one and only God. The person to whom we attribute the name of God is that same person who revealed Himself to Abraham when He called him to be the father of a chosen race. The Israelites spoke of Him as Jehovah or Yahweh, but they considered His name as too sacred to be spoken by their lips. He designated Himself to them at various times as the "I Am." I can think of no greater designation than the term, "I Am." For "I Am" denotes the fact that He is in the state of being. Using this present tense of the verb, "to be," it implies that He is, that

He has been, and that He always will be. It is a continuous existence.

And we believe in God. We believe in the great "I Am." We believe that He is, and that He is worthy of our worship and adoration. There is not a great deal more that can be said until we go on with a definition of what or who He is and wherein His activity lies.

The name God is the name which we have applied to the one who fulfills the following qualification: He is "the one personal, perfect, and eternal Spirit." When we designate Him as spirit we are separating Him from matter. Christ has told us that God is a spirit and that we must worship Him in spirit and in truth. God is a spirit. What does this designate and what does it imply? It implies that He is something greater than we ourselves.

We know that man has a body; yet is a spirit — that he thinks of himself as a spirit. We might say that man is a being who thinks and feels and wills. As these are characteristics of spirit, we might say that God is an intelligence and a mind, that He thinks and feels and wills.

We find throughout the Bible that God is revealed as one who is living and thinking and acting. And so when we designate Him as a spirit, we think of Him as something other than matter, but other than matter in the same way that man is; only in a more perfect form.

God is a personal spirit. This designates self-consciousness and self-direction in God; and so we might say that a personal god or a personal spirit is one who knows himself as himself and consciously directs his own action.

Personal may seem to limit God to the limitations of man, but the reverse is true. God speaks of Himself as I, and we address Him as Thou. He must be personal; else our contact with Him could not be as close as it is. He alone is fully personal. He is the personal spirit completely knowing Himself and alone fully directing His action. Man is personal, but his personality is growing as he learns of God and learns how to live with his fellow men.

God is the supreme intelligence in the universe: for it is by Him and through Him that all has its beginning.

But God is also perfect. Christ has said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." That is what we are all striving for. We are striving for perfection. But before we can find perfection or before we can even define it, we must find that perfect being after whom we are trying to mold our lives. He is perfect in that He knows absolute goodness — He knows the habits and behaviors and the motives which make perfection — and not only knows them, but so controls His being as to observe them.

We speak of God as eternal. Eternity stretches from the beginning of time, on and on with no end. In other words God was there at the beginning of this earth and He will be when this earth is gone. Material matter may be destroyed, but God goes on forever. He is the only spirit which is eternal in its fullest sense. We expect eternity and eternal life for ourselves — it is His promise to us and yet we are not eternal in the sense that we all have our beginning. Our life is eternal from that time on, but God's beginning is lost in the dim ages of the past. The first records that we have of human history, God was there and it was His mind and His hand that started human history on its way.

"Lord, thou hast been our dwelling place in all generations. Before the moun-

tains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." The psalmist has made as great an assurance of the eternity of God in this psalm as could be made.

But we also think of God as Creator of the universe. Before we can think of Him as Creator, it is necessary that He be the "personal, perfect, and eternal Spirit." He must think and will and act, that not only is He from everlasting to everlasting, but that He must be able to see and plan for an eternity.

As we think of Him as one who thinks and wills and acts, then we can comprehend Him as Creator, thinking or planning the creation beforehand, and then willing that it be done, and acting so that His will is carried out. In the beginning God created the heavens and the earth. As we read the account of creation, we know that it was planned, that life came forth in a natural order, that provision was made for the sustenance of one kind of life before another was brought forth. He is the Creator, creating these heavens and this earth in all their glory and splendor, creating the life which lives upon the earth and providing for its constant care, with the things He has supplied for our food, the supplies of fuel, the materials to keep us warm. No one can deny that it took one with a master mind — one who can think and think clearly — one who can plan with all things taken into consideration — to have created the earth as we have it and to have placed thereon the life which it contains.

We believe that God is the Creator, for these things which we know and see could not just come to pass. There had to be laws that determined the continuance of each kind of life. There had to be foreplanning for life to go forward without contradiction or conflict. Yes, the great "personal, perfect, eternal Spirit" is the Creator of the universe.

