SABBATH SCHOOL LESSON
for August 9, 1958
Justice in Government

for August 16, 1958
Justice to Minorities

for August 23, 1958
Justice Among Nations

for August 30, 1958
Temperance and Social Justice

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

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

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

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

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

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

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

Obituaries
Appel. — Sarah M. Lewis, daughter of Howell and Emmaline Johnson Lewis, was born at Stonefort, Ill., June 8, 1888, and died at her home near that place July 6, 1958. See her life story on another page.

Babcock. — Samuel Grant, son of Bethuel and Phoebe Moyer Babcock, was born near Garwin, Iowa, Feb. 1, 1866, and died near Marshalltown, Iowa, June 25, 1948. Mr. Babcock in young manhood assisted his parents in farming at Grand Junction, Iowa. On November 27, 1890, he was married to Lottie Mallory of Albion, Wis., by the Rev. E. H. Socwell. They returned to Garwin in 1909. For many years prior to 1940 he worked in a blacksmith shop there. He was a member of the Seventh Day Baptist Church from boyhood.

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

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

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

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

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

She was a graduate of Kansas State Teachers College and taught for several years. She was a faithful member of the De Ruyter Church. Surviving besides her husband Frederick are: two sons, Fred, Jr., Rutherford, N. J., and Paul, of Poughkeepsie, N. Y.; two sisters, Mrs. Lucy Wells, El Monte, Calif., and Mrs. Emma Jeffrey of Los Angeles, Calif.; five grandchildren, and several nieces and nephews.

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

Personal. — Seventh Day Baptists everywhere have a personal responsibility of raising more money for our Lord's work through OUR WORLD MISSION. Give generously to the Conference collection through your church treasurer or, during Conference week, mail your personal gift directly to Olin C. Davis, Treas., S.D.B. Conference, 6/o California Baptist Theological Seminary, Covina, California.
We modern men are constantly asking ourselves: 'What shall I do with the rest of it?' ‘Will it pay?’ ‘Is there anything in it for me or for my family?’ ‘Do I have to take a chance?’ Or we say: ‘I want security! I want peace! I want peace and happiness!’ We want to be reassured. We want to know the answers. We seem to want results without following the prescribed rules by which we can get those results. We want security but without struggle. We want salvation for our souls. We want victory for our nation, but without effort and without chance of failure. We want a world at peace, that is a world without war, but with all its selfishness and prejudice and inhumanity intact. We want financial security without paying the price of thrift. We want a government that will take care of us if we have need, but we don’t want to lose our freedoms. We want a strong military force, we want to beat Russia to the moon, but we don’t want to pay high taxes.

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

We turn aside from the difficult and arduous. We are the kind of people who turn aside from responsibility, who neglect duty, who are easily angered, who blame others rather than ourselves for our difficulties. We are the kind of people who spend our money to buy our own way. We are the kind of people who spend our money to buy our own way.

The Sabbath Recorder

Introducing
The Editor of
this
Special Issue

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

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

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

The managing editor reports the regular weekly issues, calls to the attention of new readers that another special issue will be published in October and should be ordered well in advance. Yearly subscriptions for our 16-page weekly at the very low price of $5 include all the larger special issues at no extra cost. The weekly contains up-to-date material of general and denominational interest gathered from the best sources.

Managing Editor,
Christ in the heart solves all problems

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

Christ was constantly challenging His contemporaries with questions which might be summed up in the words, "Is your heart right?" Religion which is not of the heart as well as the head is not Christian in any real sense of the term. When Jesus summed up man's obligation to God, He quoted from the Old Testament the greatest of all commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" (Matt. 22: 37). That is the answer to our wants. This is the stand of faith. This is the foundation of our wants. This is the only source of goodness in men. This is the point of issue. God is the standard of faith. This is the power of good fellowship because He first loved us and gave Himself for us. It is a loving fellowship because He is so personal. It is a loving fellowship because He first loved us and gave Himself for us. It is a loving fellowship because He is so personal. It is a loving fellowship because He first loved us and gave Himself for us. It is a laboring fellowship because He serves His purposes. It is a powerful fellowship because He is all-powerful. It is a loving, laboring, powerful fellowship because we accept His invitation, and He meets us with warm personal affection and tells His friends because we purpose to do whatsoever we find to be His will.

