

The Sabbath

Recorder



The Sabbath Recorder

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A Magazine for Christian Enlightenment and Inspiration

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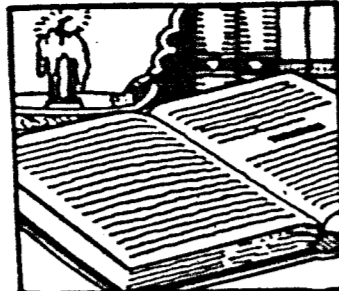
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Front Cover Picture

"Symbol of Freedom"
RNS Photo.



Moments of Meditation

ON SABBATH MORNING

By Abbie B. Van Horn

I like to worship on Sabbath morning in a sanctuary of beauty with stained glass windows, balanced and lofty proportions of sides and roof, soft colors, and beautiful flowers arranged with taste and feeling. Many of the symbols speak to me — the circle, the quatrefoil, the fleur-de-lis, and especially the cross. Yet if I were to design a cross to be placed in our Churches it would be plain and rugged. I should try to make it suggest sacrifice, intense suffering and heartbreak. The beautiful, flowing lines of many crosses which I see do not tend to turn my mind to thoughts of sacrifice.

I am moved by beautiful, stately music of hymn and anthem. The portion of Scripture chosen should have my careful thought and attention. The presentation of my small gift of money for the spread of the gospel reminds me of the admonition to the ancient people of God, "Bring an offering and come into my courts."

I remember pastoral prayers which seemed to lift the worshiper to the very throne of grace. Such prayers, I believe, come only from deep within the soul and personal, private communion with God.

I hope that the sermon will speak to my heart, to point out its sins and to tell me of the need for repentance and of the forgiveness of God. I want it to reveal the Burden Bearer and the Shepherd of the sheep; to help me to relate the teachings of Jesus to the affairs of every day; to inspire me to higher, nobler living.

All these things I may not experience, but I believe some of them, at least, should come to me and to all worshipers who seek to come close to God in His house on Sabbath morning.

Milton, Wis.

The Sabbath is not only a part of the law of God which must be obeyed, but Sabbathkeeping affords one an opportunity to know the whole will of God. — Bond.

THE SABBATH RECORDER

Editorials

IS THE SABBATH SECTARIAN?

With all reverence we ask, Is God sectarian? Is Jesus Christ sectarian? Is the Holy Spirit sectarian? Is the Bible sectarian? If they are, then the Sabbath is sectarian. If they are not, then the Sabbath is not sectarian.

Of course this needs to be kept in mind — a Sabbathkeeping denomination in its witness and work may give the impression to other Christians and to the world that the Sabbath is "denominational in character."

Most unfortunate!

By no stretch of the imagination can God, Jesus Christ, the Holy Spirit, or the Holy Scriptures be called "denominational in character."

How, then, can the Sabbath which God created for man's physical and spiritual good be called sectarian?

How, then, can the Sabbath of which Jesus Christ declared Himself to be Lord be called sectarian?

How, then, can the Sabbath regarding which the Holy Spirit within Holy Writ gave no recorded instruction for a change, be called sectarian?

How, then, can the Sabbath, a record of the observance of which is clear and distinct in both the Old and New Testaments, be called sectarian?

Since God, Jesus Christ, and the Holy Spirit are from the beginning, and since the Bible was written before the beginning of denominations, how, then, can the Sabbath be called "denominational in character"?

Consequently, whenever or wherever Sabbathkeepers observe and talk and teach the Sabbath truth, they are not spreading sectarian propaganda since the Sabbath is not sectarian.

When Dr. Lloyd D. Seager, official representative of the Seventh Day Baptist General Conference to the World Council Assembly at Amsterdam in August, 1948, gave his witness to the Sabbath upon his third attempt at a hearing, he was not taking advantage of the situation to present sectarian propaganda. He was declaring a

truth that is as old as creation, a truth that the majority of the Christian Church has overlooked to the present hour.

In saying that the Sabbath is not sectarian, we are not saying that the Sabbath truth does not distinguish Seventh Day Baptists from the great body of Baptists. It does. As far as separate existence is concerned, when Baptists the world over accept and propagate the Sabbath truth there will be no reason for Seventh Day Baptists to exist separately, essentially speaking.

May God hasten the day when the people of the earth challenge of His Sabbath.

Another six days' work is done
Another Sabbath is begun
Return, my soul, only thy rest
Improve the day thy God hath given

O that our thoughts and thank may rise
At grateful intervals to thee
And draw from heaven that sweet repose
Which none but he that feels it knows

The heavenly calm, within the breast
Is the dear pledge of pleasure rest
Which for the Church of God remains
The end of care, the end of pain

In holy duties let the day
In holy pleasure pass away
How sweet a Sabbath thus to spend
In hope of one that never ends

J. Stoughton, 1811.

RELIGION IN AMERICAN LIFE

It looks as though the United States of America is going "all out" for science. It is high time! At the millennium, forces are at work which would destroy the spiritual gains of generations and send civilization reeling to its ruin. This has been true ever since man entered the human race. The vast difference between the effect of sin at former times and at the present time is its widespread nature and the intensity of its operation. Sometimes, it would seem that all hell had broken loose — that the devil had been unchained ahead of time, that civilization is being put

to the supreme test, that Armageddon has set in.

Throughout the ages for every new outburst of sin God has raised up an agency to combat it. An agency which appears to be destined to help cope with the onslaught of mass devilry is Religion in American Life.

"This is the second year of the Religion in American Life campaign." The movement "is an outgrowth and extension of the United Church Canvass, a combined program in which Churches and synagogues in hundreds of communities arrange to hold separately, but **simultaneously**, their annual financial canvasses, every-member visitations, and go-to-Church campaigns during the period of November, 1950."

"The Religion in American Life campaign is a co-operative effort backed by The Federal Council of the Churches of Christ in America, the Synagogue Council of America, and other major religious bodies. It has the active support and backing of The Advertising Council, a public service organization of American business.

"Conducting its individually planned program, each Church or synagogue unites with others, locally and nationally, in an appeal for (a) increased worship attendance; (b) more active participation in religious affairs; (c) enlistment of new members; (d) greater financial support for both the missionary and local expense budgets. The United Church Canvass does not itself raise funds — it is supported by the national offices of various denominations and faiths.

"By working together through the Religion in American Life campaign, America's Churches and synagogues: (1) emphasize the importance of religious institutions in our nation today; (2) call upon every American to participate more actively in the Church or synagogue of his choice."

America will become religion conscious during this campaign "through mass communication media, including radio, television, outdoor posters, and the press."

The campaign, coming during the next to the last month of the United Evangelistic Advance, should do much to give added

impetus to the advance. Insofar as Sabbathkeeping Christians can co-operate in the Religion in American Life campaign, to that extent they will share in helping to make vocal the priority claims of religion upon the life of our land.

"Not by might, nor by power, but by my spirit, saith the Lord of hosts." Zechariah 4: 6b. — (Note: The quoted material, exclusive of Scripture, is taken from a Religion in American Life release.)

SYMBOL OF LIBERTY AND HOME

The Statue of Liberty takes on new significance for Americans when they return to their home shores after a stay in other lands. It is the symbol of liberty. It becomes the symbol of home.

Any school child could tell a newcomer that this huge statue was a gift of the people of France to the people of the United States and that it was given to commemorate the 100th anniversary of American independence. Further, the statue stands on Bedloe's Island in New York Harbor, is itself 151 feet, 1 inch high, and weighs 225 tons. The pedestal on which the statue stands is 89 feet high.

M. Frederic Bartholdi, the French sculptor, designed the statue for the Franco-American Union in 1874. It cost about \$250,000 and is of copper sheathing on a frame of steel. The total cost of the pedestal, statue, and other work was \$600,000. The statue was unveiled on October 28, 1886.

Jurisdiction of the statue was passed from the War Department to the Department of the Interior in August, 1933.

In time of war as troopships left New York Harbor for ports unknown, the troops were ordered below deck for security reasons. The Statue of Liberty was not visible to many, yet the troops believed that she was there. Some military personnel never returned to see that she was. Many entered the United States through other ports. But for those who were privileged to see for themselves, the Statue of Liberty took on new meaning — the symbol of liberty and of home.

Those who had the privilege know! Why cannot all lands become the home of liberty-loving and liberty-living people?

The Eternal Sabbath

By REV. EARL CRUZAN

Pastor, Seventh Day Baptist Church, Dodge Center, Minn.

The need of a Sabbath is generally recognized by the leaders of men. There are but few to whom you could turn who do not recognize the need of a Sabbath.

"Sabbath days, when rightly observed, are to time what the mountains are to the earth — eminences from which we may survey glorious prospects, while the earth is beneath our feet." Anon.

"The law of the Sabbath is the keystone of the arch of public morals; take it away and the whole structure falls." Anon.

"Where there is no Christian Sabbath, there is no Christian morality; and without this, free institutions cannot long be sustained." — John McLean.

"Hail, hallowed day, that binds a yoke on vice, gives rest to toil, proclaims God's holy truth, blesses the family, secures the state, prospers communities, exalts nations, pours life and light upon earth, and points the way to heaven." — Tryon Edwards.

