

# The Sabbath Recorder

## Accessions

BOULDER, COLO.

By Baptism:

Ann Marie Bottoms  
Gaye Ellen Davis  
Rex LeRoy Davis

DENVER, COLO.

By letter:

Virginia Saunders (Mrs. Richard L.) Steele

## Marriages

**Bottoms - Stockdale.**— Kenneth Bottoms, son of Mr. and Mrs. Tom Bottoms, of Boulder, Colo., and Suzanne Stockdale, of Barrington, Ill., were united in marriage in the Seventh Day Baptist Church of Boulder, Sept. 15, 1968, with the Rev. Elmo Fitz Randolph officiating.

**Jones - Todd.**— Charles Edward Jones, son of Mr. and Mrs. Charles H. Jones of Lottie, La., and Patricia Lynne Todd, daughter of Mr. and Mrs. R. Loyal Todd of Fort Atkinson, Wis., were united in marriage in the Milton Seventh Day Baptist Church on Sept. 15, 1968, with the Rev. Earl Cruzan officiating.

## Births

**Bass.**— A daughter, Valerie Charlene, to Pastor and Mrs. Leroy Bass of Kitty, Georgetown, Guyana, on Sept. 22, 1968.

**Kilpatrick.**— A daughter, Diana Katherine, to Charles and Julianne (Rainear) Kilpatrick of Pennsville, N. J., on Aug. 29, 1968.

**Pettit.**— A daughter, Tracy Lynn, to George and Jane (Haaf) Pettit of Shiloh, N. J., on Sept. 4, 1968.

## Obituaries

**COOK.**— Calla E., daughter of Clayton F. and Ellen Champlin Green, was born in Alfred Station, N. Y., March 6, 1886, and died at the home of her daughter in Alfred Station, Oct. 7, 1968. Her husband was Harry Cook.

She was a loyal member of the Alfred Station Seventh Day Baptist Church, having moved

her membership there from Alfred in 1939. She was active in the church's Union Industrial Society, and a member of the Rebekah Lodge.

Surviving her are three sons: Richard M. Hooker of Philadelphia, Pa., Weldon and Calvin of Wellsville, N. Y., and a daughter, Mrs. Clinton (Winifred) Burdick of Alfred Station. There are eight grandchildren and two great-grandchildren.

Funeral services were held in the Landon Funeral Home in Hornell, New York, with the Rev. Rex E. Zwiebel, officiating. Interment was in the Alfred Rural Cemetery.

—R. E. Z.

**HURLEY.**—Victor H., son of John C. and Aihalia Van Horn Hurley, was born at Welton, Iowa, April 28, 1895, and died at his home at Milton, Wis., Oct. 12, 1968.

He was married June 20, 1921, to Sybil Reid. He is survived by his wife; a son, George of Appleton, Wis.; a daughter, Mrs. Leonard Pierce of Hinsdale, Ill.; three grandchildren; a brother, Francis, and a sister, Dora, both of Riverside, Calif.

Funeral services were conducted from the Milton Seventh Day Baptist Church by his pastor, Rev. Earl Cruzan, on Oct. 15, 1968. Burial was in Milton Cemetery.

—E. C.

**TURNER.**— Maude Greene, daughter of Harrison and Polly Greene, was born in Alfred Station, N. Y., April 9, 1880, and died October 11, 1968 in Hornell, N. Y.

