

## SABBATH SCHOOL LESSON

for August 9, 1958

Justice in Government

Lesson Scripture: Deut. 16: 18-20; Amos 5: 12-15; Rom. 13: 1-7.

for August 16, 1958

Justice to Minorities

Lesson Scripture: Lev. 19: 33-34; Deut. 24: 14-15; Matt. 9: 9-13; Gal. 3: 28.

for August 23, 1958

Justice Among Nations

Lesson Scripture: Micah 4: 1-7; Acts 10: 34-35; Eph. 2: 13-16.

for August 30, 1958

Temperance and Social Justice

Lesson Scripture: Rom. 13: 11 through 14: 4, 15-21.

## Marriages

**Gravunder - Nelson.** — Waldren W. Gravunder of Houlton, Wis., and Mary Ann Nelson of New Auburn, Wis., were united in marriage on June 7, 1958, at the Seventh Day Baptist Church in New Auburn by the bride's pastor, the Rev. Don A. Sanford. The bride is the daughter of Elmer and Helen Nelson and a granddaughter of the late Rev. C. Burchard Loofbourrow.

**Robinson - Rainear.** — Earle Robinson and Julia Ann Rainear, daughter of Mr. and Mrs. LeRoy S. Rainear, Sr., of Shiloh, N. J., were united in marriage at the Shiloh Seventh Day Baptist Church, on July 13, 1958, Rev. Paul B. Osborn officiated.

## Births

**McAllister** — A son, Bruce D., to Frank and Eleanor (Dickinson) McAllister, R.D. 3, Bridgeton, N. J., on June 8, 1958.

**Fitz Randolph.** — A daughter, Jill Annette, to Mr. and Mrs. Ivan Fitz Randolph of Milton Junction, Wis., on May 29, 1958.

**Pederson.** — A son, Scott Arden, was born June 13, 1958, to Mr. and Mrs. Arden Pederson of New Auburn, Wis.

**Loofboro.** — A son, Randall Eugene, was born May 21, 1958, to Mr. and Mrs. Rodger Loofboro of New Auburn, Wis.

**Wanted.—Companion:** Middle-aged couple or woman to act as companion to elderly Seventh Day Baptist widow. Location extremely convenient to stores, post office, S D B Church, etc. Contact Mrs. Luther S. (Elizabeth Fisher) Davis, Shiloh, N. J.

## Obituaries

**Appel.** — Sarah M. Lewis, daughter of Howell and Emmaline Johnson Lewis, was born at Stonefort, Ill., June 8, 1885, and died at her home near that place July 6, 1958. (See her life story on another page.)

**Babcock.** — Samuel Grant, son of Bethuel and Phoebe Moyer Babcock, was born near Garwin, Iowa, Feb. 1, 1866, and died near Marshalltown, Iowa, June 25, 1958.

Mr. Babcock in young manhood assisted his parents in farming at Grand Junction, Iowa. On November 27, 1890, he was married to Lottie Mallory of Albion, Wis., by the Rev. E. H. Socwell. They returned to Garwin in 1909. For many years prior to 1940 he worked in a blacksmith shop there. He was a member of the Seventh Day Baptist Church from boyhood.

He is survived by his wife; his only daughter, Mrs. Lowell Shrader of Encampment, Wyo.; and a sister, Mrs. Hattie Saunders, of Edgerton, Wis.

Farewell services were conducted by Rev. W. Allen Bond at Garwin, Iowa, and interment was in the Garwin Union Cemetery. — W.A.B.

**Burdick.** — Jennie E., daughter of Henry David and Cornelia Armstrong Burdick, was born in Cazenovia, N. Y., May 7, 1871, and died May 6, 1958.

Survivors are: a brother, Luke Burdick, of De Ruyter, N. Y.; a sister-in-law, Mrs. Leon Burdick, of Cortland; and several nieces and nephews. Funeral services were conducted by her pastor, Charles D. Swing, and interment was in Hillcrest Cemetery. — C. D. S.

**Schule.** — Flora Randolph, was born in Nortonville, Kan., July 22, 1884, and died in De Ruyter, N. Y., June 3, 1958.

She was a graduate of Kansas State Teachers College and taught for several years. She was a faithful member of the De Ruyter Church.

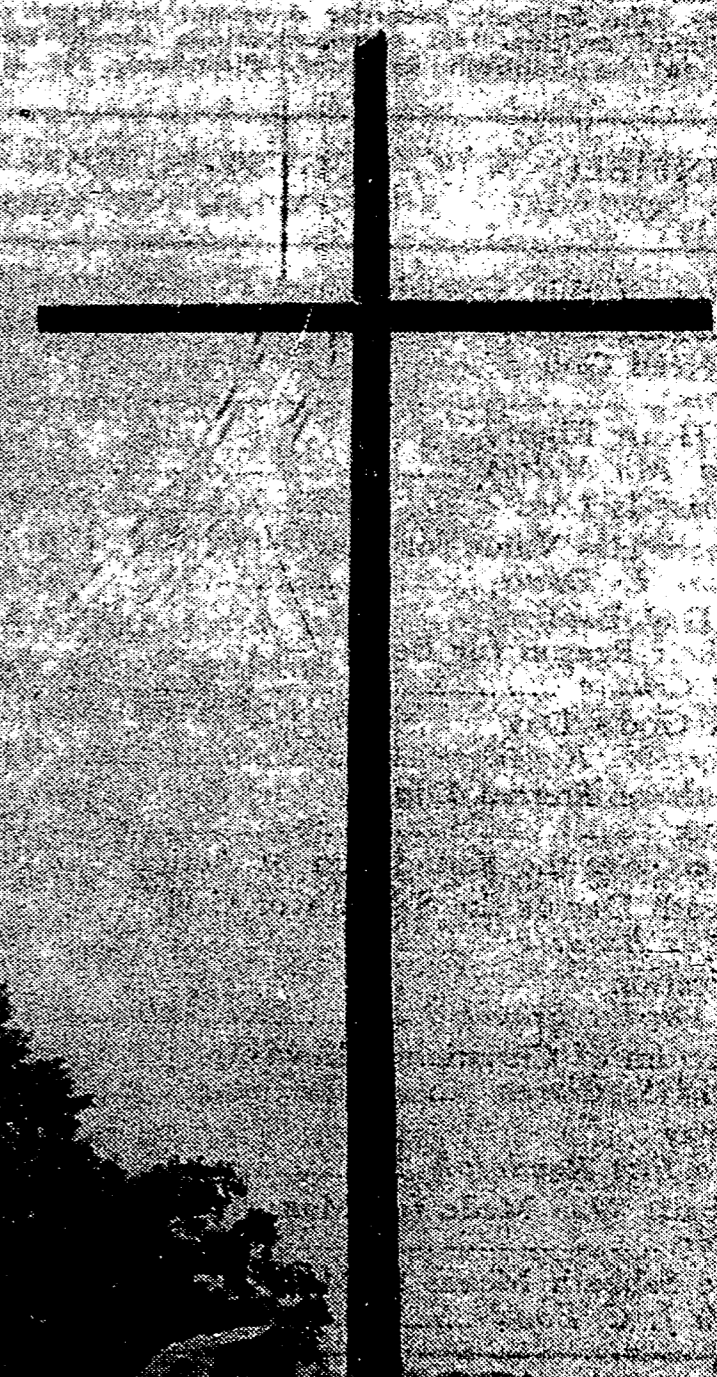
Surviving besides her husband Frederick are: two sons, Fred, Jr., Rutherford, N. J., and Paul, of Poughkeepsie, N. Y.; two sisters, Mrs. Lucy Wells, El Monte, Calif., and Mrs. Emma Jeffrey of Los Angeles, Calif.; five grandchildren, and several nieces and nephews.

Funeral services were conducted by Pastor Charles D. Swing and burial was made in Hillcrest Cemetery. — C. D. S.

**Personal.** — Seventh Day Baptists everywhere have a personal responsibility of raising more money for our Lord's work through OUR WORLD MISSION. Give generously to the Conference collection through your church treasurer or, during Conference week, mail your personal gift directly to Olin C. Davis, Treas., S.D.B. Conference, c/o California Baptist Theological Seminary, Covina, California.

AUGUST 11, 1958

# THE SABBATH Recorder



# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press

REV. VICTOR W. SKAGGS, Editor

REV. LEON M. MALTBY, Managing Editor

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Camp Wakonda, Milton, Wis. Howard Photo.



## Introducing The Editor of this Special Issue

The Rev. Victor W. Skaggs, R.D. 1, Edgerton, Wis., pastor of the Albion and Milton Junction Churches, assumes the responsibility of editing this special issue. The youngest son of Rev. and Mrs. James L. Skaggs, he was educated at Salem College, New Brunswick Theological Seminary, and Alfred University School of Theology, being graduated from the latter in 1943.

He has held Seventh Day Baptist pastorates at New Market, N. J., and Little Genesee and Verona, N. Y., before taking up his present work in Wisconsin. By way of special qualification for editorship of this issue he served as corresponding and field secretary of the American Sabbath Tract Society at Plainfield, N. J., for three years beginning in 1946. More recently he has served for two years or more on Conference and denominational committees studying ways of improving our publications, particularly this magazine. The type of material presented here under his editorship is in some measure what he has advocated for a general distribution journal in addition to a "family" paper.

This issue is commended to its much increased readership in the hope that all will find it to be helpful and stimulating. Additional copies are available for distribution, and comments are encouraged.

The managing editor, who edits the regular weekly issues, calls to the attention of new readers that another special issue under the editorship of the Rev. Edgar F. Wheeler will be published in October and should be ordered well in advance. Yearly subscriptions for our 16-page weekly at the very low price of \$3 include all the larger special issues at no extra cost. The weekly contains up-to-date material of general and denominational interest gathered from the best sources.

— Managing Editor.

