

THE WHITE HOUSE
Washington

January 30, 1951.

My dear Friends:

With deep and sincere conviction I endorse the efforts of the Jewish, Catholic, and Protestant faiths to emphasize the strengthening of spiritual life in American homes through the ninth annual observance of National Family Week, May 6 to 13, 1951. This work provides evidence of the value Americans place on the role which the family must play in preserving faith in our religious and democratic principles. It also demonstrates the spirit of brotherhood and mutual responsibility in which the three major faiths in this country work together for the benefit of all citizens.

During our heroic national effort, members of many families may be temporarily separated from one another by the requirements of the armed services and defense industries. Such dislocations will not interrupt the basic unity of a family bound together by love and a mutual faith in God. The guiding principles which the child has acquired in a truly religious family will give him moral strength and courage to face with confidence the uncertainties of the future.

National Family Week gives each of us an opportunity to examine our own lives and see how we may further contribute to the type of family life which underlies the moral strength of our nation. In the uncertain days that lie ahead, America's spiritual strength will be a positive force in determining that the good and the right shall prevail.

Very sincerely yours,

(Signed) Harry S. Truman.

Reverend Richard E. Lentz,
National Council of the Churches of Christ in the U.S.A.,

Rabbi Hirsch E. L. Freund,
Synagogue Council of America,

Reverend Edgar M. Schmiedeler, O.S.B.,
National Catholic Welfare Conference.

The Sabbath Recorder

ⁱ
Thou shalt have no other gods before me.

ⁱⁱ
Thou shalt not make unto thee any graven image or any likeness of any thing that is in heaven above or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me and keep my commandments.

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

^{iv}
Remember the sabbath day to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor

thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.

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

^{vi}
Thou shalt not kill.

^{vii}
Thou shalt not commit adultery.

^{viii}
Thou shalt not steal.

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

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

If ye love me, keep my commandments

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor
L. H. NORTH, Manager of the Publishing House

Contributing Editors:

DAVID S. CLARKE Missions
WILLIAM L. BURDICK, D.D., Emeritus
(MRS.) FRANCES DAVIS Woman's Work
RONALD I. HARGIS Christian Education
HARLEY SUTTON, Emeritus
(MRS.) MIZPAH S. GREENE Children's Page

Our Policy

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

Terms of Subscription

Per Year.....\$3.00 Six months.....\$1.50
Student rate.....\$1.00 per college year
Retired Seventh Day Baptist ministers
and their widows\$1.00 per year
Monthly Special Issues15 cents per copy
(The first issue of each month)
Regular Issues10 cents per copy

Postage to Canada and foreign countries 50 cents per year additional. Subscriptions will be discontinued at date of expiration when so requested. All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Published weekly (except August when it is published biweekly) by the American Sabbath Tract Society and printed by The Recorder Press, publishing house for Seventh Day Baptists, Plainfield, N. J. Entered at the post office in Plainfield, N. J., as second class matter.

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

PLAINFIELD, N. J., MAY 7, 1951

(Special Issue)

Vol. 150, No. 19

Whole No. 5,441

IN THIS ISSUE

Editorial: Christ's Rule, the Solution of Sin291
Features: Let Us Re-evaluate the Sabbath292
Sorrow's Lessons295
Shall We Search the Scriptures
for Truth?298
Was the Seventh-day Sabbath Instituted
for All Mankind and Is It Still in Force?299
When You Join the Church303

Alfred Ladies' Aid Launches Redecoration Campaign

Redecoration is an unmistakable sign of spring, and spring in Alfred this year holds an unmistakable promise of an epidemic of papering and painting in preparation for entertaining General Conference next, August. Among the first organizations of the Alfred community to hoist the banner of attack is the Ladies' Aid Society of the Seventh Day Baptist Church. Already the strategy for the campaign to be waged on the parish house has long been in the planning stages, and a preliminary skirmish of wall-washing by a volunteer group of Alfred high school youth recently portends the major build-up that is being readied for the all-out effort. The central high command representing the society is composed of Mrs. Gordon Ogden, Mrs. John Albiston, Mrs. Lillian Jacob, and Mrs. Wayne Rood.

During the year the Alfred Church employs the upstairs of the parish house for the activities of the primary department of the Sabbath school, and the kitchen, dining hall, and parlors downstairs are in almost constant use. For the Conference sessions this building will serve as the Conference nursery, provide lounge rooms and, with the aid of a public address system, supplementary seating for all Conference sessions held in the Church sanctuary. — Publicity Committee.

SEMIANNUAL MEETING OF NORTHERN ASSOCIATION

The Semiannual Meeting of the Northern Association (Battle Creek, White Cloud, Jackson Center, and Indianapolis) will be held on May 11-13, 1951, at the Seventh Day Baptist Church, NW corner Randolph and Hoyt Streets, Indianapolis, Ind. The theme of the meetings will be "The Victorious Life."

Bertha Seeger,
Secretary.

1103 North Euclid Avenue,
Indianapolis, Ind.

Seventh Day Baptist General Conference

ALFRED, N. Y., AUGUST 14-19, 1951

Editorials

CHRIST'S RULE, THE SOLUTION OF SIN

There is only one power that makes a person a sinner, that is the power of Satan. There is only one power that can make a person a saint, that can save a sinner from his sin, that is the power of Jesus Christ.

This is the age-old, always new, struggle between the power of Satan and the power of the Saviour.

Man, endowed by the Creator with the power of choice, has, by the direct or indirect exercise of this power, come under the spell of Satan. Once Satan gets hold of a person, it becomes increasingly difficult to break his grip. Only as that person permits the forgiveness and love and power of Christ to enter his life will he be able to shake off the hold of Satan. Many of us will witness to this fact. It is our privilege and responsibility to share this glorious experience.

The community and the world need the impact of a positive witness to the saving and keeping power of Jesus Christ. To fulfill this witness is to God's everlasting glory, to fail it is to our everlasting shame.