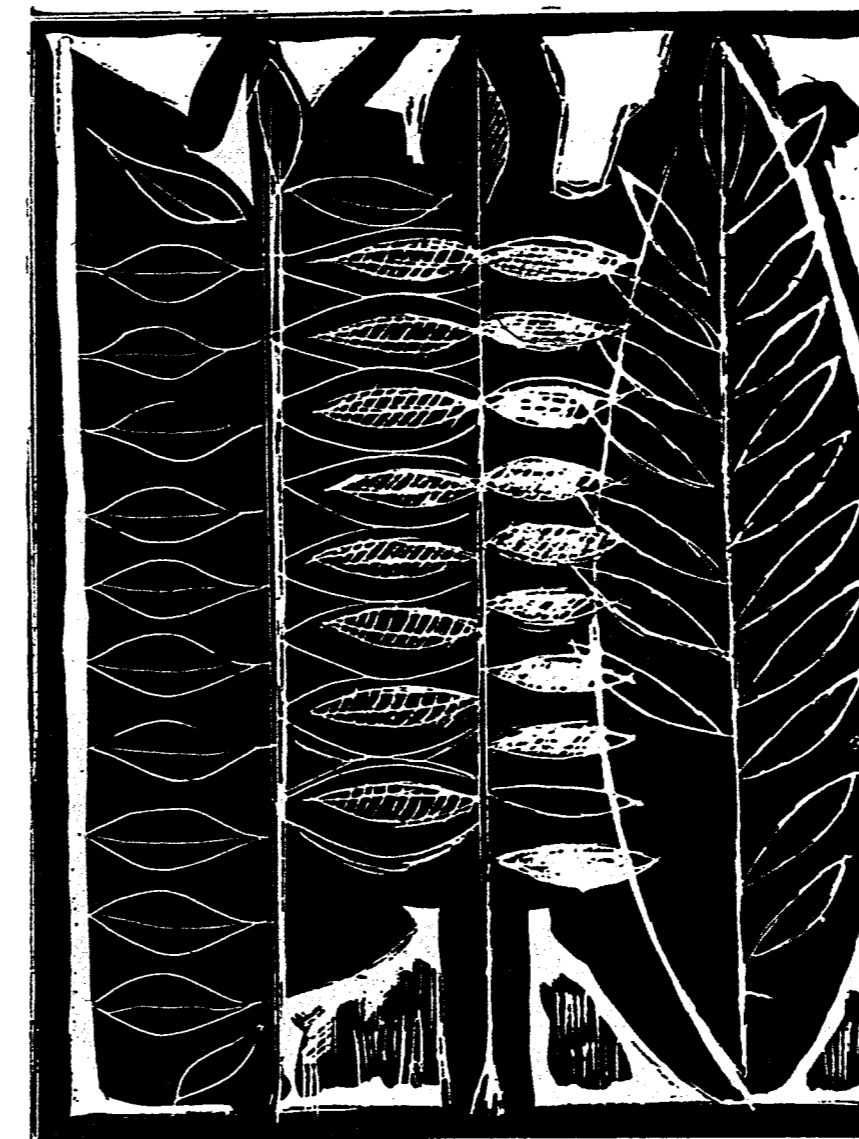
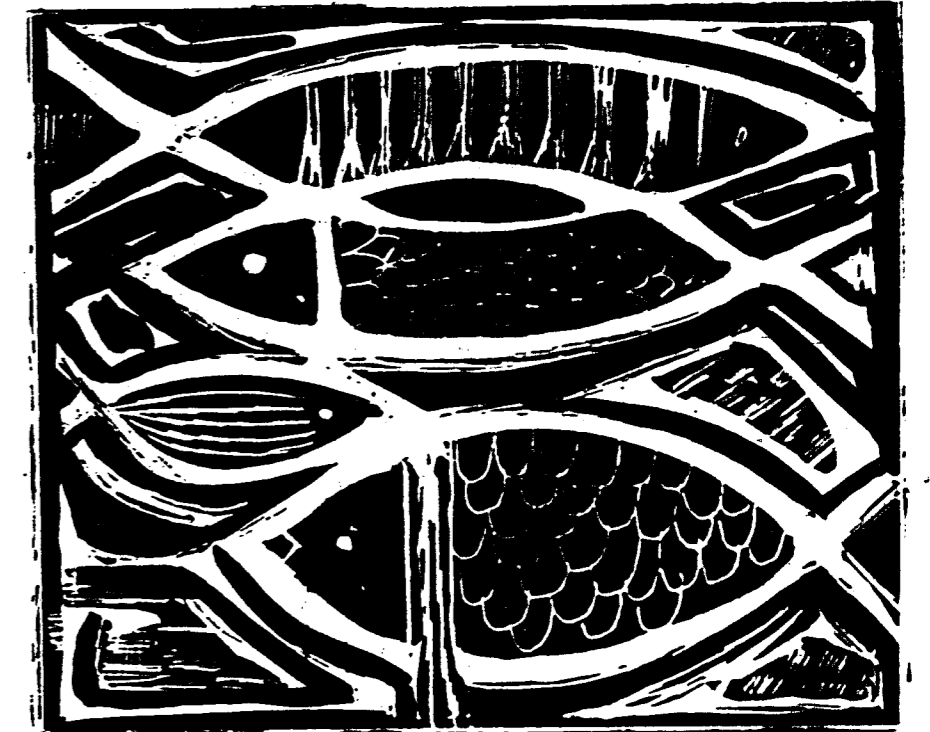
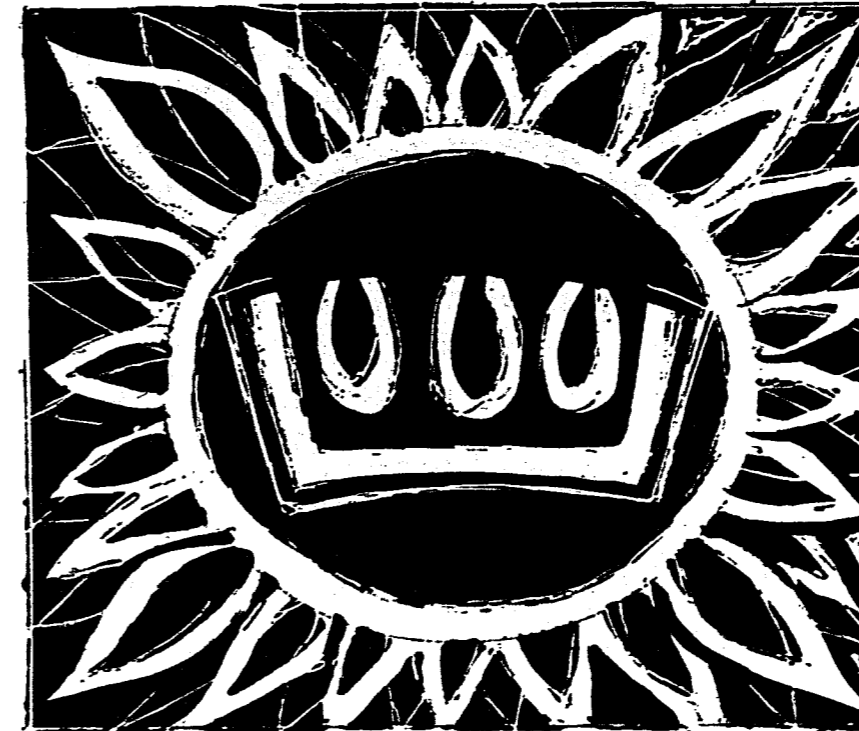
Her husband was Timothy C. Turner.

She was a member of the Alfred Station Seventh Day Baptist Church and worked in the church's Union Industrial Society until ill health denied her the privilege. She was a member of the Rebekah Lodge.

Surviving is a son, Howard, of Rochester, N. Y., and a daughter, Merrian, of Alfred Station. There are 6 grandchildren, several great-grandchildren, and one great-great-grandchild.

Funeral services were held at the Robertson Funeral Home in Hornell, with the Rev. Rex E. Zwiebel officiating. Interment was in the Maplewood Cemetery, Alfred Station.

—R. E. Z.



# THE SABBATH RECORDER

First issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

Member of the Associated Church Press

Rev. ELMO FITZ RANDOLPH, Editor

Rev. LEON M. MALTBY, Managing Editor

## Terms of Subscription

Per Year ..... \$4.00      Single Copies ..... 10 cents

## Special Issue

Single copies 15 cents; 10 copies \$1; 100 copies \$8.50

Postage to Canada and foreign countries 50 cents per year additional

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J. 07061

Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, New Jersey.

PLAINFIELD, N. J.      November 4, 1968  
Vol. 185, No. 17      Whole No. 6,322

## Meet the Contributors

ELMO FITZ RANDOLPH, editor of this special issue, is minister of the Seventh Day Baptist Church of Boulder, Colorado.

RABBI KARL WEINER serves Temple Judea in Skokie, Illinois. He has served on the Executive Board of the Central Conference of American Rabbis. He is a past president of the Chicago Association of Reform Rabbis. He received his rabbinical education in Germany and Israel.

ALBERT N. ROGERS is minister of the Seventh Day Baptist Church of Denver Colorado. In addition to having served several Seventh Day Baptist pastorates, he was dean of the School of Theology of Alfred University. Currently he is president of the Seventh Day Baptist Historical Society for whom he is commissioned to write a third volume of "Seventh Day Baptists in Europe and America," bringing Seventh Day Baptist history up-to-date.

MADLINE FITZ RANDOLPH is an elementary supervising librarian for the public schools in Boulder, Colorado. She is widely known among Seventh Day Baptists as the organizer and director of the Boulder Handbell Ringers.

MARVIN and ANNE TRIGUBA, East Liverpool, Ohio, designed and executed the cover for this issue. Anne is the eldest daughter of the editor of the issue. She explains the symbolism of the drawing thus: The branches in the lower left-hand corner represent the gift of life to mankind. They are surrounded by the Holy Trinity: Father, Son, and Holy Ghost, and all brought together as one, by the cross, the supreme symbol of God's love for His children on earth.

NOTE: The sermon by the Rev. W. C. Titsworth is taken from the "Seventh Day Baptist Quarterly," volume 1. In the interest of space, it is appreciably condensed from the original.