But He is more than that — He also is the Sustainer of the universe. He did not just bring forth these things and let them go, but He sustains His creation as well. He planned the laws which keep

the planets in their order. He planned the seasons that life might continue to come forth, that there might be provision made for all. These laws were made and determined before the creation and they continue to sustain the universe upon which we live. By reproduction life continues: plant life to provide food for animal life and animal life to provide food and clothing for the greater creation, man. And these laws which He brought into existence continue to rule and govern us today. Also, this thing I find in my belief in God as Sustainer of the universe: that as man develops, God is revealing to him new ways of doing things — ways of utilizing the powers and the wealth of the universe which have long lain before him unused. God reveals unto man ways of sustaining life.

Man was the supreme part of His creation. He said of man: "Let us make man in our image, after our likeness." Man was created with a personality, the ability to think and will and act, but with an imperfect personality in that he makes mistakes, that he is weak. But there again we find more of the wonderful plan of God. We find, that although God provides for all of His creation, that it is for man that He has planned eternal life. For man was created in the image of God. Man has a spirit which is like unto the spirit of God.

And God maintains an attitude toward man which is comparable to the attitude of a father toward a son. Early in our Scriptures we find evidence of this attitude. In Deuteronomy 14: 1 we read: "Ye are the children of the Lord your God." In 2 Samuel 7: 14 we find: "I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men."

David speaks of God as Father. "Wherefore David blessed the Lord before all the congregation; and David said, Blessed be thou, Lord God of Israel our father, for ever and ever." 1 Chronicles 29: 10.

In the New Testament this relationship as father is revealed in greater detail than ever before. Jesus tells us to "Be ye therefore perfect, even as your Father which is in heaven is perfect." Let . . .

"thine alms be in secret, that thy Father which sees in secret shall reward thee openly."

Time and again Jesus refers to God both as His Father and our Father. God maintains the relationship to us that a father maintains to his son. There is a tie that holds us close to Him, and that tie is love. He manifests a holy redeeming love toward all men.

It was God's plan that man should share with Him the glories of His kingdom but as God made man with a free will of his own, man has so many times chosen those things which seem at the time to hold forth the greatest promise but which in the end will be found empty and vain. And so man has sinned and come short of the glory of God. Death is the penalty for sin. So all men must die — that was the ultimate decree. But God loves man with a holy redeeming love. This love surpasses the love of a father for a son; for this love for man is so great that no matter how bad the man may have been, if he but repent God will receive him as His son again. Greatly will He rejoice as man comes to Him seeking a renewal of that fellowship.

By a holy love, we mean a love that is far above human love. There is in human love a desire to possess and then after that a desire to care for the one possessed, if the love reaches the heights that it should reach. And while there is in the love of God the desire to possess all men; yet the desire to care for man far surpasses the desire to possess for the satisfaction of self.

Blood is the life-giving substance for man and animals. God has decreed that there can be no forgiveness of sin without the shedding of blood. At one time the sacrifice of sheep — the shedding of their blood on the altar was the atonement for the sins of man. But that was not sufficient. It must be done again and again. Man continually erred. And it is true that he will continue to do so as long as he lives on the earth in human form.

But God in His great love for man had compassion on him. And His love is a redeeming love, redeeming man from sin and the penalty of sin. God sent His

only Son to earth to show man the way to live — but not only did He show him the way to live, but He made life possible for man.

Following the plan of God, Christ gave His life on the Cross for the sins of mankind. There His blood was shed for the redemption of man. God's love is so holy and so deep that He sent His most loved possession — His own Son — to earth to die in order to redeem man from his sins. And from that time until this,

and on until He comes again in the fullness of His glory — all who believe on Him and on His sacrifice are redeemed from sin and are saved from the penalty of sin. They enter eternal life in glory with God, the Father.

And so it is that "we believe in God, the one personal, perfect, and eternal Spirit, Creator, and Sustainer of the universe, our Father, who manifests a holy, redeeming love toward all men.

The Bible Speaks to Human Hearts

By Dr. Francis Carr Stifler

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Whenever men and women think together of things worth while, the Bible has a place all its own, for it brings strength to every wholesome influence in human life and adds its own unique contribution of supreme value. The Bible is one of the inescapable voices speaking in the world's life. It is not a dumb mass of paper and ink — though every individual copy of the Bible that is not opened and read is only that — nor is it a faint echo of voices of a distant past. As we see it move among men all about the earth, we find not merely that it has spoken, but that it speaks now in the living present, that it speaks clearly and with power to human hearts.

