

The Sabbath

Recorder



The Sabbath Recorder

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Praying Hands — RNS Photo.

SPECIAL ISSUE

This is a special issue of the Sabbath Recorder, taking the place of the first regular issue of the month indicated. Only two more special issues will be published.

Single copy 15 cents



Moments
of
Meditation

OUR LORD'S FINAL DISCOURSE

East of Jerusalem, separated from the city by a deep ravine, rises the Mount of Olives, so-called because many olive trees once grew on its slopes. Here David at one time worshiped God. 2 Samuel 15: 30, 32. Here the glory of the Lord appeared to Exekiel. Ezekiel 11: 23. Here Jesus was wont to go when He needed rest and refreshment of His spirit. Luke 22: 39.

After His eightfold denunciation of the leaders of the old order (Matthew 23: 2-33), Jesus, accompanied only by His disciples, left the temple area and climbed to the summit of His favorite retreat. Perhaps He recalled passages of Scripture which indicate that the olive tree was a symbol of divine blessing, beauty, and strength. Psalm 52: 8; Jeremiah 11: 16; Hosea 14: 6. It was a place and time fitting for solemn, most far-reaching thoughts.

Jesus knew that there would soon be open hostility toward Him and that the struggle for the establishment of a new order would begin. As this small group of silent disciples looked across the valley toward the city and the temple that had been the glory of the past, Jesus spoke His final discourse to them. Matthew 24: 4—25: 46. In this intimate sermon there are three plain keynotes: Beware! Endure! Strive!

Beware of false Christs and false prophets! Many there have been, and still are, in the world, but the true believers in our Lord must be loyal to Him only.

Endure tribulation and persecution, even unto death! But this gospel will be preached in all the world until Christ shall rule in the hearts of all mankind.

Strive without ceasing for such attainment of spiritual power in this life as to be worthy of glorious reward in the great day of God's judgment.

These admonitions still should ring strong and clear in the souls of all Christians. — Los Angeles, Calif., Church Bulletin.

Editorials

POSSESSING

"THE BENEDICTION OF GOD"

"We know that your great humanitarian work cannot fail for we know it possesses the benediction of God," concludes Dr. You Chan Yang in his statement on American Relief for Korea which appears elsewhere in this issue of the Sabbath Recorder.

We agree with Ambassador Yang's generous comment concerning "the deeds" of the American people which make possible early relief of desperate need in war-torn Korea. Only those who have seen the "agony and misery" of the Korean people know something of their terrible plight. It is not too greatly to the credit of war-free, productive America that her people are sharing of their bounty. Yet, we thank God for their boundless compassion. As long as America has the goods and the means, she should share willingly and liberally with the helpless and with those who are in deep need.

We of America greatly accept this privilege of relieving the suffering of people in war-stricken Korea. May our sharing be done in the Spirit of Christ, that it may truly possess "the benediction of God."

THE PROLOGUE TO SUFFERING

Let us close our eyes for a moment to see if we can visualize the plight of Korean war victims "as wave after wave of war has surged and pounded up and down virtually the entire peninsula." The staccato of rifle and machine gun fire! the whir of planes overhead! the roar of long-range shelling! the ugly pits made by the explosion of projectiles! battle smoke! the murderous bestiality! the Communist hordes bent on destruction that the Kremlin may glory! the agony and cries of the wounded and dying!

What would Sherman say if he were here today? Is this any place for the aged and infirm, for women and children? Is this any place for human beings? Is

this any place for God's sons and daughters?

What American mother today can sing, "I didn't raise my boy to be a soldier"?

The Master set a child in the midst of the disciples and said, "Except."

War drives the child out from his home, frightened and helpless and unprotected. War robs him of his birthright.

This is the prologue to suffering. Does it possess "the benediction of God"?

THE DYNAMIC OF DEMOCRACY

The democratic form of government approaches more nearly than any other form the teachings of Christ because it makes the state the servant of the citizen, rather than the citizen the servant of the state. Democracy recognizes the place and dignity of personality in the plan of God.

The chief deterrent to the development of personality and character is war. If the democracies of the world would denounce war, war would cease!

"Prove it!" someone may challenge.

"How can we? It never has been wholeheartedly, unreservedly tried," we reply.

As evidence that it is possible let us listen to one of the highest authorities in the field.

Destructiveness of War

I know war as few other men now living know it, and nothing to me — nothing to me — is more revolting. I have long advocated its complete abolition, as its very destructiveness on both friend and foe has rendered it useless as a means of settling international disputes.

Indeed, on the second of September, 1945, just following the surrender of the Japanese nation on the battleship "Missouri," I formally cautioned as follows:

Armageddon at Our Door

"Men since the beginning of time have sought peace. Various methods through the ages have been attempted to devise an international process to prevent or settle disputes between nations. From the very start workable methods were found in so far as individual citizens were concerned, but the mechanics of an instrumentality of larger international scope have never been successful. Military alliances, balances of power, leagues of nations, all in turn failed, leaving

The Forgiving Heart

By REV. TREVAH R. SUTTON

Pastor, Seventh Day Baptist Church, Jackson Center, Ohio

(Given at the union service in the Methodist Church, March 21, and at the union three-hour service in the Sidney Presbyterian Church, March 23, 1951. Submitted at the request of a friend.)

During a few days of each year we especially commemorate events in the life of our Lord and Saviour, Jesus Christ, which are of primary importance in our theology and in our Christian experience. Let us meditate on one of the great statements that He made sometime during the hours of His suffering. It is a statement which reveals the true nature of His character and of His teachings. It is: "Father, forgive them; for they know not what they do." Luke 23: 34.

The Lord's Suffering

Let us recall the suffering and rejection of our Lord. In His three short years of ministry He was often criticized by those who opposed Him. He was accused of blasphemy; He was accused of stirring up revolt against the Roman Government; He was accused of breaking the law. Even

the only path to be by way of the crucible of war. The utter destructiveness of war now blocks out this alternative. We have had our last chance. If we will not devise some greater and more equitable system, Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advances in science, art, literature, and all material and cultural developments of the past 2,000 years. It must be of the spirit if we are to save the flesh." — MacArthur's Address to Congress, Rand McNally & Company, Chicago, publishers. Used by permission.