## Sabbath Eve Candle-Lighting Grace

Sung to "Vesper Hymn" tune  
*Now we light our Sabbath candles.  
Bless Thy children with their light.  
Thankful we surround this table,  
Sabbath peace bring us tonight.  
God be praised — Thy name we honor.  
Christ, be Thou our beacon bright.  
Amen.*

## Grace for a Sabbath Dinner

Sung to "St. Anne's" tune  
*Bless now Thy children as we bring  
Our thanks for daily food.  
And hear us as in joy we sing  
Our Sabbath gratitude. Amen.*

## A Sabbath-Ending Supper Grace

Sung to "Ar Hyd Y Nos" tune  
Traditional Welsh Melody  
(All Through the Night)  
*Thanks we bring, and adoration  
To Thee, our God.  
Sabbath hours of inspiration  
Now we applaud.  
Rest and worship, joyous friendships  
Shared today in Christ's great love  
Crown Thy day and send us forward  
Blessed from above. Amen.*

There is a story of a home in which the grandfather clock, beyond explanation, struck thirteen times. Counting the final strike, the young son of the family shouted to his mother, "Mommy, it's later than it's ever been before." The nature and the accelerated pace of change in our time has most of us reeling. Many of the established ideals and institutions of a very recent yesterday are today under critical question, if not attack. The home, the church, government, education, business, standards of morality — all are the targets, and often the victims, of a generation calling for change. The hour of the "status quo" is very late. Perhaps "it's later than it's ever been before."

It is both alarming and hopeful to recognize that the challenge to change is spearheaded by youth. On the bizarre side, our modern scene is beset with young people whose program is to "turn on, tune in and drop out." Less dramatic, but vastly more vital, are the youth in our society who are insisting that "we tell it like it is" and who are seeking to find answers to current problems through personal involvement in the struggles of our times. Christianity has the opportunity to demonstrate its "Good News" as real and dynamic to this oncoming generation. In their receptivity to truth lies our hope.

Our purpose in this presentation is to reexamine the *Sabbath*—rooted in the Ten Commandments from God to His people and faithfully observed as a meaningful religious blessing throughout the Hebraic-Christian tradition to the present day. Specifically, we are interested to discover if the Biblical Sabbath concept can serve man significantly in this new age whose birth-pangs we now suffer.

Admittedly, the position of Christians who have held and practiced Sabbatarian convictions in modern times has

been consistently dismissed by the majority of the religious and secular world as archaic, literalistic and impractical. But if Sunday observance has attempted to replace the Biblical Sabbath as a day for spiritual "remembering and holiness," the increasing pressures of modern business and entertainment have brought that purpose down in defeat. Observing the present-day scene, one is forced to recognize that for a majority of Americans the passing weeks and years are sabbathless.

Clearly, as attested by the leadership of the Church through the ages, the Sabbath principle providing a regular day of each week for rest and worship, and for honoring God, is essential to the spiritual (yes, and to the physical) well-being of mankind. Now it seems obvious that the day, substituted at some unspecified point in Christian history for the Biblical Sabbath honored and observed by our Lord, does not adequately fulfill man's Sabbath need. The catalog of ills—mental, physical, spiritual, social—to which modern man falls heir may be quite directly linked with his failure in Sabbath appreciation and observance. When no time is designated and used to remember God and honor Him, it is inevitable that man will grow less sensitive to spiritual values and more susceptible to the dangers accompanying egoism. Witness the recent "God is dead" theological emphasis with its corrosive effect on the human spirit in need of God.

What really matters at this point in man's experience is that he need not continue in the self-defeating way of sabbathlessness. We may even now be approaching a point where "man's suggestion is God's opportunity." As suggested at the outset of this article, the question confronting us today is not, "Is change possible?" but rather, "What will the change be, and to what effect, in our

time?" This realization of the impact of change on man's life for the future certainly gives us an acute awareness of our God-given responsibility to initiate and promote those changes that are in line with His will for man.

Here it is important to understand that change, in order to be a benefit and blessing to man, does not necessarily involve the risk of completely new and untried ideas. It is logical and realistic, as objective students of history, to rediscover truth that has been abandoned or misused and bring about the change necessary to incorporate its values into our systems of thought and practice. It is our conviction that the Sabbath of the Bible represents a rich opportunity for man to receive great benefit and blessing through its rediscovery and disciplined use.

Though it is difficult to foresee the full spectrum of change in our time, the analysts are able to project certain quite clear-cut directions toward which current changes are taking us. There is common agreement among most experts that the age of computers and automation will have a drastic influence on our philosophy and use of time. It is increasingly evident that the products and the services needed for the good life can be provided through modern technology with far less man power and hours of labor than we could have dreamed possible a few years ago. The end result of this development will be shorter work weeks, longer vacations and earlier retirement—all of which adds up to greatly extended leisure time at the control of the individual. What a far cry such a change will bring from the not-too-distant period of the ten-hour day and the six-day week.

But the experts are quick to remind us that unlimited leisure for man is not an unmixed blessing. Having time on one's hands without knowing how to use it creatively could become as great a curse as was the oppressiveness of labor for many people in the past.

What a challenge and opportunity this trend toward more leisure time for in-

dividuals presents to the Church of Christ, and especially to those in the Church who have valued the Sabbath of the Bible for its spiritual blessings. If the people of antiquity needed a Sabbath for rest and worship—a spiritual change of pace from the daily routine of living—how much more acute is the need of modern man for respite from the pressures of the age of jet planes and atomic power. An obedient return to God's Sabbath law would go far toward restoring man to a realization of his potential and destiny as a child of God.

It should be made clear, in promoting a return of Christians to the Sabbath of the patriarchs and Moses, of the kings and the prophets, and of our Lord Jesus Christ, that true Sabbath observance goes well beyond self-centered physical advantages or well-being secured through rest. The creative experience of remembering and honoring God brings a new dimension of life—the dimension of things spiritual in which we are attuned to eternal truth and value and in which we can know genuine fulfillment.

Further, we must not overlook the great potential of the Sabbath as an institution with power to unify and strengthen Christendom in these crucial times. In a day when unprecedented changes are taking place in the structure and program of the Church it is not unrealistic to look for a time when God's Sabbath will again be accepted by the Church of His Son with resulting blessing to the whole Church and to all mankind. To the ecumenically minded there also comes the bright hope, through common acceptance of the Sabbath, that people of Jewish faith might come to recognize and accept Jesus as the long awaited Messiah.

We recommend this issue of the *Sabbath Recorder* to your thoughtful reading. The articles are presented with the intent of stimulating your interest in the Sabbath for such a time as this. For example, we are sure you will find the sermon preached by W. C. Titsworth in 1884 speaking as forcefully to our situation and need as to his own day.

(Continued on page 11)

This is one of those sayings of Jesus which set things in their right light and put truth in its proper perspective with a word. In one short sentence, He uncovered the truth which the wrong teaching of years had covered with darkness. The current of religious thought had set the wrong way upon the question of the Sabbath and its observance. He turned the current the right way. His words are a testimony to the value and the perpetuity of the Sabbath, but a rebuke to the method of observance which was common in His time.

The Sabbath is a means to an end, which is the good of man. The traditions of the Jews made the Sabbath the greater, and man the less important thing; and man was to be bent to the Sabbath, very much as leather is stretched upon the last and made to conform to it.

The whole good of proper Sabbath-keeping is contained in the text; but I wish to use it now as including, in its broad declaration, the Sabbath as a means to the good of mankind. Specifically, let us think of *The Sabbath as the Family's Day*.