Increasingly, leaders and lawmakers, scientists and statesmen, ministers and laymen, are convinced that Christ is the answer to our present-day moral and spiritual needs. Our country has been shocked during the past several weeks at the revelations of the Senate Crime Committee investigations. In discussing this problem in the May issue of the American Magazine, Charles W. Tobey, U. S. Senator from New Hampshire, warns the American people not to "put too much faith in federal legislation." He further quoted Carlyle as having said "That the American people are the people who think they can avert fate and postpone doomsday by an Act of Congress."

Continuing, Senator Tobey analyzes the problem as going much deeper than legislation. He declares that "there must be a real moral and spiritual rebirth in America." He points out that gamblers and

other lawbreakers "would be helpless if their coffers were not fed by the money of many people." Senator Tobey states that "We must get to the root of the trouble to be really effective. It is a matter of the human heart and the human soul." The senator has been asked by many people why he appeals and preaches "to some of the underworld characters" who appear before the crime committee. As an example, he cited Frank Erickson, who has "a son, a daughter, and three grandchildren."

Senator Tobey asked Mr. Erickson: "Have you ever felt once in a while when you are alone; has the feeling come over you, welling up within you, that this thing is wrong? Haven't you ever said to yourself, 'I hate the hellish business. It is against the law. This is not worthy of a man, a real American citizen.' Have you ever felt that in your soul?"

"Erickson said, 'I have felt that way; yes, sir.'"

"Why do I pursue such questions?" the senator asks. "Here is my answer. We're all individuals, people of like passions and temptations. Some get a grip on themselves and try to carry forward on the upper levels; others in turn operate on the lower levels in a base system of business and crime. But remember, they are human beings like you and I. And they have a spark of the Divine in each one of them. Only God knows and no man knows whether sometime, sitting alone, looking up at the stars at night, alone with their God when they cannot sleep, something may not move within them and give them a true perspective of the wastefulness of their lives and cause them to return and repent. There's no man living, no matter how much he has sinned, that cannot be redeemed if he turns about and confesses his sins and accepts the teachings of the Master of men."

Senator Tobey concludes: "We must return to the teachings of God. Then we can take action to redeem America from the thralldom of sin and vice that reigns so triumphantly across this country today. To quote Whittier, 'But solution there is none save in the rule of Christ alone.' I personally believe that. And therein lies the hope of the world."

Let Us Re-evaluate The Sabbath

By REV. ELMO FITZ RANDOLPH
Pastor, Seventh Day Baptist Church, Milton, Wis.

It is a vital fact of mankind's accumulated experience, in both his social and individual life, that to continue to benefit by life's priceless gifts and highest values, those gifts and values must be rediscovered and re-evaluated in each new generation and by each individual. There have been well-defined eras in the course of human history that were characterized by a search for eternal truth and the establishment of lasting values. We are all debtors to the great company of men and women through the ages to whose glorious treasure store of wisdom and inspiration we have fallen heir. But we must never take our inheritance for granted. It can only enrich our lives in our time as we test its validity and meaning with the full impact of our minds and the deepest searching of our spirits. Praise God that He has endowed us with the capacity to choose between good and evil, between the better and the best!

The signs of the times in which we live indicate with increasing clarity that ours is an age of testing — of rediscovering for our generation what values are essential if we are to achieve abundant life. So it is that in these very present days our democratic system of government is being tried in the fire. So it is that our time-honored institutions of a free society, including the home, education, and religion, are coming under sharp examination and severe criticism at many points. In the darkness of our age men must turn their eyes to the beacon of truth from God that can lead us into the Kingdom of Light.

Recognizing the peril imminent in our time, that by our blindness and our sinful-

(Preached from the pulpit of the Plainfield, N. J., Church on Sabbath, March 31, 1951, and requested for publication. Recommended by the Committee on Sabbath Promotion of the Tract Board for the use of lone Sabbathkeepers, pastorless Churches, and other groups in the observance of Sabbath Rally Day on May 19, 1951.)

ness civilization may again experience a "dark age," the Church of Jesus Christ is confronted with an unprecedented challenge and opportunity. The challenge is to search out the wellsprings of its own life and purpose that it may stand upon the sure foundations of God in Christ. The opportunity lies in man's admission of his present dilemma and his acknowledgment of need for God. If the world's peoples can be presented in our time with a valid, meaningful way of salvation in Christ, it will most surely be received as GOOD NEWS by multitudes of people. So it may be that "man's extremity is God's opportunity."

Seventh Day Baptists, as a participating member denomination in the Church of Jesus Christ, have particular cause to re-evaluate the meaning and worth of Sabbath observance for our time. The Sabbath doctrine is the one distinguishing tenet of our faith that gives us reason for maintaining our identity as a denomination separate from other Christians of Baptist persuasion. Are we convinced of the Sabbath as an essential in God's law and plan for man? Do results obtain in Christian character and experience from faithful Sabbath observance? Does the value of Sabbath observance as we have experienced it justify the demands in discipline and faith required of us and of our children to whom we would pass our religious convictions of faith and practice? How willing are we as a people to accept Sabbath promotion among other Christians as God's peculiar mission for Seventh Day Baptists? These are representative questions that we must ask honestly. The answers will be forthcoming as we give the best of our intellect and spirit to Sabbath re-evaluation.

Analysis of much of our thought and practice regarding the Sabbath points up serious areas of danger to be avoided. Dare we explore the question of how much of our Sabbath conscience stems from the

past rather than points to the future? We are quick to say that tradition is a rich vein from which to mine spiritual resources sufficient to our present needs. There must be no discounting of our indebtedness to our forefathers from whom so great a measure of Christian faith has been transmitted to us. A review of our history gives us due cause to thrill in the accomplishments of yesteryear. But if the Sabbath is to be significant and vital to us, its direct values must be felt in our experience, growing out of our needs and stimulated by our desire to preserve so high a good for generations to come.