## Seventh Day Baptists Believe

# WE ALL NEED GOD

We modern men are constantly asking ourselves or others: "What will I get out of it?" "Will it pay?" "Is there anything in it for me or for my family?" "Do I have to take a chance?" Or we say: "I want safety!" "I want security!" "I want peace and peace of mind!" We want to be reassured. We want to know the answers. We seem to want results without following the prescribed rules by which we can get those results. We want safety but without struggle. We want salvation for ourselves and our families and our nation, but without effort and without chance of failure. We want a world at peace, that is a world without war, but with all its selfishness and prejudice and inhumanity intact. We want financial security without paying the price of thrift. We want a government that will take care of us if we have need, but we don't want to lose our freedoms. We want a strong military force, we want to beat Russia to the moon, but we don't want to pay high taxes.

In religion we modern men seek for the authoritative. In Christian faith we say: "Tell me, that I may believe!" "Instruct me, that I may understand!" "Give me a creed that I may cling to, but don't make me think. Don't make me work out my creed in the strife and struggle of life. Don't make me work out my creed in terrifying and searching experience with God."

We turn aside from the difficult and the ugly. We say: "Give me exuberance in faith! Give me enthusiasm for Jesus Christ! Let me meet Him in the joys and the wonder of life! But don't make me see Him in the sorrows I face, or in the disheartening experiences through which I have gone, or in the desperation I sometimes feel. Let Him be my Protector from evil and from all distasteful experiences, but don't make me think of Him as my Guide in the midst of evil and sorrow and heartache. For if you do, you will drive me from Him. I don't want to pass

through temptation and trial. I don't want to pass through sorrow and heartache. I don't want to endure nerve tension. I don't want to have a troubled mind. I want relaxation. I want peace. Give me a Savior who says: 'Come unto me all ye that labor and are heavy laden and I will give you rest.' Surely that includes me. Don't tell me about a Savior who suffers. Don't tell me about a Savior who dies. Don't tell me about a Savior who lives in anguish of heart because His love is not returned. Don't tell me about a Savior who pours out His heart's blood in self-sacrifice for me. Tell me about a Savior who sits in the midst of His loving friends. Picture Him in the home of Mary and Martha and Lazarus. Tell me of Him as He meets faith with healing and as He goes about doing good. Let me picture Him in His sweet infancy and in His growing boyhood. Let me see Him with the children in His arms. Show me His calmness, His peace, His assurance; but take away His pain. Call me forgetful. Call me weak. Tell me I am sick. But do not tell me I am sinful. Call me a failure, but do not call me wicked. Take away the challenge of faith, for I am weary of doing, I only want rest."

What kind of people are we? Well, we are the kind of people who criticize others for their weaknesses and sins while we rationalize our own away. We are the kind of people who turn aside from responsibility, who neglect duty, who are easily angered, who blame others rather than ourselves for all our difficulties. We are the kind of people who spend ourselves and bend all our efforts to secure new refrigerators for the kitchens of our homes or new television sets for the living rooms of our homes, but who refuse to make the effort that is required if we are to find the peace of mind and the uplift of spirit and the goodness of heart that we say we desire so much. We are the kind of people whose assurance is

shattered by a paltry disappointment. We are the kind of people who are filled with good intentions, who want to do good and be good and find joy and happiness and love and self-expression, but are afraid to trust ourselves or our God to supply them. We are the kind of people who miss the great experiences of life because we are afraid of what life may bring. We are the kind of people who are afraid to talk of death. We are the kind of people who are formed and molded by the shallow emotions of our time. That's the kind of people we are.

What do we want most? We want a multitude of things. We want food in abundance. We want jobs. We want comfortable homes and modern conveniences. We want good cars and good roads. We want quiet communities. We want wives or husbands. We want children. We want well-behaved children. We want health. We want community services. We want job security. We want old-age security. We want high standards. We want the common human virtues: honesty, love, chastity, truth — a simple morality. Often it is hard to get us to admit it, but most of all, we want God. We want an all-powerful One to be over us. We want to depend on One to whom the end is already known. We want to be partners of Him who created all things. We want to believe in Him. We want to trust in Him. We want to accept Him and to be sure that He accepts us. We want to be sure of the future. The list of our wants is endless even as the possibilities within us are endless.

We look around us and see the infinite variety in human development. We see men and women skilled in every line of work. We see and feel a constant development upward toward better work, more efficient methods, saner attitudes, beauty in achievement. Then we see a constant development downward toward laziness and careless work, slipshod habits, poor workmanship, gross thoughts and deeds more gross, absorption with the ugly and the evil, destructive tendencies, misuse of beauty. Constantly we are made aware of the development upward toward God with the growing ideals of the sanctity of human life, the value of the individual,

the sacredness of the family, the holiness of honor, the necessity of faith, the power of holy love. But we are made aware equally of the downward development with its devaluation of human life, its destruction of family life, its sneers at honor, its rejection of faith, its perversions of love. We have infinite possibilities for good and infinite possibilities for evil.

The only source of goodness in men is God. This is the stand of faith. This is the point of issue. God is the standard of goodness. God is the source of goodness. God's power is the power of goodness, the power of holy love. This is the Gospel, that this God whose knowledge is unsearchable and whose power is beyond our understanding has shown Himself to us in Jesus Christ and has invited us to be His children, citizens of His Kingdom, doing His will, laboring together with Him for His aims which we have adopted as our own.

This is the Gospel, that God in Jesus Christ has given Himself to us and for us. Forgiving and forgetting the past He invites us to give ourselves to His purposes in a loving and laboring and powerful fellowship with Him. It is a fellowship because it is so personal. It is a loving fellowship because He first loved us and gave Himself for us. It is a laboring fellowship because it serves His purposes. It is a powerful fellowship because He is all-powerful. It is a loving, laboring, powerful fellowship because we accept His invitation, and He meets us with warm personal affection and calls us His friends because we purpose to do whatsoever we find to be His will.

This is the answer to our wants. This is the reply to our questionings. This is the fulfillment of our dreams. Assurance! Security! Freedom! Strength! Joy! Peace! Goodness! Achievement! Honesty! Chastity! Trust! Love! What else is there to long for?

This is the answer to our wants. This is the power that gives strength and



*Christ in the heart solves all problems*

## IS YOUR HEART RIGHT?

Jesus came to a generation of religious traditionalists whose greatest concern seemed to be outward conformity of word and action to the traditions handed down by the elders. Our Lord was no traditionalist; He went back of all the minute requirements of non-canonical writers to the will of God as expressed in simple commandments and principles of conduct. Of the Pharisees, who evaded the intent of the moral law while ostensibly adhering to its verbal content He said, "Thus have ye made the commandment of God of none effect by your tradition" (Matt. 15: 6).

Christ was constantly challenging His contemporaries with questions which might be summed up in the words, "Is your heart right?" Religion which is not of the heart as well as the head is not Christian in any real sense of the term. When Jesus summed up man's obligation to God, He quoted from the Old Testament the greatest of all commandments, "Thou shalt love the Lord thy God with all thy heart. . . ." When He described the prevailing attitude of the religious formalists of His day His words were from Isaiah: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." He

success to us in our upward climbing. This is the certainty that we so much need in our day of uncertainties. The love of God draws us, and we find our needs filled and our hopes enlarged. The peace we longed for and struggled for is ours as a gift, but with it we receive the gift of dissatisfaction with things as they are, a challenge to join our weakness with the strength of God that we may have a part in the fulfillment of His purpose to change the kingdoms of this world into the Kingdom of our God.

What else is there? Our human hopes, our most inspiring dreams cannot reach beyond this reality which is ours by invitation and by choice.

had previously (Matt. 12: 34) charged some of His well-spoken listeners with violating the fundamental principle, "Out of the abundance of the heart the mouth speaketh."

In every divine and human relationship Jesus appears constantly to be asking of His generation and ours, "Is your heart right?" That is the basic question that leads to conversion — to being born again. That is the question we need to ask ourselves in relation to the financial support of the Lord's work. It is the question of home and foreign missions — do we really love the seemingly unlovable? It is the question also of Sabbathkeeping. Do we love God enough to put His commandments above the traditions of men?

The message of the Gospel can be summed up in several ways, but for practical purposes we must ask ourselves a question of the heart. The Apostle Paul prayed for the church at Ephesus. That prayer contained the words, "That Christ may dwell in your hearts by faith." When we can honestly see that prayer answered in us, then we will have no continuing desire to avoid any of the laws of God but will rather bend our efforts to observe and teach them.

— Leon M. Maltby.

*Seventh Day Baptists Believe*

## IN GOD

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

## JESUS CHRIST IS LORD

Religion is a universal phenomenon. There are religions of all kinds. There is a religious faith to suit each mood and each attitude of the human heart. Ideas about religion fill the very air. The radio and TV spout conflicting claims, and high-pressure salesmen of religion attempt to propagate their faith by the same means by which cosmetics are sold. But propaganda does not present a complete picture; neither do ideas make a religion.