The Sabbath was made for man; for his development, not for his repression; for his liberty, not for his bondage. The statute remains, "Remember the Sabbath day." Our Lord affirms here that it remains, and must remain while it can do man any good. It is his God-granted privilege to have one day of the week for rest from his toil. The occupations of worldly pursuits shall be interrupted for one day of the seven. Man must not be utterly worldly and selfish. God loves man more than the universe, more than He loves His laws. The laws are for man, not for the sake of an order of

\* Presented by the author as the annual sermon before the American Sabbath Tract Society, Sabbath afternoon, September 27, 1884, at Lost Creek, West Virginia.

things or a system. They are made to develop man, not to repress him.

But in man's development there must be repression; so there is repression in the law of the Sabbath. It is intended to keep back the worldly so that the spiritual can develop. The Sabbath, by its weekly return, does for us what we would not do for ourselves. It sets a regular and arbitrary time of rest from the pursuit of secular things that there may be time in men's lives for things that are of greater importance—things pertaining to character, to home, to worship, and to religious instruction. There is just the amount of repression in the Sabbath needed by man for achieving his best manhood and his truest culture. Not whim and caprice, but discipline and self-denial, make the best manhood. He who develops by his impulses destroys himself; but he who comes to maturity by the strait gate and the narrow way of wholesome and right restraint has the evil pruned away and the good strengthened. There is no true liberty where there has been no restriction. When a man is what he was made to be, and is doing what he was created to do, then he is free. His freedom is in friendship with God—in being a child of God, which is God's intention for him.

Two of the most important things for us to give heed to at this time are: 1—the unity of the family and 2—the culture of the family. Both are in danger. The true unit of humanity is the family, not the individual. Not a man or a woman, but a man and a woman made one by God's holy alliance in matrimony, because of their love for and choice of each other, and including the children with whom God blesses the union.

As there comes a time when the fruit may be safely detached from the tree, so there is a time when the children go out of the family. Yet it is a deep truth that the family is the unit of mankind. Anything that fosters the family unity must

be in God's law for humanity; and anything that tends to the disintegration of the family is a great enemy of the family and is condemned of God. The true family unity and its best culture go hand in hand. There is no greater need in our times than gentle, wise, firm family culture. The Sabbath has a close relation to both unity and culture in our families.

Marriage and the Sabbath were two of the earliest enactments for humanity. The one, the source of the family and family organization; the other, one of the best friends of the family, helping to build up the home and promoting the family unity and culture.

It was no fancy picture of the prophet Isaiah, in which he associated the prosperity and independence of the Jewish nation with the observance of the Sabbath in these words: "If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken *it*." When Isaiah said this, he spoke a truth or more than local application. He said what is true for all peoples. It is true that moral decay is the companion of Sabbath neglect, if it is not the result; and moral decay means political decay, and the lowering of the nation among the governments of the earth.

A well-kept Sabbath is a nation's best bulwark against immorality and vice; and if in all the families of our land there could begin a proper Sabbath observance we would soon rank foremost of the nations of the world in national strength and material prosperity. National greatness has no surer or better ally than a well-kept Sabbath.

We have found two facts about the Sabbath in the early history of the Jews: 1—The Sabbath was a day of rest; a

day in which the regular work of life was to stop. A day designed to teach the chosen people and the race "that neither a man's prosperity nor his time should be considered absolutely his own, the seventh day of each week being holy to God." 2—At the first and for many years in the history of the chosen people the Sabbath was a day spent at home rather than in public worship.

We may safely say this about the Sabbath in the families of the Israelites: It was not a dull and gloomy day, and was not intended to be. If we believe the evidence gathered from the later writings of the Jews, the Jewish Sabbath was a day of joy and pleasure; and if we take the law, we find nothing obligatory but rest and cessation from labor. There are some things in the Bible from which we may infer the same thing—that the Sabbath was a day of pleasant occupation of some sort. The Sabbath is frequently mentioned in connection with the national feasts, which were times of great joy, and even hilarity. Whether right or wrong, the Jews did not make the Sabbath a day of restriction, but one of real joy.

So I believe that in the Christian family the Sabbath should be the pleasantest day of the week, spent with the family together at home and at the house of God. I emphasize that word *together*. The unity of the family should not be broken up that day of all days in the week, for it is the family's day. There is no reason why special efforts should not be made to tempt the family and the children to spend the day at home, after the proper portion has been spent by the family in the sanctuary. The Sabbath day's dinner should be the best dinner of the week, though the most of the preparation should be made the day before so that nothing will interfere with the idea of a family day. Certainly, with the books and the music of our times, there should be no difficulty in keeping the boys and girls from straggling off by themselves and spending the day or portions of the day outside the family circle. If we must use authority to secure this, we ought also to make the day so pleas-

ant as to compensate for the tempting things outside. The time has long gone by when it is right to make children sit down and keep still and do nothing, because it is Sabbath day. There are Sabbath day pleasures and occupations, and I do not know but there may be Sabbath day games; and not one of these things need be sought for outside our homes. Perhaps there are some of us who see with pain that, while some of our children sit at our tables and sleep in our beds, they are really growing away from us, and are breaking up the unity of the family and losing their attachment for home. Perhaps this began away back before you knew it and you feel utterly unable to change it now and are hopelessly enduring it. There may still be some hope in the future for our children in a joyful and pleasant Sabbath day, enjoyed by the family as a family, each trying to do something for the pleasure of the other. Here I would especially like to emphasize the duties of the fathers in this matter. Usually the father thinks the Sabbath day is his opportunity. He has to work hard all the week, and he proposes to have a day for rest, for reading his newspaper, for a neighborly chat over the fence or in his neighbor's house. He thinks he has earned this day for himself, and he ought to have it for those things that will give him most rest. About all he asks of the family is that the mother shall give him a good dinner and the rest shall leave him alone. And so he, the head and source of the family, is doing more than all the rest to break up the unity of the family and to scatter its members.

2—Among the Jews the Sabbath was a day of home instruction. Josephus tells us that it was the habit of the Jews to talk together about the law and we all remember that direction of Moses to Jewish fathers and families: "These words which I command thee this day shall be in thy heart. And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house; and when thou walkest by the way, and when thou liest down, and

when thou risest up."

Now, it is safe to infer that a day in which the family could all be at home together would be used in detailing the words of the law diligently to the children. In the Christian family, the teaching of the law of God to the children is left too much to the church and the Sabbath School and the church and the Sabbath School have frequently to bear the blame if the children of Christian parents do not become Christians and members of the church. How many of you Christian fathers have taught the commandments to your children at home? From how many Christian fathers are the children learning about God as Creator and Father of us all? In how many Christian families is there a regular and faithful training in the truth of God's moral law, the teachings of Jesus and the truths of religion? Now here again we must emphasize the fact that the father is the head of the family and responsible for its culture. He can escape no duty in the matter because there happen to be Sabbath Schools to which he can send his children.