This is the answer to our wants. This is the fulfillment of our dreams. Assurance! Security! Freedom! Strength! Joy! Peace! Goodness! Achievement! Honesty! Chastity! Trust! Love! What else is there to long for? This is the answer to our wants. This is the power that gives success and satisfacti

THE SABBATH RECORDER
JESUS CHRIST IS LORD

Religion is a universal phenomenon. There are religions of all kinds. There is a religious faith to suit each mood and each attitude of the human heart. Ideas about death are everywhere. The radio and TV speak of findings, miracles, and personality changes; low-pressure salesmen of religion attempt to propagate their faith by the same means by which cosmetics are sold. But propaganda does not present a complete picture; neither do ideas make a religion.

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

The Story of Jesus

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

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

Betrayed by one whom He had called to be His follower, deserted by others, He was led to an illegal court and condemned by false witnesses. He was handed over from judge to judge. He was mocked and whipped and sent out to die. Even in the throes of agonizing death, He remained true to the way of life He had found while He was alone in the wilderness with the Father. The thoughts of love and compassion for others dominated His dying words. His friends secured His body and laid it in a tomb which was sealed by order of the Roman governor.

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

Birth of Christian Faith

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

Phillips Brooks compared human life to a chess board. The chess board may be called "white with black spots," or it may be called "black with white spots." It is always better to be called white with black spots. The realm of faith belongs to the Truth. The Lie is always an intruder. He has come in, and he can be driven out. Truth is the Owner. We are always the children of God on whom the Devil has laid his hands. We are always the children of the Devil whom God is trying to steal. The invitations of the Gospel are God's call to us to find ourselves as the Prodigal Son found himself, to return to the Father's house and find forgiveness and sonship, to become what He meant us to be when He created us.

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

An Open Invitation to Trust Christ

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

If we come to ourselves and see ourselves as the children of God on whom the Devil had laid his hands and turn to our Father's house, we will learn the depth of His love. For we will see the meaning of Jesus' life and the meaning of His death on the cross for our sakes, and we will discover the power of the risen Lord. All this and more is ours when we come to ourselves and turn to God. For Christ is waiting to walk with us day by day and to teach us to believe in God and man. He is waiting to save us from despair and contempt and disillusionment, and give us courage and strength and hope and the power to resist temptation and the desire to live as the world did not create us.

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

THE SABBATH RECORDER
Seventh Day Baptists Believe

THE SABBATH HAS VALUE FOR YOU

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

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

Bodily Rest

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

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

Studies have shown that more than 90 percent of the work of men in factories according to various time shifts. It is interesting to note that results of these studies have been applied by some of the largest companies in the country, and the daily pursuits in a world where it is largely ignored. It is not so difficult as many think — but when one decides to discipline himself to a weekly observance of the Sabbath, he will find the blessings which the Lord has promised to those who keep it.

A Day of Self-Discipline

A third value of the Sabbath is the benefits of its discipline. We are often asked if it is not difficult to “keep the Sabbath” and refrain from labor and the daily pursuits in a world where it is largely ignored. It is not so difficult as many think — but when one decides to discipline himself to a weekly observance of the Sabbath because he believes it is God’s will for him to do so — the wherewithal of worship is worked out. If a Christian disciplines himself to keep the Sabbath, all other parts of his Christian living may be directly influenced and changed. We are equipped to travel through another week in His keeping. As a network guiding us along our pathway of life toward eternity, the Sabbath of each week becomes part of our discipline of keeping the Sabbath in the world.

A Holy Day of Worship

A second value of the Sabbath can be seen in its practical application: “Remember the Sabbath day to keep it holy.” An old minister used to say, “Keeping the Sabbath is more than just not doing anything all day Sunday; it is keeping the Sabbath.” Everywhere the Christian Church is discovering again the need for worship in the lives of Jesus’ followers. We need a time of worshiping regularly with others. As the prominent Quaker writer, Elton Trueblood, has expressed it in Foundations for Reconversion, we will not rebuild our civilization without the revival and loyal support of institutional religion.

