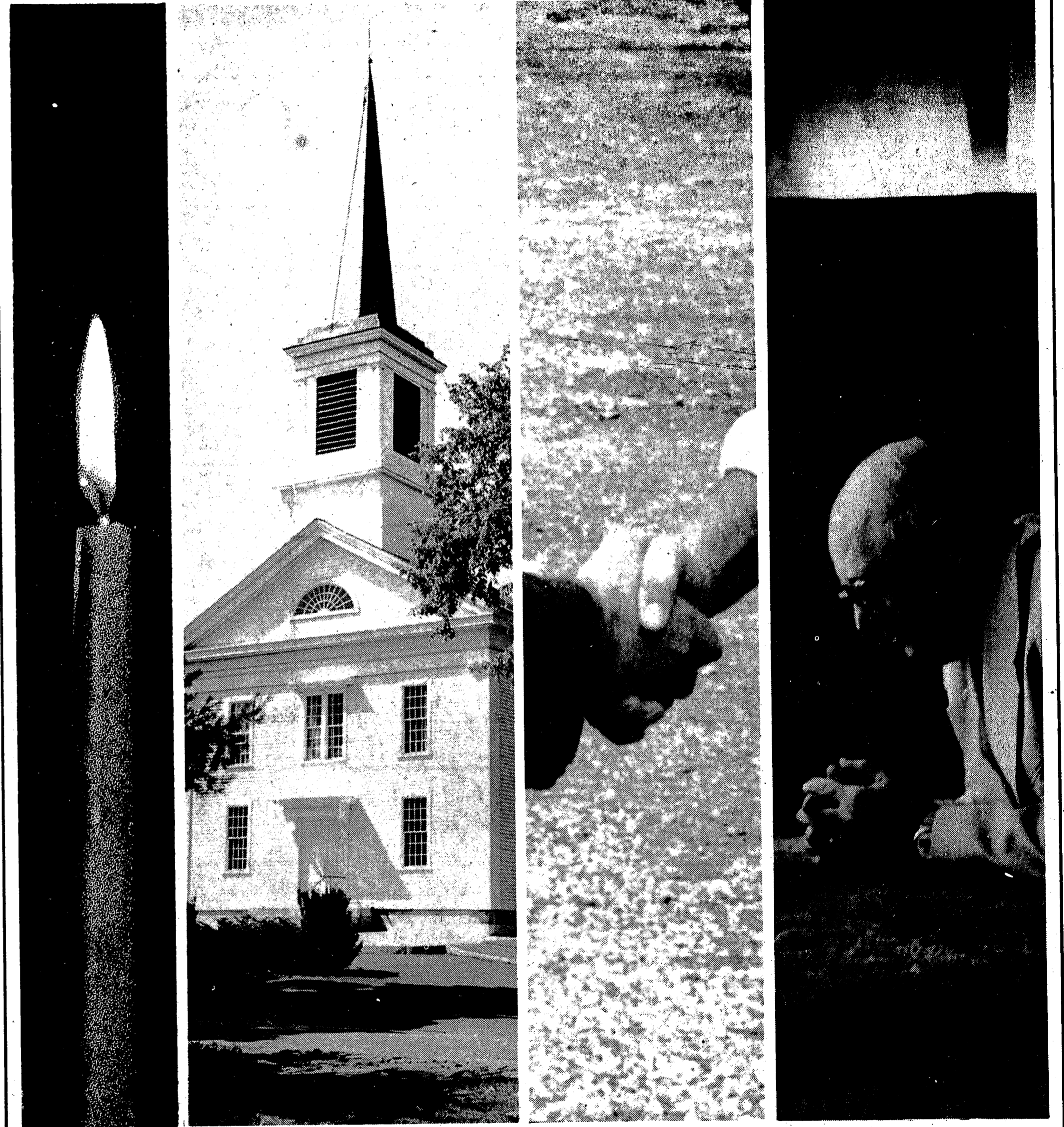


you and me and god

God is alive!
Can't you feel him?
Can't you hear him?
Can't you see him?
He's out in that big world with you!
Watching! Caring! Loving!
He's taking care of you,
Cause he knows you need him.
He's being alive for us.
He loves us so much,
He hurts when we hurt.
He cries with us.
He laughs when we laugh.
He rejoices with us.
He never tires of being with us.
Let me take your hand,
Let's find him together,
You and me and God,
We can mount up with wings as eagles!
We can move mountains!
We can heal the sick and mend the broken.
Together we can overcome the world with God's love.
You and me and God!
Together we can love the people,
You and me and God,
But only if we can say...
and GOD!

Randy Harper
Lost Creek, WV

THE SABBATH IS...



THE SABBATH RECORDER

*In the beginning God created
the heavens and the earth.*

Genesis 1:1



*And by the seventh day God completed His work which He had done;
and He rested on the seventh day...
then God blessed the seventh day and sanctified it,
because in it He rested from all His work
which God had created and made.*

Genesis 2:2-3

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The Sabbath Recorder, P.O. Box 868, Plainfield, N.J. 07061. Vol. 203, No. 2, Whole No. 6,663.

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.

SDB Statement of Belief



Cruzan

Remember the sabbath day,
to keep it holy.

Six days shalt thou labour,
and do all thy work.

But the seventh day is the sabbath
of the Lord thy God:
in it thou shalt not do any work,
thou,
nor thy son,
nor thy daughter,
thy manservant,
nor thy maidservant,
nor thy cattle,
nor thy stranger
that is within thy gates:

For in six days the Lord
made heaven and earth,
the sea,
and all that in them is,
and rested the seventh day:
wherefore the Lord
blessed the sabbath day,
and hallowed it.

Exodus 20:8-11

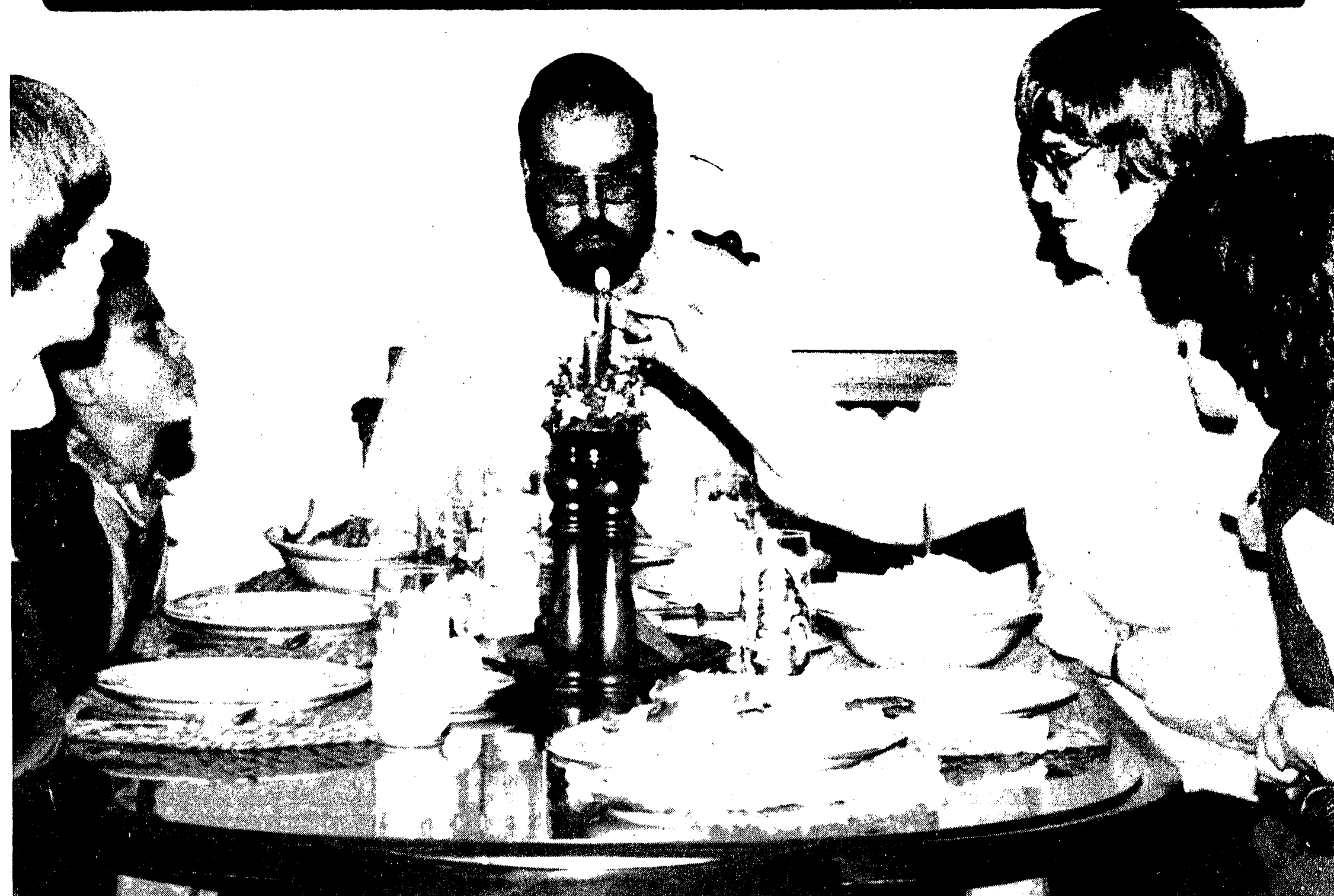
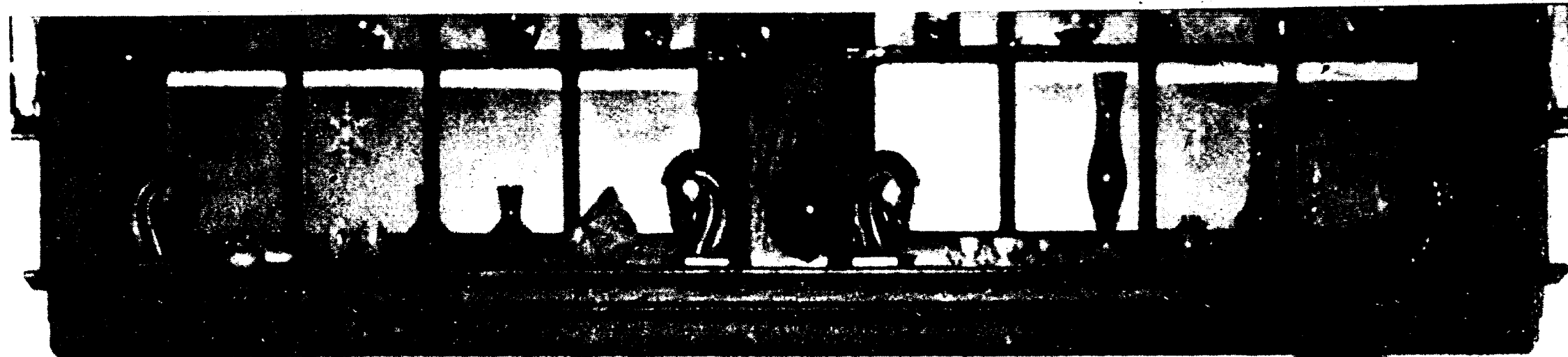
And he said unto them,
the Sabbath was made for man,
and not man for the Sabbath:
Therefore the Son of man is Lord also of the Sabbath.