In conclusion, my friends, two important things are in danger in our day—the family and the Sabbath. Many things are causing the disintegration of our families and are destroying their unity. Many things are breaking up the attachments of children for their own firesides and weakening the ties which ought to bind the family to its own altar. In my opinion, a wrong Sabbath observance is doing much to cause these problems and a correct Sabbath observance will do a great deal to encourage and aid the family unity and culture. A Sabbath made pleasant and joyous and a Sabbath in which parents promote the religious instruction of their families by taking them to the sanctuary, and by doing their personal duty of instruction, would be a bulwark about our people and nation stronger than fleets and armies and diplomacy. It would strengthen the moral instincts of our children and do more than anything else for the triumph of religion.

The spirit of the Sabbath must have been vividly in Jesus' mind as He defined the worship experience for that insecure woman at the well outside Samaria. In the fourth Gospel narrative of their meeting (John 4:1-29) we find the oft-quoted statement of Jesus about the twofold nature of worship.

It was characteristic of Jesus as a teacher that He would pick an unpromising person in some casual situation and say to that person something profound. A female tramp who had lived with seven men might seem disinterested in spiritual values. But He saw deep hunger in this woman's questions, and His answer to the central problem of her life is a classic. It helped her and changed her, too, according to the gospel story.

When Jesus spoke of the spirit of worship, could He have been recalling that great day in Jerusalem when He visited the temple and talked with the teachers? Or might He more likely have been remembering the glorious Sabbath mornings in Nazareth when He and His father Joseph, and little brother James, hiked up over the hills above the village; and then came home to a good Sabbath day dinner prepared for them by the mother, Mary? Possibly He also recalled going with His father to the Sabbath eve service in the Nazareth synagogue to hear the ancient lessons read, to sit with the leading men of the village and their growing sons, and to wonder if He ought to become a rabbi Himself.

My own recollections of Sabbath days include a sense of relaxation from week-day schedule, the sound of the church bell ringing up from the village to our family farm, the smell of clean overalls after our baths, and visits to my grandparents' homes. I sometimes sat with one of my grandmothers in church, and she allowed me to leaf through her Bible discovering interesting cards, clippings and bookmarks she probably had planted

there to intrigue me. My father's voice was somehow different when he read the responsive reading with the congregation. My mother wore a white blouse when she was able to go with us. Then we had Sabbath School, and sometimes Christian Endeavor meetings. Once we went from church to a baptismal service in a pool of the creek that ran through our valley, and I felt badly when I was not permitted to join the candidates but had to wait another year. Once the fire alarm rang during church and we all ran out to find where the fire was and help if we could. Once a mentally disturbed man came and wanted to speak in the service, and had to be taken away. But my total early image is one of tranquility and pleasure with those I knew and loved.

Every Sabbathkeeper will have a set of different associations, but "a thing of beauty is a joy forever." I could hope for no happier or more challenging experience for all than was mine during my maturing years. After thirty-odd years of conducting Sabbath services and feeling responsible for the details as a pastor does, I still get a catch in my throat as a congregation pours out its faith through a great hymn such as "Holy, holy, holy." I know God "warm, sweet, tender yet, a present help . . ." and sternly compelling in my life partly by reason of my study and what I have seen of Him in the lives of others. But I feel I know Him more clearly because of the "glorious things . . . spoken" of Him in the corporate worship of the religious communities which have included me.

Jesus asserted that sincere worship is universal and unlimited by spatial concepts. It is bigger than all our absolutes as the God we worship is worthy of our devotion. Jesus knew how the Hebrew exiles had struggled to accommodate their faith in Babylon and had found it was valid there. He knew how

they had learned to spend their Sabbath hours there in meditation and in creative writing. He had been taught the wisdom and literature they produced, and their psalms for high and low days. He rejoiced in their discovery in a hostile environment with traditional symbols lost that time itself can be set apart—dedicated—for sacred use. He thrilled at the heroism of the Daniels who sacrificed resolutely to keep their faith and practice pure. He shared the pride of His people that Nehemiah and others had so commended themselves to their captors by their personal integrity that they were sent back free to Judea. Jesus knew that as they kept the Sabbath, the Sabbath kept them faithful and united.

Seventh Day Baptists do well to remember that their denomination emerged in the seventeenth century in England when the spirit of the Sabbath was a fresh breeze dispelling the foul odors of religious persecution and segregation of those who challenged the religious establishment there. So it was that intellectuals and laborers side by side read and expounded the Bible now available to them in the common tongue, gathered themselves into churches composed only of baptized believers and sincere inquirers, associated together to found free academies and libraries, gave their energies for the cause of freedom in the homeland and in the colonies in the New World.

Time and time again Seventh Day Baptists have known the Sabbath spirit as they moved westward with the frontier in America and "remember(ed) the sabbath day to keep it holy." The church at Shrewsbury, N. J., moved almost en masse to New Salem, W. Va., and one of their descendants wrote:

*"Though pastorless, they met to sing,  
To read the Word, and pray,  
And most of all, to give God thanks  
For guidance on the way."*

The immigrants from Wisconsin, Missouri, *et al.*, who gathered at the ford of the North Loup River on Sabbath day, May 18, 1872, cherished this spirit; and the son of a Nebraska family, Herbert C. Van Horn, later chose the anni-

versary of that third Sabbath of May for Sabbath Rally Day. Daisy Furrow Allen of Riverside, Calif., recalls her baptism in a buffalo wallow on the dry plains near Calhan, Colo., as a happy and moving experience. They were sacrificing there to send bedquilts to our China Mission pieced from the tatters of their own ragged clothes, and they sang, "Oh, happy day that fixed my choice on Thee, my Savior and my God!"

The second element and qualification of Sabbath worship cited by Jesus in John 4:23 is the truth of it. We currently refer to the most telling confrontations or decisions as a "moment of truth." This is the application of the spirit, making the universal specific. Exodus 31 states it in deadly specific terms prescribing death for desecration of the Sabbath in that long ago day. But happily we see in Jesus' teaching and example the life-giving rather than life-taking principle which overrules the Old Testament Levitical code. Jesus declared (Mark 2:27) that the Sabbath was made to affirm and direct man's basic needs and yearnings, to reinforce his most ethical values, to challenge his highest imagination. And the spirit of the Sabbath which he showed requires that it be humanely applied through voluntary choice. "The law of the Lord is perfect, converting the soul."

Often we speak of "the Sabbath truth," as meaning the validation of some Bible teaching, by which we hope possibly to prove someone else wrong. The deeper significance of the truth of the Sabbath is the transfer of the God-man relationship into any given set of circumstances. It is "situation ethics" in a prayerful framework. It is the Christian existentialism suggested by the ungrammatical title "seven-day Baptists." It means the acceptance of a great tradition and making it live today.

Our friends in the Denver church are as humble as any in their private accomplishments, but perhaps I may acknowledge their faithfulness anonymously. There is a music teacher who witnesses in dramatic ways that he is a

(Continued on page 16)

As a Jew, I have gladly accepted the invitation to write about the Sabbath, "the seventh day is a sabbath to the Lord your God" (Ex. 20). In the current mood of "dialogue" we find opportunity to meet each other face to face in the awareness of our difference, in respect for the other — as he is, and in grateful acceptance of the enrichment that comes to us in the discovery of the other. In writing—as a Jew—about the Sabbath, I am disclosing myself, confident that beyond our precious differences and distinctiveness we find each other interesting and of significance to ourselves, (or else dialogue would be boring and futile). If there is any teaching in this writing it lies not in an attempt to persuade, but rather in a humble statement of my own position.