Throughout the pages of this book we shall consider how the Bible speaks to people from different classes, of different professions, from different countries and we shall record their witness to what it says to them and of the reality of its transforming influence.

In this first chapter let us think generically of human hearts — whether it be of savages or sages, Americans or Afghans, whether it be of men who toil with their hands or who ponder with their minds. We shall make three points here: The Bible speaks to a man's needs; the Bible speaks to all humanity; the Bible speaks with authority.

The Bible Speaks to Human Needs

The Bible is wonderfully rich in its capacity to meet our human needs. In these days of struggle to find a ground for common understanding among the nations and in calmer days, too, the vicissitudes of life require courage — even of children. In Sofia, Bulgaria, a little girl whose name in English would be "Snowflake," lived beside a Church. During the bombardment of Sofia in 1944, a bomb fell in the churchyard. In terror the child began to cry. Quickly her mother said: "Why do you cry, little one? Don't you remember 'God is our refuge and strength.'" "A very present help in trouble," continued the child and they both laughed with relief. Perhaps you remember the paratrooper who said that the verse he brought to mind as he faced the jump from the plane was this: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8: 38, 39.

A friend of mine was introduced at a dinner party in Chicago to a naval lieutenant who, he was told, had just been rescued from his damaged plane after it had plunged into the Pacific. "What did you think of as you catapulted downward toward the sea, Lieutenant?" he asked him. "Oh, I just repeated to myself, as I had been doing all my life, when things got

out of hand, 'The Lord is my shepherd; I shall not want . . . thy rod and thy staff they comfort me. . . . Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.' " Psalm 23, parts. The Bible brings us courage for our need.

The Bible speaks to our need when we go wrong. "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51: 10. It speaks to our need for comfort in sorrow. "O death, where is thy sting? . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15: 55, 57. It speaks to our need for companionship. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14: 23. It speaks to our need for direction in life. Do you remember the Bible's answers to these three questions? "Wherewithal shall a young man cleanse his way?" Psalm 119: 9. "Who is my neighbour?" Luke 10: 29. "What shall I do to inherit eternal life?" Luke 18: 18.

The Bible Speaks to All Humanity

Such needs are not needs that are peculiar to the Jews and Greeks who first heard these words spoken. Nor are they the needs solely of all Jews and all Greeks. Courage, repentance, comfort, companionship, and direction in life are needs of all mankind no matter what one's race and upbringing. Chinese and Russians and British and French and Americans — and little peoples of the faraway places — Marshall Islanders, the Baluba who live deep in the heart of the Belgian Congo, the Nagas who live in the back-country hills of Burma, the Miskito who live along the steaming coasts of Central America, and all the rest — whether we be professors or farmers, scientists or fishermen, housekeepers or machinists, whether we live by the sea or in the mountains, on the plains or in the jungles, in cities or on ranches, our deep human needs are the same. And the great Book that has the only enduring answers to these needs speaks to us all. It speaks in the language of more than a thousand different peoples and every year it reaches farther out to

stir the minds of still more tribes or overtakes the changes that the years bring to every form of speech.

Not long ago a missionary came all the way from the heart of Africa with the manuscript of a new translation of the New Testament. Every time there was lifeboat drill or an alarm was sounded he strapped his precious package to his body that, even if the ship were torpedoed, he might still hope to bring it safe to the Bible House in New York, where its publication could be undertaken. Now the work has been finished, and another tribe of people have an important part of the Bible in their own tongue. They will find, as all those before them have found, that it speaks to their deepest need. The Bible speaks to the needs of all humanity.

The Bible Speaks with Authority

It not only speaks to the deepest needs of all humanity, but it also speaks with ultimate authority. It knows the facts about us. When people hear the Bible speak they seem to feel it is peculiarly for them. It says those things that they have always felt should be said. It voices the more profound truths for which they have always been groping but of which they have never quite laid hold. One day a skeptical chief of an African village was listening to a missionary read the first chapter of St. Paul's letter to the Romans. When the missionary had finished, the chief inquired: "When did you say that was written?" "About nineteen hundred years ago," said the missionary. "Now I know you are a liar," exclaimed the chief. "That was written about our village."