Mark 2:27, 28

THE SABBATH IS... WELCOME

Seventh Day Baptists
observe
the seventh day,
that is from sunset Friday
until sunset Saturday,
as the Sabbath,
simply because they love God
and the Lord Jesus Christ,
the Lord of the Sabbath,
and desire to obey His will
expressed in the Commandments.

"If ye love me, keep my commandments..."



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.

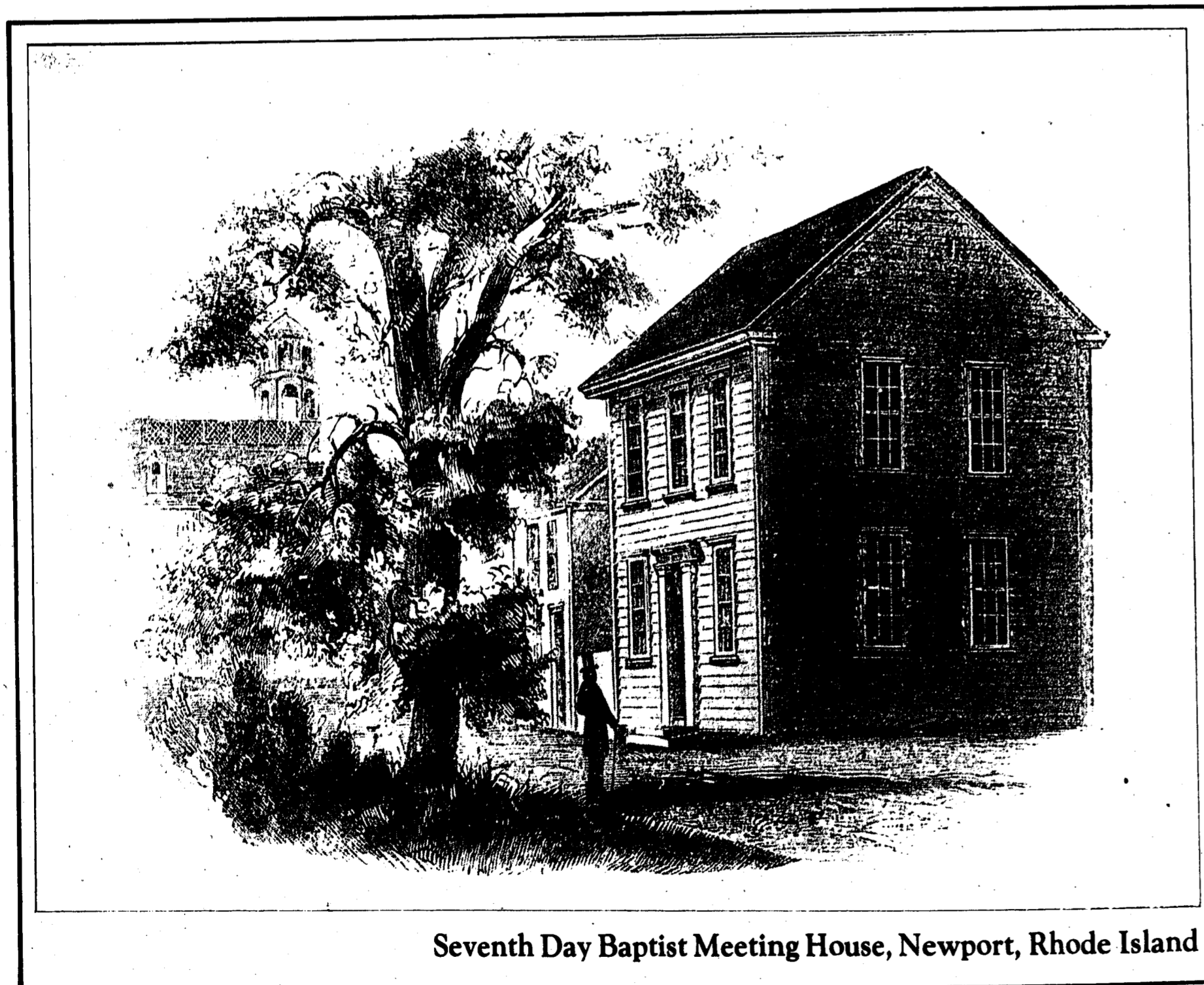
-Elmo F. Randolph

(In a Sabbath welcoming service two candles are recommended: One to symbolize God through Christ, as the "Light of the World" and the other to represent ourselves called to be "Lights to the World." While the mother of the family lights the two candles we sing the above.)