These references from men could be multiplied many fold. It is true that as they write thus, many are referring to Sunday. But the fact that I want to point out first of all is that man recognizes the need of a Sabbath.

Man's observation carries a great deal of weight, especially among men; but the more important matter is not the opinion of man, however universal it may be, but rather, the foresight and knowledge of God and His Son Jesus Christ, who at the time of creation foresaw the need of a Sabbath and decreed that the seventh day of the week be not a Sabbath but **THE SABBATH**.

When Christ came to earth for His period of ministry among men, He spoke plainly when He said, "The sabbath was made for man, and not man for the sabbath." Mark 2: 27. Thus He placed the creation of God in its proper relationship: Man as the supreme act of creation, and the Sabbath for his benefit.

If we will turn to the Book of Genesis, we find the record of the consecration of the Sabbath. (See Genesis 2: 2, 3.)

This record comes to us from the scrolls which formed the Scriptures which were held sacred by God's chosen people, and by the Christians of all times. That we accept it for our Scriptures should be sufficient. Yet I would like to have an independent record from other sources. If there be a tendency to start the Sabbath off as a Jewish day let us remember that this day was consecrated while the peoples of the earth were of one race and long before the days of Abraham, Isaac, and Jacob. Not only do we find in the writings and traditions of other races a record of creation similar to that found in Genesis, but we also find that God's rest on the seventh day is not neglected in these records. There is also this striking thing about many of the primitive languages, that the seventh day of the week is denoted by a name which meant either rest or Sabbath.

In the beginning there was a universality in the knowledge of God and of creation. The time of the flood came and with it the new beginnings of the race. There was still one people, but at the tower of Babel dispersal was made and from that time we find different races and different cultures developing. Some retained a knowledge of God, although all grew imperfectly. Yet we find that the testimony of many of these early peoples corresponds in regard to creation and the Sabbath at the close of creation.

Let us notice the special designation that God made of the seventh day of the week. It is specifically stated here at the seventh day. God blessed it and sanctified it. To sanctify means to make holy. God made the seventh day holy. It was God that did this and not man. We find it here in its true relationship to God.

God sanctified the Sabbath at the close of creation. Many things happened in the intervening years. God called Abraham and promised him many blessings if he followed Him. These blessings were not just to Abraham but to his seed. After many years had passed and the descendants of Abraham became known as the children of Israel and had grown to a considerable number, God led them out to inherit the land promised to their forefathers. As He did so, He sought to re-establish His relationship to these people. Certain laws were given in regard to their relationship to God and their relationship to man.

Let us note specifically the inclusion of the remembrance of the day sanctified by God at the close of creation in the Decalogue: "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 manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." Exodus 20: 8-11.

The Sabbath occupies a prominent place in the Decalogue. It is specifically designated as the seventh day and in commemoration of God's rest and sanctification.

The Sabbath is often mistaken as a Jewish Sabbath. In the same light many would almost think of Jehovah as a Jewish God. While He was recognized as God by the Jews, and the Sabbath was observed by them, let us remember that the reality of the matter is that the Jews were special in their relationship to God; they were selected by God. The Sabbath was reaffirmed to them as they followed the Lord. They were chosen and used by God to bring all mankind into a closer knowledge of Him. Instead of making the mistake of thinking that the Old Testament is Jewish, let us remember that it is the revelation of God and that it contains eternal truths which, while entrusted to the Jews for a season, are for all men

who would call themselves the sons of God.

It is not the seventh day Sabbath of the Old Testament that is Jewish; rather the fact that the Jews were specially chosen by God to be the guardians of His truths.

Yet the hatred toward the Jews which has developed in many generations, plus their self-imposed segregation — the keeping of themselves a race apart even without a homeland, coupled with their denial of Christ as the Son of God — has mistakenly turned many away from the Sabbath.

Israel's successes and failures can be traced and graphed largely in relationship to their observance of the Sabbath. Contrary to popular opinion they did not keep the Sabbath with any degree of strictness until after the return from captivity. Their innate selfishness and desire for gain, of which we, too, have not just a little, led them often to forsake the Sabbath.

It was a different story after the return from Babylon. We find a return to the Sabbath and a desire to keep it. So strictly was it observed and so desired by the people that by the time of Christ's appearance upon the earth it had taken on a legalistic turn. The Sabbath was strictly observed. It seems that they had arrived at the place in their thinking where they thought that man was made for the Sabbath. The Sabbath had become a burden and almost a fetish. The doctrine of "salvation by perfection," although called by some other name, seemed to be the doctrine of the day. Many laws were laid down in interpretation for fear that one might be less than perfect if he neglected any small part of the interpretation of the law.

What was Jesus' approach to the Sabbath? First of all, let us recognize that He was brought up according to the popular usage of the Sabbath and the traditions of the elders. This we know as we get glimpses of His home and as we know the customs of the time.

The second thing we know is that not only at home, but away from home as well, He observed the Sabbath. The Scriptures tell us that this is true. Not only as a boy at home in Nazareth would we find Him

in the synagogue on the Sabbath, but as He grew to manhood, we find Him "entering the synagogue on the sabbath as his custom was," and taking part in the service.

We also know that Jesus relegated the Sabbath to its proper place in the life of the one who would seek God. He did not consider the Sabbath the most important part of acknowledging God, but first of all emphasized that man must recognize his need as he stands before God — his need of an advocate — his need of a Saviour and of salvation. He did not neglect the Sabbath but in His observance of it, He stated that it is well to do good on the Sabbath. He also reaffirmed that "the sabbath was made for man, and not man for the sabbath." God gave the Sabbath for the benefit of man — for his needed rest and worship.

Again, we know that Jesus expected His followers to be keeping the Sabbath at least 40 years following His death and resurrection. He tells us in Matthew 24: 20, "Pray ye that your flight be not in the winter, neither on the sabbath day."

If we examine our Scriptures with any degree of thoroughness, we will also find that where Jesus made any changes in the religious customs of the times that they are spoken of. As He took upon Himself the sacrifice on the cross, He became the Lamb of God slain from the foundation of the world. He became both the high priest and the sacrifice, thus doing away with the sacrificial system. Yet examine our Scriptures as we may, we can find no command to either abrogate the Sabbath or to change it. Neither is there a command to forget it, nor one to transfer it to the first day of the week. There is no indication in the Scriptures that any sacredness was placed upon the first day of the week during the time of the writing of the New Testament. Had this been the practice it would have appeared in no uncertain terms somewhere within the pages of Holy Writ. There is no such change mentioned, nor was there any such practice followed in that day.

But the question arises: What of today? There is an almost universal recognition of the need of a Sabbath. Along with the recognition of this need, there is a

majority of the people who observe Sunday, or the first day of the week as Sabbath.

How this came to be is a long story and the facts have become so created by the ages and by a Church which suppressed and destroyed all that did not agree with her that the whole array of facts cannot be scientifically arranged.

The severe persecution of Christianity by the Jews probably had something to do with it, and the natural antipathy toward this race would turn many to seek to accept something which was not so definitely associated with the Jewish race as was the Sabbath.

A far greater influence was the acceptance of Christianity as the national religion of the Roman Empire. Many became Christian in name only because it was the national religion. There was a great deal of compromise with paganism at this time and many traces of it are still evident in our Christian practices today. Among these was the compromise with the heathen day of Sunday worship in honor of the sun.

This, plus the ruling of the Roman Catholic Church which followed as the Bishop of Rome became known as the Pope and as he assumed the authority lost by the waning Roman Empire, established the observance of Sunday on a rather firm basis as far as most men are concerned.

The fact of current usage due to the traditions of the past does not mean that it coincides with God's eternal plan and purpose. God's eternal plan and purpose began long before this time and it will continue as long as the earth shall stand. As He sanctified the seventh day of the week, had He desired to change and sanctify the first day, the Scriptures would tell of it.

Again had He considered that man no longer needed the Sabbath, the Scriptures would tell us of God's will.

Many will say that they observe Sunday in commemoration of Christ's resurrection. There may be nothing wrong in making special commemoration in honor of His resurrection. Yet, I believe that His resurrection took place as Matthew tells us, Matthew 28: 1-4. This would place the

(Continued on page 15)

THE

10 COMMANDMENTS

7-DAY CHRISTIANITY

Not claiming perfection in
commandment - keeping, nor
justification with God or man
for perfect deeds,

but giving ourselves to His
will and command,

Seventh Day Baptists urge
you to go all out—

TEN for SEVEN

— in knowing, doing, loving
what God can teach you in
your particular nature and
position in life — through
your reading His Word.

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"6 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. . . ."

Exodus 20: 9, 10

"And they (the Pharisees challenging Jesus Christ for heal-
ing a man's withered hand in the synagogue on the
Sabbath) asked him, saying, IS IT LAWFUL TO HEAL ON
THE SABBATH DAYS?"

Matthew 12: 10

JESUS CHRIST PUT THE DYNAMIC FOR COMMANDMENT-
KEEPING — for life itself — BEYOND LAWFULNESS, YET
WITHIN THE EXPRESS COMMANDS OF GOD. . . . "If ye
love me, keep my commandments."