A Beacon Light for the World

Most of us have seen the beacon lights that direct civilian aircraft along their paths in the sky. Across Central New York State there is a network of these beacons, each signifying a different letter of the alphabet. The pilot who flies along this network can get far too far off course, because soon after flying over one beacon, he can see the next one flashing its signal in the distance ahead. As the beacon swings its searchlight into the night, the plane is guided toward its destination.

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

SYMBOLICALLY, THE SABBATH CALLS US WEEKLY TO RETURN TO GOD TO FIND THE SANCTUARY PEACE OF HIS HOLY DAY. AND FINDING IT, WE ARE EQUIPPED TO TRAVEL THROUGH ANOTHER WEEK IN HIS KEEPING. AS A NETWORK GUIDING US ALONG OUR PATHWAY OF LIFE TOWARD ETERNITY, THE SABBATH OF EACH WEEK BECOMES GOD’S LIGHT OF TRUTH AND LOVE TO THE TRAVELER, KEEPING US IN COURSE WITH OUR FATHER’S GREAT PLAN FOR THE UNIVERSE.

SEVENTH DAY BAPTISTS AND THEIR REASON FOR BEING

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

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

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

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

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

— Lester G. Osborn.
TODAY IS GOD'S DAY

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

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

"Wash you, or you won't clean," exhorts Isaiah; and the Christian's response is symbolized at his baptism as a life-long purpose to be as pure as he can by God's grace. Today's housewife who is equipped with electric-powered appliances may do her washing more than once a week, at least if there are small children in the family. So may we pray more often than on Mondays for purity of heart. There is something soul-satisfying about a line of fresh sheets meeting of some cool breeze, for they speak of devotion and a place all one's own kept sweet and attractive for those who live there. So may our hearts be for God's family in:

"Today is Tuesday—Tuesday Tuesday's soup!"

When I was a boy in college with two other fellows sharing an apartment, we kept an oyster pall on the back of the stove containing a continuous sort of soup. Each time we ate from it, we had to put in a few more potatoes and carrots, and the like, to replenish the supply. It wasn't bad! Bean soup, clam chowder, French puree, onion broth, how many are the variations of the Tuesday diet which the thrifty cook constructs to use up the odds and ends left from the weekend! One remembers that Esau sold his birthright for a mess of potage—read the story in Genesis 25. If I am hungry I may not even remember to be courteous at the table. Every week, and every day, need their times of austerity when we deny ourselves life's luxuries in order to sense the true value God gives.

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

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

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

Both plant and animal life is intended by God to sustain human nutrition, as one is reminded by reading Genesis 1:29. Sometimes we need to be taught to eat vegetables, and one of the early proofs that it is not "necessary" is found in Proverbs 15:17 (RSV). Beans and lentils were often used as delicacies by the nomadic Old Testament peoples when they stopped at an oasis where they could be found, and later they were recommended for use in bread to sustain life during the siege of Jerusalem. But even before that there was a fashion for "taking one's meals" as a hobby get double benefit from the vegetables which we are able to grow as well as eat and share with others. The time when we can help us with our prayers as well as with our gardens. Alastair I. MacKay describes the origins of many herbs and plants in his book "Farming and Gardening in to the ongoing life of the church and their own spiritual growth. When Carl Maxson and his family and I drove to the Riverside Conference in 1949, we bought a book of devotions for this section, to see how the early church used the many forms of seafood better than we who grow up inland, but improved refrigeration and transportation make it possible for us to have fish occasionally. No type of food is more closely associated with the life of our Lord than fish, unless it be bread. Fish helped to cure New Englanders and Andrew and the others, and fish He blessed and gave to the multitude who came to hear Him and stayed late. In the years when Christians were persecuted, they used the fish as a sign for their secret meeting places, and later it became a symbol in response. 'Why did you ask your father for a fish, will he give him a serpent?' Jesus asked. One theory of how fish came to be regarded as more appropriate than red meat for religious fast days is that it best represents Christ's shedding of His blood. There are some, too, who would say that Friday is a good day to go fishing, or any other day, for that matter. Jesus also said, "Come ye apart and rest a while."