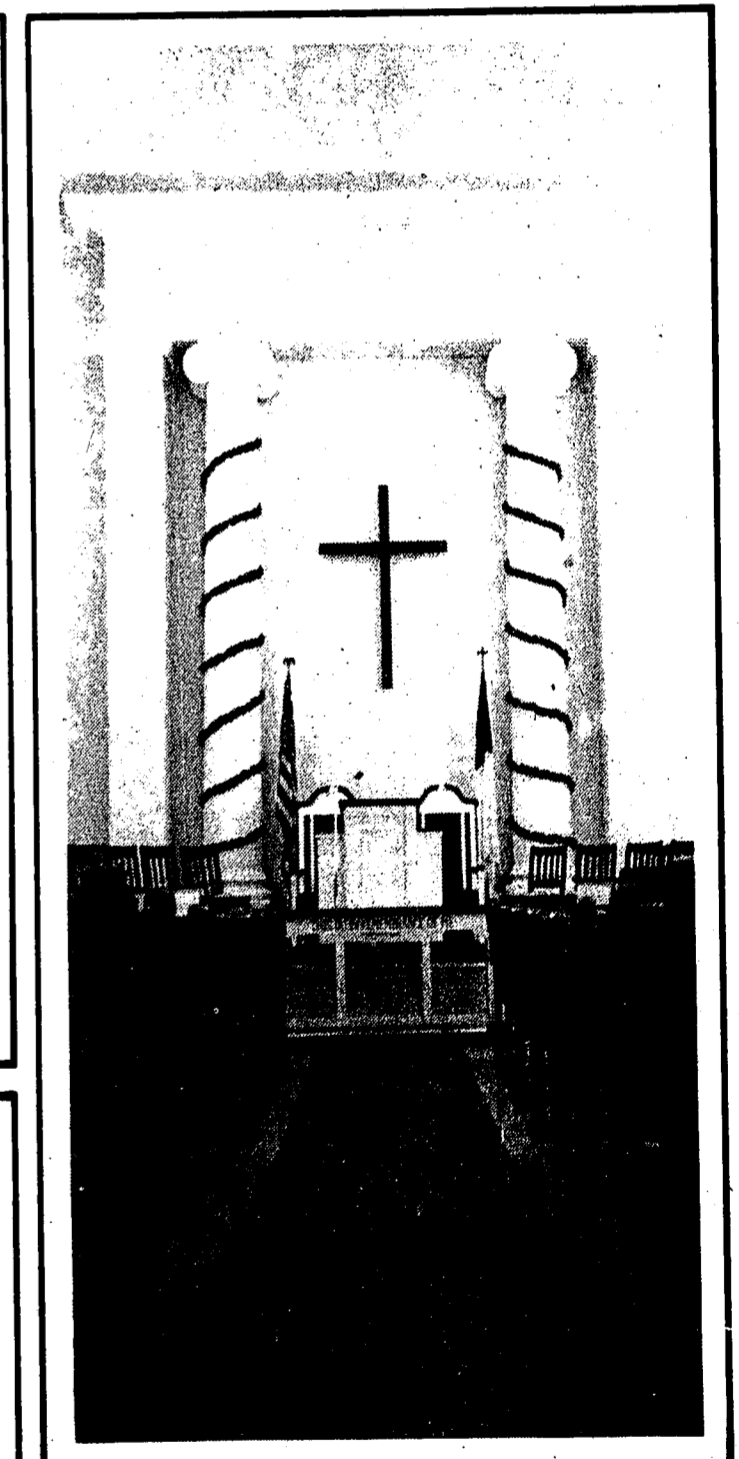
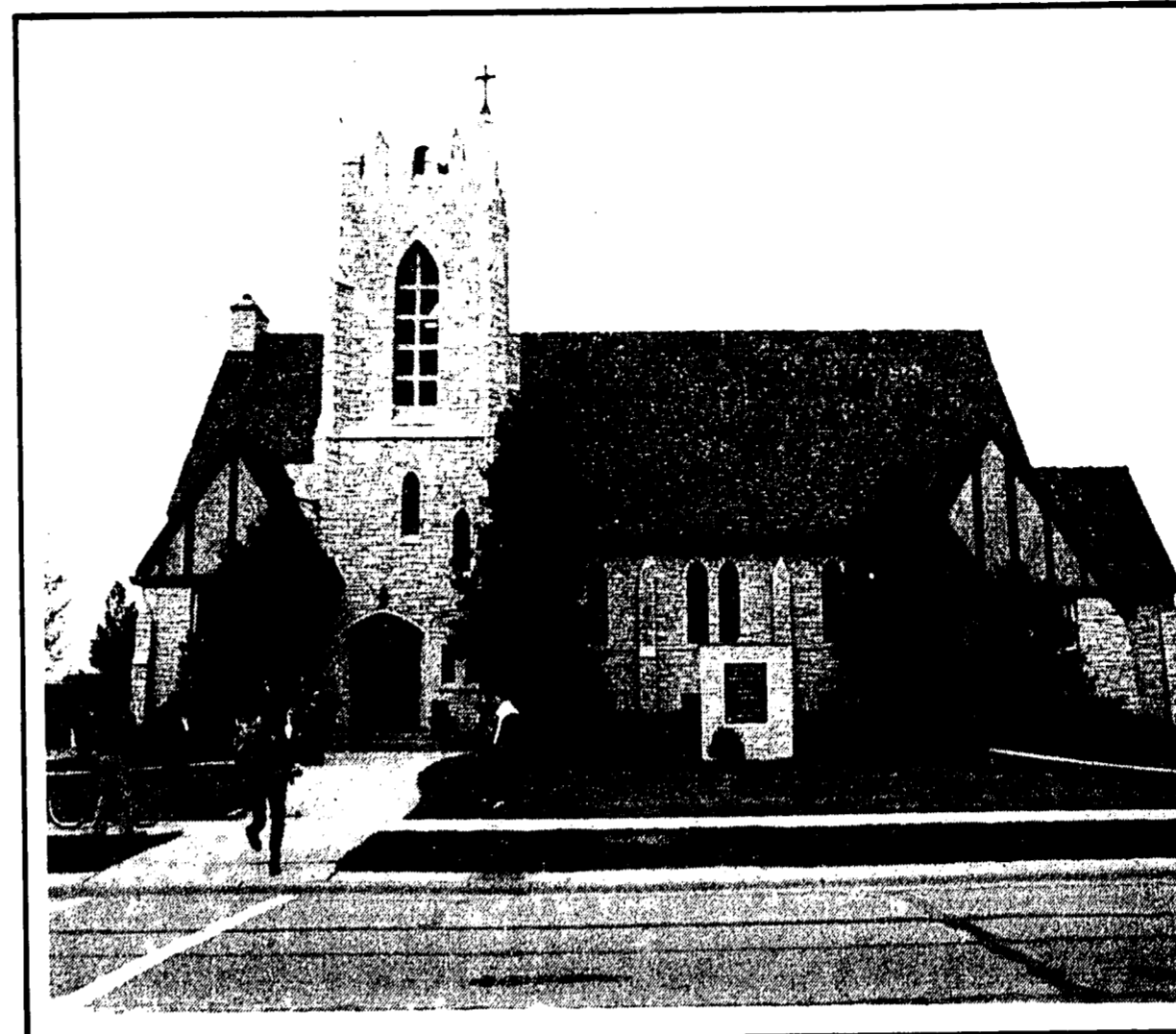
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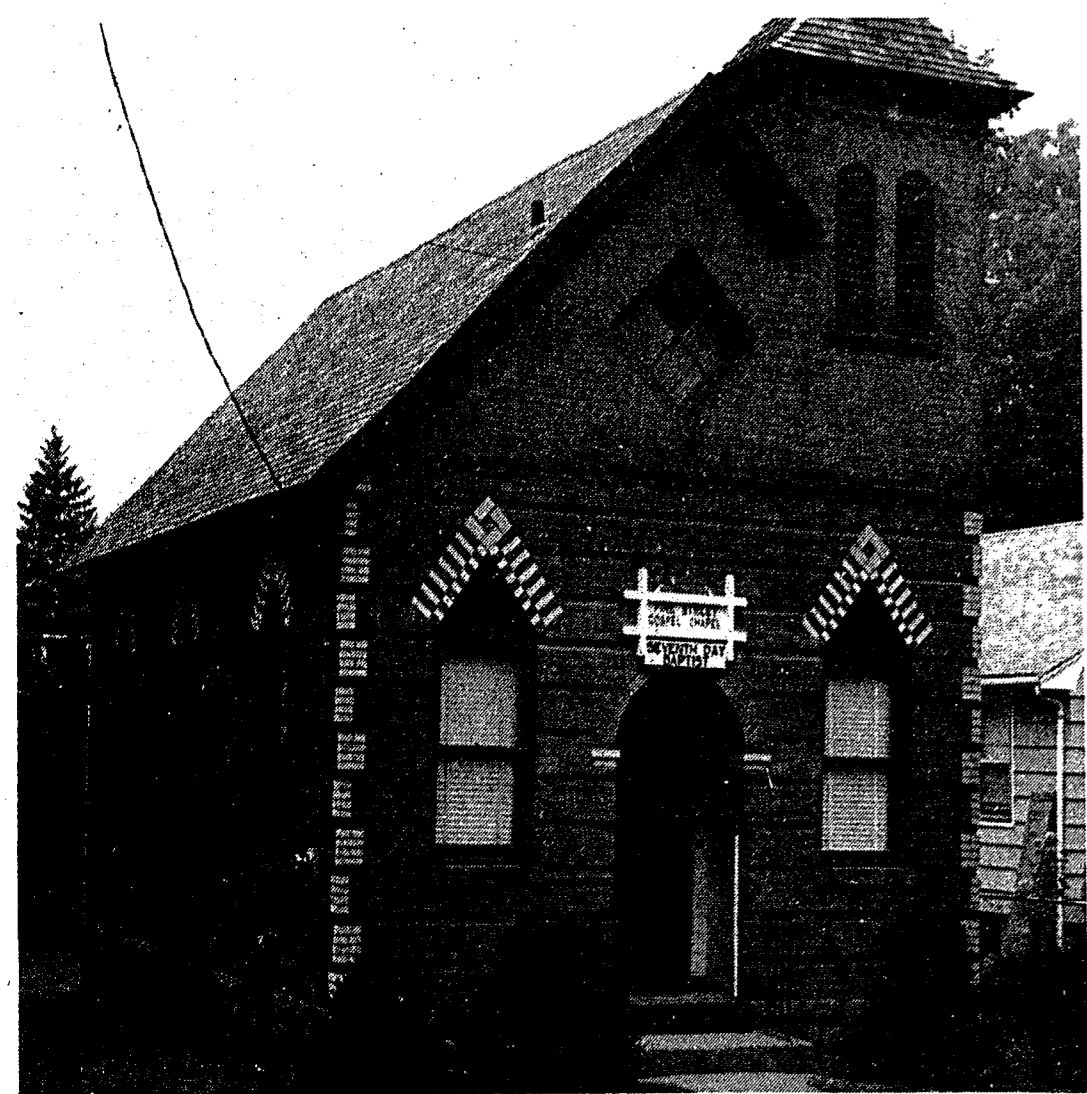
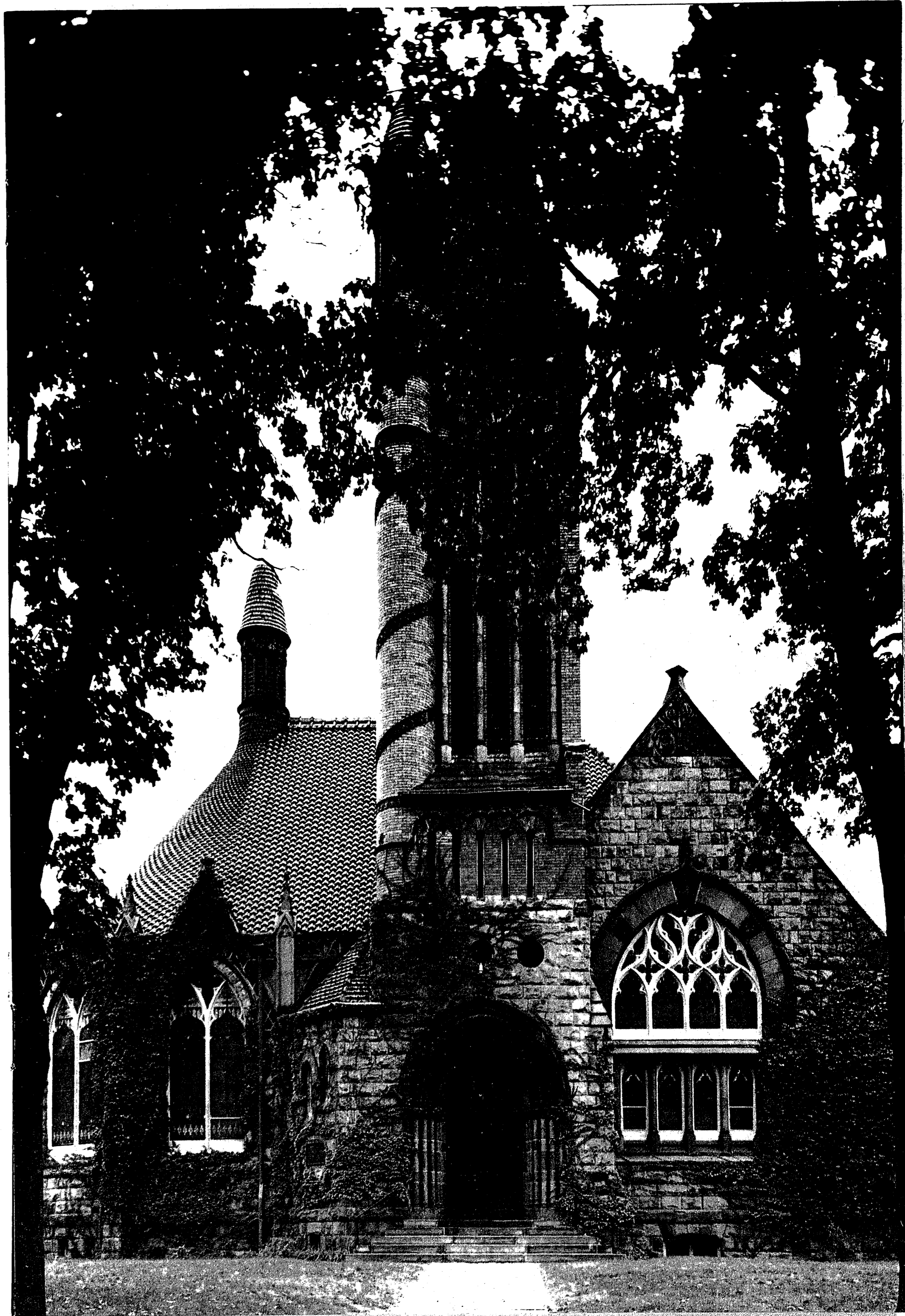
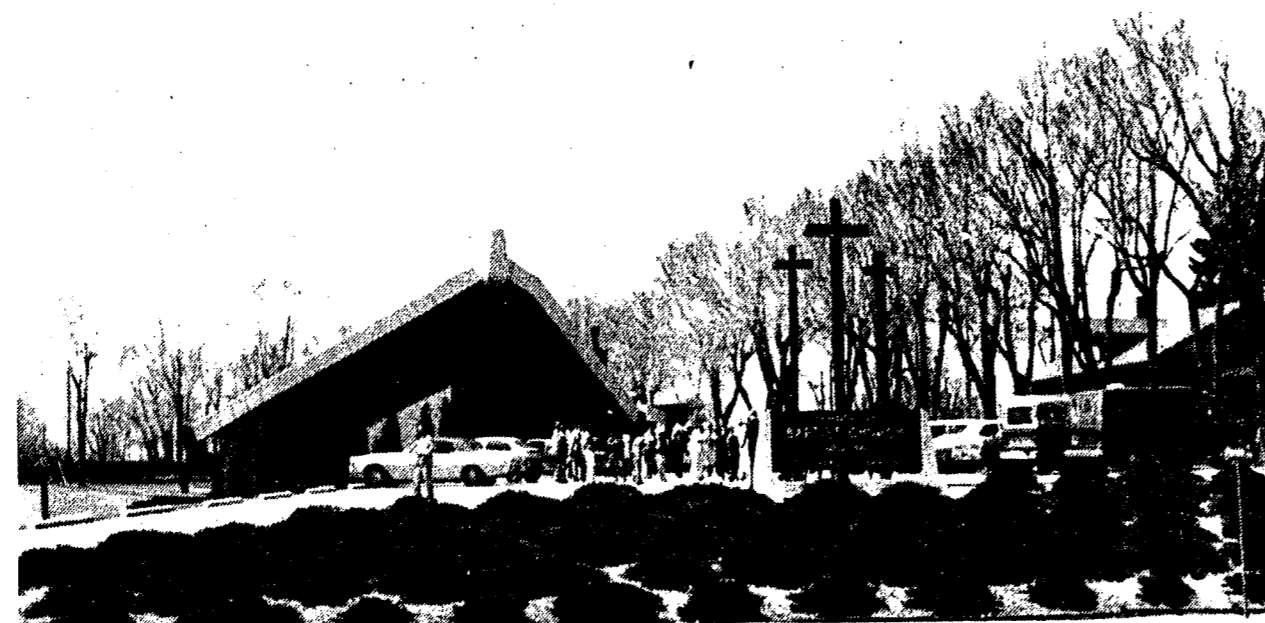
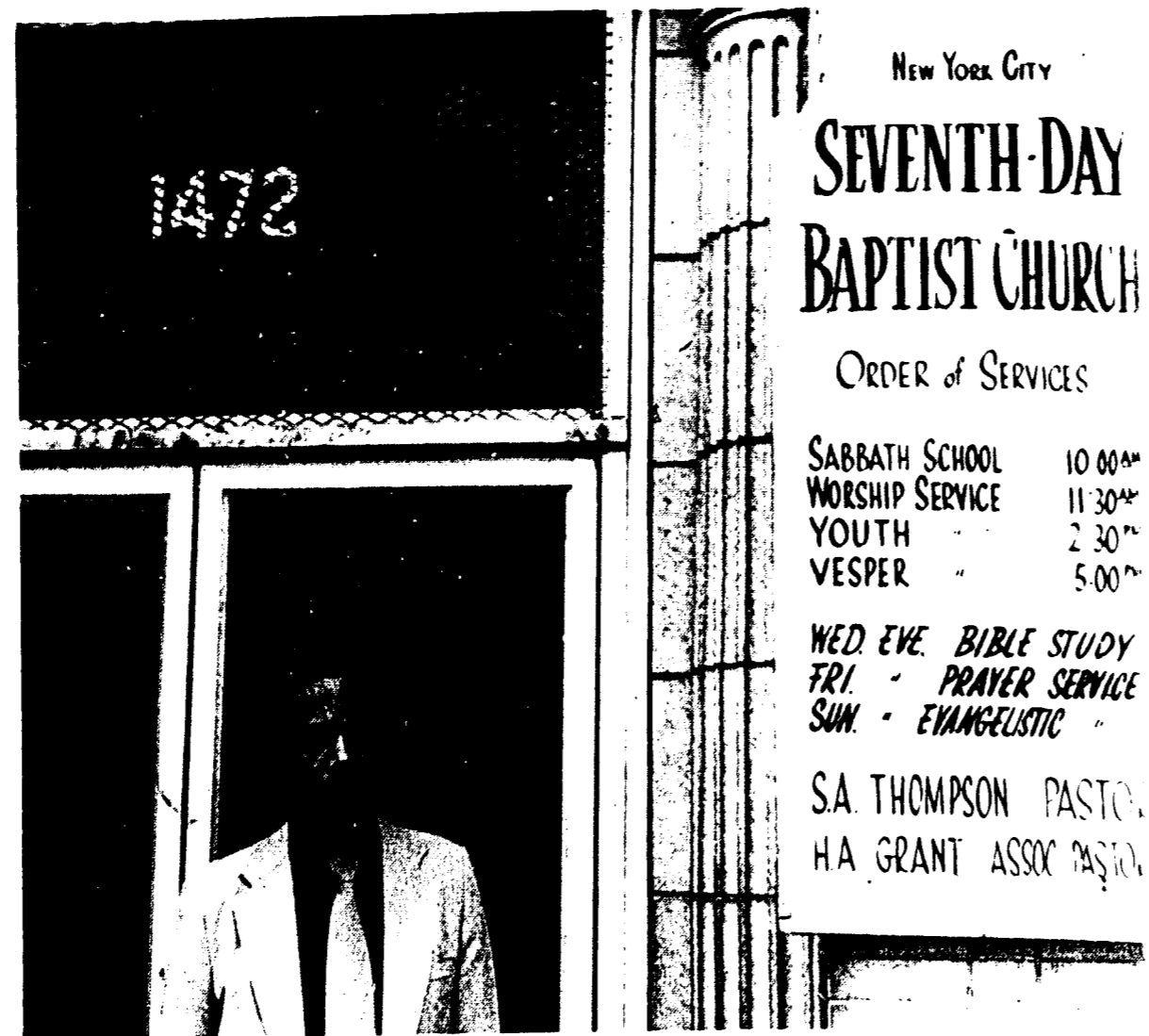
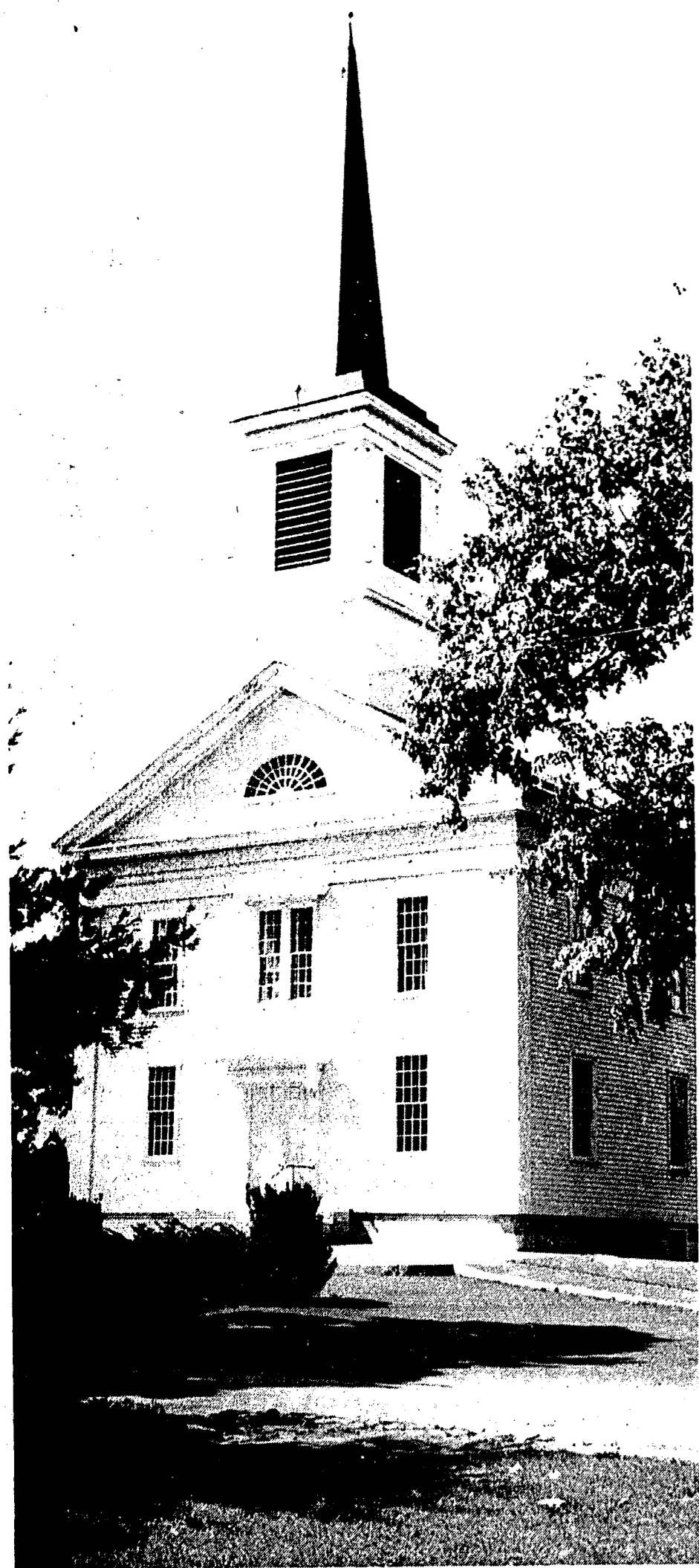
Like a rudder to a ship is the Sabbath
in the life of every Christian
who devotes its sacred hours to God.
To hold one steady to his Christian course;
to direct his perilous way
amid the storms of life;
to bring him back to the chartered path
if a sudden tempest has driven him aside;
all this, and more, can the Sabbath do
for any conscientious observer of the holy day...