The Bible knows the facts of the depths of human degradation. And it knows the facts of the heights to which we may rise. All through those dark dragging days of the late war as we read the lists of names in the papers, did there not echo in our hearts the Master's assertion, "Greater love hath no man than this, that a man lay down his life for his friends"?

There was a time when men thought that they needed to build up a philosophical or theological defense of the

authority of the Bible. But really all through the centuries no matter what the speculation about it or what the research into the history of its contents, it has held its place and gained greater and greater acceptance because it speaks with the authority of truth. How we human folk need to learn the truth about ourselves! What volumes of deceitful lying propaganda have been poured into the channels of the world's mind in recent years! Falsehoods about races and cultures, falsehoods about events, falsehoods about people. And, as always, they suffer the most who believe the falsehood, not those about whom it is told. The Bible, which is wholly familiar with these falsehoods in their essential form, gives to us standards of discrimination and charges us with responsibility. "Thou shalt not bear false witness." Exodus 20: 16. That is the negative side. And the positive side is — "Ye shall know the truth, and the truth shall make you free." John 8: 32. Prohibition and promise both are spoken with authority. We know that is the truth. The Bible speaks with authority.

An Amazing Fact

Here, then, is one of the amazing facts in the story of man and his struggle with the realities of life about him, that he should count as his "Book of books" a book, not belonging to his own culture, but a book dealing principally with the experiences of the people of a single little country, people who lived long centuries ago. This book was written in languages which today only a very few people understand and yet it has survived the storm of many centuries, has leaped a thousand barriers of language and today somehow seems to belong to every man and speaks to millions in all parts of the world, to simple people just emerging from savagery, to scholars standing in the front line of a long succession of culture and training, and speaks to all with living power.

The Unity of Our Common Humanity

The fact that the Bible speaks to human hearts in this way is evidence of two most heartening facts. One is the unity of our common humanity. As we see the great issues of our time arise, world peace,

world organization, world economics and finance, world law and order, and the clashing views about them, it is well that we remember this fact — that the Bible is the one book that speaks to us all, and does so because we are all one humanity.

God Speaks to Us All

The other fact is still deeper and filled with even greater promise. The Bible speaks to us all because through it God speaks. We rightly call it the Word of God. By it there comes to man that which alone can satisfy his deepest need. Nothing is so important to all of us and to each one of us as the voice of God. For, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matthew 4: 4. From "The Bible Speaks to You," the Greystone Press, publishers.

WHITHER THE LAW?

By Oscar A. Davis

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" . . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Matthew 22: 37-40. "Love is the fulfilling of the law." Romans 13: 10.

Love as an impelling force of human conduct was not a new idea with Jesus Christ. These words were recorded first in Deuteronomy 6: 5 and in Leviticus 19: 18. Those who teach that all the Mosaic laws are done away through Jesus Christ must also discard these commandments on love as they also are Mosaic in origin.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matthew 5: 17. What prophecy did Jesus fulfill?

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel. . . . this shall be the covenant; . . . I will put my law in their inward parts, and write it in their hearts. . . . I will forgive their iniquity, and I will remember their sin no more." Jere-

PENTECOST, 1949

miah 31: 31-34. The Epistle to the Hebrews brings this prophecy to their attention in Hebrews 10: 16, 17 and 8: 10-13. What law is to be put into the mind and written in the heart?

There was only one law in the first tabernacle. Hebrews 9: 2-4. It was the only law written by the finger of God, the law written in tables of stone, the law which is to be kept and to be written "in the fleshy tables of the heart." 2 Corinthians 3: 3.

Wherein, then, comes forgiveness of sins? Hebrews 8: 12; 10: 16, 17; Romans 11: 27. For "the first covenant had also ordinances of divine service, and a worldly sanctuary," Hebrews 9: 1; blood sacrifices — an offering for atonement, Exodus 29: 36 ff., which were offered year after year; often the same sacrifices were offered, which could never make the doers perfect. Hebrews 10: 1, 4, 11. However, these sacrifices, or ordinances, were a shadow of heavenly things to come. Hebrews 8: 5; 10: 1; Colossians 2: 13-17; Romans 14: 5; Galatians 4: 10. But Jesus Christ, having **once** sacrificed Himself for us, Matthew 26: 28, has entered into heaven, is seated on the right hand of God, and is for all time our high priest and our mediator of the new covenant. Hebrews 7: 11-10:31; 12: 24.