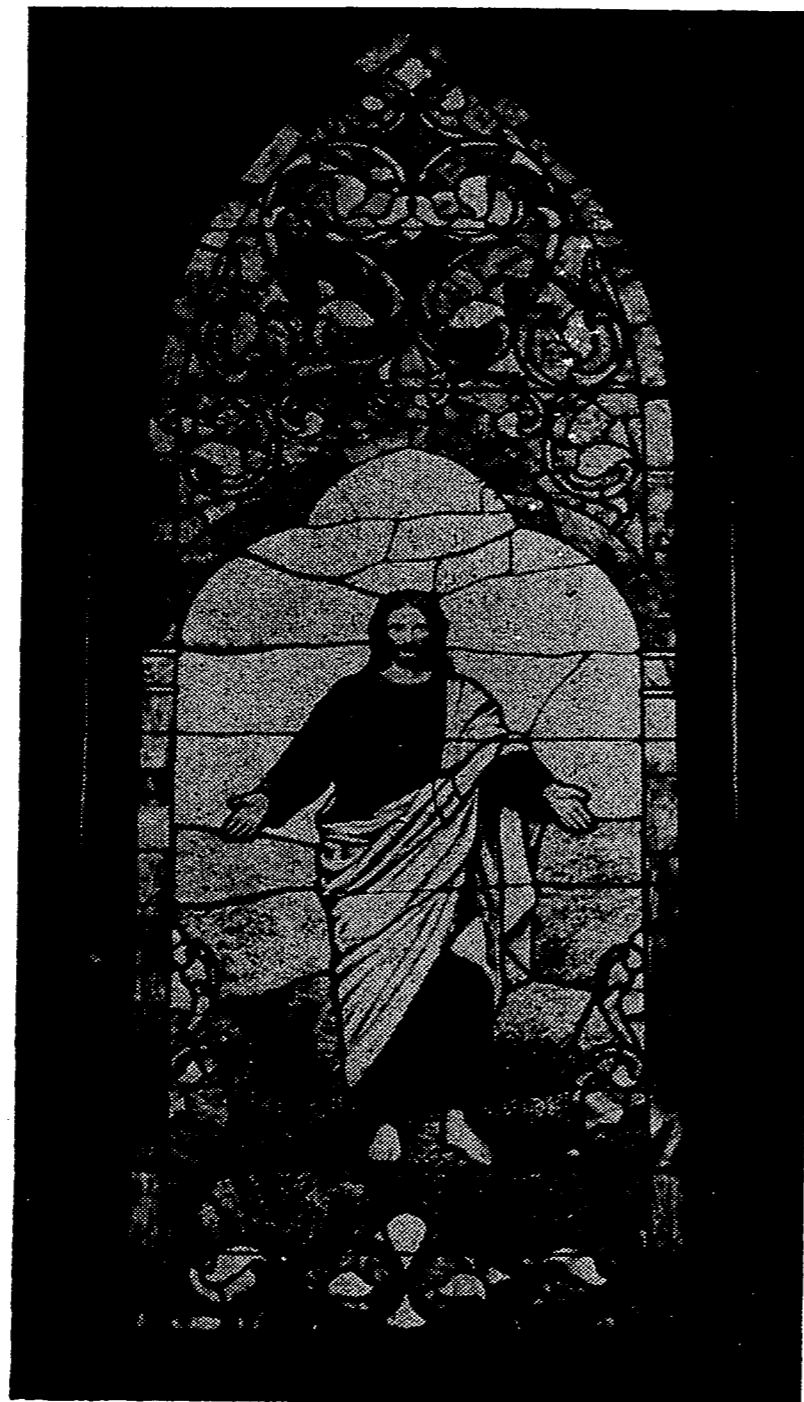
"Our faith is not a system of ideas about Christ. It is Christ!" To believe in Him is not to say a creed or to join a church, but to have a great, strong, divine Master whom we love with all our hearts, whom we will follow anywhere, who implants in us the seeds of perfection, who draws out the best that is in us, who compels us to see through falsehood to truth, who is always leading us to the Father. The simple story of Jesus Christ is not hard to tell:

### The Story of Jesus

Jesus was born in Bethlehem of Judea in the land of Palestine during the reign of King Herod who served under the Roman conquerors. His mother was a virgin named Mary. Wonderful and mystifying signs accompanied His birth. He grew up in a devout Jewish home, developing in body and mind as do other children. He excelled all others. He developed wisdom far beyond His years. Yet, He was an obedient and loving son in the home. He learned the trade of Joseph, the carpenter.

When the time came and His manhood asserted itself, He left the tools of His trade and went out to be baptized by a wild-haired itinerant preacher named John. Then the wilderness received Him. There, far from the voices of men but in constant touch with God, He found the answer to the call that was in Him, and He hammered out His plan of procedure.

From this point on He worked among the people of His land, telling them the good news that God is forgiving, God is holy, God is understanding, God is just, God is sympathetic, God is love. He went about among



them, giving them an ethic for living and a faith to enable them to live. He was known as He who went about doing good. Generations have looked at His actions, His attitudes, His love, His sympathy, His goodness — His whole life — and have seen God there. Generations have recognized the truth of His statement: "He who has seen me has seen the Father." Even so, stubborn men, with their ideas of religion already set and molded by the traditions of the past, gathered together to plot. Men whose minds were closed to the ministries of God's Spirit, rejected His teaching, refused His admonitions, and decided to destroy His person. They plotted His death.

Betrayed by one whom He had called to be His follower, deserted by others, He was led to an illegal court and condemned by false witness. He was handed from judge to judge. He was mocked and whipped and sent out to die. Even in the throes of agonizing death,

He remained true to the way of life He had found while He was alone in the wilderness with the Father. Thoughts of love and compassion for others dominated His dying words. His friends secured His body and laid it in a tomb which was sealed by order of the Roman governor.

Yet the dead man arose and came out of the tomb and was seen by His friends and talked with them and taught them. Then upon a day that He had set, His followers watched as He ascended into heaven, leaving them His requirement, that they should live as He had lived, that they should adopt His purposes as their own, that they should labor that others might see God. His promise was a promise of inward power through His Spirit in their hearts. His promise was true. They did deeds and were so steadfast in purpose that it became evident that they had been given of His Spirit, and because of them men everywhere began to know and love Jesus, the Christ, the Son of God, and accept Him as their Master.

### Birth of Christian Faith

This is the story of Jesus. This is the story of the birth of Christian faith. This faith is stated in many ways, but its essentials are the same: God is Father. Jesus Christ is Lord and Master. We are His people. We are men and women only so far as we are God's, for we were made for God and in His likeness. Isn't it strange that we sometimes act and talk as if we enter a foreign country when we accept Christ as Lord and Savior? We act as if His Kingdom is a place where we are out of place, in strange surroundings. Yet, we ought to feel at home there.

Phillips Brooks compared human life with a chess board. The chess board may be called "white with black spots," or it may be called "black with white spots." But human life must always be called white with black spots. The realm of life belongs to the Truth. The Lie is always an intruder. He has come in, and he can be driven out. Truth is the Owner. We are always the children of God on whom the Devil has laid his hands. We are never the children of the Devil whom God is trying to steal. The invitations of the Gospel are God's call to us to find ourselves as the Prodigal Son

found himself, to return to the Father's house and find forgiveness and sonship, to become what He meant us to be when He created us.

The Christian Church tells us, by its very existence, that no one is beyond the possibility of new and wonderful life with Christ. Each Christian life says: "Lo, because I am this, I know that each and every man may become it. God has begun to show in my soul what all souls are capable of by the power of my Master, Jesus Christ."

### An Open Invitation to Trust Christ

The invitation is warm and all-inclusive. "Come unto me, all who labor and are heavy-laden, and I will give you rest." "Believe in the Lord Jesus, and you will be saved" (RSV). The experience of forgiveness and peace with God opens the door to a new way of life. The experience of finding a great purpose for living and a Master to give guidance and strength as we need them is the beginning of a happy and expanding and abundant life. The experience of fellowship with God our Father is the answer to our dreams and the fulfillment of our creation. Why wait?

If we come to ourselves and see ourselves as the children of God on whom the Devil had laid his hands and turn to our Father's house, we will learn the depth of His love. For we will see the meaning of Jesus' life and the meaning of His death on the cross for our sakes, and we will discover the power of the risen Lord. All this and more is ours when we come to ourselves and turn to God. For Christ is waiting to walk with us day by day and to teach us to believe in God and man. He is waiting to save us from despair and contempt and disillusionment and sin. He is waiting to give us courage and strength and hope and the power to resist temptation and the deep-seated desire to be perfect.

It is as clear as that. Our religion is not a system of ideas. It is Christ! He is our faith. To believe in Him is to have a great and strong and divine Master, who answers our need and joins us to God. Everyone is invited to such a faith. No one who comes will be denied.

## THE SABBATH HAS VALUE FOR YOU

Many Christians who agree that the seventh day of the week is the Biblical Sabbath feel no impetus to observe it themselves. Between the truth of the fact and the value of the Sabbath, to them there seems to lie the question, "What difference will it make to my life?"

Let us consider three results the Sabbath can bring in a human life.

### Bodily Rest

One of the most obvious benefits of Sabbathkeeping is the rest that results from ceasing from the week of labor. We have been created and constituted in such a way, physically and psychologically, that we need a time of quiet reconstruction after a period of activity.

The Biblical writers echoed the need for rest as they called the peoples of their times to observe the Sabbath. The word "Sabbath" itself is the Hebrew word for rest. You will remember that the commandment concerning the Sabbath speaks of the whole household refraining from work. A large part of this injunction was to provide the rest needed.

Studies have been made of the work of men in factories according to various time shifts. It is interesting to note that results of these studies show more accomplished by groups of laborers working for five or six days, with a period for time-off, than similar groups who worked every day of the week.

The need for Sabbath rest is as elementary as our human need for regular meals and nightly sleep. God created the Sabbath to provide for this weekly need of rest and re-creation.

### A Holy Day of Worship

A second value of the Sabbath can be seen in its practical application: "Remember the sabbath day to keep it holy." An old minister used to say, "Keeping the Sabbath is more than just not doing anything all day Saturday."

Everywhere the Christian Church is discovering again the need for worship in the lives of Jesus' followers. We need a time

of worshiping regularly with others. As the prominent Quaker writer, Elton Trueblood, has expressed it in *Foundations for Reconstruction*, we will not rebuild our civilization without the revival and loyal support of institutional religion.

The Sabbath is a time for reminding us of our dependence upon God, for worshiping Him with other followers, for dedicating ourselves once again to following Christ's way.

It can be observed that this need of public worship has not been completely realized on a substitute day for the Biblical Sabbath. Why not return to the day Jesus Himself observed and with a real consecration make it a day for worshiping the God of the universe?

