THE SABBATH RECORDER

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SPECIAL ISSUE
This is a special issue of the Sabbath Recorder, taking up the peculiar issue of the month indicated. Only two more special issues will be published.

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THE LORD'S FINAL DISCOURSE
East of Jericho, separated from the city by a deep ravine, rises the Mountain of Olives, so-called because many olive trees once grew on its slopes. Here David at one time worshipped God. 2 Sam. 5: 19. Here the glory of the Lord appeared to Exekiel. Ezekiel 11: 23. Here Jesus was wont to go when He needed rest and refreshment of His spirit. Luke 22: 39.

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

Jesus knew that there would soon be open hostility toward Him and that the struggle for the establishment of a new order would begin. As this small group of silent disciples looked across the valley toward the city and the temple that had been the glory of the past, Jesus spoke His final discourse to them. Matthew 24: 3—25: 46. In this intimate sermon there are three plain keynotes: Beware! Endure! Strive!

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

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

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

The admonition still should ring strong and clear in the souls of all Christians. — Los Angeles, Calif., Church Bulletin.
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The Forgiving Heart

By REV. TREVAH R. SUTTON
Pastor, Seventh Day Baptist Church, Jackson Center, Ohio

(A given at the Union service in the Methodist Church, March 21, and at the union service in the Presbyterian Church, March 23, 1951. Submitted at the request of a friend.)

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

The Lord’s Suffering

Let us recall the suffering and rejection of our Lord. In His three short years of ministry He was often criticized by those who opposed Him. He was accused of blasphemy; He was accused of stirring up revolt against the Roman Government; He was accused of breaking the law. Even the only path to be by way of the crucible of war. The utter destructiveness of war now blocks out this alternative. We have had our last chance. If we will not devise some greater and more equitable system, Armageddon will be at our door.

The problem basically is theological and involves a spiritual recklessness and improvement of human character that will syn­chronize with our more measurable advances in science, art, literature, and all material and cultural developments of the past 2,000 years. It must be of the spirit if we are to save the natural man, as Aung San Suu Kyi did. Rand McNally & Company, Chicago, publishers. Used by permission.

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

Will they?

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

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

We follow Him to the Garden of Geth­semane as He faced death, lonely, and in agony. We hear Him praying that if it be possible, the cup be removed, but nevertheless God's will be done. As He prayed, His disciples slept instead of watching and praying as He had asked them to do. Judas betrayed Him, and the soldiers coming with torches, and the soldiers coming with torches, and the soldiers coming with torches, of watching and praying as He had asked them to do. Then Judas betrayed Him, them to do. Then Judas betrayed Him, and the soldiers coming with torches, and the soldiers coming with torches, and the soldiers coming with torches, and the soldiers coming with torches, and the soldiers coming with torches, for He was betrayed by one of His own disciples. The bloodthirsty mob away a captive while the disciples fled.

Into the courtroom we see Him led. There He was unlawfully tried and falsely accused. Near by, one of His disciples, Peter, denied Him. He was cruelly tor­tured and mocked. The bloodthirsty mob kept calling, "Crucify him, crucify him! We have no king but Caesar. Away with this fellow!"

And when they came to the place which is called The Skull, there they crucified him, and the criminals, one on the right and one on the left." Luke 23: 33 (RSV).

He hung from the cross, suffering as none of us have ever suffered. Yet one of the statements He uttered in the midst of His suffering was, "Father, forgive them; for they know not what they do." Little did they know their beastly deeds would be accepted by their sin­ful, depraved souls, deprived of love. Little did they know that this crucifixion was of the Christ, the Saviour of men, slain for the remission of our sins if they and we would receive the gift. He was the "Lamb of God"; the Son of the living God; the man with the forgiving heart.

The Lord’s Teaching and Power

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

Forgiveness is at the heart of interces­sory prayer. Mark, in his Gospel (11: 25 RSV) records the words of Jesus when He said, "And whenever you stand pray­ing, forgive, if you have anything against any one; so that your Father also who is in heaven may forgive you your trespasses."

"For if you forgive men their trespasses, your heavenly Father will also forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses." Matthew 6: 12, 14, 15 (RSV).