-Rev. Loyal F. Hurley



WORSHIP





*The Lord says to his people,
"Do what is just and right,
for soon I will save you.
I will bless those who
always observe the Sabbath
and do not misuse it.
I will bless those
who do nothing evil."*

-Isaiah 56:1,2 (TEV)



A Israel's covenant with God included a sign or memorial in honor of the Creator God. Creation was the unique characteristic differentiating Israel's God from all the other gods of the ancient world.

Memorable Memorial

Do any memorials or monuments stand out in your mind? No doubt many have visited in Washington, D. C., a city famous for its monuments. We are inspired by the beauty of the Jefferson and Lincoln Memorials, and the simple grandeur of the Washington Monument. London is famous for Trafalgar Square and the monument to Lord Nelson, whereas, Paris is especially noted for the Arc de Triomphe. Most memorials memorialize famous persons or historical events. There is a unique memorial in New York City, honoring a concept—that concept is liberty and is memorialized in the famous Statue of Liberty. Inscribed on that statue are the words of Emma Lazarus which have become symbolic of America: "Give me your tired, your poor, your huddled masses yearning to be free, the wretched refuse of your teeming shore, send these, the homeless, tempest-tost to me, I lift my lamp beside the golden door."

What makes a memorial memorable? Is it the size? Well, that might very well be a factor. The pyramids of Egypt, Mt. Rushmore, the Statue of Liberty are all very large but they also have other qualities. Great memorials have a unique design, or shape, an outstanding quality that creates a special aura or atmosphere. They tend to be different or unique and this helps to make them special.

An example is the Lincoln Memorial in our nation's capital. The memorial is very large and impressive; it is situated on beautiful grounds. As one ascends the steps to the main level, one is impressed by the huge supporting marble columns. Passing through these columns one enters the main chamber of the memorial and there is President Lincoln, a huge and impressive likeness. He appears to be sitting in contemplation, brooding in concern and care for the responsibilities to his country. The entire memorial has a great effect upon those who visit. It makes for a memorable time—even the atmosphere is inspiring.

However, not all memorials are memorable; many are simply too routine to rate a second glance. As one travels throughout Europe or Latin America there seem to be statues of generals on horses on most every corner. As one visits cemeteries many of the old and beautiful monuments—gravemarkers—stand out because of their unique design; they are in fact works of art. Today the trend is for flat markers in the cemetery, so the mowers can mow easily over the grave. There is nothing distinctive, nothing memorable about such markers.

The Sabbath was designed as a sign or memorial—it memorializes a person and an outstanding event with which He is identified. The Sabbath is a monument to a Creator God who sanctifies, makes holy, those people who relate to Him and unite with Him.

It is one of several memorials God has provided for man, such as baptism and communion. Each has the potential to be a unique memorable occasion but none is fixed like Mt. Rushmore. Each can be changed to lose its unique, memorable quality. Baptism can be changed from the moving experience of the immersion of a believing follower of Christ to become the sprinkling of an unknowing infant. Communion, the bread and wine in remembrance of the sacrifice of Jesus, can become the routine application of a wafer to a protruding tongue in a highly efficient assembly-line technique.

The Sabbath was given as a unique memorial. It is not fixed like a statue. It is an event, a happening and it may be memorable, or it may be unnoticeable. God created the Sabbath concept, but we create the Sabbath celebration. We make the Sabbath forgettable or unforgettable. God's memorial remains whether or not I celebrate it but I determine how memorable His memorial will be for me and my children.

What makes the Sabbath memorable?

It is difficult to find scriptural imperatives regarding details of Sabbath observance. It is typical of God to provide an idea and let man work out the details on a personal or individual basis. It is apparent that if the Sabbath is to meet its design concept it must be an outstanding day, a day that is different from the rest of the week, a unique experience, a memorable happening. The historical means of making the Sabbath meaningful have their counterparts in our day.

The Sabbath was designed by God to break into the routine of life—to disrupt our routine in a constructive uplifting way. Our lives need to be

disrupted, broken into, aired out and renovated. Why? Because our lives are a routine of work, tension and stress that is relentless. That routine constantly nags at us; it wears us down and wears us out. It produces monotony, boredom, self-centeredness and materialism. It makes us all into "The Man with the Hoe" with our feet in the clods and our eyes fixed on the soil.

The scriptural Sabbath breaks into that pattern of earthiness and materialism. The Sabbath literally means rest and it says "come apart and rest." Break up that monotonous routine of work, toil, work, rest—renew your cells, recharge your batteries. Sure there is more work to be done but right now there is rest to be done. Relax—the Sabbath is rest without guilt. It is God's command to all who labor and worry and plan—rest for twenty-four hours and then you can work refreshed with new vigor and new enthusiasm.

So, one scriptural imperative is Sabbath rest. "Thou shalt not do any work" because it is the REST (the Sabbath) of the Lord. We know that some work is essential—we also know that much that we do is not essential and that part of a memorable Sabbath is a Sabbath of rest.

The second aspect of our lives that the Sabbath confronts is commerce. Business, making and spending money, dominates our waking hours. Life is a constant conflict between income and outgo, making ends meet, paying the bills. What eight or ten-year-old would leave home in the morning without some coins in his jeans. What a memorable day to spend twenty-four hours without buying or selling—without using cash, checks, or credit cards. A whole day without worrying about yesterday's business or planning for tomorrow's. Scripture advocates a unique day, free from business; Nehemiah implemented that principle.

A third scriptural principle to make the Sabbath unique is to avoid one's "own pleasure" (Isa. 58: 13, 14). Secular pleasures as indicated in this verse require some personal interpretation but those who wish to find a memorable Sabbath experience will find the answer and find real Sabbath pleasures.

The above scriptural advice—don't work, don't engage in commerce, don't find your own pleasure—is considered to be largely negative. But, the negatives can become positives, ie: don't steal—a life dedicated to that proposition becomes a life of integrity and honesty, real positives. So will Sabbath observance.

Looking back over a good many years of Sabbath observance including my childhood years—on the whole, I have found these aspects of Sabbath-keeping to have been a genuine blessing and benefit rather than a burden. However, what has made the Sabbath a memorable experience has mostly been those family additives which make the Sabbath a very personal experience. The family's creative celebration makes a truly memorable memorial that makes the Sabbath a delight—for children and adults. Those additives create a Sabbath environment.

Our attitude toward the Sabbath makes the difference between an unforgettable day and one we would rather forget. Our attitude creates the atmosphere, the aura of the Sabbath and is essential to creating a masterpiece like the Lincoln Memorial instead of just a marker in the grass of time. "Welcome, delightful morn" is an attitude—"Enter His Gates with Praise"—the Sabbath as part of our Christian experience is an experience, not a set of rules.

That attitude finds expression, outlet, in creativity through creative preparation. It has been suggested that there are three priority areas for this preparation: prepare for guests, prepare to welcome the Sabbath, and prepare for the worship blessing.

Sharing food and fellowship is such a vital part of my Sabbath tradition and memories. The meal may be simple although usually with something special—maybe the dessert. For me, a simple meal in a Sabbath environment is far more meaningful than a banquet in a secular environment. Sharing with family, fellow-believers, guests at church and with our minds and conversation in a Sabbath mood is a restful, delightful experience. I think of the Sabbath as a time to shift gears—not into neutral, not idling, but out of the worldly into the spiritual gear.

Welcome the Sabbath.

For many sabbathkeepers, the Sabbath is not a twenty-four hour period, but rather indefinite time spaced between other more important activities. The old method of marking days, especially associated with pastoral, agricultural life—the sundown to sundown measure—adds special meaning to the Sabbath. Sundaykeepers merely awaken to find their special day one fourth or one third gone; it came unawares and will disappear the same way.

Our Sabbath need not come unawares. We can consciously, gratefully greet its arrival and its departure. Our booklet "Sabbath Welcoming Family Celebrations" can help add to your memorable experience. Your children deserve this devel-

opment of a delightful tradition, but so do you.

Prepare for the worship blessing. "All who keep the Sabbath from polluting it, even them will I bring to my holy mountain and make them joyful in my house of prayer" (Isa. 56:6, 7). That joyful experience at worship is an attitude brought to the place of worship. "A day without orange juice is a day without sunshine." And for me a Sabbath without worship, usually in church, is a Saturday instead of a Sabbath—much of the sunshine is gone from it. Not only does the spirituality of the day seem lost but the whole day seems long and often monotonous. "Forsake not the assembling of yourselves" on Sabbath as part of your memorable experience.