### A Day of Self-Discipline

A third value of the Sabbath is the benefits of its discipline. We are often asked if it is not difficult to "keep the Sabbath" and refrain from labor and the daily pursuits in a world where it is largely ignored. It is not so difficult as many think — but when one decides to discipline himself to a weekly observance of God's Sabbath because he believes it is God's will for him to do so — the whole structure of his life changes.

If a Christian disciplines himself to keep the Sabbath, all other parts of his Christian living may be directly influenced and brought under control of his will. The Prophet Isaiah wrote of the benefits derived from turning "thy foot from the sabbath" and instead of making it a day of personal satisfaction, helping it to become holy and honorable to the Lord. These blessings seem to influence all of life.

Many a person finds himself drifting along without a mastery of life as a follower of Jesus. Is it true that the discipline of keeping the Sabbath is what is needed to challenge the individual to harmonize his life with God's will?

### A Beacon Light for the World

Most of us have seen the beacon lights that direct civilian aircraft along their

paths in the sky. Across Central New York State there is a network of these beacons, each signalling a different letter of the alphabet. The pilot who flies along this network can not get too far off course, because soon after flying over one beacon, he can see the next one flashing its signal in the distance ahead. As the beacon swings its searchlight into the night, the plane is guided toward its destination.

The Sabbath exists as a beacon light in the world. Coming with a regular rhythm, at the evening sunset after six days of work, it lets the individual and the world know that God's love is present in the universe.

Symbolically, the Sabbath calls us weekly to return to God to find the sanctuary peace of His holy day. And finding it, we are equipped to travel through another week in His keeping. As a network guiding us along our pathway of life toward eternity, the Sabbath of each week becomes God's light of Truth and Love to the traveler, keeping us in course with our Father's great plan for the universe.

— Duane L. Davis, Pastor,  
Lost Creek and Roanoke, W. Va.

### Only Christ Can Save

Contending that we should put Christ first in the experience of genuine conversion is a little like saying, "A horse is a horse," isn't it? Actually, there can be no conversion without Christ. "Except a man be born again, he cannot see the kingdom of God" (John 3: 3). A person cannot be born again without Christ. By the new birth people become members of God's family, and we become "children of God by faith in Christ Jesus" (Gal. 3: 26). It is impossible without Christ, for "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1: 12). Conversion depends on receiving Christ. "I am the way," said Jesus; "no man cometh to the Father, but by me" (John 14: 6).

— Lester G. Osborn.

## SEVENTH DAY BAPTISTS AND THEIR REASON FOR BEING

The Christian Church is justified a place in society as it leads its members in the worship of God, into a fuller fellowship of love with one another, and reaches out to witness to the message of salvation to others.

Seventh Day Baptists believe in the Bible as the final authority in faith and practice. Since this is true of other churches also, it does not justify a separate existence. However, a careful study of these Scriptures reveals that the seventh day of the week (Saturday) is the Sabbath of God. It is the day of rest and worship observed by Jesus and His disciples. As far as the Biblical record goes it is the Sabbath of the early Christian Church. Since the Bible reveals no change in the Sabbath of God, no command from Jesus either to do away with it or to transfer its observance to another day of the week, Seventh Day Baptists, out of their love for God and desire to do His will, keep the seventh day of the week holy as a day of rest and worship.

This is their reason for being: To witness to the salvation which is in Jesus Christ; to teach and observe His commandments; and thus not only to provide an opportunity to worship on the Sabbath, but to witness to its truth and blessing to all of Christendom.

— By Earl Cruzan, Pastor,  
Seventh Day Baptist Church,  
Adams Center, N. Y.

God knows how men are worried and overburdened with the cares of the six work days, so in His infinite goodness he set aside a day for the use of the immortal soul. He forbids us to think on the things of the world, so that we can think on the unseen, eternal things — things of high importance.



# TODAY IS GOD'S DAY

One of the fun songs often heard in after-dinner sings and at summer conferences lists in sequence the days of the week and the staple items of diet served in the typical American family. Here is a suggestion for our daily prayers.

**"Today is Monday, today is Monday; Monday is wash day — everybody happy? Well, I should say!"**

"Wash you, make you clean," exhorts Isaiah; and the Christian's response is symbolized at his baptism as a life-long purpose to be as pure as he can by God's grace. Today's housewife who is equipped with electric-powered appliances may do her washing more than once a week, at least if there are small children in the family. So may we pray more often than on Mondays for purity of heart. There is something soul-satisfying about a line of fresh sheets and towels blowing the breeze, for they speak of devotion and a place all one's own kept sweet and attractive for those who live there. So may our hearts be for God's coming in.

**"Today is Tuesday . . . Tuesday Tuesday's soup!"**

When I was a boy in college with two other fellows sharing an apartment, we kept an oyster pail on the back of the stove containing a continuous sort of soup. Each time we ate from it, we had to put in a few more potatoes and carrots, and what have you, to replenish the supply. It wasn't bad! Bean soup, clam chowder, French puree, onion broth, how many are the variations of the Tuesday diet which the thrifty cook constructs

to use up the odds and ends left from the weekend! One remembers that Esau sold his birthright for a mess of pottage — read the story in Genesis 25. If I am hungry I may not even remember to be courteous at the table. Every week, and every day, need their times of austerity when we deny ourselves life's luxuries in order to sense the true value God gives.

**"Today is Wednesday . . . Wednesday Wednesday's roast beef."**

Sometimes the roast beef has to be hamburger, and even that less often on the table than we would wish. God knows that more than half His children go to bed hungry every night, but how richly His providence has provided for us in the Western Hemisphere. "The cattle on a thousand hills" are not only God's but ours in the divine economy, to build strong muscles and bone tissue. We need the photographs of work done by Church World Service in needy areas, if for nothing more than to make us thankful. We need always to eat our meals in humble gratitude to God for America and her riches.

**"Today is Thursday . . . Thursday Thursday's string beans."**

Both plant and animal life is intended by God to sustain human nutrition, as one is reminded by reading Genesis 1: 29. Sometimes we need to be taught to eat vegetables, and one of the early proofs of their healthfulness is found in Daniel 1: 12-17 (RSV). Beans and lentils were often used as delicacies by the nomadic Old Testament peoples when they stopped at an oasis where they could be found, and later they were recommended for use in bread to sustain life during the siege of Jerusalem (Ezekiel 4). Those of us who enjoy gardening as a hobby get double benefit from the vegetables which we are able to grow as well as eat and share with others. The county extension agent might help us with our prayers as well as with our gardens. Alastair I. MacKay describes the origins of many herbs and plants in his book "Farming and Gardening in the Bible" (Rodale Press). If life were but one continuous birthday party of cake and ice cream, we should all have indigestion.

**"Today is Friday . . . Friday Friday's fish!"**

A marine biologist points out that an acre of sea water can supply more food-stuff than the average acre of land. Our friends on the seacoast know how to utilize the many forms of seafood better than we who grow up inland, but improved refrigeration and transportation make it possible for any of us to have fish occasionally. No type of food is more closely associated with the life of our Lord than fish, unless it be bread. Fish He helped to catch with Peter and Andrew and the others, and fish He blessed and gave to the multitude who came to hear Him and stayed late. In the years when Christians were persecuted, they used the fish as a sign for their secret meeting places, and later it became a symbol in religious art. "If a son ask his father for a fish, will he give him a serpent?" Jesus asked. One theory of how fish came to be regarded as more appropriate than red meat for religious fast days is that it best represents Christ's shedding of His blood. There are some, too, who would say that Friday is a good day to go fishing, or any other day, for that matter. Jesus also said, "Come ye apart and rest a while."

**"Today is Saturday . . . Saturday's pay day."**

Sabbathkeepers like to refer to the seventh day of the week as the Sabbath, instead of calling it by the name of a remote Roman deity. But we agree that it is "pay day" for we find ourselves richly blessed in terms of peace and poise, health and the love of our families and friends on that day. Worship costs, but it pays. Sabbath Day is the time for an extra hour of sleep, perhaps, for church service, for guests for dinner or at least a fresh tablecloth, for leisure, and maybe some form of entertainment as the Sabbath comes to a close. For us it is the high day of the week. Surely too it is the time when we make our offering to God for the support of the church and for charity, and it always seems fitting for the youngest member of the family to be the one to put the offering envelope in the plate as it is passed. Sabbath Day is "pay day" in many ways.

**"Today is Sunday . . . Sunday's church."**

At this point the song doesn't fit for Seventh Day Baptists in general. We may go with friends — no harm in that courtesy. We ministers may preach in a neighboring church without a pastor, as a mutual benefit. But more often Sunday finds us fixing the roof, or weeding the flowers, painting the spare room, or attending a meeting of some board or committee. It is good for the family to work together, or go on a picnic, or help the neighbors. It is good, too, on a long afternoon just to be at home with a good book. As this is read some Seventh Day Baptist families will be camping or touring to and from Covina, California, where the annual session of our General Conference is to be held. August is for them a "month of Sundays" quite closely related to the ongoing life of the church and their own spiritual growth. When Carl Maxson and his family and I drove to the Riverside Conference in 1949, we bought a book of devotions at a wayside shop entitled "Peace unto You," by Charles Franklin Parker, which has been a treasure volume in my library.

**"Today is God's Day. . . ."**

What we eat is important, but it is less important than what we are and how we regard ourselves and those around us. "Better is a dinner of herbs where love is than a fatted ox and hatred with it" (Proverbs 15: 17, RSV). I like to begin the day with a song, and to hear my neighbor whistling in the early hours. "This is the day (whatever day it is) that the Lord hath made!" Chester Warren Quimby makes this clear in his book "The Jubilant Year" (Abingdon Cokesbury).

And better even than a song is prayer, the constant relation of our thinking and feeling and living to the Father of our Lord Jesus Christ!