Spiritual power cannot pass through a personality where resentment exists. Hate is the very source of spiritual energy. But in Jesus Christ is demonstrated the powerful of forgiving love. "Father, forgive them; for they know not what they do." Let us consider how He taught us to do this.

One of the most startling and most diffi­cult teachings of Jesus was the command to love even our enemies. "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust." Matthew 5: 43-45 (RSV). He who prayed, "Father, forgive them, if only we could live despite the evil and at the same time love the evildoer, even our enemies.

Cannot we pray for each person who has hurt us, the one that we cannot forgive? It is possible to practice forgiving each one of them. Ask the Lord to bless them, for when they are blessed they may soon cease to be our enemies. Let us speak kindly about people and go out of our way to help them. This attitude will break many of the barriers which now stand between us and others.

It will clear the channels for spiritual power to flow through us and on from us, influencing the lives of those about us and the affairs of our nation and the world.

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

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

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

By KARL G. STILLMAN
Treasurer, Seventh Day Baptist Missionary Society

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

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

Our Missionary Outlook

Our missionary work in China is at a complete standstill after over a century of untiring endeavor. One of the largest missions of our denomination as well as our largest Church, that in Shanghai. The usual pattern followed by the Communists in subjugating a nation has been to order all who were willing to take a chance with the Chinese Communists by believing they were interested in land reforms only and worthy of recognition as being truly representative of the people of China. We cannot do anything about that except keep the Christian brethren for security reasons. All we have left today that we can do is to offer repeated prayers for their welfare, for divine assurance to them as to the rightness of Christian principles which they have professed, and for courage to stand firm in that right.

Upon the cross of Calvary’s hill our Lord Jesus prayed that forgiveness be granted those who crucified Him. As great as was His agony, He still thought of the ones who had wronged Him. Today, He would that mankind, so beset with selfish desires, touchy temperaments, critical accusations, and careless indifference, be thus filled with that love which flows from God above, that all may have the forgiving heart in the spirit of love. “Father, forgive them; for they know not what they do.”

The missionary society during his several years’ stay in this country, has now completed his special training and education after following courses of studies at our School at Alfred University, Tuskegee Institute, and most recently at Milton College. He has gained much practical experience in preaching and teaching in China. Further, last month when he sailed for home from Miami later this month, he will go well prepared to work in our Jamaica Churches and in Crandall High School, thus contributing much to our rapidly growing work on that most beautiful island in the British West Indies. Our brethren in Jamaica will hold their conference immediately after Pastor Randolph’s return and this undoubtedly will be an important and interesting session because of their intense desire to establish a vocational school in some favorable rural area as soon as possible. Such a school does not seem to be impossible; it will require only a little over a year after the issuance of directives that detailed films that could be seen, which theaters and amusement places could be visited, and which schools must be attended by children of school age; and finally came confessional taxation which, since it could not be met, resulted in property seizes for debt. Churches could be kept open provided Christian beliefs were not preached, and only this spring was the case of Peiping that Chinese Christians have been ordered to sever all ties or connections with their American or European brethren.

British Guiana is another field where progress is being made, although limited somewhat by our inability to send a full-time representative to guide the work. Tho’ we are within the various groups of Churches there, and the society is supporting in part Rev. Benjamin O. Berry, Rev. Alexander B. Trotman, Deacon Joseph Tyrrell, and Charles C. Belgrave. The Western Association is at present contributing, through our society, $25 monthly as added salary for Rev. Benjamin O. Berry, Rev. Wardner T. Fitz Randolph spent a month in British Guiana shortly before his present furlough began and we hope he may again go there before too long, for his fine Christian spirit and practical judgment will be a great help in the co-ordination of our work there.