What about those long Sabbath afternoons and long summer Sabbath evenings—aren't they dull and dreary? Again that depends on our attitude and our preparation. A Judaic rules-keeping approach can make it extremely dull. However, with the first part of the day spent in worship and Sabbath School, with the mid-part spent in a shared meal, there often isn't enough time left of the Sabbath.

A less puritanical attitude toward recreational activity and planned activities for the children make the rest of the day a joy and a delight. The Sabbath becomes re-creational—re-creating body, mind and spirit, thus fulfilling the Sabbath concept. Ezekiel served the small remnant of Israel in the Babylonian captivity and this thought echoed the message given to Israel as they left the Egyptian captivity a thousand years before (Ezekiel 20:12, 20). The Sabbath is a memorial to the creative activity of our God, an ongoing creative power active in creating this universe. A power active in creating life, active in re-creating lives, creating holiness, creating wholeness, creating oneness, creating persons who again are in the image, the stature of the divine.

The Sabbath is a memorial—a memorial to a person, an event, and a concept. It can be a gravemarker lost in the grass—dull, dreary, archaic, highly forgettable and just as well forgotten. Or—it can be a memorable memorial of the unforgettable creative recreating power of God. It can be beautiful, inspiring, stimulating—it can be a day not just "to remember" but a day we can't forget, a memorable memorial.

The day is His, the celebration is ours—let's make it a delight! □

Edward J. Horsley, a physician in Denver, CO, is a former President of the Seventh Day Baptist General Conference.



THE SABBATH IS...REST

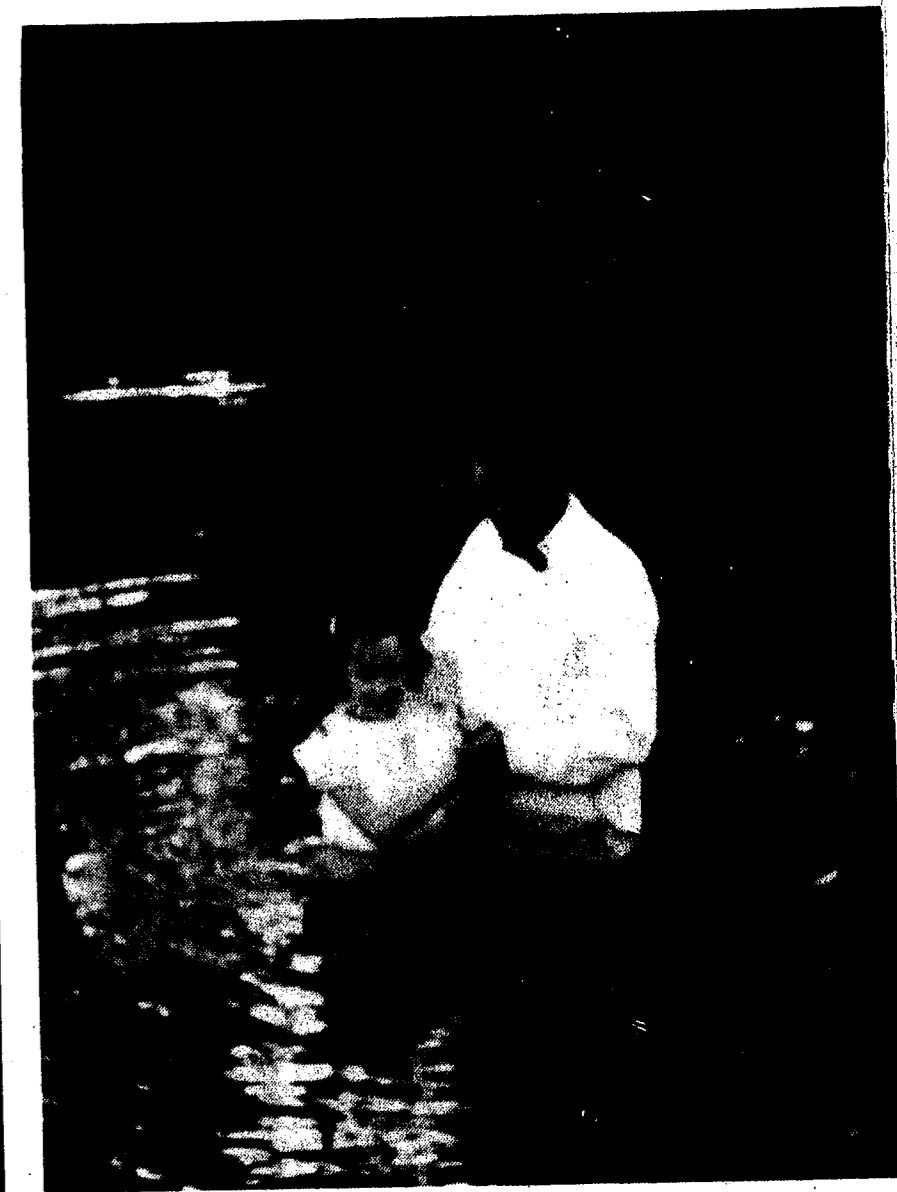
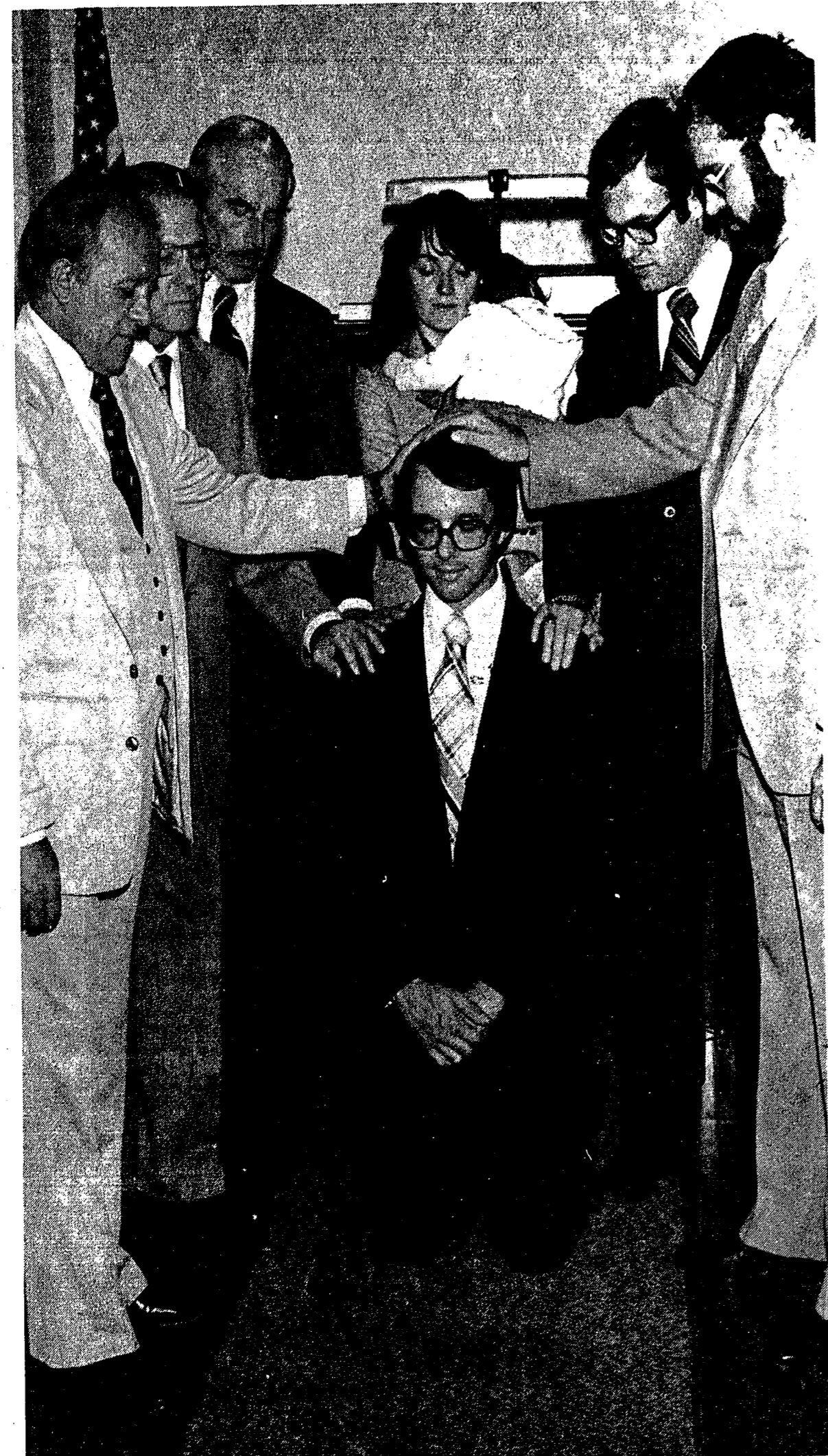
*Come unto me,
all ye that labour and are heavy laden,
and I will give you rest.*

*Take my yoke upon you, and learn of me;
for I am meek and lowly in heart:
and ye shall find rest unto your souls.*