— Albert N. Rogers, Dean,  
Alfred Univ. School of Theology,  
Alfred, N. Y.

## THE WORDS OF ETERNAL LIFE

Once upon a time in the land of Make Believe there lived a young couple. They were just ordinary people. If you had asked them they would have told you that they were not important to anyone except to each other. They were of about the average intelligence of their people. They were about average in height and weight. The man was a blond and the woman was a brunette. Their home was a small cottage in the midst of other small cottages on the edge of a city. They had been educated in the public schools of the land. They were much like their neighbors.

All around them lived the people of that city. Some were laborers. Some were professional people. Some were skilled artisans. Some were shopkeepers. Some were farmers there on the edge of the city. Some were managers. Some were owners of businesses. All around these two there lived people of varying temperaments, varying occupations, varying interests, varying problems. And the young couple knew and loved these people among whom they lived.

When an illness came to the neighborhood, they were among the first to call. When it was a child, they brought toys and quiet games to help keep the child content and happy in bed. When it was an adult, they came offering the warmth of friendship, and the labor of their hands, and offering to share their supply of home paraphernalia for the care of the sick. Sometimes night after night they relieved some exhausted parent or an anguished wife or husband by caring for the loved one who was ill. Their energy and good will seemed inexhaustible. They came, and with cheerful faces and the assurance that comes from deep within the heart and soul, they lifted up the home where illness struck and brought the members of that family a new faith in their God and in their fellow man.

When death brought bereavement and

sorrow to the neighborhood, their sympathy overflowed. They were among the first to offer it. Then it expanded in practical ways. Food was prepared. Details of the funeral were sometimes arranged. Children were cared for. Home life, broken by the loss of a loved one, began to move again. Prayers were prayed, and new life and new hope were born in hearts bowed down with grief. Over and over they felt the hands of their neighbors in theirs or felt their arms on their shoulders and heard words of heartfelt gratitude.

No jealousy marred their spirit of good will. Though their income remained moderate, good fortune for a neighbor — a notable raise in pay, a legacy, a fine home improvement — brought their cheery spontaneous congratulations. When a new birth brought joy to a home, they were among the first to share that joy. Where the new babe brought an added burden to an inadequate income, they brought in items that the child needed: diapers, bottles, robes, soft towels. Some they bought with the little money that they had. Some they borrowed. Some they begged. But everywhere they went sorrow was relieved, joy was increased, pain and heartache were eased.

When they were alone with each other they shared their experiences with the joy of those whose work is doing good. They were drawn yet closer to one another by their common love of all the people.

Children came to bless their home and the little income was stretched farther and farther. Yet there was always enough to help an ill neighbor or to cheer a crying child. Everywhere they went they found that people wanted to know why they did as they did and how they could keep on and on. And they gave this answer: "We are just a poor and unimportant couple. We are not significant in the great affairs of the world or of our own country or even of our city. We are

just plain, ordinary people. Our greatest happiness comes when we have shown our love to those in need. We are followers of a great Master. We love Him and He loves us. He cares for us and gives us the strength and direction and guidance which we need. He would be glad to be your Master, too, and He would make you glad."

The years passed. The children grew and became men and women. They married and were given in marriage. They bore children of their own. They established homes, and new houses were built and the neighborhood grew. The simple loving couple went quietly on in their accustomed ways: healing the sick and cheering the sorrowing, sharing the joys of their neighbors, and speaking kind words to the fallen. Even as they loved the people, so they came to be beloved. People remembered them with joy because of the things they had done, because of the attitudes that were evident in their minds, and because of the words they had said. For many were the men and women who knelt in prayer because they knelt in prayer. Many were the men and women who found a Master because they had a Master. Many were those who shared the joys and sorrows of their neighbor's experiences because they shared their neighbor's experiences. So they shared their faith. The whole community looked to them as to beloved leaders.

As the years passed, the white halo of honored age crowned their heads. Slowly their strength departed. As their earthly life drew to a close their children gathered at their bedside and told them of their love, and visitors brought tokens of appreciation, and the neighborhood was stilled, and many wept, saying: "What shall we do without them? For they have gone about among us doing good, shedding cheer and good will and faith in God and man for us all."

But the aged and feeble couple had some final words for the people. Not long before they died they spoke them to their children who told them to their neighbors. The words had an old familiar ring. This is what they said: "We are just a poor and unimportant couple. We

are not significant in the great affairs of the world, or in the great affairs of our nation, or even of our city. Our lives have been lived here in this neighborhood. We have loved its people and love them still. Our greatest happiness has been when we have shown our love to those in need.

"We are poor in the things of this world. We have no legacy of worldly goods to leave you. But this we have! These many days while we have been ill, you, our children and our neighbors and our friends, have come to see us and to help us with your hands and your love and your prayers. You have warmed our hearts and lifted our spirits. In our moments of weakness when we have been despondent and faithless, you have brightened our day and returned our faith to us. You have thought of us as the agents of our common Master. You have thought of us as doing His work and speaking His words. But we say unto you, that you are His agents and you speak His words, for you have done this for us. You are His people, and may He bless you and keep you and give you joy and satisfaction in His work.

"Many around you live in sorrow and heartache. Many near you are troubled with gnawing cankers of jealousy and pride and hate and lust. Go to them. Meet their needs of body and soul in simple ways. Speak to them of the love that is in your hearts. Tell them how it came there and who your Master is. You may be as simple and unimportant as we are. But you now have the words of eternal life. They are not for you alone. Share your life and your love. Let no one escape the love you have from Him, for your Master loves them all. Remember! You are the depository of the words of eternal life."

The little city in the land of Make Believe buried its beloved citizens and, in wonderment and awe, with a new sense of assurance its people picked up the threads of their lives anew. But those who had been touched by the simple unassuming witness of this simple unassuming couple found new joys in a daily sharing of their love and faith.

## CONVICTIONS ARE THE FOUNDATION OF ACTION

Beliefs are the basis of life. Convictions are the foundation of action. Seventh Day Baptists believe in many things. We believe in God, in Jesus Christ His Son, in the Holy Spirit, in the Bible, in man himself. Among these, and coloring them all, we believe that we are responsible to God.

When we men are told that we are responsible to God, we react:

Some of us deny our responsibility and proclaim ourselves as lords of the universe.

Some of us accept the broad outlines of responsibility, but refuse to make it practical by accepting the specific applications of its broad principles. So we miss its purpose and its values.

Some of us go to the other extreme. We accept the broad outlines of responsibility, but we clutter them with so many details that we make them seem absurd. We see in every command, request, or hope that God has given us, a definite necessity of obedience or damnation. So we make of life a terrifying series of decisions each of which may make or break us.

Some of us recognize the truth of the two great commandments, to love God and our neighbor wholeheartedly, as an outline of God's will for us, and accept His other words of wisdom as the guides we so much need as we try to express the love He seeks in us. We feel that because we love our fellow men we are not freed from the commands not to kill or to steal or commit adultery or bear false witness or covet except as the will to do these things may be eliminated from our hearts. Just because we love God we are not free to ignore His commandments not to worship other gods or to bow down to idols or to take God's name in vain or to forget His holy Sabbath except as the will to do these things is eliminated from our hearts.

These are four of the current reactions of men to the charge: You are responsible to God.

Most Seventh Day Baptists believe that the fourth reaction is the valid and effective one. Here are the reasons: We believe that God is the Creator and Sustainer of all. All men owe their existence to Him. His chief call to men is that they shall be perfect as He is perfect. He tells them that this is possible only in holy love for Him and for all men through Jesus Christ. This love is expressed in a variety of ways, many of which are clearly outlined for us, but the standards of this love are always higher and the requirements greater than those of mere command. So Jesus Himself emphasized the fact that all the law depends on this same holy love for its foundation, its cause, its fulfillment.



Results of This Belief

Those are the reasons; here are the results: Belief like this results in continuous striving for greater spiritual perfections in the individual life through worship and study and social experience. It results in openhearted warmth of feeling for fellow church members. It results in love toward other Christians and glad

cooperation with them and their churches. It results in wholehearted participation in all movements for the good of the community. Such a belief results in a deep desire to see all men acknowledge Christ as Lord and Savior, a desire that finds its expression in active evangelism and expanding missions. These results of belief Seventh Day Baptists share with most other Christians. But this belief also results in the observance of the Sabbath.

The Sabbath is, as it has always been, the seventh day of the week, coming at the close of six days of labor. It has never been a problem for the orthodox Jew to recognize the Sabbath when it comes. Neither is it a problem for Seventh Day Baptists. This direction from God is plain and simple. It carries His purposes just as surely as any of His other directions to His people. This opportunity to honor God and to demonstrate our love to Him by implicit obedience comes each week to each man, be he rich or poor, strong or weak, old or young.

And God spake all these words, saying . . . 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. . . . 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.

We all know that worship is proper at any time and in any circumstance, but to set aside a day for rest from labor and participation in worship to the exclusion of God's Sabbath is, in its simplest form, saying to God: Your plans need revision. Your judgment is in error. Some of Your expressed desires are unimportant. We will worship You and love You and adore You, but only in our own good time, after our own plans, and according to our own convenience.

### What God Has a Right to Expect

How foolish can we get? We would not accept that kind of allegiance as an evidence of love even in our human relationships. When we set a date with a friend we expect the date to be kept. When our birthdays come we expect to be appropriately remembered with cards

and gifts. When our wedding anniversaries arrive we expect our loved ones to remember them and to let memory cast an aura of blessedness and love over the day.

When the Sabbath arrives God expects His people to meet Him by appointment. He expects that their love for Him will honor His simple request. He expects the evidence to become visible that His law is written in their hearts. He expects to see the presence of His Spirit in the hearts of His people made evident by their glad obedience. The observance of the Sabbath becomes, on the one side, a test of devotion, and on the other, an expression of love. It is so now. It was so when Jesus walked on the earth and taught His disciples and worshiped with them in accordance with the custom and the law. He who was obedient even unto death, was also obedient in this through His loving filial devotion. It was He who said: "The sabbath was made for man . . .," thus emphasizing God's purpose in "hallowing" it.