A second danger to be avoided is that of giving way to the idea that we are what we are because we were born into that pattern of religious belief. To be sure, many Seventh Day Baptists are richly blessed in having a long line of Sabbatarian ancestors. Thank God for the unbroken line of witnesses to the blessings available to His children who love Him and keep His law! But let it be remembered that every individual is personally accountable to his Father Creator. This personal accountability and responsibility on the part of each one of us does not permit that we acquiesce in what someone thinks or does. It demands rather that we survey the facts of our relationship to God and His Kingdom as we are given light to see them and then take our stand as a matter of personal conviction.

There are few Sabbath observers who remain completely free from the danger of succumbing to what is often called "social pressure." Our age is one that has specialized in bringing mass psychology into effective use in the whole range of human affairs. Present-day advertising methods exploit the philosophy that we should follow the crowd to be happy. Efforts to "keep up with the Joneses" have dissipated the material and spiritual resources of countless American families in our day. It requires deep conviction of truth and principle plus a high degree of moral stamina to uphold beliefs and establish and maintain practices of Christian life that are at variance with popular opinion and procedure. Any serious consideration of Sabbathkeeping must bring to the

forefront the question, "Is it worth the price it will exact of me?" Am I willing to pay that price?

We have attempted to point out that Christianity demands personal decisions and responsibility from each of us. It does not follow, however, that our concern and responsibility end on the individual level. Has it ever occurred to you that what you think and what you do about the Sabbath is not just your own business? Remember that the stewardship principle in Christianity applies to all of the resources God has placed at man's disposal. If our relationship to God in terms of the earth's bounty, our own talents, and our time, require that we take the role of stewards accountable to the "Creator and Giver of every good and perfect gift," then it follows naturally that the gift of the Sabbath to us as a holy time set apart for worship and rest exacts the exercise of the stewardship principle on our part. If we accept the concept of Sabbath stewardship, then it behooves us to make a good accounting of the use we have made of the gift God has entrusted into our hands. For many of us who take the name of Seventh Day Baptists, our Master's parable of the man who hid his lord's talent in a field should strike deep into our consciences and prod us into re-evaluation of our Sabbath stewardship. And whether we choose to accept Sabbath stewardship responsibility or not, there is no escaping the fact that our Sabbath attitudes and our Sabbath practices will either serve to preserve and promote vital Sabbathism or work toward the weakening and ultimate loss of one of God's richest spiritual gifts to mankind.

"But what is the case for keeping the seventh day as the Sabbath?" many will ask. All too often our own lay people are hard put to it to offer a logical, enthusiastic, convincing reply to such a question. If you are among those who find it difficult or embarrassing to witness for the Sabbath, then take the time and make the effort to refresh your mind on Sabbath truth. Reacquaint yourself with the origin of the Sabbath in Biblical literature; realign the Sabbath as an important factor in the history of God's chosen people; renew

your own soul life through purposeful Sabbath observance.

Without attempting to be complete or exhaustive in presenting the case for seventh-day Sabbathkeeping, let us merely suggest certain basic premises that should stand any test of reason or experience. First, throughout much of man's recorded history there has been a recognized need for a time appointed for rest and worship. Nor have we outgrown a sense of this need in modern times. On the contrary, the tensions and increasing complexities of our highly specialized age of machines tends to dissipate and deplete man's spiritual energies so that, when left to depend upon his own resources, he finds himself inadequate to the demands of life. Church leaders continue to call for more attention to rest and worship on the part of their constituents, though for the most part they fail to grasp the significance and value that obtains in using the Sabbath that has Biblical authority and sanction.

It is exactly here, in the Biblical origin, authority, and sanction for celebrating the seventh day of the week as the Sabbath, that our position focuses. As Seventh Day Baptists we are committed to work out our Christian faith and practice upon spiritual foundations as they are revealed to us in the Bible. This is not to say that we adhere to a literalistic view of the Bible, but rather that we discover in the practice of Sabbath observance a golden chain, connecting us in our time with the whole Judeo-Christian tradition. To celebrate the Sabbath that was the consummating act of the Genesis creation record is to be attuned to the mysteries of our unknowable beginnings. To honor the Sabbath as the central commandment of Mosaic Law, appreciating that the Ten Commandments still stand as the pattern for our system of morality and justice, is to harmonize one's life with the law and order of God's universe. To heed the counsel of the prophets that the Sabbath should be a delight is to come into spiritual understanding of the values and principles that made the children of Israel the chosen people of God from whose ranks came the Messiah, the Lord's Chosen Vessel. And above all other reasons for Sabbath observance is

the realization that in our rest and worship on the seventh day we follow the example of our Lord and Saviour, Jesus Christ. Let it be remembered, too, that our Lord re-evaluated and revitalized the Sabbath. He stripped from it the shackles and bands of legalism and traditionalism that threatened to make its function obscure and its practice untenable.

The burden of our message up to this point has been that we should re-evaluate the purpose and meaning of the Sabbath for our time. Perhaps it has occurred to you, as it is occurring to me, that our greatest need is to re-evaluate our own lives in the light of our relationship to God. To rethink Sabbath principle and philosophy, and to re-establish the disciplines of Sabbath observance, is to discover how wonderful God's plan and purpose for His creation are, and to bow in humility and contrition as we confess how far we have fallen short of His high goals for us.

Yet even as we acknowledge our shortcomings and our sinfulness we see in renewed Sabbath interest and appreciation ever-expanding opportunities for creative, abundant living. On a Church bulletin board I once saw the quotation, "Save Your Sabbaths for the High Things of the Soul." Ours can be the adventure of pioneering in modern Sabbath observance — discovering and practicing thrilling new methods of worship, recreation, and service appropriate to the spirit of God's holy day.

Have we exhausted the possibilities for soul refreshment in praise and prayer in the sunset beginning of each new Sabbath? Have we explored the deeps of our spirits to release the inspiration and power for joyous living God has promised us? Have we experimented with Christ-centered service and fellowship growing out of Sabbath meditation and study?