Germany, too, is a bright spot, for under the leadership of Heinrich Bruhn, our people are not only being held together but a good, new interest is being aroused in that field. The learning of the Seventh Day Baptists and attending services in our Hamburg Church in particular. Publication of “Wahrheit, Licht, und Leben” (Truth, Light, and Life), a well-edited booklet about our work and beliefs, has been resumed and issues come out quarterly. Correspondence and other contacts out there are increasing. Curtin in East Germany are maintained and are important helps to unity of purpose and action. Recent photographs out there indicate that by this time bombed Hamburg has progressed rapidly, with its old sky line again appearing much as it did before the war began. New Zealand and Australia have been calling on us for the past twenty-five years and more to come into their countries and help develop their Churches for greater service. We have this year been able to heed that call because of additional financial support made possible through the Second Century Fund, and Rev. and Mrs. Emmett H. Bottoms are just beginning a tour of duty in New Zealand first of all, which will extend for at least a year. New Zealand is the active supporter of the Nyaosland Mission, aided by special gifts of interested persons and organizations in this country. We hope that stronger interests in New Zealand will enable them to develop a larger work in Nyaosland which we are unable to help directly because of the extensive needs of our existing missions.

Our work at home has consisted for the most part of aid to many Churches in meeting their needs, in starting new work, and in continuing their service to the communities in which they are located. Encouragement and assistance to efforts in the Southwest for the opening of a new pastor at Little Prairie, Ark., with an attendant revival of interest and a stimulated spirit at Edinburg, Tex., where our people are carrying on some type of operation of their own house of worship. Student evangelistic work during last summer vacation was sponsored jointly by our society, the Tract Society, and Board of Christian Education under the supervision of Rev. David S. Clarke, our former executive secretary. It took up an active pastorate in New Auburn, Wis. That work was much appreciated by us and by the Churches in which our young people worked.
The Problem of Physical Assets

Our Commission has been urging much consideration be given by all our Churches to a general reorganization of denominational work, and this has been agitated for some little time in the apparent belief that our small gains were due solely to extravagant use of physical assets. Everyone, it seems, would do well to manage our work from the standpoint of efficiency. Also, a study of all phases of our work should strengthen our beliefs, issue an important and necessary is a desire and in- tension to do what is right, based on convictions arrived at through religious instruction. The need for larger missionary effort throughout the world becomes self-evident. Christians dealing with Chris- tians have far more chances of negotiating peaceful settlements of disputes than discussions between representatives of Christianity and other faiths.

"For Such a Time as This"

Historically, leaders of outstanding abil- ity have always appeared in times of crisis and it seems almost providential that Gen- eral Douglas MacArthur has become prominent in any discussion of world affairs today. Here is an ex- emplary character who measures every- thing he does by standards of right or wrong rather than political expediency. He opposes the use of liquor vigorously and does not attend the cocktail and drinking parties so common today. LIFE magazine had this to say about him in a recent article, "... one of the most disquieting qualities of our leaders is that they have no self- respect in God. This last fact has an important consequence for this hour, for it means that they will be strong in the face of policy and action from moral principle. He may not always do the right thing; he may do wrong: the point is that for him Right and Wrong are basic considerations...." Required leadership indicates "We need a man... who, by deeds and character, is accepted as a true friend of America and man of moral principles — that is to say, of moral principles clearly understood, so that the policy and action he proposes can be — and inevitably will be — grounded in moral principle. ... He seems to have been shaped for a role of leadership where fulfilling it may be measurably increased by every American who will strive himself, in his own thinking and in his own private judg- ment, to rise as an individual to the great- ness of this hour."

Where Do We Stand?

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

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advocates policies particularly affecting the Far East. We have been shocked also by the extent of corruption which exists throughout our government, even in the highest places, both national and local. In spite of the repeated transgressions of our leaders, no positive remedial action has been taken in most cases and corruption has become entrenched at its source. It can and will happen over and over again unless all of us flood our elected representatives with our votes and let them know if public sentiment, when aroused, is ignored.

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

Dynamic Faith and Witness

Let us consider our own particular prob- lems as Seventh Day Baptists again. Our beliefs are sound and backed by the au- thority of the Bible. Why, then, should we best around the bush, evading the issue by conjuring up excuses for our slow progress, trying to lay the responsibility for failures upon mechanics of adminis- tration or other unimportant cause? The facts are that we really are indifferent to the appeal of the gospel, and we apologize for our belief in the Sabbath and fail to observe it as we are enjoined by the Scriptures to do. We like dollars more than the spiritual value of Sabbathkeeping, so we work overtime on the Sabbath, even though we have been getting along very nicely on our earnings for regular hours, and let our Sabbaths become corrupt, with- out worship and rest. We become interested in religious work with other deno- minations or groups, which, of course, we should do, but never to the neglect of our...
own people or of the expansion of our effort. We are penurious in our financial support of our Churches and missions, preferring to spend liberally only to gratify our selfish desires. Let us face facts and admit that we need to get back to the teachings of the Bible, our sole rule for faith and practice. Let us recognize the need for an aggressive evangelistic spirit in ourselves and in our denomination to revive our own faith and to bring others into that faith. Let’s be steady and true in all that we attempt to do.