If the democracies of the world only would promote peace as assiduously as they prosecute war, there would be peace. But that means that democracies must own the true Source of Peace and fulfill His conditions.

Will they?

His followers misunderstood Him and misunderstood the nature of His kingdom. They looked to Him as the One who would free them from the brutal claws of the Roman dictatorship which had trespassed upon their land.

On the night of the Last Supper with His disciples He was saddened to learn that His especially chosen ones had quarreled among themselves, so He quietly taught them a lesson in humility. He revealed that one of them had already agreed to betray Him. None of them seemed to realize the true meaning of His kingdom or of the meaning of His death which was soon to take place.

We follow Him to the Garden of Gethsemane as He faced death, lonely, and in agony. We hear Him praying that if it be possible, the cup be removed, but nevertheless God's will was to be done. As He prayed, His disciples slept instead of watching and praying as He had asked them to do. Then Judas betrayed Him, and the soldiers coming with torches, swords, and clubs arrested Him in the manner they would arrest a criminal, and Jesus resisted them not, as He was led away a captive while the disciples fled.

Into the courtroom we see Him led. There He was unlawfully tried and falsely accused. Near by, one of His disciples, Peter, denied Him. He was cruelly tortured and mocked. The bloodthirsty mob kept calling, "Crucify him, crucify him! We have no king but Caesar. Away with him, crucify him!" From the hall of trial through the streets of Jerusalem He was led as the crowds jeered in ridicule and disbelief. "And when they came to the place which is called The Skull, there they crucified him, and the criminals, one on the right and one on the left." Luke 23: 33 (RSV).

He hung from the cross, suffering as none of us have ever suffered. Yet one of the statements He uttered in the midst

of His suffering was, "Father, forgive them; for they know not what they do." Little did they know their beastly deeds were prompted by their sin-filled souls, deprived of love. Little did they know that this crucifixion was of the Christ, the Saviour of men, slain for the remission of their sins and for our sins today if they and we would receive the gift. He was the "Lamb of God"; the Son of the living God; the man with the forgiving heart.

The Lord's Teaching and Power

Jesus taught and lived the life of love and forgiveness. He would that His followers likewise should love and forgive. The truth is most central for the fulfillment of the Christian life. It is a vital connection for receiving the inward power as a witness and servant of the living God — the power which enables us to live the self-emptied and Spirit-filled life as shining lights in a world darkened by selfishness, greed, and sinfulness.

Forgiveness is at the heart of intercessory prayer. Mark, in his Gospel (11: 25 RSV), records the words of Jesus when He said, "And whenever you stand praying, forgive, if you have anything against any one; so that your Father also who is in heaven may forgive you your trespasses." In the model prayer, Jesus taught, "Forgive us our debts, as we also have forgiven our debtors," and further explains, "For if you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses." Matthew 6: 12, 14, 15 (RSV).

Spiritual power cannot pass through a personality where resentment exists. Hate is a nonconductor of spiritual energy. But in Jesus Christ is demonstrated the power of forgiving love. "Father, forgive them; for they know not what they do."

One of the most startling and most difficult teachings of Jesus was the command to love even our enemies. "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and

on the good, and sends rain on the just and on the unjust." Matthew 5: 43-45 (RSV). He who prayed, "Father, forgive them," would have us despise the evil and at the same time love the evildoer, even our enemies.

Cannot we pray for each person who has hurt or mistreated us? Let us sincerely practice forgiving each one of them. Ask the Lord to bless them, for when they are blessed they may soon cease to be our enemies. Let us speak kindly about people and go out of our way to help them. This attitude will break many of the barriers which now stand between us and others. It will clear the channels for spiritual power to flow through us and on from us, influencing the lives of those about us and the affairs of our nation and the world.

But, we say, it is not practical in today's world — it is only an ideal. For nearly two thousand years since Christ we have continued to practice the old doctrine of "Love your neighbor and hate your enemy" — we have continued to doubt the wisdom of our Lord's teaching. Christ's death on the cross was not a persecution: it was the atonement — God's gift of redemption from sin given to us. But our neglect to do God's will as Jesus taught, is to persecute Him.

If the "ideal," which is God's truth and God's way for men, were to be followed, much of our present conflict would vanish. There would be much less strife between classes, races, economies, politics, nations, and religions. Yes, there would be less conflict over varieties of understanding in the Christian faith! We would live and let live — love, share, and co-operate — united in spite of our diversities because we are able to love and forgive.

Is this impossible? NO! Again, I say NO! Christ not only taught the true way, but also provided the means of doing this very thing. The Gospel of Luke, (18: 27 RSV) records Jesus as saying, "What is impossible with men is possible with God." The Apostle Paul in writing to the Philippians reminds us, "I can do all things in him who strengthens me." We need not depend alone upon our own strength, for Christ is with us in the great Godhead of Father, Son, and Spirit, always

Steady and True

By KARL G. STILLMAN

Treasurer, Seventh Day Baptist Missionary Society

(Given at Eastern Seventh Day Baptist Association, Rockville, R. I., Sabbath afternoon, June 9, 1951.)

Our world of today is in a turmoil. Power politics are being played by nations in an apparent bid for world supremacy, and Christianity is under attack by ideologies far removed from belief and trust in God. The peoples of the world are the pawns in this crazy game of chess and are overcome by despondency or fear as they frantically strive to defend themselves from, they know not what. Government, business, religious denominations, and yes, Seventh Day Baptists too, all are caught in this unbelievable maelstrom. It seems to me, therefore, that our president, Pastor Crandall, has chosen a most appropriate theme for this association — "Steady and True" — for if ever there was a time when clear-thinking Christian leadership towards the right goal was needed, it is now.