To observe the Sabbath on the seventh day calls for a sense of belonging to a distinct community. For the modern Jew in a Sunday-observing society, to remember the Sabbath is not a matter of course, but of deliberate choice. The first motivation that would come to his mind—in favor of the Sabbath—is, that "as Israel has kept the Sabbath, so the Sabbath has kept Israel." Living in the anonymity of the American "metropolis" the Jew, like everybody else, is pulled in two directions. On one hand, this anonymity liberates him from what used to be the external pressure of compliance with the censure of wagging tongues and disapproving glances from behind the drawn curtains up and down Main Street. On the other hand, it fills him with longing for identity as a person and for belonging to an identifiable and caring community. Thus, the Jew to the degree that he desires to continue the existence of the community of Israel finds in the Sabbath the most powerful symbol and reminder of his membership in a covenant. A very large number of Jews do not observe the Sab-

bath consistently for twenty-four hours, nor is their observance necessarily regulated by the traditional law. Nevertheless it has divine sanction for them as "a sign between Me and the Children of Israel." It is a tangible expression of their bond and identity. Furthermore it stands for the essential spiritual commitments of Judaism.

In Exodus 20:8-11 and Deuteronomy 5:12-15, two different versions of the Sabbath commandment are formulated. The Exodus version points to God, the *Creator*. In Deuteronomy we are commanded to think of God as the *Redeemer*, Who enters into the history of mankind, Who frees a people of slaves so that they may accept His yoke of service in the place of the yoke of Pharaoh; and Who demands dignity for all human beings—even for the slave.

Man, in the second half of the twentieth century finds all the certainties of yesterday challenged. We are suspended between the naive arrogance of rejecting all truths which limited human reasoning cannot prove and which our senses cannot perceive in evidence, and the spiritual hangover of "existentialist" thought patterns. The experience of God, the *Creator*, assures us (though the anxieties of our life and of our time are real and distressing) that the universe moves by the plan of an Intelligence, that existence is meaningful, and that human life is more than absurd in light of the *Creator's* love. The human being is not alone, but a citizen and part of creation and of its design. "For in six days the Lord made heaven and earth and sea, and all that is in them, and He rested on the seventh day"—this tells us (not that God needed to rest from work) but that the end and goal of creation is a Sabbath of perfection.

Man, in the second half of the twentieth century finds in the experience of God, as the *Redeemer*, the promise of

and an invitation to the role of being a co-worker in the realm of the ethical. God wills us to free ourselves from the dominance of things over our lives and from the dictation of circumstances, in that we transform our condition—in sadness and gladness, in sickness and health, in prosperity and depression — into a condition of holiness, i. e., one dedicated to God's purpose. He, who freed Israel from slavery wills all men to be free; He appoints us to responsibility in history towards that day when all mankind will be one perfected humanity in peace and justice under the law of God (rather than under laws of men and governments; law enforcement by the heart rather than by officers of the law). Man is obligated to strive for this ultimate Sabbath in faith that God in His grace will bring it about.

The Sabbath is given us to "remember" (Exodus) and to "observe" (Deuteronomy). On the Sabbath we remember the spiritual commitments for which it stands. Thus our aspirations and goals are polarized and directed into the service of God which is the fulfillment of our highest purpose. The remembrance of the Sabbath permeates the other days of the week and measures the momentary by the scale of eternity. In the observance of the Sabbath we bring down its ideas and values from the insubstantive realm of thought to the concrete behavior patterns, the way of life of men and women in this world. We project into our as yet imperfect world a glimmering vision and preview of perfection. We open ourselves up to God's ever-recurring self-disclosure. A rabbinic parable is in the form of a dialogue between God and Israel. Israel asks God to give them a description of the world to come. God replies: "I will give you the Sabbath that you may have some foretaste of the world to come."

Sabbath observance, in its earthy joy, captures a glance of the time to come. On the Sabbath eve ((Friday evening) the family gathers around the table. The mistress of the household kindles the Sabbath candles with prayer on her lips. With prayer and song the family wel-

comes the holiness of the Sabbath. Parents bless their children. Grace said at the table consecrates it as an altar. Prayer and song at the table are repeated at other Sabbath meals. There is conversation about Holy Scriptures and other books of inspiration and instruction. There is also leisurely reading and reflection by the individual. The fellowship of the congregation joins in divine worship. Time is found also for acts of lovingkindness, such as visiting the sick. Observance calls for abstaining from everyday work and concern. We rest from the necessities of an imperfect life in an imperfect society, as we contemplate the demands made on our day by the latter day of fulfillment of human history. We abstain from that labor which—though necessary for our survival the rest of the week—must be seen as subservient to that purpose for which it is worthwhile for us to survive.

To observe the Sabbath on the seventh day calls for the courage of conviction: to be in this world, and yet not wholly part of it. When we look on what our prosperous, self-indulgent society has done to the Sunday, we find that the seventh day is a good day for the Sabbath as envisioned by Holy Scriptures.

(Continued from page 4)

Someone has said, "In all the world, there is nothing so powerful as an idea whose time has come." There is good cause to believe the day of the return of God's people to His Sabbath may be at hand. Surely in creative Sabbath observance there is offered assurance of blessings sorely needed by modern man.

Is God calling you to be a sharer of His "Good News?" Give prayerful attention to the Sabbath with its "Good News for Modern Man" in such a time as this.

A little girl in the Milton, Wisconsin, church confided in her mother that she didn't want to go to heaven. When questioned to know her reason she was quick to reply, "I'm afraid they won't have Sabbath School there."

When Jesus said, "The Sabbath was made for man—" He came squarely to the point of its God-intended purpose to be an institution serving the renewal, the refreshment and the uplift of man as a child of God. Receiving this definition and interpretation of "Sabbath" from our Lord, we find ourselves challenged to discover and work out ways and techniques of Sabbath observance that are in line with its purposes.

It is proper to say that genuine Sabbath observance is an art in very much the sense that writing, painting and music are arts. And to be successful in any of the fine arts requires dedication, creativity and disciplined involvement through practice. In approaching Sabbath observance as an art we are opening the way toward receiving an ever increasing blessing with passing time and experience. Sabbath observance as an art carries with it much more of the dynamics of "doing" and "becoming" than the academics of "thinking" or "believing."

Perhaps here is a good point at which to warn of the dangers in a negative approach to Sabbath observance. When the "Thou shalt not" in which the Ten Commandments are framed is allowed to be the first and major concern in our Sabbath practices we are ruling out the rich possibilities for high spiritual adventure in the positive "Thou shalt" of creative experimentation. In this connection it is significant to note that the Sabbath command (the fourth) is introduced positively—"Remember the Sabbath day, to keep it holy." Of course we must also be realistic in recognizing the necessity of restricting or limiting the nature and scope of one's practices in the achieving of an art. The successful artist, including a Sabbath observer, understands what he must not do as well as he appreciates his freedom to do in accomplishing his purposes.