Beliefs are the basis of life. Convictions are the foundation of action. Seventh Day Baptists believe that we are all responsible to God. We believe that responsibility to Him and love for Him will not allow us men to disregard His plain directions for living. We believe that everyone who loves the Father in heaven will seek to know Him as He is, to adopt His purposes, and to live by His will. We believe in the Sabbath of God.

## THE SABBATH

We believe that the Sabbath of the Bible, the seventh day of the week, is sacred time, antedating Moses and having the sanction of Jesus; that it should be faithfully kept by all Christians as a day of rest and worship, a symbol of God's presence in time, a pledge of eternal Sabbath rest.

— Seventh Day Baptist Beliefs.



## THE SEVENTH DAY IS THE SABBATH OF GOD



In the heart of every committed Christian there exists a desire to do the will of God. Doing the will of God relates itself to every aspect of material and spiritual life, but here we shall confine ourselves to searching for His will in the observance of a sacred day.

Through the centuries of the Christian Church's existence many people and groups of people have worshiped on and observed the seventh day of the week, Saturday, as the Sabbath; but the great majority of Christians have worshiped on Sunday, the first day of the week. We are constrained to ask, "What is God's will in this matter of a day to observe as the Sabbath?" Surely God has put the blessing of His approval and His very special presence into one Sabbath which He desires that all men shall observe.

Believing that the Bible is a trustworthy guide in all matters of faith and conduct, and that it is a reliable record of God's will for men, we turn to the Bible to discover which day God will have us to observe as the Sabbath. It is hoped that the reader himself will carefully examine all the passages mentioned so that God's Word may speak to him directly.

### Sabbath Beginnings

While many references might be cited, three passages of Scripture will form the basis of our thoughts about Sabbath beginnings.

1. The Sabbath was a part of God's original creation, made sacred by His word and act (Genesis 2: 2, 3). The word "genesis" means beginning. That name has been given to the first book of the Bible because it describes the beginning of the universe, the world, man. This book, especially the creation chapters, describes, too, the beginning of the Sabbath which was made for man.

According to the sacred record, each of the first six days was used for the creation of some portion of the universe. Having completed the creation of the material world in six days, God set apart the seventh day, sanctified and blessed it as a sacred day to commemorate His creative work, and He rested on that first Sabbath day.

It is relatively unimportant whether the creation days were 24-hour days or longer periods of time referred to as days as is the case in some other passages of Scripture. The truth remains the same: here is a period of seven successive "days," the first six of which were creative days of labor, the seventh a sacred Sabbath which God blessed and sanctified. This creative week remains a prototype of every week to come.

There are some who insist that the Sabbath is not a part of God's will for the Christian because, they say, it is distinctively Jewish. We notice here that the Sabbath was given at the time of creation, long before the origin of the Hebrew race. The Sabbath was not given to the Jews alone, but to the whole human race in the beginning of time, just as Jesus later said, "The Sabbath was made for man."

2. The Sabbath was observed before the giving of the law (read Exodus 16). This incident of the miraculous provision

for the Israelites in the wilderness by the sending of manna and the regulations concerning gathering it for Sabbath use assures us that the people of the world had maintained a Sabbath knowledge, however imperfect, and that God expected the observance of the Sabbath even under the adverse circumstances of the wilderness wanderings. This indicates to us that Sabbathkeeping is not merely a matter of keeping the law, for it was kept before the giving of the law. Though given a place in the law, it holds priority over the law.

3. The Sabbath was made a part of the moral law (Exodus 20: 8-11). God considers the keeping of the Sabbath worthy of a place in the Ten Commandments. The ceremonial law, which was fulfilled and completed in the work of Christ, is not to be confused with the moral law of which the Sabbath is a part.



The fourth commandment is surely as important as the other nine and Christians should no more think of holding it lightly than of breaking any of the others. Our love for God is shown by keeping His commandments. Jesus said, "If ye love me, keep my commandments."

### The Prophetic Concept of the Sabbath

A careful study of the writings of the prophets will show that they recognized the Sabbath law, but also that their concept of the Sabbath was much higher than mere adherence to a law. Typical of all the rest, two passages will interpret the prophetic concept for us.

1. The Sabbath was always exalted by Isaiah who lifted it above the ceremonial and often legalistic approach held by most of the people (Isaiah 58: 13, 14). The Sabbath was considered as God's day, and Sabbathkeeping was a matter of honoring God on His day and of enjoying the blessing of Divine presence and approval.

2. The Sabbath is a sign between God

and His people (Ezekiel 20: 12). Israel was a sanctified people just as the Sabbath was a sanctified day. God had set Israel apart to do His work. The Sabbath was a symbol of God's presence with Israel, a sign of Israel's relation to God. When Israel desecrated the Sabbath, she robbed herself of God's blessing and broke the sign of her special relation to Him.

But this is of Israel; what has it to do with us? The Bible teaches us that the Christian Church today is spiritual Israel, God's chosen people in Christ. In Galatians 6: 16 Christians are called "The Israel of God." The Sabbath therefore remains a sign between God and His people, a sign of His presence and of their special relationship to Him.

### Jesus and the Sabbath

In the unfolding process of the Scriptures we come now to Jesus' relationship to and attitude toward the Sabbath. Since Jesus is both Savior and Lord to those who are His, His testimony is of utmost value.

Repeatedly we find evidence of Jesus' observance of the existing Sabbath of His time, the seventh day. It was His practice to attend public worship on that day, often entering into the public ministry of the synagogue. He said that He did not come to destroy the law, but to fulfill it. He has fulfilled the Sabbath law by taking away many of the restrictions and burdens placed upon it by pharisaic legalism, giving it added meaning and making it a thing of spiritual beauty.

Jesus is our perfect example as well as our Savior and Lord. To live as Jesus lived should be our goal. If Jesus kept the Sabbath, as He clearly did, there should be no question about our following Him in spiritual Sabbathkeeping.

Again He claimed to be "Lord of the Sabbath" (Mark 2: 28). The Apostle John said of the Son of God, "All things were made by Him" (John 1. 3). The Sabbath must then have been within His creative work. If Christ created the Sabbath and is the Sabbath's Lord as the Bible says, let us not suppose that He has rejected His own creation and His lordship over it, transferring its sacredness to another day.

In speaking of certain future events described in Matthew 24, Jesus said, "Pray ye that your flight be not . . . on the Sabbath day." Here is another clear inference that Jesus expected that the Sabbath would be kept in the future. No other thought seems ever to have entered His mind than that Sabbath observance would continue to be the church's practice. If Jesus had intended to change the day of weekly worship it seems that He would have spoken of that change, making clear to His followers His will in the matter.

#### Paul and the Sabbath

Since Paul was the founder of many local churches and the New Testament's most prolific writer, it is proper that we turn to him as an example of what the New Testament Church believed and taught about the Sabbath. If we find that Paul, after the death and resurrection of Christ, kept the Sabbath and taught the practice, then the teaching is established for the Christian Church.

A careful study of the last half of the Book of Acts is essential to an understanding of Paul's view of the Sabbath. Here we find three important things: (1) Paul says that he never broke the law, and further we find that his Judaizing opponents never accused him of Sabbath desecration, which they surely would have done had the opportunity arisen. (2) Paul regularly worshiped on the Sabbath; it was as much a part of his Christian life and faith as any other of his beliefs and practices. (3) Paul led the Gentile Christians in worship on the Sabbath day, indicating to us that Sabbathkeeping was a part of his teaching for the Gentile Christians. The Scripture speaks pointedly to those who claim that Paul kept the Sabbath when with the Jews but the first day when he was with the Gentiles. Further, Christianity does not permit this sort of a double standard, nor is Paul the kind of man who would, for the sake of convenience or to avoid controversy, adapt himself to the differing views and practices of the different groups with which he worked.

It is true that Paul spoke of the relative unimportance of keeping certain "sabbaths," but the context in each case makes it plain that the reference is not to the

weekly Sabbath but to the ceremonial sabbaths, feast days or high days which had to do with the Jewish ceremonial system and which are therefore completed in the sacrifice of Christ and serve no purpose in the Christian Church.

If Jesus had, by example or teaching, changed the day of the Sabbath, we should expect the New Testament to make it abundantly clear with references to the change and to the practice of Sunday observance in the apostolic church. However, there are only two specific Sundays mentioned: the day of the discovery of the Lord's resurrection and an evening of the first day (Saturday night) when Paul preached at a fellowship meeting, continuing his journey the next day. In addition to this, the Corinthian Christians were instructed to compute their earnings on the first day of the week and lay aside for a special collection when Paul should arrive (1 Cor. 16: 2). Since there are no more references to the first day of the week in the New Testament, the evidence is certainly insufficient to warrant the change which has been made in the day of worship by much of the Christian Church.

#### The Sabbath and the Character of God

That God is unchangeable is a fact that is claimed throughout all of the sacred Scriptures. (See James 1: 17; Hebrews 6: 17, et al.) There can be no change in an infinite, omnipotent, perfect Being. Man's conception of God may change as he advances or retreats in the spiritual world, but the character, personality, and being of God does not change.

Since God is unchangeable and His counsels immutable, it is inconceivable to think that He would deny His previous appointment of the Sabbath, setting it aside by appointing a different day of worship for the Christian Church as though He were in error in His first creation. "In Him there is no variability, neither shadow or turning" (James 1: 17).