Our Missionary Outlook

Our missionary work in China is at a complete standstill after over a century of continuous effort which developed the largest mission of our denomination as well as our largest Church, that in Shanghai. The usual pattern followed by the Communists in subjugating a nation has

present to give us help whenever we call for it.

Upon the cross on Calvary's hill our Lord Jesus prayed that forgiveness be granted those who crucified Him. As great as was His agony, He still thought of the ones who had wronged Him. Today, He would that mankind, so beset with selfish desires, touchy temperaments, critical accusations, and careless indifference, be thus filled with that love which flows from God above, that all may have the forgiving heart in the spirit of love.

"Father, forgive them; for they know not what they do."

unfolded in China: an initial assumption of power with orderly discipline above reproach — no pilferage, no disturbances of the peace, nothing but an awe-inspiring, cold efficiency; then the issuance of directives covering municipal government, commercial enterprises, and personal freedom; directives that detailed films that could be seen, which theaters and amusement places could be visited, and which schools must be attended by children of school age; and finally came confiscatory taxation which, since it could not be met, resulted in property seizures for debt. Churches could be kept open provided Christian beliefs were not preached, and only this past week word has come out of Peiping that Chinese Christians have been ordered to sever all ties or connections with their American or European brethren. This is China today, a reproach to all those in authority in our country who were willing to take a chance with the Chinese Communists by believing they were interested in land reforms only and worthy of recognition as being truly representative of the people of China. We can say nothing about our own Chinese brethren for security reasons. All we have left today that we can do is to offer repeated prayers for their welfare, for divine assurance to them as to the rightness of Christian principles which they have professed, and for courage to stand firm in that right.

Jamaica offers a brighter picture. Our work there is prospering with Sabbath conversions and added members to our Churches and groups being frequent occurrences. Rev. Wardner T. Fitz Randolph, the head of our American Tropics missions is nearing the end of his furlough and will be returning to Jamaica after Conference, probably in September. Rev. Neal D. Mills, principal of Crandall High School, has been supervising the work in this field during his absence. Socrates Thompson, who has been sponsored by

the Missionary Society during his several years' stay in this country, has now completed his special training and education after following courses of studies at our School of Theology at Alfred University, Tuskegee Institute, and most recently at Milton College. He has gained much practical experience in preaching and teaching in our various Churches also, so that when he sails for home from Miami later this month, he will go well prepared to work in our Jamaica Churches and in Crandall High School, thus contributing much to our rapidly growing work on that most beautiful island in the British West Indies. Our brethren in Jamaica will hold their conference immediately after Pastor Randolph's return and this undoubtedly will be an important and interesting session because of their intense desire to establish a vocational school in some favorable rural area as soon as possible. Such a school does not seem to be an imminent possibility but the rapid increase in numbers and influence of Seventh Day Baptists there indicates ultimate fulfillment of such a project.

British Guiana is another field where progress is being made, although limited somewhat by our inability to send a full-time representative to guide the work. There is now greater unity among the various groups of Churches there, and the society is supporting in part Rev. Benjamin O. Berry, Rev. Alexander B. Trotman, Deacon Joseph Tyrrell, and Charles C. Belgrave. The Western Association is at present contributing, through our society, \$25 monthly as added salary for Rev. Benjamin O. Berry. Rev. Wardner T. Fitz Randolph spent a month in British Guiana shortly before his present furlough began and we hope he may again go over there from Jamaica before too long, for his fine Christian spirit and practical judgment will be a great help in the co-ordination of our work there.

Germany, too, is a bright spot, for under the leadership of Heinrich Bruhn, our people are not only being held together but a good, new interest is being aroused in others who are only just learning of Seventh Day Baptists and attending services in our Hamburg Church in particular. Publication of "Wahrheit, Licht, und

Leben" (Truth, Light, and Life), a well-edited booklet about our work and beliefs, has been resumed and issues come out quarterly. Correspondence and other contacts with our people behind the Iron Curtain in East Germany are maintained and are important helps to unity of purpose and action. Recent photographs indicate that the reconstruction of terribly bombed Hamburg has progressed rapidly, with its old sky line again appearing much as it did before the war.

New Zealand and Australia have been calling on us for the past twenty-five years and more to come into their countries and help develop their Churches for greater service. At long last, we have this year been able to heed that call because of available financial support made possible through the Second Century Fund, and Rev. and Mrs. Emmett H. Bottoms are just beginning a tour of duty in New Zealand first of all, which will extend for at least a year. New Zealand is the active supporter of the Nyasaland Mission, aided by special gifts of interested persons and organizations in this country relayed by our Missionary Society. It is hoped that stronger interests in New Zealand will enable them to develop a larger work in Nyasaland which we are unable to help directly because of the extensive needs of our existing missions.

Our work at home has consisted for the most part of aid to many Churches in meeting the salaries of their pastors and in continuing their service to the communities in which they are located. Encouragement and assistance to efforts in the Southwest have resulted in a full-time pastor at Little Prairie, Ark., with an attendant revival of interest and a stimulated spirit at Edinburg, Tex., where our people are actively considering the erection of their own house of worship. Student evangelistic work during last summer vacation was sponsored jointly by our society, the Tract Society, and Board of Christian Education under the supervision of Rev. David S. Clarke, our former executive secretary, who has since resigned to take up an active pastorate in New Auburn, Wis. That work was much appreciated by us and by the Churches in which our young people worked.