Truly there are inexhaustible blessings awaiting the person or the people who love the Lord with heart and mind and soul and who seek diligently to know and do His will. The Sabbath is God's timeless gift to us, in time, through the proper use of which we may discover and receive His richest blessings.

Pray God that as Seventh Day Baptists we may learn again for our time the

Sorrow's Lessons

By REV. MELVIN G. NIDA

Pastor, Seventh Day Baptist Church, Richburg, N. Y.

(The third of a series of four Bible studies from the Book of Hosea as presented before General Conference, Salem, W. Va., August 22-25, 1950.)

"You are all familiar, fellow-Israelites, with my sad personal experience. As I look back upon those hopeful days of my youth when I wedded Gomer, the daughter of Diblaim, I can see that all the pain and agony which have followed in the train of that act have not been without their compensations. I felt that the same Jehovah guided me then who has guided me since in my work as a prophet. True, I had no absolute assurance that she whom I wedded would prove more faithful than many of her sisters who, under the corrupt influences of this age, have sinned so grossly; but the love which I gave her was strong and pure, and I trusted that she would return it.

"You all know how bitterly I was deceived, and yet you can never know the agony I endured when I discovered the evidence of her faithlessness. If I had loved her less, I should have simply divorced her as our customs permit. Weak, false though she was, I could not forget the solemn covenant into which we had entered, and abandon her to her fate; and so I forgave and overlooked her gross infidelity, and tried by greater tenderness and acts of love to woo her back to the path of rectitude. Alas! bitterly was I disappointed in my endeavor. In her folly and perversity she spurned my love and

ageless good that is inherent in spiritual Sabbathism as revealed in God's Word and made vibrant with meaning by our Lord and Saviour! And having reinstated the Sabbath in our own order of faith and practice, may we honor God and serve our fellow men through sharing the Sabbath truth with all who are seeking the highest good that our Father has in store for them.

fled from my home to live a life of infamy. Undoubtedly, many would then have only tried to forget her, but I could not because of my great love. When I heard that she had fallen so low that she had been put up for sale as a slave, I ransomed her. Kindness having failed, the love within my heart commanded me, as a last means, to strive by discipline to lead her to true repentance.

"You all know the result. Painful, yes, tragic, has been my experience, and you doubtless feel for me only pity, if not contempt. . . . Pity I certainly deserve, and yet in this trying school of affliction I have learned lessons which have made me the prophet that I am." — Hosea 1: 2, 3a; 3: 1-3, freely rendered in paraphrase. From *The Messages of the Earlier Prophets* by Sanders & Kent; Charles Scribner's Sons, New York, publishers. Used by permission.

A Trail of Tears

Why, we often ask, this tragedy in the life of one who could give his love so devotedly? We can hardly imagine such fathomless love and yet that which was given so unstintingly was not rewarded. But Hosea learned lessons from this tragedy in his life that was not the heritage of his people. He spoke and wrote as perhaps no other person before him had. He awakened in the minds of others that should follow him the understanding of God as Love. He blazed a trail of tears and came back to give to us a purer, deeper, better understanding of God.

The Nature of Sin

Hosea discovered at the end of that trail of tears the true and awful nature of sin. He saw in his suffering a little of the suffering that must be touching God as he beholds his people deserting Him. Gomer left Hosea because of an inward

unfaithfulness. She had ceased to care and no longer loved anyone except herself. The sin that finally expressed itself in unfaithfulness was a blight that began at her heart. All of sin is not outward acts — it is a rottenness that begins at the core of life and finally expresses itself in acts of rebellion; rebellion against the one who should be loved. Sin begins in a desire for self. The one who leaves the Christian way has no longer trusted his Father's power to give him true happiness. The prodigal was thus. When he left his father and home he no longer trusted that his father could give him the happiness he wanted. Whether it be financial security, pleasure, or authority, it is basically a lack of trust and faith in God that makes the one who should know better forsake the right way to gain these ends. It is trusting the material to provide the better things of life rather than trusting the living God to give life abundant.

Heart Diseases

This lack of trust and faith is not always expressed only with the person who might be going astray in matters of moral uprightness. This lack of trust and faith is often expressed by us who claim to be upright Christians. No, we would not lie, nor steal, nor cheat, but for the sake of advantage — perhaps a more authoritative position than we now have — we would be willing to talk ourselves into the belief that the person who now has that position is unqualified. For the sake of an old grudge we are too often willing to carry old tales, and because we desire to make everything that we do appear right we are often not intellectually honest enough to face squarely the fact that it may be we who have done wrong. These things are heart diseases — the heart diseases of Gomers and prodigal sons.

The greatest lesson that Hosea learned from the sorrow in his life, however, was not the lesson that sin is basically a heart condition. To understand sin is essential, but to be perfectly assured that sin exists and to know perfectly of its nature will never save the greatest soul. The sordid tragedy in Hosea's life that caused him sleepless nights of anguish and days with-

out sunshine was to be a teacher that was to give him exquisite lessons of the love and mercy of God that few even today have been able to grasp completely. Hosea might well have sung with the poet:

I walked a mile with Pleasure,
She chatted all the way;
But left me none the wiser
For all she had to say.

I walked a mile with Sorrow,
And ne'er a word said she;
But, oh, the things I learned from her,
When Sorrow walked with me.¹

To stand and watch a sunset is to know that soon darkness shall engulf our path, but we are willing to walk into the night for having known the beauty that is cut off by the darkness.

The Suffering of Sin

A second discovery of Hosea through his suffering was that God also suffers at the sin of His people. He came to realize the pain that is anguish which sin brings to the heart that loves. God is Spirit, we know, but He is also personal — personal to the extent that sin which is rebellion brings anguish and suffering to Him.