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

Sabbathkeepers like to refer to the seventh day of the week as the Sabbath, instead of calling it by the name of a retail accomplishment. But there is an agreed interpretation that it is "pay day" for we find ourselves richly blessed in terms of peace and poise, health and the love of our families and friends on that day. Worship costs, but it pays. Sabbath Day is the time for an extra hour of sleep, perhaps, for church service, for going to see a movie, for reading "Sunday's Times", for a fresh table of food, for a fresh tablecloth, for leisure, and maybe some form of entertainment as the Sabbath comes to a close. For us it is the high day of the week. Surely too it is the time when we make our offering to God for the support of the church and for charity, and it always seems fitting for the youngest member of the family to bring the offering to God, placing the offering envelope in the plate as it is passed. Sabbath Day is "pay day" in many ways.

TODAY IS SUNDAY . . . Sunday's church.

At this point the song doesn't fit for Seventh Day Baptists in general. We may go with friends — no harm in that courtesy. We ministers may preach in a neighboring church, but we are as a mutual benefit. But more often Sunday finds us fixing the roof, or weeding the flowers, painting the spare room, or attending meetings of some sort or another. It is good for the family to work together, or go on a picnic, or help the neighbors. It is good, too, on a long afternoon just to be at home with a good book. As this is read some Seventh Day Baptist families will be camping or touring to and from Covina, California, where the annual session of our General Conference is to be held. August is for them a 'month of Sundays'—quite closely related to the ongoing life of the church and their own spiritual growth. When Carl Maxson and his family and I drove to the Riverside Conference in 1949, we bought a book of devotions for this section, to see how the early church used the many forms of sea water can supply more food than an acre of sea water can supply more food-stuff than the average acre of land. Our friends on the seacoast know how to utilize the many forms of seafood better than we who grow up inland, but improved refrigeration and transportation make it possible for us to have fish occasionally. No type of food is more closely associated with the life of our Lord than fish, unless it be bread. Fish helped to cure New Englanders and Andrew and the others, and fish He blessed and gave to the multitude who came to hear Him and stayed late. In the years when Christians were persecuted, they used the fish as a sign for their secret meeting places, and later it became a symbol in response. 'Why did you ask your father for a fish, will he give him a serpent?' Jesus asked. One theory of how fish came to be regarded as more appropriate than red meat for religious fast days is that it best represents Christ's shedding of His blood. There are some, too, who would say that Friday is a good day to go fishing, or any other day, for that matter. Jesus also said, "Come ye apart and rest a while."

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

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

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

— Albert N. Rogers, Dean
Alfred Univ. School of Theology,
Alfred, N. Y.
**A Modern Parable**

**THE WORDS OF ETERNAL LIFE**

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

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

When they moved to the neighborhood, they were among the first to call. When it was a child, they brought toys and quiet games to help keep the child contented. When it was an adult, they came offering the warmth of friendship, and the labor of their hands, and offering to share their supply of home paraphernalia for the care of the sick. Sometimes night after night they relieved some exhausted parent or an anguished wife or husband by caring for the loved one who was ill. Their energy and good will seemed inexhaustible.

When they were alone with each other they shared their experiences with the joy of those whose work is doing good. They were drawn yet closer to one another by their common joy and common faith. They knew that people wanted to know why they did as they did and how they could keep on and on. And they gave this answer: "We are just a poor and unimportant couple. We are not significant in the great affairs of the world or of the great affairs of our nation, or even of our city. Our lives have been lived here in this neighborhood. We have loved its people and love them still. Our greatest happiness has been when we have shown our love to those in need."