If, therefore, the laws of Moses contained in ordinances were but a shadow of good things to come and were nailed to the Cross (Colossians 2: 14; Hebrews 9: 1; 10: 1), they cannot include the laws of Moses written on the tables of stone as they were to **continue** in the fleshy tables of the heart. 2 Corinthians 3: 3; Hebrews 8: 10; 10: 16; Jeremiah 31: 31-34.

It is no small accident that the Sabbath "of the Lord thy God," Exodus 20: 10, is included in the laws preserved in the hearts of men. God has always desired obedience above sacrifice.

"Men and brethren, what shall we do?"

That was the question the tiny group of Christian believers asked of the apostles at Pentecost.

Today, in a time of "blood and fire and vapor of smoke," in a time when the sun is still darkened with the dust of rubble cities, millions of Christians on every continent ask, as that little group asked at Pentecost — "Men and brethren, what shall we do?"

Peter said — Repent. And the depths of our need for repentance today have been measured by the "Message of Amsterdam." "We have tried to serve God and Mammon, put other loyalties before loyalty to Christ, confused the gospel with our own economic or national or racial interests, and feared war more than we hated it."

Peter said — Be baptized in Christ. Across 1900 years of division, of clashing creeds and Churches, the words ring out — "Be baptized every one of you in the name of Jesus Christ for the remission of sins." And **that** command admits no higher loyalty, no cleft of purpose.

Peter gave a promise — "Ye shall receive the gift of the Holy Ghost." At Pentecost, each year, we see again the hope of that promise. And in that hope, Christians the world over are spiritually "with one accord in one place," as they were at the first Pentecost. Through the World Council of Churches, we draw nearer the fulfillment of that promise, nearer the time when the day of Pentecost is fully come.

Peter said — "For the promise is unto you, and to your children, and to all that are afar off." It is to all faithful people in the Church Universal to the ends of time and to the ends of the earth. — World Council of Churches Release.

IF HE CALLS YOU

If God has called you to be really like Jesus in all your doings, He will draw you into a life of humility and put on you such demands of obedience that you cannot follow other good people. He may seem to let other good people do things. He will not permit you to do. Other Christians who seem very religious and useful may push themselves, pull wires, and work schemes to carry out their plans, and you cannot do it. If you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent. Others may brag on themselves and their great work, but the Holy Spirit will not allow you to do any such thing. If you begin it, He will lead you into some deep mortification that will make you despise yourself and all your good works. You will learn what Jesus meant when He said, as chronicled in Luke 14: 26, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." We are sorry the translators made a mistake in this verse and used the word "hate" in this way, for the Bible teaches that we should love each other. Considering the many Scriptures that speak on this topic we would not do violence to the verse were we to read it thus, "He that loves his family or kinsfolk more than he does me, cannot be my disciple." However we are particularly interested in the last part of the verse that reads "yea, and his own life also." If you have not regretted having done something that injured another to the extent that you hated yourself, you have not yet realized the sinfulness of sin. If you have not shed any tears over your sins you have not yet realized the sinfulness of sin.

Others may be allowed to make money and enjoy the luxuries of life. God may wish to keep you poor because He wants you to have something far better than gold, and that is a helpless dependence on Him, that He may supply your needs day by day out of an unseen treasury. He wants you to be as dependent upon Him as the flowers of the field.

The Lord may let others be honored and put forward and keep you hidden away

in obscurity, because He wants to produce some extra choice fruits for His coming that can be produced only in the shade. The orchid family produces some of the most beautiful flowers on earth, but they cannot be grown in open sunlight. Some fine specimens are grown in greenhouses, but they do their best in Central America where God planted them in the shady jungles.

God may let others be great, but may keep you small. He may let others do a great work for Him, and get the credit for it. You may work and toil without knowing how much you are doing and, then, to make your work still more precious, He may let others get the credit for your work. But in such cases your reward will be many times greater, and the blessing you will receive will far excel any glory man may give. The Holy Spirit will keep a strict watch over you with jealous love, and may rebuke you for little words and feelings or for wasting your time in reading worthless magazines or books which other Christians never seem distressed over. So make up your mind that God is an infinite sovereign and has a right to do with His own as He wishes.