It is true that pain and suffering advance in direct proportion with the higher development of life. Thus the lower forms of life may dine contentedly off the living body of a neighbor while a third is devouring his own. Higher on the scale we hear the screams of a mother robin as she hovers frantically over her fledgling that is being stalked by the cat. Yet higher we see the evidences of a human mother's love even among the ruins of a sinful city. In the excavations of Pompeii, the city that was destroyed by the flaming lava of Vesuvius, there was found the skeleton of a mother protectingly encircling the tiny remains of a crippled child. She could have escaped unhampered, but chose to remain in a futile effort to protect the object of her love. Here is mute evidence of a pain that was greater than the physical pain of the searing lava.

How much greater must be the pain

of Him who is above us to the degree that the heaven is greater than the earth! In the Cross we see something of that pain. In our sins there is something of that pain. May God forgive us for our thoughtlessness that turns the spear in His bleeding side.

This, I know, is the historic heresy, patripassianism (the Father suffers), so declared by the early Church leaders, but in it I find something of truth.

God's Ways

Finally, through the experiences in which he heard the voice of God, Hosea came to understand the amazing mercy and forgiving love of God. Israel had been as unfaithful to the Lord as Gomer had been to him, and if he were willing to forgive, how much more must be the One who is "high and lifted up."

Hosea learned from his trial of love that punishment can be retributive. God did not punish Israel merely for the sake of punishing; God punished that she might be brought to see her folly. As Hosea says, "By painful experience the wilful nation must be made to see the utter folly and wickedness of her course. Therefore, Jehovah declares that not mercy, but judgment, impends. When her lands and vineyards are laid waste, then shall Israel realize who was the real source of her prosperity. Through hard adversity shall she learn that she has sold herself to Baal for worse than naught. Upon her head shall be visited the consequences of her dallying with this corrupt heathen religion. Jehovah, however, will not punish Israel merely because she deserves it, but as the last means of arousing true contrition. When once that end is attained, he will speak to her heart with infinite tenderness."²

Lessons Through Sorrow

So, to our own hearts God often speaks with infinite tenderness — infinite tenderness through the pain that seems so often unbearable.

It is not that God is not speaking in our world today; it is that our ears are so obtuse. This experience of Hosea's was not something that had never happened in the world before, but it took

Hosea who was aware of the lessons from it to realize the infinite magnitude of the mercy of God.

It shall not be new when the sense of loss strikes our hearts. But through it we can sense the freshness of the voice of God that shall be an experience for us that no other one shall taste.

God did not create a world merely as a place of punishment. God created a world with its good and evil as the means whereby He might speak to our souls. Are we listening?

Hosea heard!

"In this trying school of affliction I have learned lessons which have made me the prophet that I am. Now I realize the anguish which the sin of a dear one brings to the heart which loves; now I understand how the flame of true love can burn clear and strong even though the object of that affection stumble and fall; now I perceive clearly that judgment is but an expression of love, for oftentimes chastisement is the only method of reclaiming the fallen; now I know how eager, yes, willing, is a loving heart to forgive all the bitter wrongs which it has received from the one beloved, when once that sinner gives evidence of true contrition. If you would understand my message, recall the personal experiences of the man who utters it."³

¹ Author unknown. These verses come out of my memory as having been learned as a boy. Apologies are extended if the use of this poem encroaches on anyone's publishing rights.

² The Messages of the Earlier Prophets, Sanders & Kent, p. 55, Charles Scribner's Sons, publishers. Used by permission.

³ Ibid, p. 52.

SPECIAL ISSUE

This is a special issue of the Sabbath Recorder, taking the place of the first regular issue of the month indicated. Only five more special issues will be published. Since the last special issue will appear under date of September 3, 1951, no subscriptions to the special issue will be accepted which would expire after that date.

Single copy 15 cents

Shall We Search the Scriptures for Truth?

By RAY BYERRUM

Pastor, Montrose, Colo., Fellowship Mission

Of old time this question was asked: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" Job 11: 7. No matter what answer may be given to this question, Jesus prayed in that wonderful prayer, recorded in John 17, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17: 3. As I believe every prayer of Jesus will be answered; so I believe we can know God's will and God's plan by searching the Scripture. For Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." And the Bereans were more noble than the Thessalonians in that they searched the Scriptures daily to see if these things were so, even at the preaching of Paul.

While there are eternal truths that never change, yet there is also present truth. Peter's desire was that ye may be established in the present truth. 2 Peter 1: 12. Before Jesus came to suffer and die they looked forward to that coming which prophets had foretold. But after He came, events had been so far fulfilled as to cause that event to be present truth, while today we are looking for Him to appear again the second time without sin (or suffering) unto salvation.

We find truth to be progressive; also our knowledge of truth. So also prophets of old searched the writings of the prophets as Peter indicates in 1 Peter 1: 10, 11, "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

When we as individuals are born into the kingdom of God we start as newborn babes, knowing very little of what God would have us to know except that we have come to a state of repentance and humbleness and desire to know and do

God's will. But if we follow on to know the Lord we will add to our faith virtue, and to virtue, **knowledge**.

There is no better place to seek knowledge than at the feet of Jesus, feeding on His holy Word, the Bible. For in the Bible we find the answer to all our questions if we are willing to search out the answer. To the seeker for truth, a safe rule to follow in Bible study was laid down by Melancthon, an early reformer and companion of Luther. Quoting from D. Aubinge, page 203, "Laying down the principle of hermeneutics he shows that the Holy Scriptures are not to be explained after the fathers but the fathers after the Scriptures. The sense of Scripture, he said, is one and simple like heavenly truth itself. It is found by comparing Scripture with Scripture and pursuing the thread and the links of the discourse. There is a philosophy commanded us in relation to the Scriptures of God. It is to refer to them all the opinions and maxims of men as to the touchstone that shall try them."

In Daniel 12: 4, we read: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

As we know, that knowledge has been increased in science and invention and all lines of learning; so knowledge of the Bible and history and the history of God's people, Israel, has increased. Should we then be satisfied with the knowledge that was given to our forefathers of the 16th, 17th, or 18th centuries?