John 14: 15

ALL TEN FOR A SEVEN-DAY CHRISTIANITY GOD HONORS

1. **Thou shalt have no other gods before me**
Indulge in fashions, furniture, financial security before you
decide church giving?
2. **Thou shalt not make unto thee any graven image**
Give in to notions and habits you know are hurting your use-
fulness to humanity and to God?
3. **Thou shalt not take the name of the Lord thy God in vain**
Afraid to use your own authority to "tell off" your enemies,
or to clinch a strong statement?
4. **Remember the Sabbath day to keep it holy**
How holy is time to you? Indulge in "weekly" holidays, or
enjoy six days made holy and worth while by Sabbath-
keeping?
5. **Honor thy father and thy mother**
Do you always understand your parents' commands — or
all their heartaches and tears?
6. **Thou shalt not kill**
Is it "live and let live" with you, or "live and help live?"
Indifference can kill!
7. **Thou shalt not commit adultery**
Ever "go too far" with storytelling and then have to deal
with the loosened morals of a youth who heard you?
8. **Thou shalt not steal**
Ever cut corners to get through? Ever try to take more than
belongs to you?
9. **Thou shalt not bear false witness**
Ever indulge in gossip to another's hurt and your supposed
uplift? Ever speak when silence is better?
10. **Thou shalt not covet**
Giving the "Joneses" stiff competition these days, are you?

ALL TEN FOR A SEVEN-DAY CHRISTIANITY GOD HONORS

Family Creative Activity Nights

By REV. RONALD I. HARGIS

Executive Secretary, Seventh Day Baptist
Board of Christian Education

More than one woman has waxed eloquent about this type of program. One lady said, "Family creative activity nights at our Church have opened a new door to my husband. He always did like to whittle, but the wood carving he works on every spare minute now would make a fine showing in any exhibit. He is so happy in the creation of each new piece, and of course we are interested in watching it grow, and so proud of it when it is finished. He has a special person in mind for each carving, and each is particularly appropriate for that person."

A very sharp pocketknife, some blocks of pine or basswood, and an imagination are all the tools needed. Of course Ben Hunt's book on "Whittling," which can be found in many public libraries, will help one master the best procedures and assure one of amazingly successful results. Try it and see!

The Gross family came down for family nights, also. The two boys, Peter and Bernard, block printed their own greeting cards for their paper route customers for Christmas. Their blocks were also used for making the covers for the Church school Christmas programs. The block itself was made from gluing a piece of battleship linoleum onto a block of wood. Gouging tools may be purchased very inexpensively from any hardware store or an arts and crafts supply house. The block already prepared may be bought according to the size desired at any of these places also, along with the block-printing ink and the brayer (roller) which is used to put the ink evenly on the block when it is ready for printing. Directions for this printing come with the materials when sent to you by the American Crayon Company, Sandusky, Ohio.

Bottle gardens are interesting, too. In a small fishbowl or jar, place a small amount of soil, half dirt and half sand. In this, plant rooted slips, dampen, and cover the

top with clear cellophane. The moisture will keep the garden watered, and the plants will grow. If they get too dry they may be watered.

Another popular activity is the making of snowball candles. Cut an old rubber ball into two pieces. Fill each half of the ball with old melted-down candles, and cool. Remove the wax from the ball, and place the two halves together with the wick in the center and fasten together with warm wax or tallow.

The Church should be interested in the homes of its members, and in the talents and personalities within. The policy behind these family nights is not just to have another activity to bring people to the Church, but rather to help families to learn of things that they may carry out at home together — things that take little equipment and inexpensive materials, yet bring a maximum of pleasure to those who use imagination and ingenuity mixed with time and patience. Resourceful people can be found in your own congregation if you look; people who have acquired skill through a hobby, or knew it as a teaching medium, who will be willing to share it with others.

Now how about your trying something of this sort at home by yourself, or with some friends you invite in? Someone has said, "If you want to keep young in spirit, keep growing; learn at least one new thing every year." Doing this in the field of handicrafts, you will find yourself using God-given urges and talents too long submerged. You will find yourself happier than you have been in many a day. Perhaps the reason for this is that you come closer to God by using more of His gifts which you hold deep within you. By sharing them with your family and friends, you find the answer to the words, "Create in me a clean heart, O God, and renew a right spirit within me."

They Brought the Children

Christ Blessing
Little Children.

Goodenough and Woglom.



It is the right of every child to grow up in the companionship of God-loving, God-fearing parents. This is a heritage which no one else can give him. There is no substitute for day by day companionship with persons of righteous living and high ideals, to whom God is a conscious presence in the world and a partner in their lives.

The child learns the parents' attitude toward God and the Church just as he learns the language his parents speak. Religion therefore is learned as life is lived in the home day by day. It is not something to be put off until the child is older, or to be taken up at a more convenient time; religion is best revealed in love and day by day living of the parents.

When Jesus spoke about God, He referred to Him as Father, His loving Father. We find that Jesus spoke of "My Father," and again He said, "Your Father," and in prayer, "Our Father." Thinking of God as Father presupposes the selfless love of a human parent. This unselfish love of a parent for his child is of all things

on this earth most like the love of God for all His children. Just as there are differences in the children of a human family, so among the family of nations; but all have one thing in common, the unchanging, never-failing love of our Heavenly Father.

"And they brought young children to him that he should teach them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them." Mark 10: 13-16.

Selected

Dear Recorder Children:

How happy you and all other children should be to think how Jesus loved and will always love all children. Jesus never

turned away from children any more than He did from the older ones. Their little trials and sorrows were as much to Him as were the trials of the great. He was always ready to help them and heal them from sickness.

One time we know, some anxious mothers came to ask Him to bless their little children. The disciples were about to send them away when Jesus said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." So He blessed them.

Another time He took a little child, and setting him in the midst of His disciples, said to them, "Except ye become as little

children, ye shall not enter into the kingdom of heaven."

Not only was Jesus the friend of little children when He was here on earth so many, many years ago, but He is your friend still. He loves all children and is just as ready to comfort and heal them now as He was then. Of course we cannot see Him with our natural eyes as the children could then. In faith we can think of Him and see Him with the same loving, gentle heart, the same tender smile, trying in every way to help us, leading us close to our loving Heavenly Father, whom Jesus spoke of as "My Father," "Your Father," and "Our Father."

Yours in Christian love,
Mizpah S. Greene.

Yea, Hath God Said?

By M. E. J. ARMSTRONG
Kewanee, Ill.

(Continued from last month)

The Sunday School Class

The next day was a clear, sunny day and I had a big washing on the line when Nancy Chatter, my "gossip column," full and running over, dropped in.

"Sallie Smithe," she said, "you should have had your ear at the keyhole yesterday morning. Didn't your ears burn?"

"Not that I remember. Why? What keyhole?"

"The Sunday school classroom of course."

"Was it as bad as that?" I asked.

"Listen, it was like this —"

"Sallie Smithe?" It was the tenth and last name on the roll. No response. Mrs. Jones looked over our group of pleasant-faced women — Sallie's chair was empty again — and asked, "Is Sallie ill? This is the fourth Sunday in a row that she has been absent. Anne, you are on the flower committee, did you call?"

"Yes I did, Mrs. Jones. Sallie's not ill. She says that she hasn't time to come regularly anymore. You know she thinks that Saturday is the Sabbath and has been trying to keep it for several years. Well, she says that the commandment is to work six days as well as to rest

on the seventh and that she doesn't have time to keep both days."

"Sallie's a grand person and everybody likes her," Jane piped up, "but she has always been peculiar about doing just as the Bible says. You know she won't buy tickets for suppers or entertainments in the Church anymore because Jesus drove the money-changers out of the temple and said that His Father's house is a house of prayer, and —"

Then Hattie broke in, "Well, I like Sallie all right, too, but I do think that she's an old crank on the Bible — a regular spoilsport."

"But what if she's right?" Jane asked.

There was a pause, then Alice said quietly, "I was there one day when an old friend of Sam's father came to call. He is a teacher in some big theological institute. The conversation drifted to what is wrong with the Church and the need for a big revival."

Sallie said, "It's the same old thing that started in the garden of Eden — half truths. When Christ's Great Commission is quoted in the most of the Churches, I've noticed the omission of the clause, 'teaching them to observe all things whatsoever I have commanded you.' One of His commands is that man shall live by every Word of God. But there is one Word of God —

the word 'seventh' in the fourth commandment by which most Churches are not living."

The doctor of divinity looked surprised but after thinking a bit said that it is the spirit of the law and not the letter that counts.

"Sallie didn't hesitate," Alice said. "Sallie quoted, 'The sword of the Spirit, . . . is the word of God' and 'the words that I speak unto you, they are spirit, and they are life.' Then Alice guessed that he couldn't answer that because he began to tell some story on the Seventh Day Adventists."

Nettie said, "We were up north last summer to visit John's uncle who preaches in a big Church. He told us that Sam and Sallie had attended his Church one Sunday while visiting friends there. Afterwards Sallie had written him a letter on his sermon about 'Obedience.' He said that he just didn't know how to answer that letter."

Then Mrs. Jones said, "Well, the lesson this morning is on 'Judge not, that ye be not judged,' so we are not judging Sallie. But she was one of the best workers we've had till she got this notion, so I hope that she has not turned Seventh Day Adventist. I will go to see her soon."

"So that's the end of the news column," Nancy said.

"Thanks, Nancy, I think that they were very charitable, and the Bible says that love covers a multitude of sins," I answered, and added that people are more loving than they used to be. Nancy agreed, then hurried home.