The Problem of Physical Assets

Our Commission has been urging much consideration be given by all our Churches to a general reorganization of denominational work, and this has been agitated for some little time in the apparent belief that our small gains were due solely to extravagant use of physical assets. Everyone should be interested in good management of our work from the standpoint of efficiency. Also, a study of all phases of our work should strengthen our beliefs, but overemphasis of the importance of all this to our denominational welfare is the hidden danger we fail to see. Mention has been made of the Missionary Society office, to the effect that its maintenance was an expensive luxury, yet it costs approximately \$350 per year rental. All other costs, such as lighting, telephone, and supplies, would exist no matter where an office might be located, and money saved by elimination of rental reasonably could be expected to be more than offset by higher expenses of operation, such as travel and poorer instead of greater efficiency in operation. Aren't we losing sight of our real goal, which is the saving of souls and bringing about a wider knowledge and acceptance of the Bible Sabbath? Shouldn't we follow Paul's teaching more closely, and "Forgetting those things which are behind, and reaching forth unto those things which are before — press toward the mark for the prize of the high calling of God in Jesus Christ"?

Sharing Our Spiritual Wealth

Our country, with its great natural resources, has stimulated its people to establish the highest standards of living ever known. The Pilgrims approached the problem of taming the forests and carving out of the wilderness a better civilization and life, with complete faith in God and dependence on Him. In the three hundred and more years of our history, it seems apparent that the more prosperous we become, the less likely we are to be affiliated closely with our Churches. This is not alarmist talk, for there seems to be a growing realization of this situation and more assurance that there will be a quickening of spiritual interests as the only solution of the serious world tensions

of these times, but we must face the fact that the development of our physical assets has outstripped by a wide margin our spiritual development.

Again, in the world as a whole, our diplomacy recognizes the need for a higher standard of living in other lands, so under the Economic Co-operative Administration we are giving of our means to develop new factories, new scientific processes, and other economic needs to make the rest of the world economically as sound as we, ourselves, are, but what are we doing to develop the world's spiritual resources? We must heed the Scriptural injunction to "Go into all the world and preach the gospel" or risk the creation of a Frankenstein in the form of high material prosperity without a spiritual understanding of how best to use its benefits, a Frankenstein which will destroy all civilization through use of the A-bomb, the H-bomb, or other destructive means. We are sharing our technical knowledge with the world, but what are we doing along that line in spiritual matters?

There is much discussion nowadays about a World Government as a means of outlawing war and considerable criticism of the United Nations failures, alleged as being caused by its lack of authority to order things to be done with assurance that its orders will be enforced. It is admitted that laws and regulations are important and necessary, but more important and necessary is a desire and intention to do what is right, based on convictions arrived at through religious instruction. The need for larger missionary effort throughout the world becomes self-evident. Christians dealing with Christians have far more chances of negotiating peaceful settlements of disputes than discussions between representatives of Christianity and other ideologies.

"For Such a Time as This"

Historically, leaders of outstanding ability have always appeared in times of crisis and it seems almost providential that General of the Armies Douglas MacArthur has become prominent in any discussion of world affairs today. Here is an exemplary character who measures everything he does by standards of right or

wrong rather than political expediency. He opposes the use of liquor vigorously and does not attend the cocktail and drinking parties so common today. LIFE magazine had this to say about him in a recent editorial: "He has the humility to believe in God. This last fact has an important consequence for this hour, for it means that for him it is impossible to divorce policy and action from moral principle. He may not always do the right thing; he may do wrong: the point is that for him Right and Wrong are basic considerations. . . ." Required leadership indicates "We need a man . . . who, by deeds and character, is accepted as a true friend of Asia-in-travail. We need above all, a man of moral principles — that is to say, of moral principles clearly understood, so that the policy and action he proposes can be — and inevitably will be — grounded in moral principle. . . . He seems to have been shaped for a role of greatness. His chance of fulfilling it may be measurably increased by every American who will strive himself, in his own thinking and in his own private judgment, to rise as an individual to the greatness of this hour."

Where Do We Stand?

What should be the position of the Church or a missionary society such as ours in these national and international problems? Certainly we and our membership should stand up for right actions by our congressmen and senators, and should make our stand known to them. Too often we accept as inevitable, certain standards for political action which, on any other grounds, would be judged wrong. We gloss over questionable acts by saying, "Oh, he is a politician," and let it go at that.

It has been said that corruption in the Nationalist regime in China was perhaps the main reason we withdrew our support and began a policy of flirting with the Communists as representative of the Chinese people, yet what have we been doing up to the very recent past to clean up our own government? We have been disturbed by the revelations of communistic infiltration in our State Department, as typified by Alger Hiss and by the apparent influence of procommunistic government

advisers on policies particularly affecting the Far East. We have been shocked also by the extent of corruption which exists throughout our government, even in the highest places, on both national and local levels. In spite of the reprehensible transgressions of our leaders, no positive remedial action has been taken in most cases to overcome a recurrence of this evil at its source. It can and will happen over and over again unless all of us flood our elected representatives with words of protest, and then by our votes, if public sentiment, when aroused, is ignored.

"Righteousness exalteth a nation," as we all know and believe, for have we not taken pride in the fact that the United States of America has always stood up for principles it believed to be right in the past? There is a strong inclination in recent years to forget the question of right and wrong in our international dealings, and instead, to apply the professional politicians' own questionable ethics in attempting to reach settlements of disputed matters. This cannot help but weaken our national stature in the eyes of the world, and warrants our deepest concern and most emphatic protests.

Dynamic Faith and Witness

Let us consider our own particular problems as Seventh Day Baptists again. Our beliefs are sound and backed by the authority of the Bible. Why, then, should we beat around the bush, evading the issue by conjuring up excuses for our slow progress, trying to lay the responsibility for failures upon mechanics of administration or other unimportant cause? The facts are that we really are indifferent to the appeal of the gospel. We apologize for our belief in the Sabbath and fail to observe it as we are enjoined by the Scriptures to do. We like dollars more than the spiritual value of Sabbathkeeping, so we work overtime on the Sabbath, even though we have been getting along very nicely on our earnings for regular hours, with our Sabbaths to ourselves for divine worship and rest. We become interested in religious work with other denominations or groups, which, of course, we should do, but never to the neglect of our

own people or of the expansion of our effort. We are penurious in our financial support of our Churches and missions, preferring to spend liberally only to gratify our selfish desires. Let us face facts and admit that we need to get back to the teachings of the Bible, our sole rule for faith and practice. Let us recognize the need for an aggressive evangelistic spirit in ourselves and in our denomination to revive our own faith and to bring others into that faith. Let's be steady and true in all that we attempt to do.