He may not explain a thousand things that puzzle your reason in His dealings with you. He wants you to trust Him implicitly, to have that faith that Abraham had when he left his home to obey God's call. The person who maneuvers to get himself in an upper seat will find himself called upon to step down when Jesus returns. Settle this fact, that if you sell yourself wholly to Him, He will have the right to tie your tongue at times, and close your eyes to ways that others are not dealt with. When you come to the place where you are willing to let the Holy Spirit guide you in all you do, you will have found that high calling that is a vestibule of the hereafter. God has not promised the Christian an easy path. He has not promised to lower the mountains, nor raise the valleys to make our path an easy one, but He has promised to send us a guide that will stay with us until the pearly portals are reached. Is it safe to try to walk alone? — Editor A. S. Christenson, in the Bible Advocate.

Seventh Day Baptist General Conference

RIVERSIDE, CALIFORNIA, AUGUST 16-21, 1949

Children's Page

MARY'S SACRIFICE

By Arthur S. Maxwell (Uncle Arthur)

Here is a delightful little story I heard some time ago. It has been told many times by a good many people, but it is so good it will bear telling again. It is about a little crippled girl who lived many years ago in the poor quarters of a big city. I don't remember her name; so we shall just call her Mary.

Mary had something the matter with one of her legs so that she could only limp about, and that with difficulty. But what made matters worse was the fact that her mother also was a cripple, and suffered in the same way. Worse still, her father was a lazy and cruel man. He spent most of his time in saloons, and often came home quite drunk.

Some kind people heard about poor little Mary. They made arrangements for her to be taken to a beautiful home where she would receive every care, and where her leg might be made better. Everything was planned for Mary to go, and the kind people came to get her.

But to their great surprise Mary refused to go. They urged her and coaxed her. They told her what a lovely place it was to which they were going to take her. They pictured the glory of the open country, the fields and flowers and trees. Even Mary's mamma joined in, trying to persuade her to go. She knew how much good it would do her to get away from the crowded city. But still Mary refused.

"I can't go, I can't go," she said firmly, though there were big tears in her eyes.

"Why not?" asked the kind people.

"Because — " and Mary hesitated while tears rolled down her cheeks.

"Go on, do tell us," coaxed the kind people.

"Because," said Mary, "because father stays out late and drinks. When he comes home and starts beating mamma, I get in between."

Whether Mary ever went to the beautiful home the kind people had planned for her I do not know. But the simple story of her courage and self-sacrifice will live forever. She was willing to give up

the greatest opportunity that life had offered her. She was willing to turn her back on the fields and the flowers and the great open spaces that called to her so strongly, just to stand by her mamma and save her from harm. She was ready to sacrifice all just to do what seemed her duty, to get "in between," to take the hard knocks, to keep mamma safe.

"In between!" What a beautiful thought! Say children, would you be willing to do the same for your mamma? Would you sacrifice so much?

Of course you could not do the same as little Mary. Your daddy, I am sure, is not like hers. But could you not get in between mamma and overwork, between mamma and overworry? Could you not, at a sacrifice sometimes, get in between her and washing the dishes, or minding the baby, or setting the table, or washing the floor, or cleaning the steps? Could you not, by giving up a little play, help her much by getting in between her and ever so many of the little cares of life?

"In between!" Would you like to be the little peacemaker both at home and at school — getting in between when others quarrel, taking hard knocks at times, but saving the weak from harm?

There are so many beautiful ways in which you can get "in between." Just as Jesus came to get in between us and sin, so you can always try to do the same when other children are saying and doing wrong things. You can get in between with something that is pure and lovely until they also think more beautiful thoughts.

And there are the poor. You can, by a little sacrifice, get in between them and their poverty.

There are the sick. By giving up a little time, and sometimes a little money, you can get in between them and their sickness.

There are the sad. By sympathy and kindly words and deeds you can get in between them and their sorrow.