That afternoon I had just finished folding and sprinkling the clothes when the doorbell rang. Sure enough it was Mrs. Jones and as I asked her into the living room I was glad of a chance to rest.

"I've been missing you in Sunday school the last month or so," she said, "and I brought along some tickets for the play our class is putting on in the Church basement Friday night."

I smiled and said, "I guess that most of my friends think that I am crazy because I believe that God's Sabbath begins at sundown on Friday night and ends at sundown on Saturday night."

"Why, I never read that in the Bible," Mrs. Jones said.

"No, not in just those words, but you've read about the evening and the morning

in the story of creation, and you've read that 'the seventh day is the sabbath of the Lord thy God,' haven't you?"

"O yes, but Sunday is the seventh day if you start counting with Monday."

"But we don't start counting with Monday. The Church is keeping Sunday because it is the first day, claiming that it honors the Resurrection. But in my opinion it is the greatest delusion in all Christendom to believe that disobedience can honor the Resurrection."

"Why, that's an awful thing for you to say, considering the way your good mother brought you up," Mrs. Jones gasped. "I never expected to tell you," she continued, "but the last time I saw your mother alive, she told me that it was killing her the way you were acting."

I couldn't keep the tears out of my eyes as I admitted, "Yes, Aunt Bess told me at the time what Mother said and I remember saying, 'Well, she will have to die then.' I didn't think for a minute though that she would, but she did die before another year had passed."

"My mother was a good woman, and I've always said that what's good enough for Father and Mother is good enough for me," Mrs. Jones remarked.

"Yes, but Jesus is the truth and He said that whosoever loveth father or mother more than me is not worthy of me." You see He promised to send the spirit of truth to lead us into all truth, but if we refuse a new truth because Father and Mother can't see it, we close the door to the spirit of truth and we just don't get it.

"My mother planted better than she knew when she brought me up and I am truly grateful to her now," I continued. "I remember how I loved to read, but was never allowed to read anything but the Bible and Sunday school papers on Sundays. And I remember how the tears rolled down my cheeks when I read about Christ's awful suffering on the cross. I thought that this could all have been avoided if Adam and Eve had not eaten the forbidden fruit.

"And I used to wonder then why the Church people were keeping the first day and calling it the Sabbath, while the Bible

says that 'the seventh day is the sabbath of the Lord thy God.'

"Well, I wouldn't worry about little things like that if I were you. How can all these great, highly educated preachers during all these years be wrong?" Mrs. Jones asked.

"Little things? God's Word is never a little thing. 'In the beginning was the Word . . . the Word was God . . . All things were made by him. . . . The grass withereth, the flower fadeth: but the word of our God shall stand for ever.' 'Heaven and earth shall pass away, but my words shall not pass away.' But the learned preachers did stop me thirty-five years ago, for awhile."

"How was that?"

"Well I was a Methodist till I married Sam and joined his Church. Then I started to study the shorter catechism. It says that the seventh day was the Sabbath till the Resurrection, then the first day became the Christian Sabbath. I looked all through the New Testament to find out where God or Jesus had changed the day, but could not find it. So I wrote to our Church paper. The editor replied that there is no Scripture for the change but that the Church is keeping the first day to honor the Resurrection."

"That should have been enough to convince you."

"But it didn't. It seemed to me like a poor substitute for, 'Thus saith the Lord.' Then I thought, as my mother also suggested, 'Who am I to question the doings of the great leaders of the Church? I forgot that Jesus thanked the Father that 'these things are hid from the wise and prudent and revealed to babes.' So the Spirit of the Lord departed from me although I didn't realize it then."

"Why, how do you know that?"

"Well, I began to keep Sunday in a strictly Puritan way. I made the children study the shorter catechism Sunday afternoons. They recited it and got their Bibles when they were seven years old. And I think that it must have tickled Satan to see the way I made them help me sweep and dust the house on Saturdays. On Sundays, we went to Church morning and evening, five miles in an open buggy most

of the time, through summer rain or dust and winter snow or frozen roads. I went spiritually hungry and came away not satisfied. I became ill and depressed. I remember one day in particular. The bright sun was shining outdoors but not in my heart. Weak and tired, I sat in my little rocking chair and asked myself, 'What is the matter? I have a good husband and children and a comfortable home, why do things look so black? I couldn't be more unhappy if I were in hell — maybe I am. Then I decided that the only cure is God's Word.'

"Yes, they say that it causes sickness or trouble of some kind to suppress our subconscious desires. But what did you do next?"

"I started to read the Bible more. You know that Jesus said to search the Scriptures, and I did. One day I found, 'Because they received not the love of the truth, that they might be saved. . . . God shall send them strong delusion, that they should believe a lie: etc.'"

"Where did you find that?"

"In 2 Thessalonians 2: 10-12. And I thought that to believe a lie would be the worst thing that could happen to anyone. What if it were my Church? But surely not — it must be some other Church. Then I asked myself, what is truth? I began to search out what the Bible said about that. In the last prayer that Jesus made before the cross, I found, 'Sanctify them through thy truth: thy word is truth.' What a relief! How simple — God's Word is truth. I felt that my quest was ended. But I'm talking too much, I don't want to tire you."

"Please go on. What happened next?"

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(To be continued.)

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at ten cents per line for each insertion, minimum charge 50c. Cash must accompany each advertisement.

FOR LEASE OR SALE: Small 7-head, established dairy business and general farm. Ample acreage for farming, gardening, and dairy expansion. A little capital desirable. Geo. A. Main, P. O. Box 3, Pomona Park, Fla. 3t

(Continued from page 7)

Resurrection just 72 hours following His burial as He predicted it should be (three days and three nights). Friday crucifixion is a tradition which cannot stand the test of Scriptures. Although most of the records tell of the visits to the tomb on Sunday morning, all they found was an empty tomb. Only in Matthew's account does it tell of the supernatural phenomenon which took place at the time of the Resurrection.

Neither is there indication in the Scriptures that the disciples followed the procedure of a special weekly observance of the resurrection of Christ on the first day of the week; nor, what is more important, is there any command from Christ to do so.

If the principle of the Sabbath is as important as Christendom seems to think it is; and as God's declaration indicates it is, is it a sabbath or the Sabbath? Any day might be set aside by man as a sabbath, but there is only one Sabbath which is "the sabbath of the Lord thy God," and that is the Sabbath which He sanctified. This is the seventh day of the week which He also gave to His chosen people with the command to observe it. This is the same Sabbath which Christ observed and which He indicated He expected to be continued following His resurrection.

The 16th century saw a return to a truer type of religion, a purified worship of God. It was only a step in the right direction. We need a purified worship of God today with the traditions of men set aside for the Word of God.

The 20th century should see a return to the Sabbath of the Creator and of our Lord Jesus Christ.

WHAT DO YOU THINK?

Do you think that God needed a Sabbath of rest after His six days of creative work? Judging by man's actions known to God at the beginning, the only act of creation that could have made God tired was the creation of man. But God didn't set aside the Sabbath for His rest; He rested as an example to man. Do you think that Jesus, the Son of God in the flesh, needed the Sabbath? Perhaps not, but He kept it. He freed it from tradition, and called Himself the Lord of the day. Paul needed the Sabbath and kept it. I need to keep the divine rest day sacred for rest, for worship. WHAT DO YOU THINK?

The Church Chimes, Riverside, Calif.

AS WE GO TO PRESS

The Thorngates, Dr. George and Helen, will be welcomed as the New Amsterdam docks at the foot of 5th Street, Hoboken, N. J., Wednesday, June 28, at 8 a.m.

Along with members of the immediate family, delegations from Westerly, R. I., and Plainfield, N. J., will be on hand for the occasion.

CONFERENCE WELCOME ADDRESS

President Lloyd D. Seager announces that General Conference at Salem, W. Va., will open at 10 a.m., EST, Tuesday, August 22, 1950. Rev. Loyal F. Hurley, pastor of the Salem Seventh Day Baptist Church, will give the address of welcome.

SPECIAL NOTICE

The next special issue of the Sabbath Recorder will be dated July 31, 1950. Thus there will be two regular issues published in August, those of August 14 and 28, instead of one. The issues of August 7 and 21 will be omitted since the Sabbath Recorder is published biweekly during August.

QUARTERLY MEETING

The Southern Wisconsin and Chicago Quarterly Meeting sessions will be held with the Walworth, Wis., Church July 14-15, 1950.

Mrs. Lillian Campbell,
Milton, Wis.

ABSTINENCE . . .

- is-* the only absolute preventative of all drinking evils, including alcoholism.
- an absolute guarantee of the personal freedom resulting from the alcohol-free way of life.
- an insurance against drink-caused broken homes and juvenile delinquency.
- an insurance of the longer life expectancy.
- a basic principle of a genuine Christian life.

promotes-

- real self-confidence and respect.
- good health and freedom of body, mind, and soul.
- good character, thoughts, words, and deeds.
- the building of better homes, a better society, and a better nation.
- respect of family and friends.

prevents-

- the dangerous psychological effects that lead to continued drinking.
- all misery, crime, and harm resulting from drinking.
- economic loss brought on by drinking.
- loss of will power and competence endangered by drinking.
- anyone who is allergic to alcohol from becoming an alcoholic.