We must believe in our future as a denomination, as also we must believe in the destiny of the United States as a leading nation in the world, both being guided by God as we follow His teachings. Richard Hovey, Dartmouth's poet laureate, expressed this so well in his poem, "Unmanifest Destiny," as he said:

To what new fates, my country, far
And unforeseen of foe or friend,
Beneath what unexpected star
Compelled to what unchosen end.

Across the sea that knows no beach,
The Admiral of Nations guides
Thy blind obedient keels to reach
The harbor where thy future rides?

The guns that spoke at Lexington
Knew not that God was planning then
The trumpet word of Jefferson
To bugle forth the rights of men.

To them that wept and cursed Bull Run,
What was it but despair and shame?
Who saw behind the cloud the sun?
Who knew that God was in the flame?

Had not defeat upon defeat,
Disaster on disaster come,
The slaves' emancipated feet
Had never marched behind the drum.

There is a Hand that bends our deeds
To mightier issues than we planned:
Each son that triumphs, each that bleeds,
My country, serves Its dark command.

I do not know beneath what sky
Nor on what seas shall be thy fate:
I only know it shall be high,
I only know it shall be great.

GI BILL TRAINING CUTOFF DATE

The questions most frequently being asked by veterans about the July 25, 1951, cutoff date for starting GI Bill training were answered recently by Joseph F. O'Hern, manager of the Veterans Administration Regional Office in New Jersey.

The July date applies to World War II veterans discharged before July 25, 1947, and this includes most who served during the war. Veterans discharged after the 1947 date have four years from their discharge in which to begin training.

Many New Jersey veterans have asked whether or not the filing of an application for training before the cutoff date is sufficient to enable them to take training afterwards.

VA's answer is "No," O'Hern said. A veteran actually must be in training by the cutoff date in order to continue afterwards. VA said it will consider a veteran to be in training, even though he has temporarily interrupted his course for reasons beyond his control, such as the summer vacation.

The VA official pointed out that a veteran who had once started a course and now cannot resume it because he has returned to extended active duty is also considered to be interrupted for a reason he cannot control.

Other veterans, in school under the GI Bill during the regular school year, have asked whether they will be required to attend summer school in order to return to class this coming fall, after the cutoff date.

Those veterans need not attend summer school. Their summer vacation will be considered an interruption which is normal to all students — and therefore beyond

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SPECIAL NOTICE

The next special issue of the Sabbath Recorder will be dated July 30, 1951. Thus there will be two regular issues published in August, those of August 13 and 27, instead of one. The issues of August 6 and 20 will be omitted since the Sabbath Recorder is published biweekly during August.

INDIAN ENVOY ACCEPTS CROP GIFT



A nation-wide appeal for grain contributions for India was opened in Chicago by the Christian Rural Overseas Program (CROP) in the presence of the Indian Ambassador, Madame Vijaya Lakshmi Pandit. CROP is shipping immediately 40,000 bushels of wheat to Bombay. Madame Pandit said, in accepting the gift: "This wheat will not only feed my people but also revive their spirit and show them the warmth and generosity of the American people, and it will build a bridge of friendship between our countries." Madame Pandit is seen above with officials of CROP, from left to right: John D. Metzler, Church World Service, Madame Pandit, Ray F. Murray, Catholic Rural Life, and Clifford E. Dahlin, Lutheran World Relief.

GOD'S HOUR

"I have in my heart a little plant called 'devotion' which I discover needs watering at least once a week." That was the answer of Oliver Wendell Holmes, when a friend asked him why he went to Church each Sabbath.

"God's Minute" is the title of a popular little book of brief daily meditations. Those who use it feel that the "little plant called 'devotion'" needs watering every day. No doubt most of these people are among those who regularly spend an hour in God's house on Sabbath morning. The little plant is there watered more thoroughly. And how blessed is God's hour when rightly used.

It is an hour when God speaks to us. His Word is addressed to us. When rightly expounded, it brings us face to face with

our shortcomings, our failings, our sins. But it also confronts us with Christ, our Redeemer, and assures us that in Him there is forgiveness and peace with God. It gives us renewed courage and assurance that in the living Saviour we shall be able to live a life of faith, of love, and of service.

But God's hour also offers us a rare opportunity to speak to God. The peace of His house is about us. The world is shut out. We sense that we are in His presence. How natural then to praise and thank Him for His goodness and mercy; to lay before Him our cares and sorrows, our perplexities and problems; to commit ourselves to His fatherly care and guidance.

God's hour is the natural "red letter" hour of each successive week of our lives. — North Loup, Neb., Church Bulletin.

The Good Shepherd

By MIZPAH S. GREENE

Once upon a time there was a faithful shepherd who had a hundred sheep in his flock. Every day when the weather was not too stormy he took them out of the sheepfold, which perhaps we would call a barn, and took them where they could feed on the freshest, greenest grass. All day he carefully guarded them, with the help of his strong, brave dog, to keep them safe from fierce animals, perhaps lions and wolves, and any other dangers they might meet.

Then when nighttime came he would take them back safely to the sheepfold where he still would guard them and see that no harm came to them.

As the sheep went into the sheepfold he carefully counted them one by one to be sure that all had returned safely. But one night only ninety-nine sheep came back into the fold. Out into the darkness went the faithful shepherd to look everywhere for the lost sheep.

He hunted and hunted hour after hour without finding the lost sheep but never gave up hope that he would find it. He was worried for fear it had come to harm from some fierce wild beast or had been injured in some other way. He called and called and at last heard a faint bleating. He found the lost sheep which had fallen over a steep place and could not climb up without help. He soon rescued the poor sheep, which must have been a bit injured, and carried it home to the sheepfold. He was indeed a good, faithful shepherd.