"Many shall run to and fro, and knowledge shall be increased." There has been much revealed in the time of the end to many by running to and fro through the Scriptures.

Paul says in Thessalonians, "Despise not prophesyings. Prove all things; hold fast

(Continued on page 302)

Was the Seventh-day Sabbath Instituted for All Mankind and Is It Still in Force?

By FREDERIK J. BAKKER

Attorney at Law

To answer such a question properly one must refer to some authority and the only authority which this article admits is the Holy Bible.

The only sect which attempts to refute the position of Seventh Day Baptists or any seventh-day Sabbathkeepers seriously is the group known as Jehovah's Witnesses. In the first place, that sect states that God doubtless desisted from His earthly creation but that He did not halt creating other parts of the universe. This group fails to read carefully the account of creation which so explicitly states in Genesis 1: 1, "In the beginning God created the heaven and the earth." Genesis 2: 1, "Thus the heavens and the earth were finished, and all the host of them." Then the writer of Genesis goes on, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." The Sabbath was instituted from the beginning for all mankind.

In the second place, Jehovah's Witnesses state that each one of those days was seven thousand years in length, namely those mentioned in Genesis. They do not quote any Scripture. If we refer once again to Genesis 1, we note that each day's creation ends with the thought: "And the evening and the morning were" the particular day — the first, second, third, fourth, fifth, and sixth.

In the third place, Jehovah's Witnesses state that man rested on the seventh day before he did a day's work. This is a perversion of the Scripture. The Bible does not state that man rested at the institution of the seventh-day Sabbath but that God did and He sanctified the day,

that is, set it apart as sacred time. In Ezekiel 20: 12 we read: "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Many other such Scripture passages could be quoted.

Jehovah's Witnesses state, in the fourth place, that they are awaiting the seventh thousandth year when Jehovah will again come to bless the day, meaning, one thousand years. They do not quote any Scripture to substantiate this assertion. They do not make clear when and how one must worship during these evil times. We know that the Bible speaks of a thousand years as a day in God's sight. This reference is to make clear man's limitation to the division of time and to point out that God is eternal and not limited by time.

Jehovah's Witnesses assume, in the fifth place, that God did not give Adam and Eve the seventh-day Sabbath. They do not quote any Scripture. The first words of the fourth commandment are: "Remember the sabbath day." That introductory word, "remember," clearly indicates that the inhabitants of the earth knew of the institution of the seventh-day Sabbath. Additionally, most languages have some form of the word "sabbath" for the name of the last day of the week. This sect states that no mention is made in the life and times of Abraham that the latter kept the seventh-day Sabbath. There was no need to repeat the seventh-day Sabbath as men knew about it because God had sanctified it from the beginning. It was a natural custom to keep holy that day. It was merely codified, that is, put in written form in the Ten Commandments. That is often the way any body of law develops. First there is a custom of long standing which becomes recognized by the law courts. This becomes case

law. Out of such case law many times comes statute law. The common law of England largely grew that way and so was acquired in the United States.

In the sixth place, Jehovah's Witnesses emphasize the point that the Sabbath idea as such is first mentioned in Exodus. This group fails to point out that at the end of the fourth commandment it states this as the reason for the seventh-day Sabbath: "For in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it." That last portion of the fourth commandment clearly ties in with the statement of the sanctification of the seventh day as the Sabbath as given in Genesis 2: 2, 3.

In the seventh place, Jehovah's Witnesses emphasize the point that the seventh-day Sabbath was given to the Jews only. They fail to consider carefully the Bible as a whole. In the New Testament, Christ, the disciples, and apostles all kept the seventh-day Sabbath as sacred time and so instructed the Gentiles to do. (Read Hebrews 4.)

In the eighth place, Jehovah's Witnesses argue that Jesus, His disciples, and the apostles kept the seventh-day Sabbath because they were Jews. This sect twists the thought of Jesus: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matthew 5: 17), by stating that Jesus did not require His followers to follow the Old Covenant and the keeping of the seventh-day Sabbath. This group interprets the word "fulfil" by the idea that Jesus supplanted such covenants with a new way and order entirely. This sect fails to continue with Jesus' discourse when He says: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5: 18, 19. In Acts 13 it is stated that Paul spoke in the syna-

gogue in Antioch of Pisidia. The Jews disliked the discourse. In verse 44 we read: "And the next sabbath day came almost the whole city together to hear the word of God." The verses that follow tell of further work by Paul and Barnabas among the Gentiles.

In the ninth place, Jehovah's Witnesses use a portion of Paul's letter to the Colossians as an argument that Christ has blotted out the handwriting of the ordinances. They, however, do not analyze carefully Paul's illustrations of what he meant by Christ's act, namely, by the 16th and 17th verses of Chapter 2: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." This sect fails to differentiate between the ceremonial codes which grew up in Jewish religious traditions and the moral code as embodied in the Ten Commandments. The latter embody three elements: Man's relation to man; man's relation to God; and God's relation to man.

In the tenth place, Jehovah's Witnesses assume that Paul's statement in Hebrews 4: 9, "There remaineth therefore a sabbath rest for the people of God," does not mean the keeping holy of a twenty-four-hour period but of a thousand years using a basis of such a tenet, Genesis 2: 2. This position is certainly a strained one in view of the fact of what has already been stated before in this article. To continue with portions of this chapter, Paul wrote: "For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." The marginal note for the word "unbelief" is "disobedience." In Psalm 90: 4 we read: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." This clearly means that God is not limited by time and the idea conveyed by this verse is God's infinity and man's finiteness.