P. E. SELBY.

JULY 10, 1950

The Sabbath Recorder

"Inasmuch —"

The Sabbath

Recorder



The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

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Front Cover Picture

"Symbol of Freedom"
RNS Photo.



Moments of Meditation

ON SABBATH MORNING

By Abbie B. Van Horn

I like to worship on Sabbath morning in a sanctuary of beauty with stained glass windows, balanced and lofty proportions of sides and roof, soft colors, and beautiful flowers arranged with taste and feeling. Many of the symbols speak to me — the circle, the quatrefoil, the fleur-de-lis, and especially the cross. Yet if I were to design a cross to be placed in our Churches it would be plain and rugged. I should try to make it suggest sacrifice, intense suffering and heartbreak. The beautiful, flowing lines of many crosses which I see do not tend to turn my mind to thoughts of sacrifice.

I am moved by beautiful, stately music of hymn and anthem. The portion of Scripture chosen should have my careful thought and attention. The presentation of my small gift of money for the spread of the gospel reminds me of the admonition to the ancient people of God, "Bring an offering and come into my courts."

I remember pastoral prayers which seemed to lift the worshiper to the very throne of grace. Such prayers, I believe, come only from deep within the soul and personal, private communion with God.

I hope that the sermon will speak to my heart, to point out its sins and to tell me of the need for repentance and of the forgiveness of God. I want it to reveal the Burden Bearer and the Shepherd of the sheep; to help me to relate the teachings of Jesus to the affairs of every day; to inspire me to higher, nobler living.

All these things I may not experience, but I believe some of them, at least, should come to me and to all worshipers who seek to come close to God in His house on Sabbath morning.

Milton, Wis.

The Sabbath is not only a part of the law of God which must be obeyed, but Sabbathkeeping affords one an opportunity to know the whole will of God. — Bond.

Editorials

IS THE SABBATH SECTARIAN?

With all reverence we ask, Is God sectarian? Is Jesus Christ sectarian? Is the Holy Spirit sectarian? Is the Bible sectarian? If they are, then the Sabbath is sectarian. If they are not, then the Sabbath is not sectarian.

Of course this needs to be kept in mind — a Sabbathkeeping denomination in its witness and work may give the impression to other Christians and to the world that the Sabbath is "denominational in character."

Most unfortunate!

By no stretch of the imagination can God, Jesus Christ, the Holy Spirit, or the Holy Scriptures be called "denominational in character."

How, then, can the Sabbath which God created for man's physical and spiritual good be called sectarian?

How, then, can the Sabbath of which Jesus Christ declared Himself to be Lord be called sectarian?

How, then, can the Sabbath regarding which the Holy Spirit within Holy Writ gave no recorded instruction for a change, be called sectarian?

How, then, can the Sabbath, a record of the observance of which is clear and distinct in both the Old and New Testaments, be called sectarian?

Since God, Jesus Christ, and the Holy Spirit are from the beginning, and since the Bible was written before the beginning of denominations, how, then, can the Sabbath be called "denominational in character"?

Consequently, whenever or wherever Sabbathkeepers observe and talk and teach the Sabbath truth, they are not spreading sectarian propaganda since the Sabbath is not sectarian.

When Dr. Lloyd D. Seager, official representative of the Seventh Day Baptist General Conference to the World Council Assembly at Amsterdam in August, 1948, gave his witness to the Sabbath upon his third attempt at a hearing, he was not taking advantage of the situation to present sectarian propaganda. He was declaring a

truth that is as old as creation, a truth that the majority of the Christian Church has overlooked to the present hour.

In saying that the Sabbath is not sectarian, we are not saying that the Sabbath truth does not distinguish Seventh Day Baptists from the great body of Baptists. It does. As far as separate existence is concerned, when Baptists the world over accept and propagate the Sabbath truth there will be no reason for Seventh Day Baptists to exist separately, essentially speaking.

May God hasten the day when the people of the earth challenge of His Sabbath.

Another six days' work is done
Another Sabbath is begun
Return, my soul, only thy rest
Improve the day thy God hath given

O that our thoughts and thank may rise
At grateful intervals to thee
And draw from heaven that sweet repose
Which none but he that feeds us knows

The heavenly calm, within the breast
Is the dear pledge of pleasure rest
Which for the Church of God remains
The end of care, the end of pain

In holy duties let the day
In holy pleasure pass away
How sweet a Sabbath thus to spend
In hope of one that never ends

J. Stoughton, 1811.

RELIGION IN AMERICAN LIFE

It looks as though the United States of America is going "all out" for science. It is high time! At the millennium, forces are at work which would destroy the spiritual gains of generations and send civilization reeling to its ruin. This has been true ever since man entered the human race. The vast difference between the effect of sin at former times and at the present time is its widespread nature and the intensity of its operation. Sometimes, it would seem that all hell had broken loose — that the devil had been unchained ahead of time, that civilization is being put

to the supreme test, that Armageddon has set in.

Throughout the ages for every new outburst of sin God has raised up an agency to combat it. An agency which appears to be destined to help cope with the onslaught of mass devilry is Religion in American Life.

"This is the second year of the Religion in American Life campaign." The movement "is an outgrowth and extension of the United Church Canvass, a combined program in which Churches and synagogues in hundreds of communities arrange to hold separately, but **simultaneously**, their annual financial canvasses, every-member visitations, and go-to-Church campaigns during the period of November, 1950."

"The Religion in American Life campaign is a co-operative effort backed by The Federal Council of the Churches of Christ in America, the Synagogue Council of America, and other major religious bodies. It has the active support and backing of The Advertising Council, a public service organization of American business.

"Conducting its individually planned program, each Church or synagogue unites with others, locally and nationally, in an appeal for (a) increased worship attendance; (b) more active participation in religious affairs; (c) enlistment of new members; (d) greater financial support for both the missionary and local expense budgets. The United Church Canvass does not itself raise funds — it is supported by the national offices of various denominations and faiths.

"By working together through the Religion in American Life campaign, America's Churches and synagogues: (1) emphasize the importance of religious institutions in our nation today; (2) call upon every American to participate more actively in the Church or synagogue of his choice."

America will become religion conscious during this campaign "through mass communication media, including radio, television, outdoor posters, and the press."

The campaign, coming during the next to the last month of the United Evangelistic Advance, should do much to give added

impetus to the advance. Insofar as Sabbathkeeping Christians can co-operate in the Religion in American Life campaign, to that extent they will share in helping to make vocal the priority claims of religion upon the life of our land.

"Not by might, nor by power, but by my spirit, saith the Lord of hosts." Zechariah 4: 6b. — (Note: The quoted material, exclusive of Scripture, is taken from a Religion in American Life release.)

SYMBOL OF LIBERTY AND HOME

The Statue of Liberty takes on new significance for Americans when they return to their home shores after a stay in other lands. It is the symbol of liberty. It becomes the symbol of home.

Any school child could tell a newcomer that this huge statue was a gift of the people of France to the people of the United States and that it was given to commemorate the 100th anniversary of American independence. Further, the statue stands on Bedloe's Island in New York Harbor, is itself 151 feet, 1 inch high, and weighs 225 tons. The pedestal on which the statue stands is 89 feet high.

M. Frederic Bartholdi, the French sculptor, designed the statue for the Franco-American Union in 1874. It cost about \$250,000 and is of copper sheathing on a frame of steel. The total cost of the pedestal, statue, and other work was \$600,000. The statue was unveiled on October 28, 1886.

Jurisdiction of the statue was passed from the War Department to the Department of the Interior in August, 1933.

In time of war as troopships left New York Harbor for ports unknown, the troops were ordered below deck for security reasons. The Statue of Liberty was not visible to many, yet the troops believed that she was there. Some military personnel never returned to see that she was. Many entered the United States through other ports. But for those who were privileged to see for themselves, the Statue of Liberty took on new meaning — the symbol of liberty and of home.

Those who had the privilege know! Why cannot all lands become the home of liberty-loving and liberty-living people?

The Eternal Sabbath

By REV. EARL CRUZAN

Pastor, Seventh Day Baptist Church, Dodge Center, Minn.

The need of a Sabbath is generally recognized by the leaders of men. There are but few to whom you could turn who do not recognize the need of a Sabbath.

"Sabbath days, when rightly observed, are to time what the mountains are to the earth — eminences from which we may survey glorious prospects, while the earth is beneath our feet." Anon.

"The law of the Sabbath is the keystone of the arch of public morals; take it away and the whole structure falls." Anon.

"Where there is no Christian Sabbath, there is no Christian morality; and without this, free institutions cannot long be sustained." — John McLean.

"Hail, hallowed day, that binds a yoke on vice, gives rest to toil, proclaims God's holy truth, blesses the family, secures the state, prospers communities, exalts nations, pours life and light upon earth, and points the way to heaven." — Tryon Edwards.

These references from men could be multiplied many fold. It is true that as they write thus, many are referring to Sunday. But the fact that I want to point out first of all is that man recognizes the need of a Sabbath.

Man's observation carries a great deal of weight, especially among men; but the more important matter is not the opinion of man, however universal it may be, but rather, the foresight and knowledge of God and His Son Jesus Christ, who at the time of creation foresaw the need of a Sabbath and decreed that the seventh day of the week be not a Sabbath but THE SABBATH.