Most people who observe Sunday as a sacred day claim to do so because the resurrection of Christ honors that day. We have already observed that it was only the empty tomb which was discovered

that day, and even that discovery may have first been made earlier (See Matthew 28: 1). It is impossible to establish the time of the resurrection, but even if it could be shown to have occurred on the first day of the week, there is still no reason to change the day of worship unless God by His revelation has clearly told us to do so. Instead, the church has assumed the authority for making the change. It is better for Christians to follow the authority of the decrees of God than to assume the authority of the church for changing the decrees of God.

The change from Sabbathkeeping to Sundaykeeping was not a sudden change, for this displacement of the Sabbath required several centuries to effect and seems largely to have been determined

by political legislation, papal pronouncement, and the decisions of the church councils. Christians are called upon to face the issue again. Is it enough to go on following these human pronouncements, or must we return to God's divine appointment for the church?

The charge of legalism is the one most often hurled at the Sabbathkeeper, and indeed it may be justified. However, Sabbathkeeping is not legalism if it has its roots in love for the Savior and is practiced with the sense of following Jesus. This kind of Sabbathkeeping carries with it the blessing of the Lord and will be and ever become a joy, not a burden.

— By C. Rex Burdick, Pastor,  
Seventh Day Baptist Church,  
Verona, N. Y.

## A CLARIFICATION

"The terms Sabbath and Lord's day are now commonplaces of speech. But for most people they have lost their original meaning and are used interchangeably to designate the holy day of worship of the church. Behind this there is a deep-rooted confusion in the minds of most people as to the traditional meaning and usage of these two terms. Historically each of the terms had its own distinctive origin in the Hebrew-Christian tradition, its own important place in the heritage of Israel and the church.

"Sabbath is a Hebrew word in the Old Testament, with the basic meaning of rest. The observance of the Sabbath is required in the Ten Commandments. In the familiar passage of Exodus 20, we are told that the Sabbath was instituted by God at the creation. God Himself rested on the seventh day, and the character of the seventh day as a day of rest is thereby fixed in the eternal order of things.

"As Christians we should regard the Sabbath as Jesus did, a day made for the rest and refreshment of man's soul. The Sabbath is still an ordinance of God, remaining with us to this day. There is nothing in the New Testament or in the

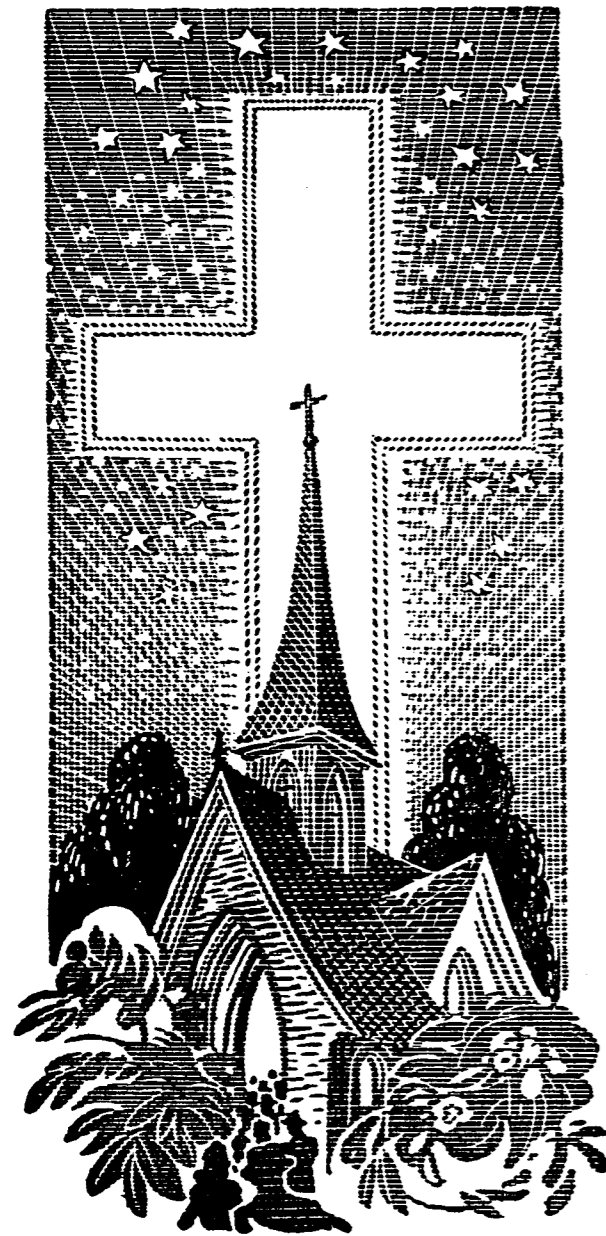
history of the church to suggest that it is no longer required or that it has outlived its usefulness."

These paragraphs are not quoted from a Seventh Day Baptist publication, but were taken from the January, 1958, issue of *Presbyterian Life*, in an article by David N. Freedman. The author goes on to give the development of the Lord's day as a day of worship, and concludes that Christians have wrongly transferred rules for Sabbath observance to the Lord's day or Sunday. He maintains that Christians should observe both days, the seventh day as a day of rest or Sabbath, and use the Lord's day or Sunday to do the work of the Lord.

This article is an example of the apparent difficulty many Christians are facing when they honestly study their Bibles in regard to the seventh day of the week and the true Sabbath. It would seem that here is a place Seventh Day Baptists might become effective in helping our fellow Christians, not placing a stumblingblock in their way by argument, but demonstrating the satisfaction we gain through observing the day God Himself hallowed.

— By Dr. Forrest Branch,  
Milton, Wisconsin.

## THE SPECTRUM OF CHRISTIAN FELLOWSHIP



Only this past June certain gaps in the observation and description of the sun's ultra-violet spectrum have been closed by University of Colorado scientists. This has been possible because of new cameras four times as sensitive as those previously used. Even Colorado's clear air has been insufficiently thin to permit accurate observation, so the other obvious reason for success in the recent discoveries has been the rocket-mounted pointing control designed and built at the university. As the rocket rose into upper air some 139 miles straight up from the earth, the pointing control kept the camera pointed at the right part of the sun. Of course, the human visualizing, planning, and action basic to such enterprises was based on dedication to an idea and an ideal.

Anywhere we look in history, we can find the spectrum of the "Light of the World," Jesus Christ. If we are sufficiently dedicated, sufficiently above the lower airs of worldly sophistication, and adequately using God-given talents, we can observe the many elements revealed by this "Sun of righteousness," risen "with healing in his wings" for nations and individuals. Instead of looking for the pot of gold at the end of the rainbow (spectrum), we can find all the warmth, strength, and variety of the Light of the World shining on us. Like the raindrops, we can reflect the rays of His light and beautify lives around us.

Henry Drummond in speaking of "the greatest thing in the world" described the spectrum of love as Paul analyzed that quality so helpfully in 1 Corinthians 13. No doubt we need on occasion to take apart our daily lives in order to see where we have strengths and where weaknesses, all under God's wisdom and guidance.

Where we are strong, let us be anxious to find and develop points where God has blessed and furthered our efforts. Where we are weak, let us be honest in admitting failure and turn to Christ for forgiveness and cleansing. Where others show weakness, let us be helpfully sympathetic, and beware lest we proudly excuse ourselves for faults that lead to similar or worse errors.

### The Church Does Care

The church's "care for the poor" has largely been turned over to the state and to secular charities. But the warm spirit, the deep-seated love and compassion are no less the source of true Christian charity or loving helpfulness. Nor are these qualities any less needed today in challenging the purity of civic big-heartedness. The church serves as leaven in the community's charitable functions and sets the pace (or fails to set it),

and whether or not we reflect the full spectrum of the Light of the World determines in large measure whether God is glorified in our sharing with the poor.

As a natural outcome of the concern for every person's relation to God, the church expresses with more or less success its warm Christlike companionship in many ways. The sum total of a church's work can never be adequately described by its formal program. There are always countless quiet deeds and prayers offered in Christ's spirit on behalf of needful persons.

The unassuming businessman who loans to a youth for schooling, or the strong but quiet person who expresses confidence in a new business enterprise by investing a sizable fund for a Christian friend — these make the world warmer with love.

### Love Extends to All Colors

How natural it seems to invite friends of any race or creed into our Christian fellowship. And yet we well recall the astonished glances received in a northern Ohio city as we accompanied a coal-black Jamaican friend who was holding our baby. What appreciation is shown when we extend invitations to other groups of smaller numbers or of less prestige.

"The world" may call on us to aid the other races by gifts to distant communities, but Christ makes possible and fruitful the personal contact that invites sharing of self and/or goods, that bares the heart and deepens the soul.

Not only do many of us appreciate the work of faithful women or men who mend and pack clothes to share with needy persons at distant points, but simple Christian understanding is shown by the common ordinary sharing of outgrown, but not outworn or outmoded, clothes among families of sprouting youth. We find warmth of Christian fellowship in sharing the blood in our veins with those whose continued life and service depend on blood transfusions.

### Local Calling Opens the Spectrum

Behind much of this sharing is the calling of deacons, other laity, and the pastor. Needs are discovered not only in the realm of the heart and soul, but also of the foot and back and stomach. Our very freedom to develop the church program as we locally decide is a grave

obligation to see to it also that the love of Christ is given expression wherever needs appear. Whether by formal committee organization, or by the consistent Christian concern of folks in warm fellowship with God and each other, the church at best is "Christ's body" at work today. The church is more truly Christ's when every known lonely or unlovable person receives comfort and companionship from the members, when questions are answered with humility and conviction, when loving concern is extended wholeheartedly beyond the immediate circle of the congregation.

The Boulder, Colorado, Church, of which the writer is pastor, has found real satisfaction in giving a banquet for the public school teachers of their children. The youngsters show obvious pride in being hosts to their teachers within their church building and at a delicious dinner prepared by the church women. The teachers enjoy the meal, the remarks of appreciation and encouragement for their work in character-building, and the program which presents a cultural interest of some Seventh Day Baptist leader. We of the church have the great blessing of meeting the teachers of many of our city's children. We learn who John Smith's teacher is, along with seeing our own Mary's teacher again. Principals and board members are also repaid when they share in the evening's fellowship. School personnel have been most gracious in appreciation of the church's effort.