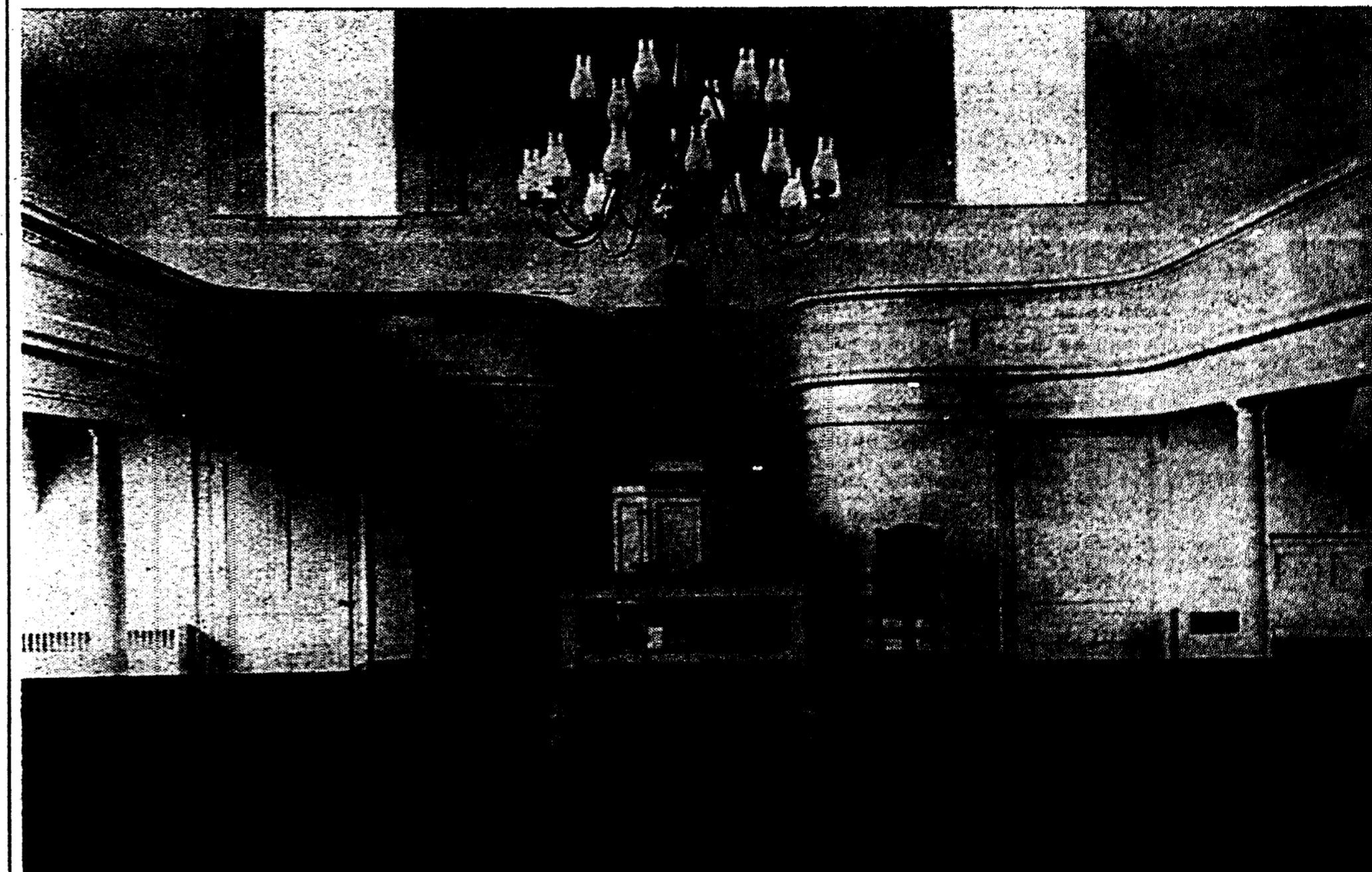
How much there is for each one of us to do! There are many ways for us to do as Mary did, to show her noble and beautiful spirit, and to get "in between."

—Contributed by Mrs. Walter L. Greene.

The Sabbath

MAY 9, 1949

Recorder



"The Beauty of the House"

(A portion of the interior of the recently remodeled and redecorated First Hopkinton Seventh Day Baptist Church, Ashaway, R. I. See feature article on page 319, this issue.)

Photo by C. W. Browne, Jr.)