When Christ came to earth for His period of ministry among men, He spoke plainly when He said, "The sabbath was made for man, and not man for the sabbath." Mark 2: 27. Thus He placed the creation of God in its proper relationship: Man as the supreme act of creation, and the Sabbath for his benefit.

If we will turn to the Book of Genesis, we find the record of the consecration of the Sabbath. (See Genesis 2: 2, 3.)

This record comes to us from the scrolls which formed the Scriptures which were held sacred by God's chosen people, and by the Christians of all times. That we accept it for our Scriptures should be sufficient. Yet I would like to have us substantiate this record from other sources. If there be a tendency to start the Sabbath off as a Jewish day let us remember that this day was consecrated while the peoples of the earth were of one race and long before the days of Abraham, Isaac, and Jacob. Not only do we find in the writings and traditions of other races a record of creation similar to that found in Genesis, but we also find that God's rest on the seventh day is not neglected in these records. There is also this striking thing about many of the primitive languages, that the seventh day of the week is denoted by a name which meant either rest or Sabbath.

In the beginning there was a universality in the knowledge of God and of creation. The time of the flood came and with it the new beginnings of the race. There was still one people, but at the tower of Babel dispersal was made and from that time we find different races and different cultures developing. Some retained a knowledge of God, although all grew imperfectly. Yet we find that the testimony of many of these early peoples corresponds in regard to creation and the Sabbath at the close of creation.

Let us notice the special designation that God made of the seventh day of the week. It is specifically stated here at the seventh day. God blessed it and sanctified it. To sanctify means to make holy. God made the seventh day holy. It was God that did this and not man. We find it here in its true relationship to God.

God sanctified the Sabbath at the close of creation. Many things happened in the intervening years. God called Abraham and promised him many blessings if he followed Him. These blessings were not just to Abraham but to his seed. After many years had passed and the descendants of Abraham became known as the children of Israel and had grown to a considerable number, God led them out to inherit the land promised to their forefathers. As He did so, He sought to re-establish His relationship to these people. Certain laws were given in regard to their relationship to God and their relationship to man.

Let us note specifically the inclusion of the remembrance of the day sanctified by God at the close of creation in the Decalogue: "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 manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." Exodus 20: 8-11.

The Sabbath occupies a prominent place in the Decalogue. It is specifically designated as the seventh day and in commemoration of God's rest and sanctification.

The Sabbath is often mistaken as a Jewish Sabbath. In the same light many would almost think of Jehovah as a Jewish God. While He was recognized as God by the Jews, and the Sabbath was observed by them, let us remember that the reality of the matter is that the Jews were special in their relationship to God; they were selected by God. The Sabbath was reaffirmed to them as they followed the Lord. They were chosen and used by God to bring all mankind into a closer knowledge of Him. Instead of making the mistake of thinking that the Old Testament is Jewish, let us remember that it is the revelation of God and that it contains eternal truths which, while entrusted to the Jews for a season, are for all men

who would call themselves the sons of God.

It is not the seventh day Sabbath of the Old Testament that is Jewish; rather the fact that the Jews were specially chosen by God to be the guardians of His truths.

Yet the hatred toward the Jews which has developed in many generations, plus their self-imposed segregation — the keeping of themselves a race apart even without a homeland, coupled with their denial of Christ as the Son of God — has mistakenly turned many away from the Sabbath.

Israel's successes and failures can be traced and graphed largely in relationship to their observance of the Sabbath. Contrary to popular opinion they did not keep the Sabbath with any degree of strictness until after the return from captivity. Their innate selfishness and desire for gain, of which we, too, have not just a little, led them often to forsake the Sabbath.

It was a different story after the return from Babylon. We find a return to the Sabbath and a desire to keep it. So strictly was it observed and so desired by the people that by the time of Christ's appearance upon the earth it had taken on a legalistic turn. The Sabbath was strictly observed. It seems that they had arrived at the place in their thinking where they thought that man was made for the Sabbath. The Sabbath had become a burden and almost a fetish. The doctrine of "salvation by perfection," although called by some other name, seemed to be the doctrine of the day. Many laws were laid down in interpretation for fear that one might be less than perfect if he neglected any small part of the interpretation of the law.

What was Jesus' approach to the Sabbath? First of all, let us recognize that He was brought up according to the popular usage of the Sabbath and the traditions of the elders. This we know as we get glimpses of His home and as we know the customs of the time.

The second thing we know is that not only at home, but away from home as well, He observed the Sabbath. The Scriptures tell us that this is true. Not only as a boy at home in Nazareth would we find Him

in the synagogue on the Sabbath, but as He grew to manhood, we find Him "entering the synagogue on the sabbath as his custom was," and taking part in the service.

We also know that Jesus relegated the Sabbath to its proper place in the life of the one who would seek God. He did not consider the Sabbath the most important part of acknowledging God, but first of all emphasized that man must recognize his need as he stands before God — his need of an advocate — his need of a Saviour and of salvation. He did not neglect the Sabbath but in His observance of it, He stated that it is well to do good on the Sabbath. He also reaffirmed that "the sabbath was made for man, and not man for the sabbath." God gave the Sabbath for the benefit of man — for his needed rest and worship.

Again, we know that Jesus expected His followers to be keeping the Sabbath at least 40 years following His death and resurrection. He tells us in Matthew 24: 20, "Pray ye that your flight be not in the winter, neither on the sabbath day."

If we examine our Scriptures with any degree of thoroughness, we will also find that where Jesus made any changes in the religious customs of the times that they are spoken of. As He took upon Himself the sacrifice on the cross, He became the Lamb of God slain from the foundation of the world. He became both the high priest and the sacrifice, thus doing away with the sacrificial system. Yet examine our Scriptures as we may, we can find no command to either abrogate the Sabbath or to change it. Neither is there a command to forget it, nor one to transfer it to the first day of the week. There is no indication in the Scriptures that any sacredness was placed upon the first day of the week during the time of the writing of the New Testament. Had this been the practice it would have appeared in no uncertain terms somewhere within the pages of Holy Writ. There is no such change mentioned, nor was there any such practice followed in that day.

But the question arises: What of today? There is an almost universal recognition of the need of a Sabbath. Along with the recognition of this need, there is a

majority of the people who observe Sunday, or the first day of the week as Sabbath.

How this came to be is a long story and the facts have become so created by the ages and by a Church which suppressed and destroyed all that did not agree with her that the whole array of facts cannot be scientifically arranged.

The severe persecution of Christianity by the Jews probably had something to do with it, and the natural antipathy toward this race would turn many to seek to accept something which was not so definitely associated with the Jewish race as was the Sabbath.

A far greater influence was the acceptance of Christianity as the national religion of the Roman Empire. Many became Christian in name only because it was the national religion. There was a great deal of compromise with paganism at this time and many traces of it are still evident in our Christian practices today. Among these was the compromise with the heathen day of Sunday worship in honor of the sun.

This, plus the ruling of the Roman Catholic Church which followed as the Bishop of Rome became known as the Pope and as he assumed the authority lost by the waning Roman Empire, established the observance of Sunday on a rather firm basis as far as most men are concerned.

The fact of current usage due to the traditions of the past does not mean that it coincides with God's eternal plan and purpose. God's eternal plan and purpose began long before this time and it will continue as long as the earth shall stand. As He sanctified the seventh day of the week, had He desired to change and sanctify the first day, the Scriptures would tell of it.

Again had He considered that man no longer needed the Sabbath, the Scriptures would tell us of God's will.

Many will say that they observe Sunday in commemoration of Christ's resurrection. There may be nothing wrong in making special commemoration in honor of His resurrection. Yet, I believe that His resurrection took place as Matthew tells us, Matthew 28: 1-4. This would place the

(Continued on page 15)

THE

10 COMMANDMENTS

7-DAY CHRISTIANITY

Not claiming perfection in
commandment - keeping, nor
justification with God or man
for perfect deeds,

but giving ourselves to His
will and command,

Seventh Day Baptists urge
you to go all out—

TEN for SEVEN

— in knowing, doing, loving
what God can teach you in
your particular nature and
position in life — through
your reading His Word.

Published by
AMERICAN SABBATH TRACT SOCIETY
(Seventh Day Baptist)
510 Watchung Avenue
Plainfield, New Jersey

- 1
- 2
- 3
- 4
- 5

"6 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. . . ."

Exodus 20: 9, 10

"And they (the Pharisees challenging Jesus Christ for heal-
ing a man's withered hand in the synagogue on the
Sabbath) asked him, saying, IS IT LAWFUL TO HEAL ON
THE SABBATH DAYS?"

Matthew 12: 10

JESUS CHRIST PUT THE DYNAMIC FOR COMMANDMENT-
KEEPING — for life itself — BEYOND LAWFULNESS, YET
WITHIN THE EXPRESS COMMANDS OF GOD. . . . "If ye
love me, keep my commandments."