For the helpful contacts made by letters and mailed church bulletins, the church should be grateful. Though no direct response is often received from much of this mailing, we do know that the few who reply seem greatly benefited. We do not know how much stabilizing may be accomplished with God's help by the mailing of literature over the church's "signature."

### Bitterness of Suffering Removed

In concern for the less fortunate, we sometimes develop a bitter attitude toward the suffering imposed on them. Perhaps it may be because we are called upon to show compassion at inconvenient times, or with too much sharing of money, or with costly use of talents. We may even

blame God for the failure to stop the suffering or the evil sometimes behind it. We sometimes dishonor God by talking as though He sends suffering to tempt man. By such attitudes and talk, we hurt those needful persons whom we would help. We lay burdens of bitterness and wrong thinking upon them, and close doors that God or man might otherwise helpfully enter.

"Let love be genuine," says the Apostle Paul. "Love one another as I have loved you," says the Christ who laid down His priceless life to bring the whole spectrum of God's Light and warm Love to humanity. Unless we seek the "upper air" of Christian faith and discipleship, how can we observe and use the priceless variety and range of the spectrum of Christ's love?

— David S. Clarke, Pastor,  
Boulder, Colo., S. D. B. Church.

## GOD'S WAY

For me there is no stronger reason for Sabbath observance than that we are privileged, as God's children, to follow His plan for us. We may discover His plan in the Bible — and the Sabbath is clearly and unquestionably a part of the Bible plan. Here are a few of the many specific reasons why we should find great adventure and joy in Sabbath observance: It links us with all of God's Bible heroes and gives us a chance to share the rich tradition that made Christianity possible; remembering the Sabbath brings us close to Christ who loved the Sabbath and made it a living experience rather than a formal law to be observed; for most of us, Sabbath observance helps us keep faith with our forefathers — they who have made it possible for us to be what we are; and our use of the Bible Sabbath gives each of us a chance to brighten the lives of other people as we show them how true religion can be a delight to those who know and follow God's way.

— By Elmo Fitz Randolph, Pastor,  
Seventh Day Baptist Church,  
Milton, Wis.

*Seventh Day Baptists Believe*

## THE SABBATH WAS MADE FOR MAN

God is linked to man by many links. We are tied to Him by the bond of creation. He is the Creator; we are the created. He is the Giver; we are those who receive. He is the Savior; we may be the saved. God is linked to man by many links. These links are of His own making, created by His desires. They are strong, weakened only by man's perverseness. The links by which God binds man to Him all have one aim. They are to bring man into and to keep him in warm and mutual friendship with his heavenly Father.

The Sabbath is one of these strong links. It is often overlooked. It is often reviled. Its purpose is often misunderstood. Nevertheless, by the testimony of men who for thousands of years have known and loved God's day, it is a strong link, binding man to God. It qualifies as a link, first, because God gave it. He gave this great gift to man. Years before the Hebrew nation originated, the Sabbath was instituted. Before the law was given at Sinai, the Sabbath was known and observed. God the Giver of every good and perfect gift gave this also. He placed all the bounties of earth in the hands of man. He gave him the fruits of the earth. He placed in man's hands the oversight of creation. Then God gave man the Sabbath.

All of God's gifts to man are made with a purpose. That purpose is constant. In its broadest sense it is to effect man's good, to bring man to a place and an attitude where he may reach out toward the perfection of God (Matthew 5: 48). The Sabbath is not an exception. It is not, as some have supposed, a ceremonial law inserted amidst the moral laws. It is

not, as some have supposed, prominently placed in order that God may thus put our allegiance to the test. It is not a test, but a gift. It is not a stumbling-block, but a blessing. It is not a purposeless gift. Even as the fruits of the earth were to supply man's physical needs, so the Sabbath was to bring man to that which would supply the needs of his spirit. Even as the labor of the week was to strengthen and empower man's body, so the Sabbath of worship was to strengthen and empower man's soul. Even as the labor of the week was to tire man's body and might stultify his spirit, so the Sabbath of rest was to renew his vigor in body and spirit, making him strong and able to meet both physical and moral trials with courage, acknowledging God's presence and power.

**The Sabbath was made for man.** It was made because God knew man's needs. He knew that man would need physical rest. He knew that bodies grow tired and minds grow foggy when there is continued physical and mental strain placed upon them. He knew that regular weekly rest and regular weekly opportunity to think on things other than the daily grind was an absolute necessity if man was to be healthy and strong and able to think clearly.

**The Sabbath was made for man.** God knew man's needs. He knew that man would need a regular reminder of his dependence upon God. He knew that man might well become so involved in the material things of life that he would forget his Creator or relegate his memory of Him to so minor a place that it would not affect his attitude or life. God knew that such a condition would prevent the development of the soul of a man toward that perfection which we have been shown

in Christ Jesus. He knew that if man was to grow into that moral and spiritual perfection which is His goal for him, man must realize his dependence upon his loving Lord.

**The Sabbath was made for man.** God knew man's needs. He knew that man would need a regular reminder of God's presence and power. So He created the Sabbath to represent Him in time. Man divides his time into a time to be awake and a time to sleep, a time to work and a time to play, a time to eat and a time to fast, a time to worship and a time to give attention to the things of this life. Whether he follows God's divisions of time is up to him. But God gave men a time for rest and service and worship. Its regular recurrence is a sign of God with us.

**The Sabbath was made for man.** It offers special opportunity for rest from labor. It offers special opportunity to lose sight of material problems and petty irritations and international crises in the immensities of God. It offers special opportunity for meditation and prayer and praise to the Creator and Sustainer of all. It offers special opportunity for kind deeds done in Christ's name. It offers special opportunity for service for Him. The Sabbath offers opportunity for man to become better acquainted with his Father and to come to understand God's will and way.

**The Sabbath was made for man.** "God blessed the seventh day and sanctified it." No other day can carry that special blessing. Around no other day hovers that aura of sanctity. The seventh day is the Sabbath of the Lord. It is eternal as God is eternal. "The Sabbath was made. . . ." Thank God!



# What the Sabbath Means to Me

By Ahva J. C. Bond (1941, in The Beacon)



## HOME

Home has always meant more to me than just a place to eat and sleep. Week-days at home have given me more than these material necessities. But the Sabbath has brought to me from my first recollection and through the years sweeter experiences in the home, and greater family joys than any other day could bring. The Sabbath also has enriched the character and refined the tone of the other days of the week.

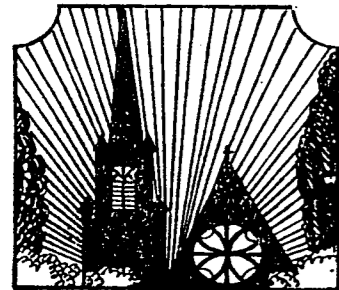
The Sabbath to me means happier home life.

solemnly joyous services have blessed my life.

The Sabbath to me means happy and helpful church life.

**GOD** I have seen God in majestic mountains, on the trackless sea, and in the starry heavens. I have heard Him in the hymns of the church, and in the voice of the meadow lark. I have seen Him in the wild doe with her fawn at her side, in the lives of people, and, more clearly, in the loving heart of a true companion. But definitely and distinctly throughout the years, the Sabbath has symbolized to me the presence of God in time and in our human life. Time is a measured portion of eternity. The Sabbath, therefore, is a concentrate of immortality, and a revelation of God's mercy and of His kindly thought for His children, living in time and made for eternity.

The Sabbath to me means God.

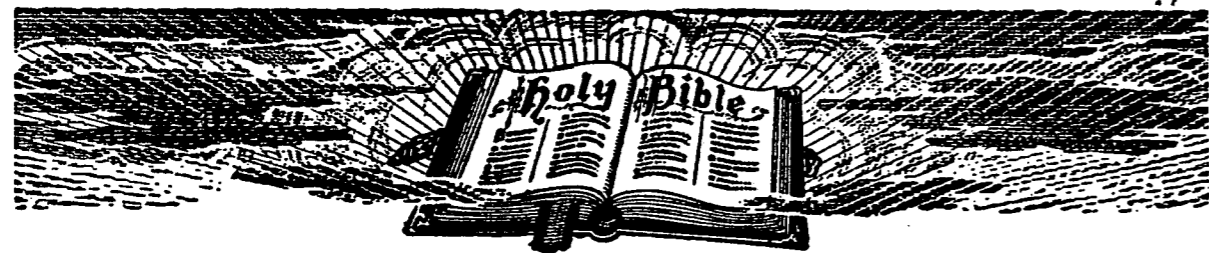


## CHURCH

The "Bond boys' Sabbath School path" was made by four brothers who went that way only on Sabbath day on the way to the little white church on the hill. I have missed something since those days in living always near the church. But that is incidental, if enjoyable. The people in the church, all clean and dressed up, the holy atmosphere of the house of God, the

Above are mere inklings of what the Sabbath means to me. Infinitely more than I have been able to express the Sabbath means to me, because it is holy time. It is so declared in the Holy Book by holy prophets and apostles. It is so recognized in the practice of Jesus, the Son of God, of saints in the Christian Church down through the centuries, and of many of my own ancestors for generations. It has been held sacred by those with whom I have been most closely associated, and by all whom I have loved most dearly.

The Sabbath to me is Holy Time.



# The Sabbath Recorder



## WORSHIPING GOD AT MOUNTAIN CAMP

Coming forth from the spacious new lodge at Pacific Pines Camp into the mottled shadow of giant pines, one can see part of a large congregation of campers and church people who joined in a Sabbath afternoon worship service on August 9. Such surroundings are ideal for thoughtful consideration of our evangelistic mission in the world below.