Now Jesus is our Good Shepherd and He watches over all His children even more carefully than did the faithful shepherd over his sheep. He not only watches over us but is ever ready to lead us in the right paths. What a comfort it is as we repeat over and over the 23rd Psalm:



The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

I hope all Recorder boys and girls will learn to repeat over and over the following words based on the 23rd Psalm:

The Lord is my Shepherd, I shall not want,

He maketh me down to lie,
In pastures green He leadeth me
The quiet waters by.

Andover, N. Y.

Seventh Day Baptist General Conference

ALFRED, N. Y.

AUGUST 14-19, 1951

When the Sabbath Comes True

By REV. HURLEY S. WARREN

Editor, the Sabbath Recorder

(Sermon preached on Sabbath Rally Day, May 19, 1951, at Shiloh, N. J., and published by request.)

Scripture Lesson: Exodus 20: 1-17; Mark 2: 27, 28 (Moffatt).

Text: "And he said to them, 'The sabbath was made for man, not man for the sabbath: so that the Son of man is Lord even over the sabbath.'" Mark 2: 27, 28 (Moffatt).

This is Sabbath Rally Day. As we have come to the Shiloh Church in which there is one of the most active programs of Sabbath promotion in the denomination, we are happy in this privilege of sharing one with another the reality of the Sabbath experience. For, if the Sabbath is not real to you and me, then it is not real, as far as we are concerned. And the Sabbath blessing will never be real to our families and others in good measure if it is not real to us.

The Sabbath is not real to us unless we pay attention to it, accept it as a part of God's commandment, as a part of His orders for us. The Sabbath is not real to us unless we enjoy it as He would have us to enjoy it, use its hours in rest and worship, in fellowship and service, as His Spirit directs.

"But the Sabbath is true," you will say. As an institution for man, yes. But there are two conditions on which the Sabbath will come true as an experience.

Jesus said, "The sabbath was made for man, not man for the sabbath." This is the first condition. When man recognizes the spirit and purpose of the Sabbath and acts accordingly, the Sabbath comes true.

Jesus further said ". . . that the Son of man is Lord even over the sabbath." When man recognizes that Jesus is "Lord even over the sabbath," and is governed accordingly, the Sabbath comes true.

Coupled with these two conditions, set forth in our text, there are two ways in which the Sabbath will come true. They are: the Acceptance of the Sabbath and the Acclamation of the Sabbath.

The Acceptance of the Sabbath

The majority of us have accepted the Sabbath by inheritance. That is, we were brought up in a Sabbathkeeping home surrounded by Sabbathkeeping privileges. In early life we accepted the Sabbath without question.

As we grew older, although we still enjoyed the blessings of the Sabbath, including prayer meeting, Church, Sabbath school, Christian Endeavor, and other honorable Sabbath day activities, we, nevertheless, began searching for reasons for keeping the Sabbath. May this search continue!

One big question: What about those who accept the Bible as their guide of faith and practice, yet who do not accept the Sabbath of the Bible as their day of rest and worship, of fellowship and service? This big question has troubled me greatly. This much I know. It is not my place to judge them. Christ Jesus, the Lord of the Sabbath, is the Judge. Nevertheless, I do know that it is my duty to present the Sabbath, to enjoy the Sabbath, to try to live the Sabbath so that others might be drawn to it.

How, then, do I explain the paradox of Sabbathkeepers and Sundaykeepers drawing their inspiration for faith and practice from the same Bible which, to us, teaches the seventh-day Sabbath? I do not try to explain it. This is one of the questions that I have "hung up" until that great and notable day shall reveal the answer.

The fact that I cannot resolve this matter does not dampen my zeal for Sabbath promotion. Rather, it intensifies it. In a spirit of "judge not, that you may not be judged yourselves," I can preach and promote the Sabbath truth. In a spirit of "live and help live," I can walk and work with fellow seekers of light and truth, believing in and sharing the Sabbath blessing, counting non-Sabbathkeepers also to be children of God. To me no

other position is tenable if I have the Spirit of Christ.

The Sabbath is not a lost cause. It is gaining adherents day by day. Those who accept the seventh day of the week as the day of rest and worship now number in the millions. The Sabbath as an issue is more alive today than it has been in any day of the world's history.

Why? Because when the Creator brought into being the cap sheaf of His creation, man, He made provision for his spiritual needs as well as his physical needs. And as the crowning event of creation God set aside the seventh day as the Sabbath, and blessed it and hallowed it, or as Dr. James Moffatt translates, "Remember to hold the sabbath sacred. Six days you may labour and do all your business, but the seventh day is the sabbath in honour of the Eternal, your God, and on it you must do no business, neither you nor your son nor your daughter nor your slaves, male or female, nor your cattle, nor the alien who is among you; for in six days the Eternal made sky and earth and sea and all that they contain, and then he rested on the seventh day; therefore the Eternal blessed the sabbath, making it a sacred day." Exodus 20: 8-11.

The Eternal, our God, not only "blessed the sabbath, making it a sacred day," but also set the example by resting thereon Himself.

In the fullness of time God sent His only Son into the world to teach and to lead men in the way of eternal life. Christ observed the Sabbath by attending synagogue service and in teaching, healing, and personal devotion. The Pharisees were constantly heckling the Master because of what He did on their hedged in Sabbath day.

Do we think for a moment that God would have "blessed the sabbath, making it a sacred day," that He would have "rested on the seventh day," that His Son would have declared that "The sabbath was made for man, not man for the sabbath: so that the Son of man is Lord even over the sabbath," had He not meant what He did and said?

Let us remember that the Sabbath is not on trial but Seventh Day Baptists are. The Sabbath was instituted in the begin-

ning. Seventh Day Baptists had their start with the Mill Yard Church of London, England, in 1617, although Dr. George B. Shaw declares that John the Baptist was the first Seventh Day Baptist. However, as a people our heritage is rich. The sacrifices and accomplishments of the past are worthy reminders of our great mission and tremendous responsibility for which God has chosen us. We need ever to look to that.