John 14: 15

ALL TEN FOR A SEVEN-DAY CHRISTIANITY GOD HONORS

1. **Thou shalt have no other gods before me**
Indulge in fashions, furniture, financial security before you
decide church giving?
2. **Thou shalt not make unto thee any graven image**
Give in to notions and habits you know are hurting your use-
fulness to humanity and to God?
3. **Thou shalt not take the name of the Lord thy God in vain**
Afraid to use your own authority to "tell off" your enemies,
or to clinch a strong statement?
4. **Remember the Sabbath day to keep it holy**
How holy is time to you? Indulge in "weekly" holidays, or
enjoy six days made holy and worth while by Sabbath-
keeping?
5. **Honor thy father and thy mother**
Do you always understand your parents' commands — or
all their heartaches and tears?
6. **Thou shalt not kill**
Is it "live and let live" with you, or "live and help live?"
Indifference can kill!
7. **Thou shalt not commit adultery**
Ever "go too far" with storytelling and then have to deal
with the loosened morals of a youth who heard you?
8. **Thou shalt not steal**
Ever cut corners to get through? Ever try to take more than
belongs to you?
9. **Thou shalt not bear false witness**
Ever indulge in gossip to another's hurt and your supposed
uplift? Ever speak when silence is better?
10. **Thou shalt not covet**
Giving the "Joneses" stiff competition these days, are you?

ALL TEN FOR A SEVEN-DAY CHRISTIANITY GOD HONORS

Family Creative Activity Nights

By REV. RONALD I. HARGIS

Executive Secretary, Seventh Day Baptist
Board of Christian Education

More than one woman has waxed eloquent about this type of program. One lady said, "Family creative activity nights at our Church have opened a new door to my husband. He always did like to whittle, but the wood carving he works on every spare minute now would make a fine showing in any exhibit. He is so happy in the creation of each new piece, and of course we are interested in watching it grow, and so proud of it when it is finished. He has a special person in mind for each carving, and each is particularly appropriate for that person."

A very sharp pocketknife, some blocks of pine or basswood, and an imagination are all the tools needed. Of course Ben Hunt's book on "Whittling," which can be found in many public libraries, will help one master the best procedures and assure one of amazingly successful results. Try it and see!

The Gross family came down for family nights, also. The two boys, Peter and Bernard, block printed their own greeting cards for their paper route customers for Christmas. Their blocks were also used for making the covers for the Church school Christmas programs. The block itself was made from gluing a piece of battleship linoleum onto a block of wood. Gouging tools may be purchased very inexpensively from any hardware store or an arts and crafts supply house. The block already prepared may be bought according to the size desired at any of these places also, along with the block-printing ink and the brayer (roller) which is used to put the ink evenly on the block when it is ready for printing. Directions for this printing come with the materials when sent to you by the American Crayon Company, Sandusky, Ohio.

Bottle gardens are interesting, too. In a small fishbowl or jar, place a small amount of soil, half dirt and half sand. In this, plant rooted slips, dampen, and cover the

top with clear cellophane. The moisture will keep the garden watered, and the plants will grow. If they get too dry they may be watered.

Another popular activity is the making of snowball candles. Cut an old rubber ball into two pieces. Fill each half of the ball with old melted-down candles, and cool. Remove the wax from the ball, and place the two halves together with the wick in the center and fasten together with warm wax or tallow.

The Church should be interested in the homes of its members, and in the talents and personalities within. The policy behind these family nights is not just to have another activity to bring people to the Church, but rather to help families to learn of things that they may carry out at home together — things that take little equipment and inexpensive materials, yet bring a maximum of pleasure to those who use imagination and ingenuity mixed with time and patience. Resourceful people can be found in your own congregation if you look; people who have acquired skill through a hobby, or knew it as a teaching medium, who will be willing to share it with others.

Now how about your trying something of this sort at home by yourself, or with some friends you invite in? Someone has said, "If you want to keep young in spirit, keep growing; learn at least one new thing every year." Doing this in the field of handicrafts, you will find yourself using God-given urges and talents too long submerged. You will find yourself happier than you have been in many a day. Perhaps the reason for this is that you come closer to God by using more of His gifts which you hold deep within you. By sharing them with your family and friends, you find the answer to the words, "Create in me a clean heart, O God, and renew a right spirit within me."

They Brought the Children

Christ Blessing
Little Children.

Goodenough and Woglom.



It is the right of every child to grow up in the companionship of God-loving, God-fearing parents. This is a heritage which no one else can give him. There is no substitute for day by day companionship with persons of righteous living and high ideals, to whom God is a conscious presence in the world and a partner in their lives.

The child learns the parents' attitude toward God and the Church just as he learns the language his parents speak. Religion therefore is learned as life is lived in the home day by day. It is not something to be put off until the child is older, or to be taken up at a more convenient time; religion is best revealed in love and day by day living of the parents.

When Jesus spoke about God, He referred to Him as Father, His loving Father. We find that Jesus spoke of "My Father," and again He said, "Your Father," and in prayer, "Our Father." Thinking of God as Father presupposes the selfless love of a human parent. This unselfish love of a parent for his child is of all things

on this earth most like the love of God for all His children. Just as there are differences in the children of a human family, so among the family of nations; but all have one thing in common, the unchanging, never-failing love of our Heavenly Father.

"And they brought young children to him that he should teach them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them." Mark 10: 13-16.

Selected.

Dear Recorder Children:

How happy you and all other children should be to think how Jesus loved and will always love all children. Jesus never

turned away from children any more than He did from the older ones. Their little trials and sorrows were as much to Him as were the trials of the great. He was always ready to help them and heal them from sickness.

One time we know, some anxious mothers came to ask Him to bless their little children. The disciples were about to send them away when Jesus said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." So He blessed them.

Another time He took a little child, and setting him in the midst of His disciples, said to them, "Except ye become as little

children, ye shall not enter into the kingdom of heaven."

Not only was Jesus the friend of little children when He was here on earth so many, many years ago, but He is your friend still. He loves all children and is just as ready to comfort and heal them now as He was then. Of course we cannot see Him with our natural eyes as the children could then. In faith we can think of Him and see Him with the same loving, gentle heart, the same tender smile, trying in every way to help us, leading us close to our loving Heavenly Father, whom Jesus spoke of as "My Father," "Your Father," and "Our Father."

Yours in Christian love,
Mizpah S. Greene.

Yea, Hath God Said?

By M. E. J. ARMSTRONG
Kewanee, Ill.

(Continued from last month)

The Sunday School Class

The next day was a clear, sunny day and I had a big washing on the line when Nancy Chatter, my "gossip column," full and running over, dropped in.

"Sallie Smithe," she said, "you should have had your ear at the keyhole yesterday morning. Didn't your ears burn?"

"Not that I remember. Why? What keyhole?"

"The Sunday school classroom of course."

"Was it as bad as that?" I asked.

"Listen, it was like this —"

"Sallie Smithe?" It was the tenth and last name on the roll. No response. Mrs. Jones looked over our group of pleasant-faced women — Sallie's chair was empty again — and asked, "Is Sallie ill? This is the fourth Sunday in a row that she has been absent. Anne, you are on the flower committee, did you call?"

"Yes I did, Mrs. Jones. Sallie's not ill. She says that she hasn't time to come regularly anymore. You know she thinks that Saturday is the Sabbath and has been trying to keep it for several years. Well, she says that the commandment is to work six days as well as to rest

on the seventh and that she doesn't have time to keep both days."

"Sallie's a grand person and everybody likes her," Jane piped up, "but she has always been peculiar about doing just as the Bible says. You know she won't buy tickets for suppers or entertainments in the Church anymore because Jesus drove the money-changers out of the temple and said that His Father's house is a house of prayer, and —"

Then Hattie broke in, "Well, I like Sallie all right, too, but I do think that she's an old crank on the Bible — a regular spoilsport."

"But what if she's right?" Jane asked.

There was a pause, then Alice said quietly, "I was there one day when an old friend of Sam's father came to call. He is a teacher in some big theological institute. The conversation drifted to what is wrong with the Church and the need for a big revival."

Sallie said, "It's the same old thing that started in the garden of Eden — half truths. When Christ's Great Commission is quoted in the most of the Churches, I've noticed the omission of the clause, 'teaching them to observe all things whatsoever I have commanded you.' One of His commands is that man shall live by every Word of God. But there is one Word of God —

the word 'seventh' in the fourth commandment by which most Churches are not living."

The doctor of divinity looked surprised but after thinking a bit said that it is the spirit of the law and not the letter that counts.

"Sallie didn't hesitate," Alice said. "Sallie quoted, 'The sword of the Spirit, . . . is the word of God' and 'the words that I speak unto you, they are spirit, and they are life.' Then Alice guessed that he couldn't answer that because he began to tell some story on the Seventh Day Adventists."

Nettie said, "We were up north last summer to visit John's uncle who preaches in a big Church. He told us that Sam and Sallie had attended his Church one Sunday while visiting friends there. Afterwards Sallie had written him a letter on his sermon about 'Obedience.' He said that he just didn't know how to answer that letter."

Then Mrs. Jones said, "Well, the lesson this morning is on 'Judge not, that ye be not judged,' so we are not judging Sallie. But she was one of the best workers we've had till she got this notion, so I hope that she has not turned Seventh Day Adventist. I will go to see her soon."

"So that's the end of the news column," Nancy said.

"Thanks, Nancy, I think that they were very charitable, and the Bible says that love covers a multitude of sins," I answered, and added that people are more loving than they used to be. Nancy agreed, then hurried home.