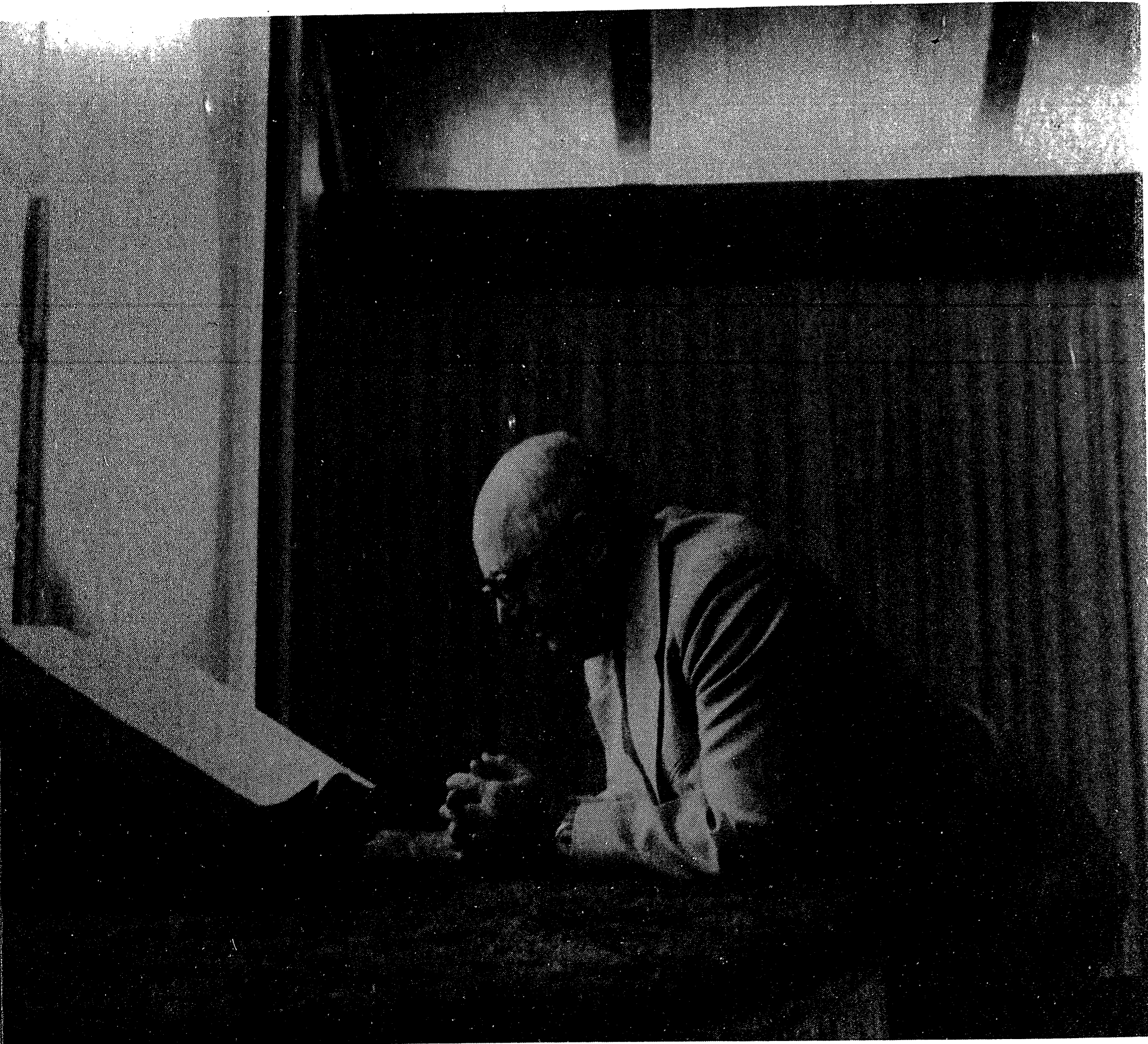
Matthew 11:28, 29

THE SABBATH IS...