The Acclamation of the Sabbath

Dwight L. Moody is reported to have said, "If God be your partner, make your plans large."

The time is ripe for a great co-ordinated campaign of "all out" Christian-Sabbath witness. The strategy of this campaign would be planned and carried out by representatives of our denominational boards and our local Churches. Each board would contribute its distinctive share to the campaign. Christian-Sabbath witness teams would be deployed across this country with efforts being launched on our foreign mission fields.

This plan should not be regarded as a new move. It should be thought of as a fresh start in a mature framework.

Not until Seventh Day Baptists lose themselves in a witnessing campaign that is greater than themselves, and that will take them out of and beyond themselves, can they be "a God-appointed committee for the propagation of the Sabbath truth."

We are convinced that if our boards and Churches set themselves to a co-ordinated campaign of "all out" Christian-Sabbath witness, organizational problems will take on a minor role. Organization will be the medium through which this great campaign will be carried out. This world is awaiting the acclamation of the Sabbath.

When the Sabbath Comes True

The Sabbath will come true when we accept without reservation the One who made it. So many of us accept the Sabbath as our own and appropriate its hours without fully recognizing and without fully accepting Christ. We accept the fact that "The Sabbath was made for man, not man for the Sabbath," but overlook the fact sometimes "... that the Son of Man

is Lord even of the Sabbath." Mark 2: 27, 28 (Weymouth).

How unworthy we are of this great blessing!

It is related that some American tourists visited the home of Beethoven one day.

One of them, a young woman, seated herself at the great composer's piano and began to play his Moonlight Sonata. When she had finished she turned to the old caretaker who had been listening and said, "I presume a great many musicians visit this place every year."

"Yes," said the caretaker. "Paderewski was here last year."

"And did he play on Beethoven's piano?"

"No, he said he wasn't worthy."

—William S. Abernethy, in *The Chaplain*, May-June, 1951. Used by permission.

As we view ourselves in the light of God's gift of the Sabbath, we truly sense our unworthiness. As we grow in an appreciation that Jesus Christ is Lord even of the Sabbath, we come to know our unworthiness. Yet, thank God, He enables us to experience the Sabbath blessing through His own worthiness.

The great Apostle Paul's estimate of himself was, "Less than the least of all the saints."

When we accept Jesus Christ as Lord of the Sabbath and of our lives, then the Sabbath will come true, and life will take on new meaning.

When we appropriate the blessings of the Sabbath for our families and ourselves, life is wholesome and the Sabbath comes true.

When we acclaim the Sabbath to the world as the gift of God to men, then the Sabbath comes true and life becomes victorious.

Struggle Builds Strength

Opposition must be expected if our Christian life is to grow. Our roots grow deeper with every storm we encounter. C. H. Spurgeon once said: "Let it never be forgotten that when a man is down he has a grand opportunity for trusting God . . . If our religion does not bear us up in time of trial, what is the use of it?"

Cyrus E. Albertson, in the *Christian Advocate*, tells the following incident —

He was a maker of violins. He made his living by another vocation, but he found ex-

pression for his genius by making violins. He not only made them, but he played them so well that few men in all the mountain country could release so much singing music.

"Where do you get the wood you use in your violins?" someone asked one day.

"At first I went to the woodyards, and looked for logs of hard woods," he answered, "woods from the southlands, and from over the many seas. Always, when it was finished, some quality of tone had eluded me. Now I have found it. This is made from wood at timberline."

Timberline! The last stand of trees — twelve thousand feet into the heavens, where they take on strange shapes, where timberline gives them personality! "This one is of timberline spruce — it has resonance!" said the man.

Tears came to our eyes as he played. Our nerves tingled. Resonance from timberline! Those of us who knew timberline had heard again the wind as it blows up there. We had seen clouds blown from the skies; branches of trees tossed about like feathers. We had seen trees bended to their knees, their branches torn asunder with ice and sleet. They, the heroes of the high country!

Easy living did not put resonance into the wood that became the violin. Easy living never puts resonance in life. Dread not your timberline! God can make use of it. — *The Moravian*, May 19, 1951. Used by permission.

Easy Sabbathkeeping will not put resonance into life. Easy Sabbathkeeping will not make stanch Sabbathkeepers. Let us not fear our Sabbath timberline. God will make use of it.

Continued from page 10)
their control — and they will be permitted to resume training this fall in the same field of study.

Veterans who have had GI training some time in the past have been asking whether or not, because of that fact, they would be exempt from the July 25 cutoff date, and could start new courses after that date.

The cutoff date will apply to them unless they have returned to military duty and will not be able to start a course on July 25 for that reason. The VA emphasized, however, that a veteran who has not had any GI Bill training, and has gone back into service, will be bound by the July 25 date. — Release.

American Relief for Korea

Recently, Dr. You Chan Yang, Ambassador of the Republic of Korea, in accepting the honorary chairmanship of American Relief for Korea, Inc., issued the following statement:

"I consider it a high privilege to accept the honorary chairmanship of American Relief for Korea.

"The great work that ARK is doing in war-torn and devastated Korea in fighting illness and starvation and in ministering to the ragged and destitute has already won the everlasting gratitude of my fellow countrymen. You have lost no time in seeking to alleviate their suffering and it is almost impossible to convey the extent of their thankfulness.

"I have only recently returned from Korea and I find it difficult to depict the agony and misery of my people as wave after wave of war has surged and pounded up and down virtually the entire peninsula. It is hard for anyone who has not seen it to imagine what this has meant in death, desolation, and human woe. Literally millions of people — even the well to do — have lost everything they owned — their homes, their possessions, their supplies of food: everything but the clothing they are actually wearing.