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

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

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

There is a Hand that bends our deeds
I do not know beneath what sky
Each son that triumphs, each that bleeds,
What was it but despair and shame?

Who saw behind the cloud the sun?
To them that wept and cursed Bull Run,
The guns that spoke at Lexington
Had never marched with Jefferson’s plan.

Disaster on disaster come,
Who knew that God was in the plan?
What was it but despair and shame?
To bugle forth the rights of men.

To what new fates, my country, far
I only know it shall be great.

GI BILL TRAINING CUTOFF DATE

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

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

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

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

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

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

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

(Continued on page 15)

SPECIAL NOTICE

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

By MIZPAH S. GREENE

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

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

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

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

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

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

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

The Lord is my shepherd, I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
The quiet waters by.
Andover, N. Y.

When the Sabbath Comes True

By REV. HURLEY S. WARREN
Editor, the Sabbath Recorder

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

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

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

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

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

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

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

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

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

The Acceptance of the Sabbath

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

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

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

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

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

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

Why? Because when the Creator brought into being the cap sheaf of His creation, man, He made provision for His spiritual needs as well as his physical needs. And as the crowning event of creation God set aside the seventh day as the Sabbath, and blessed it and hallowed it, or, as Dr. James Moffatt translates, "Remember to hold the sabbath sacred."

Six days you may labour and do all your business, but the seventh day is the sabbath in honour of the Eternal, your God, and you must do no business, neither you nor your son nor your daughter nor your slave, male or female, nor your cattle, nor the alien who is among you; for in six days the Eternal made sky and earth and all that they contain, and then He rested on the seventh day; therefore He blessed the sabbath, making it a sacred day." Exodus 20: 8-11.

The Eternal, our God, not only "blessed the sabbath, making it a sacred day," but also set the example by resting thereon the seventh day. When we appropriate the blessings of the sabbath, we are gratefully accepting Christ. We accept the seventh day of the week as the day of rest and worship.

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

The Acclamation of the Sabbath

Dwight L. Moody is reported to have said, "If God be your partner, make your plans large." The time is ripe for a great co-ordinated campaign of Christian-Sabbath witness. The strategy of this campaign would be planned and carried out by representatives of our denominational boards and our local Churches. Each board would contribute its distinctive share to the campaign. Christian-Sabbath witness teams would be deployed across this country with efforts being launched on our foreign mission fields.

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

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

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

The Sabbath Comes True

When the Sabbath Comes True

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

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

How unworthy we are of this great blessing!

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

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

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

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

"No, he said he wasn't worthy." —William S. Abernethy, in The Chaplain, May-June, 1951. Used by permission.

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

The great Apostle Paul's estimate of his ministry was "Less than the least of all the saints." When we accept Jesus Christ as Lord of the Sabbath and of our lives, then the Sabbath will come true, and life will take on new meaning.

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

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

Struggle Builds Strength

Opposition must be expected if our Christian life is to grow deeper while we continually strive against the wind. On July 25 cutoff date, and could start new courses after that date.

The cutoff date will apply to them who are veterans, those who have had GI training some time in the past have been asking whether or not, because of that fact, they would be exempted from the July 25 cutoff, date. Veterans who have had GI training some time in the past have been asking whether or not, because of that fact, they would be exempted from the July 25 cutoff, date. And could start new courses after that date.

The cutoff date will apply to them who have returned to military duties and will not be able to start a course on July 25 for that reason. The VA emphasized, however, that a veteran who has not had any GI Bill training or assistance into service, will be bound by the July 25 date. —Release.
Recently, Dr. You Chan Yang, Ambassador of the Republic of Korea, in accepting the honorary chairmanship of American Relief for Korea, Inc., issued the following statement:

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

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

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

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

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

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

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

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