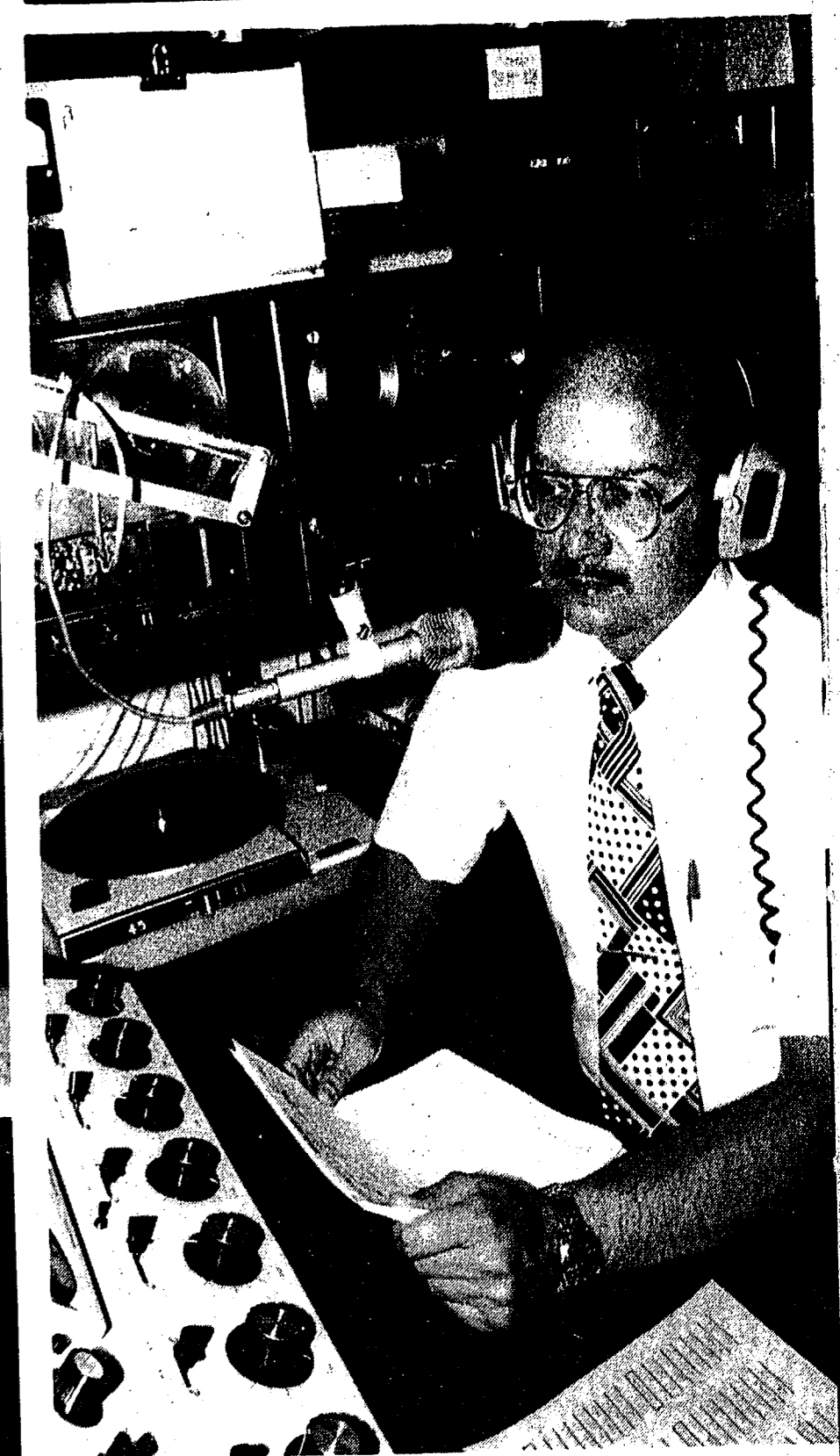
SHARING



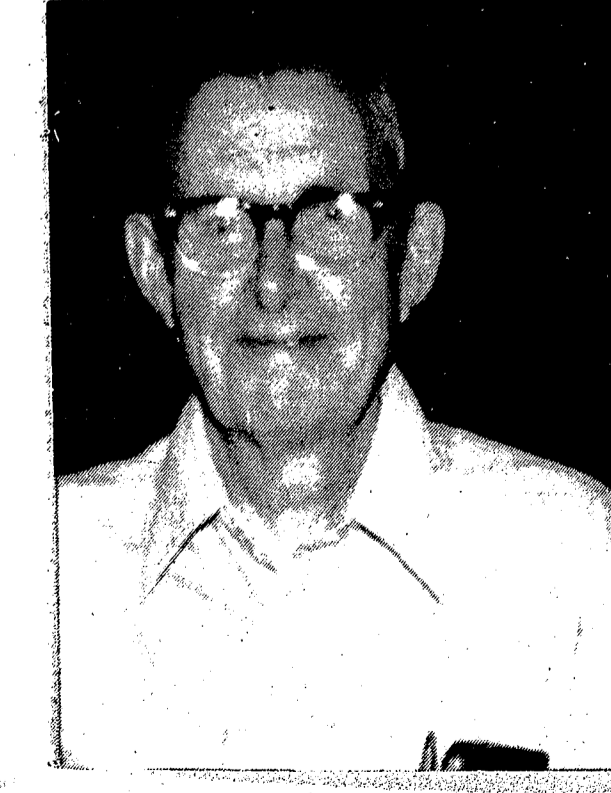
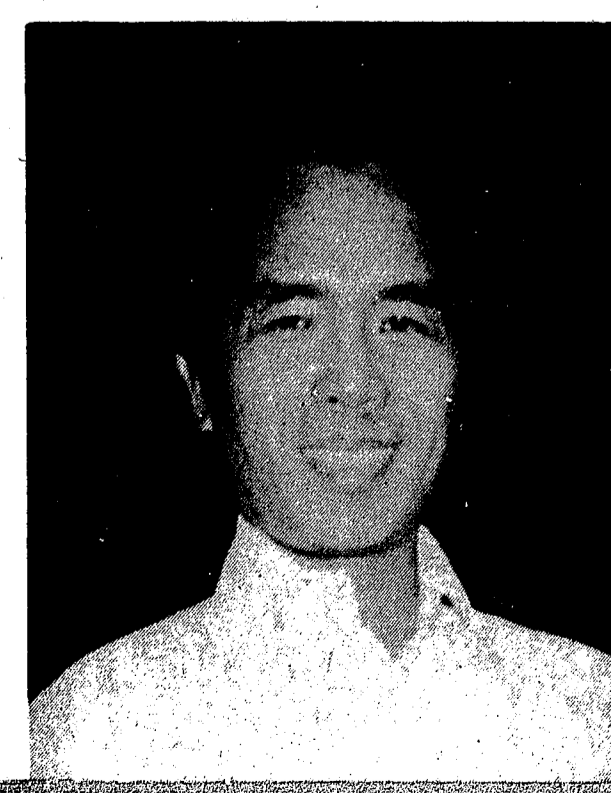
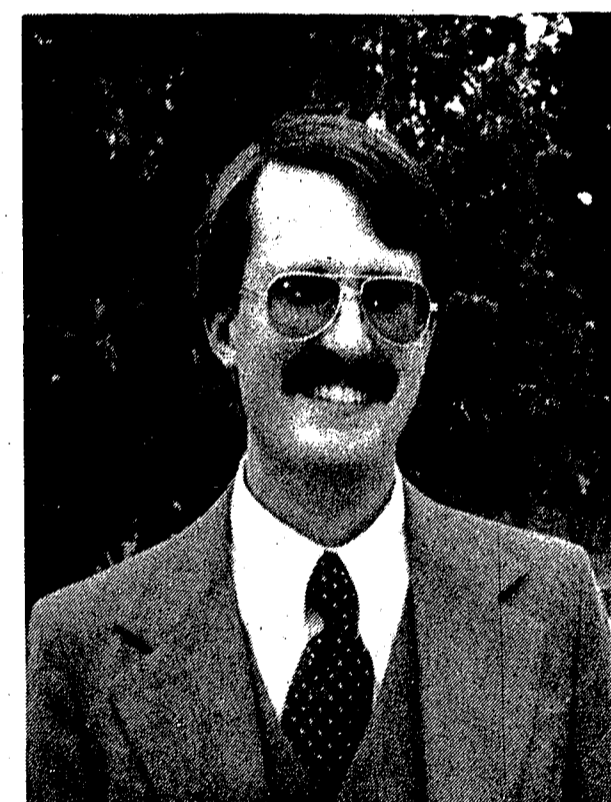
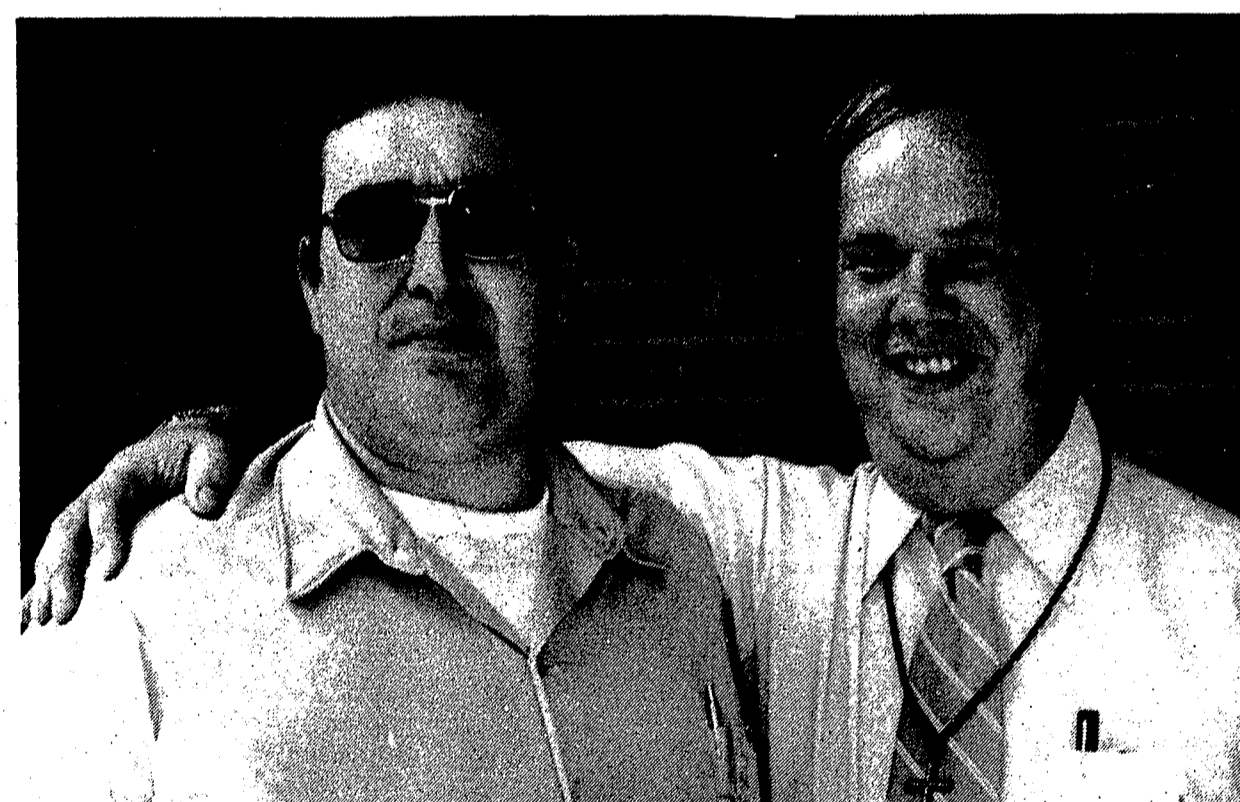
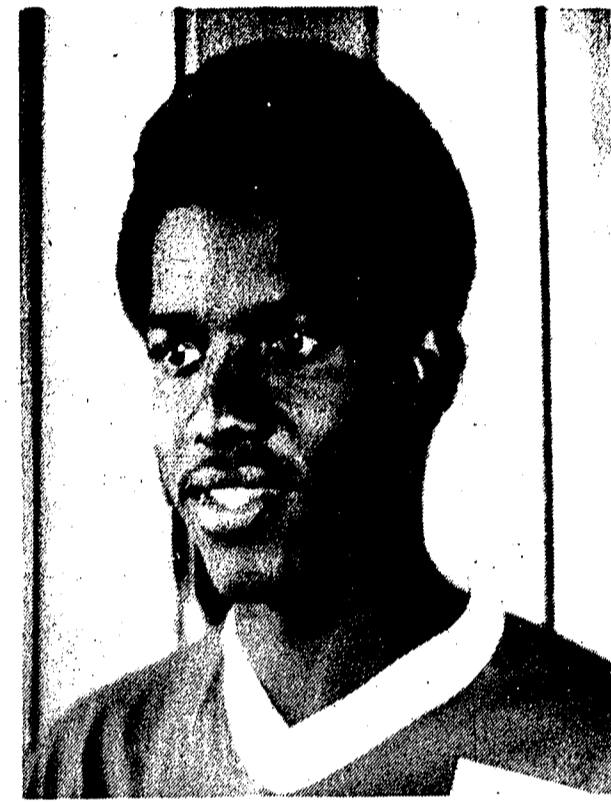
THE SABBATH IS...



SERVING



THE SABBATH IS...JOY



SEVENTH DAY BAPTISTS?

Yes...let me tell you about us.

We're a very unique group with many interesting distinctives, yet right in the mainstream of historic Christianity, and in the family of God.

We're an amazingly cohesive group, even without a founder to give us his name—other than Jesus Christ Himself—and even though we have no creed to bind us, we're deeply committed to each other

NAME _____

ADDRESS _____

I want you to know that I have accepted Jesus as my Savior and Lord (Romans 10:10).

Please send me a Directory of Seventh Day Baptist Churches.

Please enroll me in your free Bible correspondence course.

Please send me more information about Seventh Day Baptists.

American Sabbath Tract Society
510 Watchung Ave.
P.O. Box 868
Plainfield, NJ 07061

is diversity and individualism—but
lly sublimated within the Body, to
Spirit, and abundant fruitbearing.

love with each other. Our covenant
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cated approach to life and to the
ith. We also have a Biblical balance
d state, and active involvement
onsibilities.

We're an assembly of equals—that is, of individuals equally important to God, and to one another in the Body of Christ; equally dependent upon God directly, and equally interdependent upon each other; each voice may be heard, each life bears its influence; each individual is equally a king and a priest in Christ's kingdom.

We have a deep desire to be like Jesus in His mountain-moving faith, and in His consuming passion to do the whole will of God, with His careful, meaningful, and complete obedience to the Father's commandments. We love to make the Sabbath of Creation a delightful, refreshing day, filled with fellowship and service to others.

We invite you to come and worship with us!

*If you keep the Sabbath holy,
not having your own fun and business on that day,
but enjoying the Sabbath
and speaking of it with delight
as the Lord's holy day,
and honoring the Lord in what you do,
not following your own desires
and pleasure, nor talking idly—
then the Lord will be your delight,
and I will see to it that you ride high,
and get your full share of the blessings
I promised to Jacob, your father.
The Lord has spoken.*

Isaiah 58:13-14 (LB)

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We're an amazingly cohesive group, even without a founder to give us his name—other than Jesus Christ Himself—and even though we have no creed to bind us, we're deeply committed to each other in a covenant relationship.

We're a group with tremendous diversity and individualism—but an individualism that is beautifully sublimated within the Body, to bring a harmonious unity in the Spirit, and abundant fruitbearing.

We're like a family—we're in love with each other. Our covenant relationship gives us an inner compulsion to the bearing of one another's burdens—caring, sharing, and praying for one another.

We have a proper balance between a simple childlike faith in Jesus Christ, and a scholarly, educated approach to life and to the fundamentals of our Christian faith. We also have a Biblical balance between separation of church and state, and active involvement as citizens in civic and social responsibilities.

We're an assembly of equals—that is, of individuals equally important to God, and to one another in the Body of Christ; equally dependent upon God directly, and equally interdependent upon each other; each voice may be heard, each life bears its influence; each individual is equally a king and a priest in Christ's kingdom.

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PLACE
STAMP
HERE

*If you keep the Sabbath holy,
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