In the eleventh place, Jehovah's Witnesses emphasize the point that people are no longer under law but under grace,

referring to Paul's statement. This sect fails to consider that the word "law" in the Bible comes under three headings, judgments involving social conduct, the ceremonial laws, and the Ten Commandments. The latter is a moral code which is basic in all society. Cain was punished for murdering his brother, Abel, long before the crime of murder was included in the Ten Commandments. The special provisions, namely the ordinances and ceremonial laws, given to control the secular and spiritual life of Israel were set aside by Christ. Nowhere in the Bible is the body of the law known as the Ten Commandments set aside either expressly or by implication. Christ did not abolish the Ten Commandments as is clearly indicated when He said: ". . . Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matthew 5: 20. Christ meant by this statement that the religious leaders of His time were hedging the Ten Commandments with "do's and don't's." Christ taught the people the love of the law and the love of God who made the moral law. Christ put meaning into the law as, for example: "The sabbath was made for man, and not man for the sabbath."

In the twelfth place, Jehovah's Witnesses claim that the Ten Commandments had not always been in existence. That assertion is true as far as it goes. If such statement means only that the Ten Commandments did not exist in written form until Moses' time, this writer agrees. If such assertion means that the Ten Commandments never existed, this writer disagrees.

In the thirteenth place, Jehovah's Witnesses claim that all law was abolished in the time of Christ; that it is improper to separate ceremonial law from moral law. This group fails to take into account the fact that the Ten Commandments, the moral code, were written down by God with His finger. The rest of the law, that is, the ceremonial law was written down in a book by Moses. The Ten Commandments were carried inside the ark of the covenant (Deuteronomy 31: 26). The ceremonial and civil laws were kept in a

pocket on the outside of the ark of the covenant.

In the fourteenth place, Jehovah's Witnesses claim that in the abolition of the Jewish priesthood through Christ, who is the High Priest, that thereby the Ten Commandments, too, were abolished. This sect fails to consider carefully Paul's statement to the Galatians (3: 13): "Christ hath redeemed us from the curse of the law, being made a curse for us." This verse means we are no longer subject to the severe penalty of the law but are saved by grace upon believing on the Lord Jesus Christ. Law and grace are not opposing elements in Christian doctrine. Grace commenced in the Garden of Eden when God clothed Adam and Eve after their commission of sin. Grace was fully revealed in the death of Jesus, who was the Supreme Paschal Lamb who arose again.

In the fifteenth place, Jehovah's Witnesses emphasize that we are no longer under law for it kills the spiritual side of man (referring to 2 Corinthians 3: 5-18). This is a strained interpretation of what Paul meant. Paul pointed out that the law alone could not save people nor create a desire to do right. The spirit of Christ in our hearts saves us from sin. We are saved from the consequences of our sinfulness by grace. It is a gift. See Ephesians 2: 7-9.

In the sixteenth place, Jehovah's Witnesses repeat that we are no longer under law but under grace solely because of the life and death of Jesus Christ. Paul faced the same arguments with the Romans. Romans 6: 15: "What then? shall we sin, because we are not under the law, but under grace? God forbid." Romans 8: 3: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." None of us can fully obey the law. It is humanly impossible. With the spirit of Christ in our hearts we can in a large measure become obedient to the law. We are freed from the curse of the law by the shed blood of Jesus Christ.

In the seventeenth place, Jehovah's Witnesses urge people to study the Old Covenant because it is the shadow of things to come. If Christ fulfilled the law, then all we need to do is to study what Christ had to say. Nowhere did Christ abolish the Ten Commandments. Christ came to fulfill, that is, reveal to us the true import of the Ten Commandments. Christ pointed out that if a man lusted after another woman, he had already committed adultery in his heart. Christ demanded pure living: the result of pure thinking. This also involves obedience, yes, obedience to the Ten Commandments. The act of adultery was no less sinful in the eyes of Christ. Christ being the Son of God, without sin, could interpret the true meaning of the Ten Commandments, written by the finger of God. In addition Christ is from the beginning. Read John 1: 1-4. Christ co-existed with God in the spirit until He took on His earthly ministry. Christ knew the law from the beginning. Wouldn't it seem strange that what His Heavenly Father established in the first place for all mankind, the Ten Commandments, Christ would set aside?

Jesus made clear that the first commandment is to love God and the second is to love one's neighbor. One cannot love God without being obedient to what God requires of him. This includes obedience to the Ten Commandments as further interpreted by Christ Jesus.

The difference between being "under law" or "under grace" is the nature of the sacrifice. When people were under law, they sacrificed some specified animal to blot out their sins. When people are under grace, Christ was the One sacrificed. Christ forgives our sins. We are no longer under the penalty of the law. Christ by His death and resurrection has paid the penalty for us all.

Babcock Building,
Plainfield, N. J.

Footnote: The thoughts concerning being under law, and later under grace through Jesus Christ, are largely derived from the excellent tract by Rev. Lester G. Osborn, "Free from the Law."

(Continued from page 298)

that which is good." 1 Thessalonians 5: 20, 21.

It is written in 3 John 4, "I have no greater joy than to hear that my children walk in truth." The Saviour said, "Ye shall know the truth, and the truth shall make you free." And from Psalm 51: 6, ". . . Thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom."

Pilate at the time of Jesus' crucifixion asked the question, "What is truth?" Jesus had said, ". . . For this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice." John 18: 37.

Three things are declared to be the truth. "Thy righteousness is an everlasting righteousness, and thy law is the truth." Psalm 119: 142. "Sanctify them through thy truth: thy word is truth." John 17: 17. In John 14: 6, Jesus said, "I am the way, the truth, and the life."

Do we desire truth? Then let us seek it more earnestly from the pages of God's great Book, the Bible. It takes also a willing mind, a willingness to walk in truth when it is revealed. ". . . If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 7. Only by walking in the light of His love do we have true fellowship.

Jesus said, "I am the way, the truth, and the life." Then, accepting Him as the truth, we walk in all the counsel of His word for He is the Word made flesh, and He dwelt among us. John 1: 14. If His Word is hid in our hearts, He is also dwelling within us, and there is no denial of His coming in the flesh. 1 John 4: 3.