The importance of being "practicing" Sabbath observers can hardly be overstressed. No genuine and lasting success is known in the arts without disciplined and consistent effort toward one's goals. We cannot expect to experience progressive Sabbath blessings if we allow God's Holy Day to fall into static, uninspired patterns of use.

We believe that if Sabbatarians of our time will commit themselves to learning the art of Sabbath observance, and practicing it, a genuine surge of renewal will result in the lives of individual Christians and in the Church. Will you accept a challenge to become a "researcher" in discovering new and effective ways to "Remember the Sabbath, to keep it holy"?

In the following paragraphs we want to propose a number of possible areas, together with certain specific suggestions, in which creative Sabbath observance can be explored and practiced. For purposes of outline our proposals will be in the areas of Sabbath observance practices at home; in the church and in our relations with others. It is not our intent to be all-inclusive in the suggestions. Rather it is our hope that some of these ideas and suggestions may stimulate you, your family and church to further study and experimentation in the field of Sabbath observance.

True Sabbath observance should be at its best, and show its greatest results, in our homes. Joyous family experiences associated with the Sabbath will be a unifying force for parents and children effecting profound influences on both. There is a wealth of opportunity to introduce meaningful family Sabbath traditions in the home.

The beginning of Sabbath, coming at sunset Friday night, presents a wonderful chance for the family to be together at the Sabbath eve meal in worship and fellowship. A ceremony of lighting Sab-

bath candles at the evening meal can become a rich family tradition. The American Sabbath Tract Society will provide suggested ceremonies or a family may want to develop one to fit its own needs. Jewish homes have an ancient and rich tradition in the use of "Sabbath welcoming" experiences. Adaptations of their ceremonies might be experimented with.

While we are speaking of Sabbath meals, here are some suggestions relating to them. For example, there are homes in which the mother plans special, favorite dishes, especially enjoyed by her family, for Sabbaths. May we suggest the possibility of planning Sabbath meals in such a way that the preparation and service of them on Sabbath will require a minimum of effort. There must be ways of improving on the kind of experience, shared by too many mothers, where the Sabbath dinner takes so much time and energy that the possibility of rest, if not worship, is all but ruled out for her. We need dedicated research and experimentation in this area of Sabbath observance. What are your ideas and experiences?

In the interest of making Sabbath a family day—a different day than the other six of the week—it may be important to establish "do not" policies. Would it enhance your family life if Sabbath were kept free from television and radio in the interest of providing time for family-centered activities? If Sabbath is to have spiritual significance, it is obvious its observance must include refraining from involvement in commercial transactions and from public sports and entertainment events.

Certainly it is never enough to make our Sabbaths different by what we exclude from them. The more important differences in the day should come from what we bring to the Sabbath through family activities and participation. Why not try having a time, perhaps Sabbath afternoon, for a family reading session? Who can tell the thrill a child gets from being read aloud to by his father or mother? In addition to Bible stories, there is a great wealth of children's books on subjects appropriate for Sab-

bath family use. Or you may prefer a Sabbath music hour — singing around the piano as a family or listening appreciatively to great music. Again, if your surroundings encourage it, a leisurely family walk or hike with plenty of time to pause for conversation or nature study could be happily restful. In all such activities there needs to be a felt awareness of God in the midst.

Still another family Sabbath experience can come through being enriched by having invited guests in our home. The practice of inviting friends from church into our homes for Sabbath dinner seems to have faded in many places. Reviving this custom might prove surprisingly rewarding in our day. Can you remember times in your childhood when Sabbath guests in your home influenced you deeply?

We must not neglect the possibilities for touching the lives of others through our Sabbath observance. Never forget that Jesus said, "It is lawful to do good on the Sabbath." Consider what it may mean to a young person away from home, or a lonely older person, to be invited to share your Sabbath home life. A Sabbath afternoon hour spent with a shut-in or a neighbor in trouble can bring as great blessing to you as to the one you visit. Have you ever tried using a Sabbath hour to write to someone who will be surprised and thrilled to hear from you? There must be innumerable ways in which you can "do good" on the Sabbath and be richly blessed and renewed in the doing.

The ways open to us for closing the Sabbath can also be varied and helpful. Mrs. Dr. George Thorngate, mother of four boys (all now physicians in a family clinic), once said, "in our family we close the Sabbath with a bang." A change of pace for the family on the night after the Sabbath, and perhaps on Sunday, may well bring the special significance of honoring God on the Sabbath into sharper focus. A family party, with other young people invited, featuring active games and informal entertainment—not forgetting refreshments—might be an admirable way to start a new week.

Fred sat on the edge of his bed, his toes barely touching the floor, and waited for the doorbell to ring downstairs. His shoulders were bent over and a frown was on his face. Before him on the floor stood a shabby suitcase.

"What do ya' say, Fred, d'ya really want to go?" A freckled faced boy stood in the doorway, looking seriously at his friend.

"Aw, I don't care," but as he spoke, Fred remembered the last time he had left the County Home for Children, and his frown deepened, "This one is a preacher, 'n they say that they always need money."

He thought of the Cummings family, who had taken him for a month, then had returned him abruptly to the home. Mr. Cummings was out of work, and the \$15 a week had helped them, but the family was not "his kind" of folks, and he always felt like a visitor, never really at home. This run-down room with its row of beds, four on each side of the room, was really the only place he felt at home for he had lived there since he was a baby. Many times he had spent a brief stay with people who had needed a little extra cash, but he was always returned to the home.

Fred was not really a lovable child, he was too thin, although he seemed to eat enough. He was small for his age, and not given to smiling very much. People did not seem to take to him on sight, the way it sometimes happened with the other children. He was only ten years old, but he seemed to realize this for himself.

The bell downstairs interrupted his thoughts and he nervously jumped to his feet, grabbed up his suitcase, which was not very heavy, and ran down the stairs. A tall, middle-aged man stood near the door. The first thing Fred noticed about him was the lines around the deep blue eyes—then he realized the man was speaking to him.

"I came alone to get you, I hope you don't mind—my name is John Franklin," he paused.

"I thought you were a preacher," remarked Fred.

"Oh, yes, of course I am," answered Mr. Franklin. His eyes were smiling at Fred, "I hope you don't mind."

"No," replied Fred, "I never went to a preacher's house before, though."

"Well, come along, then," and John Franklin took Fred's suitcase, and opened the door for both of them.

Once they were in the car, Fred's attention was drawn to the model of the car, the year, and make, and like all boys, he was interested in it. He did not lose his feeling of worry over the fact that this was a preacher, and he was going to a preacher's house, and what would he have to do there?

The city streets disappeared, and soon the car was rolling along toward the outskirts of the town. There, on a corner, where two quiet streets met, stood a little white church. The paint gleamed in the late afternoon sun, and birds flew around the steeple chirping and cooing to each other. Fred saw all this and did not notice for a moment that the car had driven into a yard, beside a small brick house. Flowers bloomed in the yard, and a tall pine tree stood beside the porch.