"One of the cruelest and most tragic aspects of the carnage and savagery of the Communist war is the plight of the children, who have lost their parents and become separated from them in the whirlwind of destruction. This has not happened so much to the tiny tots. Their mothers and fathers carry them as they travel afoot or on bullock carts, but it is the boys and girls of seven and eight and older, the ones who are big enough to walk and to run when they are frightened. Now they are homeless, with no food and no clothing and no way of knowing whether their parents are alive or dead. They need all the help that can be given them for the sight of them is enough to touch even the hardest of hearts.

"American Relief for Korea is truly a mission of mercy and must command the

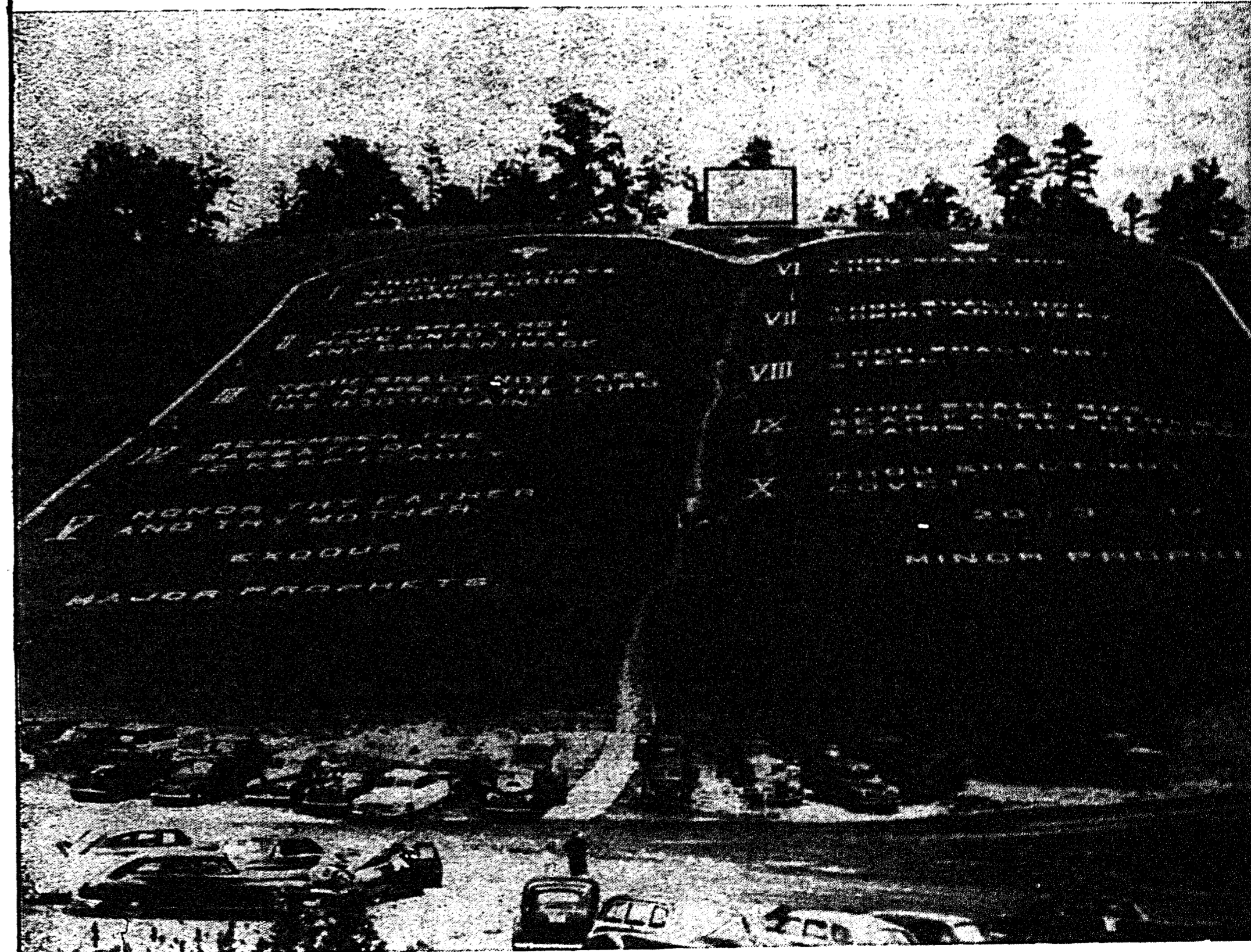
sympathy and assistance of everyone. The deeds you have already performed — deeds made possible by the most generous and compassionate people on the face of the earth, the American people — have lightened the long darkness of despair in my unhappy country and have given us hope once more. We know that your great humanitarian work cannot fail for we know it possesses the benediction of God."

Dr. Yang, distinguished diplomat, surgeon, and educator, has recently come to this country from Korea to assume his post as ambassador. He has had occasion to observe, first hand, refugee conditions in his homeland, and he estimates that, in addition to 10,000,000 of his countrymen who have lost all of their worldly possessions, 3,000,000 have been killed or have died of illnesses due to exposure caused by war conditions.

American Relief for Korea (ARK), with Douglas Fairbanks as national chairman, was recently organized by the American Council of Voluntary Agencies for Foreign Service, Inc., in co-operation with the State Department and the U. S. Army. Its purpose is to stimulate greatly the flow of clothing and kindred relief supplies from the American people to the Korean people as a sincere gesture of humanitarian friendship; and to eliminate duplication of effort by establishing a central national channel through which supplies may move swiftly, systematically, and economically to those in Korea who so sorely need them.

ARK has established warehouses on the East and West Coasts, where clothing is sorted, baled, and delivered to shipside for shipment to Korea. Contributions of clothing should be sent PREPAID to The ARK, Maspeth, N. Y., or to The ARK, Oakland, Calif. Any clothing, clean and in good condition, is urgently needed. Contributions of money to cover cost of preparing clothing for shipment should be sent to American Relief for Korea, Inc., 133 East 39th Street, New York 16, N. Y. — Release.

The Sabbath Recorder



LARGEST TEN COMMANDMENTS