Shall we not then, as did the Bereans, search the Scriptures daily to see if these things are so? It may be we will receive some precious light that will renew our faith and zeal toward God.

Just a drink or two, and a safe driver is turned into a reckless traffic menace. — Dr. Morris Fishbein. — Clipsheet.

When You Join the Church

By MIZPAH S. GREENE

Did you know, dear Recorder children, that the day you join the Church is one of the most important days in your whole life? Of course there are many other important days but not many quite as important. Then you may more truly begin to be faithful Christians, showing that you believe in God and in His Son, our Lord and Saviour, Jesus Christ. You promise to show your loyalty to the Church by your prayers, your faithful, regular attendance, your gifts, and your earnest service.

Often you will be asked to pray that your Church will grow and prosper and become a real power in the service of God, trying to help others to become faithful Christians. The more you pray for your Church, the more you will love it and be filled with true happiness because you can serve God through it.

Your regular attendance at Church is very important. If you make a practice of staying away from Church, you are just the same as saying that Church worship is not important to you; that you do not need the comfort, help, prayers, and service of other servants of our dear Saviour, Jesus Christ.

By your faithful Church attendance you show to the world that you love and honor your Master. As the years go by and you remain faithful Christians, you will find many ways in which you can serve the Master through the Church. Your prayers, presence, and gifts are very important of course, but they are not the only ways by which you can serve your Master through the Church. Each of you can bring to the Church your individual time and talents, which perhaps no one else can give. If you do not serve in the ways that only you can, the Church will be truly lacking for others as well as yourselves.

The promise you make to God through the Church is not just an agreement with

your pastor or anyone else in the Church; it is a covenant you make with your Heavenly Father. It is simply a means of helping you to be faithful Christians. Our promise to God should be:

"Blessed Master, I have promised,
Hear my solemn vow;
Take this pledge of mine and seal it
Here and now."

Let us all repeat this promise over and over. It will surely help us to be more faithful Christians, serving the Master in thought and word and deed. Yes, and it will help others about us to render the same service for God and the Church we serve.

Gather Them In

The king has made ready the royal feast,
And sent out his servants, West and East
To bring them, whom their lord doth call,
And welcome them to the marriage hall.

O Christians! awake to the Master's call,
And search them out, the great and small,
Out in the highways and haunts of sin,
Tell them the Lord invites them in.

Oh, do not wait till the years roll by,
And silver lines on your forehead lie,
But lead them along, the young and fair,
And gather them in with tenderest care.

Let earnest zeal your spirits move,
And thus your Christian calling prove,
Let love and faith still glow within,
Then go ye forth and call them in.

How patiently waits your Heavenly King
For you your garnered sheaves to bring,
Then go ye out in the world of sin,
By faith and prayer you may gather them in.

Devillo E. Livermore.

Andover, N. Y.

Did you get a copy of
TWENTY LITTLE STORIES
by Kenneth Smith?

Send orders to Ivan Fitz Randolph
Milton Junction, Wis.

NBC TO FEATURE NATIONAL FAMILY WEEK

National Family Week will be featured in a public service radio network program by the National Broadcasting Company on Sabbath, May 12, from 2:15 to 2:30 p.m. (Central Daylight Saving Time).

"The Plus in Family Living" will be the subject of a panel discussion. Participants, all of Chicago, will be Dr. Harry H. Kalas, director of educational evangelism, National Council of Churches; Dr. Frank Nickless, professor at McCormick Theological Seminary; Mrs. Ralph Marcus, homemaker and director of nursery, Sinai Temple; and Mrs. Dennis Savage, homemaker.

National Family Week is an interfaith observance scheduled for May 6-13 in which not only Churches but also social agencies and other community organizations participate. Now in its ninth year, it is being celebrated more widely than ever, according to Rev. Richard E. Lentz, executive director, Joint Department of Family Life of the National Council of Churches. — Release, adapted.

NEWS IN THE WORLD OF RELIGION

By W. W. Reid

Rev. Joseph R. Swain, pastor of First Methodist Church, Middletown, Conn., and well known as an ornithologist and nature counselor in Church youth camps of the New York area, contributes an article, "Nature Photography for My Sake," in the March issue of the Nature Magazine. Mr. Swain makes a plea for leisure time hobbies as "re-creation" rather than "wreck-creation," and especially for photography in nature, without any idea of money compensation, as a particularly good hobby for the clergy. "Because my work is with people, whose problems press constantly upon me, nature photography is an escape from people the better to help people," he says. He adds that the study of nature, plus the camera, have taught him "seven great words" about the universe, and these can be caught by the camera, separate or intermingled: Energy, Life, Order, Beauty, Purpose, Personality, Community. Here are pictures for the cameraman, sermons for the preacher.



*Now,
Every Church
can have
Fine Chimes*

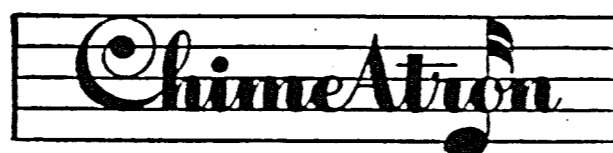
Here are the chimes you've been waiting for—an instrument that combines unusually high-quality tone with a price so low that any church can afford it.

It's the new Schulmerich "ChimeAtron" (by the makers of the famous "Carillonic Bells"). Full twenty-five notes, G to G. Plays melody and harmony.

- Plays with any organ
- Serves as tower chimes
- Combines with Schulmerich automatic devices
- Has remote control, button operation
- Plays from organ keyboard or its own
- Lowest priced instrument of its type

We'll be glad to supply further information; please write us.

THE NEW
Schulmerich



SCHULMERICH ELECTRONICS, INC.
58401 Carillon Hill, Sellersville, Pa.

When writing our advertisers, please mention the Sabbath Recorder.

The Sabbath Recorder