As always, Fred's heart beat fast as he went in to meet each new "family." He knew the people would look at him and see how small, how thin and how quiet he was. He stubbornly knew all this, yet he could not be any other way. There was a tight feeling in his chest, and when Mr. Franklin stepped inside the door, the boy's throat grew tight, and he was nervous.

"Mother," called Mr. Franklin, and a small woman came from the back of the house with a book in her hand. She laid the book on the table and stepped right up to Fred, and taking hold of his

shoulders, she looked into his face and smiled.

"We're so glad to have you come, Fred—let me show you to the room you will have."

They went up a winding stair, and out a hallway, into a room. Fred's eyes opened wide, and for a moment he forgot that he had never been here before. It looked so much like the kind of a room any boy would like to have. There was a big bed, wide enough to sleep crossways, if one wished; there was a whole shelf of books, a tennis racket, a ball bat, a good baseball, a football, and as his eyes swept the room he could not keep from looking and looking, there were so many things there that a boy might wish for. The window looked right out into a large apple tree, and it looked almost as if one could step out the window, right into it, it was so close.

"Yes, I know what you are thinking," said Mrs. Franklin, "It is very easy to climb down the apple tree, and has been done many times by our son James."

"Do you have a boy?" Fred watched her carefully as she took his jacket and hung it in the closet.

"Yet, we have a son, Fred, and he is a soldier, fighting in Vietnam." Mrs. Franklin smiled sadly, "we wanted to have a boy here, so we wouldn't be so lonely for James, because he is the only boy we ever have had, and he is gone now."

Fred felt very strange, just for a moment, until Mrs. Franklin helped him to put his few clothes away and showed him the rest of the rooms upstairs.

"Now Fred, it is just a little while until the sun sets and it will be Sabbath, so you come down soon and we will have our Sabbath eve meal."

Later, the three of them were seated around the table, and Fred began to feel more at home. Mr. Franklin asked him several questions, which led Fred to talk about his school, and his special interests.

When the warm friendliness of these people began to show him that they were interested in him, Fred began to ask questions himself.

"What is your church, Mr. Franklin? I mean . . . what kind?"

"Why, we are Seventh Day Baptists."

"Baptist . . . My dad was a Baptist, at least, I think he was . . . but what does Seventh Day mean?"

"That means the seventh day of the week, the Sabbath of the Bible, folks call it Saturday." was the answer.

"Why don't you let us *show* you about the Sabbath?" asked Mrs. Franklin, "then you can see it for yourself."

When the meal was over, Fred helped clear the table, then they sat down and Mr. Franklin read some special passages from the Bible. Many of them were from the Old Testament, and some from the New Testament and all of them Fred had heard before. Finally, the minister read one that Fred knew very well, . . . "and as his custom was, he went into the synagogue on the sabbath day . . . ." Fred's mind raced on ahead . . . of course . . . as His custom was—it was as simple as that. If this was what Jesus had done, it was a good way, wasn't it?

"I still don't see why it isn't all right to keep Sunday" said Fred.

"Yes, it probably is all right, but you see, Jesus kept the Sabbath day," Mr. Franklin answered.

"When you keep the day Jesus did, it helps you to follow Him in all His teachings," said Mr. Franklin, "and it also makes all the rest of the week mean much more."

"Let's go over to the church, I want to show you our place of worship."

The three of them went to the church. The ceilings were a rosy color, and the light through the colored glass windows was very beautiful. Fred felt as if he had never been in such a beautiful place before. He turned his face toward the two people with him, and for the first time since he had come to their home, his eyes were shining, and a smile was on his lips.

"This is all so different," he said, "I want to think about it."

Fred did think about it. He thought about how Jesus kept the Sabbath, and of the many things He taught His disciples. He thought about the Franklins



# The Sabbath Recorder

and how much he already loved being there with them, and Mr. . . . Dad Franklin's words came back to him, "It makes all the rest of the week mean much more."

Weeks went by, and more and more Fred felt as if these people were real family to him. He knew that they felt the same way about him, and happiness grew in the boy as the Franklins opened their hearts, loving, to him.

(Continued from page 9)

Seventh Day Baptist, and recently turned down a much larger salary in order to stay near his church. There is a doctor who tithes strictly the income from his practice and gives over and above what he feels God requires. There is a building supply traffic manager who gives regularly of time and income besides paying a large debt of honor incurred during lean years gone by. There are Civil Service workers who carry heavy loads of stewardship and faithful counsel and encouragement. There is a computer analyst and programmer who watches the hummingbirds when he is physically unable to attend our Sabbath services, and frequently telephones the pastor from his office to discuss church business procedures. There is an accountant who lives with almost constant pain in his body and gives substantially for our building program while also financing a daughter's college education. There are several families who have been kept together by Sabbath loyalty despite the stresses of mixed-shift jobs. There is a man who is patient with his children more than many because his own childhood was unhappy and be-

cause the church accepted him as he is. These are but a few of the stalwarts close by, and any reader can find others by avoiding the myopia of familiarity. (See the Seventh Day Baptist Board of Christian Education's booklet, "Loyal Seventh Day Baptists Who Have Achieved Successful Careers" by Kenneth E. Kenyon.)

John Noble tells in his book, "I Found God in Soviet Russia," how faith and prayer, the faithfulness of others, and the long-awaited efforts of the U. S. State Department sustained him in horrible trials and finally obtained his release from a Siberian prison work camp. To be a Christian worthy of the name is never easy, and we should not feel defeated or inferior that it is hard to be a Seventh Day Baptist. The woman at the well had reason to doubt her worth, but Jesus commended to her the practice of sincere and systematic worship of the Holy God. She could not erase completely the damaged lives she had touched but she could accept the better way, the purer motives, the eternal life that begins in any moment when we are identified with Almighty God. Surrounded as our generation is today by pagan influences, the same potential she had is offered to us.

In his monumental book, "Spiritual Sabbathism," A. H. Lewis summarized his thesis in the closing paragraph: "True spiritual Sabbathism is calm and everlasting life in the midst of time and earthly incompleteness . . . it is a man's point of contact and communion with God. That is the path of hope, the road to victory; spiritual victory." This is worship in spirit and truth.



## Pursuit of Peace

On Veterans Day our thoughts turned again to a longing for and a stronger effort in the pursuit of peace. There had been hope of progress in the Paris peace talks a week before the election—hope that appeared to have little substance due to the hard stand taken by North Vietnam, the Vietcong delegation, and the fearful leadership of Vietnam. The tired dove of peace battles the adverse winds with faltering wings. We do not know what can be salvaged by human ingenuity in the struggle for an honorable peace in the small wars of Vietnam and Nigeria or in the greater ideological confrontation of East and West.

With widely differing political and religious standards man finds lasting peace extremely illusive even when pursued with apparent earnestness. We who are Christians are buoyed up by that inner peace "that passeth understanding" promised by our Lord. The promises of the Bible are more personal than national or international. We are assured of ultimate universal peace at the return of the Prince of Peace and we who have found peace with God are charged to live peaceably with all men. We are impelled to do all we can to strengthen the pinions of the heaven-sent dove of peace.