That afternoon I had just finished folding and sprinkling the clothes when the doorbell rang. Sure enough it was Mrs. Jones and as I asked her into the living room I was glad of a chance to rest.

"I've been missing you in Sunday school the last month or so," she said, "and I brought along some tickets for the play our class is putting on in the Church basement Friday night."

I smiled and said, "I guess that most of my friends think that I am crazy because I believe that God's Sabbath begins at sundown on Friday night and ends at sundown on Saturday night."

"Why, I never read that in the Bible," Mrs. Jones said.

"No, not in just those words, but you've read about the evening and the morning

in the story of creation, and you've read that 'the seventh day is the sabbath of the Lord thy God,' haven't you?"

"O yes, but Sunday is the seventh day if you start counting with Monday."

"But we don't start counting with Monday. The Church is keeping Sunday because it is the first day, claiming that it honors the Resurrection. But in my opinion it is the greatest delusion in all Christendom to believe that disobedience can honor the Resurrection."

"Why, that's an awful thing for you to say, considering the way your good mother brought you up," Mrs. Jones gasped. "I never expected to tell you," she continued, "but the last time I saw your mother alive, she told me that it was killing her the way you were acting."

I couldn't keep the tears out of my eyes as I admitted, "Yes, Aunt Bess told me at the time what Mother said and I remember saying, 'Well, she will have to die then.' I didn't think for a minute though that she would, but she did die before another year had passed."

"My mother was a good woman, and I've always said that what's good enough for Father and Mother is good enough for me," Mrs. Jones remarked.

"Yes, but Jesus is the truth and He said that whosoever loveth father or mother more than me is not worthy of me." You see He promised to send the spirit of truth to lead us into all truth, but if we refuse a new truth because Father and Mother can't see it, we close the door to the spirit of truth and we just don't get it.

"My mother planted better than she knew when she brought me up and I am truly grateful to her now," I continued. "I remember how I loved to read, but was never allowed to read anything but the Bible and Sunday school papers on Sundays. And I remember how the tears rolled down my cheeks when I read about Christ's awful suffering on the cross. I thought that this could all have been avoided if Adam and Eve had not eaten the forbidden fruit.

"And I used to wonder then why the Church people were keeping the first day and calling it the Sabbath, while the Bible

says that 'the seventh day is the sabbath of the Lord thy God.'

"Well, I wouldn't worry about little things like that if I were you. How can all these great, highly educated preachers during all these years be wrong?" Mrs. Jones asked.

"Little things? God's Word is never a little thing. 'In the beginning was the Word . . . the Word was God . . . All things were made by him. . . . The grass withereth, the flower fadeth: but the word of our God shall stand for ever.' 'Heaven and earth shall pass away, but my words shall not pass away.' But the learned preachers did stop me thirty-five years ago, for awhile."

"How was that?"

"Well I was a Methodist till I married Sam and joined his Church. Then I started to study the shorter catechism. It says that the seventh day was the Sabbath till the Resurrection, then the first day became the Christian Sabbath. I looked all through the New Testament to find out where God or Jesus had changed the day, but could not find it. So I wrote to our Church paper. The editor replied that there is no Scripture for the change but that the Church is keeping the first day to honor the Resurrection."

"That should have been enough to convince you."

"But it didn't. It seemed to me like a poor substitute for, 'Thus saith the Lord.' Then I thought, as my mother also suggested, 'Who am I to question the doings of the great leaders of the Church? I forgot that Jesus thanked the Father that 'these things are hid from the wise and prudent and revealed to babes.' So the Spirit of the Lord departed from me although I didn't realize it then."

"Why, how do you know that?"

"Well, I began to keep Sunday in a strictly Puritan way. I made the children study the shorter catechism Sunday afternoons. They recited it and got their Bibles when they were seven years old. And I think that it must have tickled Satan to see the way I made them help me sweep and dust the house on Saturdays. On Sundays, we went to Church morning and evening, five miles in an open buggy most

of the time, through summer rain or dust and winter snow or frozen roads. I went spiritually hungry and came away not satisfied. I became ill and depressed. I remember one day in particular. The bright sun was shining outdoors but not in my heart. Weak and tired, I sat in my little rocking chair and asked myself, 'What is the matter? I have a good husband and children and a comfortable home, why do things look so black? I couldn't be more unhappy if I were in hell — maybe I am. Then I decided that the only cure is God's Word.'

"Yes, they say that it causes sickness or trouble of some kind to suppress our subconscious desires. But what did you do next?"

"I started to read the Bible more. You know that Jesus said to search the Scriptures, and I did. One day I found, 'Because they received not the love of the truth, that they might be saved. . . . God shall send them strong delusion, that they should believe a lie: etc.'"

"Where did you find that?"

"In 2 Thessalonians 2: 10-12. And I thought that to believe a lie would be the worst thing that could happen to anyone. What if it were my Church? But surely not — it must be some other Church. Then I asked myself, what is truth? I began to search out what the Bible said about that. In the last prayer that Jesus made before the cross, I found, 'Sanctify them through thy truth: thy word is truth.' What a relief! How simple — God's Word is truth. I felt that my quest was ended. But I'm talking too much, I don't want to tire you."

"Please go on. What happened next?"

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(To be continued.)

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at ten cents per line for each insertion, minimum charge 50c. Cash must accompany each advertisement.

FOR LEASE OR SALE: Small 7-head, established dairy business and general farm. Ample acreage for farming, gardening, and dairy expansion. A little capital desirable. Geo. A. Main, P. O. Box 3, Pomona Park, Fla. 3t

(Continued from page 7)

Resurrection just 72 hours following His burial as He predicted it should be (three days and three nights). Friday crucifixion is a tradition which cannot stand the test of Scriptures. Although most of the records tell of the visits to the tomb on Sunday morning, all they found was an empty tomb. Only in Matthew's account does it tell of the supernatural phenomenon which took place at the time of the Resurrection.

Neither is there indication in the Scriptures that the disciples followed the procedure of a special weekly observance of the resurrection of Christ on the first day of the week; nor, what is more important, is there any command from Christ to do so.

If the principle of the Sabbath is as important as Christendom seems to think it is; and as God's declaration indicates it is, is it a sabbath or the Sabbath? Any day might be set aside by man as a sabbath, but there is only one Sabbath which is "the sabbath of the Lord thy God," and that is the Sabbath which He sanctified. This is the seventh day of the week which He also gave to His chosen people with the command to observe it. This is the same Sabbath which Christ observed and which He indicated He expected to be continued following His resurrection.

The 16th century saw a return to a truer type of religion, a purified worship of God. It was only a step in the right direction. We need a purified worship of God today with the traditions of men set aside for the Word of God.

The 20th century should see a return to the Sabbath of the Creator and of our Lord Jesus Christ.

WHAT DO YOU THINK?

Do you think that God needed a Sabbath of rest after His six days of creative work? Judging by man's actions known to God at the beginning, the only act of creation that could have made God tired was the creation of man. But God didn't set aside the Sabbath for His rest; He rested as an example to man. Do you think that Jesus, the Son of God in the flesh, needed the Sabbath? Perhaps not, but He kept it. He freed it from tradition, and called Himself the Lord of the day. Paul needed the Sabbath and kept it. I need to keep the divine rest day sacred for rest, for worship. WHAT DO YOU THINK?

The Church Chimes, Riverside, Calif.

AS WE GO TO PRESS

The Thorngates, Dr. George and Helen, will be welcomed as the New Amsterdam docks at the foot of 5th Street, Hoboken, N. J., Wednesday, June 28, at 8 a.m.

Along with members of the immediate family, delegations from Westerly, R. I., and Plainfield, N. J., will be on hand for the occasion.

CONFERENCE WELCOME ADDRESS

President Lloyd D. Seager announces that General Conference at Salem, W. Va., will open at 10 a.m., EST, Tuesday, August 22, 1950. Rev. Loyal F. Hurley, pastor of the Salem Seventh Day Baptist Church, will give the address of welcome.

SPECIAL NOTICE

The next special issue of the Sabbath Recorder will be dated July 31, 1950. Thus there will be two regular issues published in August, those of August 14 and 28, instead of one. The issues of August 7 and 21 will be omitted since the Sabbath Recorder is published biweekly during August.

QUARTERLY MEETING

The Southern Wisconsin and Chicago Quarterly Meeting sessions will be held with the Walworth, Wis., Church July 14-15, 1950.

Mrs. Lillian Campbell,
Milton, Wis.

ABSTINENCE . . .

- *is-* the only absolute preventative of all drinking evils, including alcoholism.
- an absolute guarantee of the personal freedom resulting from the alcohol-free way of life.
- an insurance against drink-caused broken homes and juvenile delinquency.
- an insurance of the longer life expectancy.
- a basic principle of a genuine Christian life.

promotes-

- real self-confidence and respect.
- good health and freedom of body, mind, and soul.
- good character, thoughts, words, and deeds.
- the building of better homes, a better society, and a better nation.
- respect of family and friends.

prevents-

- the dangerous psychological effects that lead to continued drinking.
- all misery, crime, and harm resulting from drinking.
- economic loss brought on by drinking.
- loss of will power and competence endangered by drinking.
- anyone who is allergic to alcohol from becoming an alcoholic.

P. E. SELBY.

JULY 10, 1950

The Sabbath Recorder

"Inasmuch —"