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

"Many around you live in sorrow and heartache. Many near you are troubled with gnawing canker of jealousy and pride and hate and lust. Go to them. Meet their needs of body and soul in simple ways. Speak to them of the love that is in your hearts. Tell them how it came there and who your Master is. You may be as simple and unimportant as we are. But you now have the words of eternal life. They are not for you alone. Share your life and let other things escape the love you have from Him, for your Master loves them all. Remember! You are the depository of the words of eternal life."

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

CONVICTIONS ARE THE FOUNDATION OF ACTION

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

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

Some of us deny our responsibility and proclaim ourselves as lords of the universe. Some recognize broad outlines of responsibility, but refuse to make it practical by accepting the specific applications of its broad principles. So we miss its purpose and its values.

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

Some of us recognize the truth of the two great commandments, to love God and our neighbor. We accept, as an outline of God's will for us, and accept His other words of wisdom as the guides we so much need as we try to express the love He seeks in us. We feel that because we love our fellow men we are not responsible to God. A chief call to men is that they shall be perfect as He is perfect. He tells them that this is possible only in holy love for Him and for all men through Jesus Christ. This love is expressed in a variety of ways, many of which are clearly outlined for us, but the standards of this love are always higher and the requirements greater than those of mere command. Jesus Himself emphasized the fact that all the law depends on this same holy love for its foundation, its cause, its fulfillment.

Most Seventh Day Baptists believe that the fourth reaction is the valid and effective one. Here are the reasons:

1. We believe that God is the Creator and the Lord of all. Men owe their existence to Him. His chief call to men is that they shall be perfect as He is perfect. He tells them that this is possible only in holy love for Him and for all men through Jesus Christ. This love is expressed in a variety of ways, many of which are clearly outlined for us, but the standards of this love are always higher and the requirements greater than those of mere command. Jesus Himself emphasized the fact that all the law depends on this same holy love for its foundation, its cause, its fulfillment.

2. We believe that God is the Creator and the Lord of all. Men owe their existence to Him. His chief call to men is that they shall be perfect as He is perfect. He tells them that this is possible only in holy love for Him and for all men through Jesus Christ. This love is expressed in a variety of ways, many of which are clearly outlined for us, but the standards of this love are always higher and the requirements greater than those of mere command. Jesus Himself emphasized the fact that all the law depends on this same holy love for its foundation, its cause, its fulfillment.

3. We believe that God is the Creator and the Lord of all. Men owe their existence to Him. His chief call to men is that they shall be perfect as He is perfect. He tells them that this is possible only in holy love for Him and for all men through Jesus Christ. This love is expressed in a variety of ways, many of which are clearly outlined for us, but the standards of this love are always higher and the requirements greater than those of mere command. Jesus Himself emphasized the fact that all the law depends on this same holy love for its foundation, its cause, its fulfillment.

4. We believe that God is the Creator and the Lord of all. Men owe their existence to Him. His chief call to men is that they shall be perfect as He is perfect. He tells them that this is possible only in holy love for Him and for all men through Jesus Christ. This love is expressed in a variety of ways, many of which are clearly outlined for us, but the standards of this love are always higher and the requirements greater than those of mere command. Jesus Himself emphasized the fact that all the law depends on this same holy love for its foundation, its cause, its fulfillment.

And God spake all these words, saying, . . . Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt do no work, . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

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

What God Has a Right to Expect

How foolish can we get? We would not accept that kind of allegiance as an evidence of love even in our human relationships. When we set a date with a friend we expect the date to be kept. When our birthdays come we expect to be appropriately remembered with cards and gifts. When our wedding anniversaries come we expect our loved ones to remember them and let memory cast an aura of blessedness and love over the day.

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

Beliefs are the basis of life. Convictions are the foundation of action. Seventh Day Baptists believe that we are all responsible to God. We believe that responsibility to Him and love for Him will not allow us to ignore His commandments and His law. We who were obedient even unto death, was also obedient in this through His loving filial devotion. It was He who said: "The sabbath was made for man . . ." thus emphasizing God's purpose in "halowing it.

Seventh Day Baptists Believe

THE SABBATH

We believe that the Sabbath of the Bible, the seventh day of the week, is sacred time, antedating Moses and having the sanction of Jesus; that it should be faithfully kept by all Christians as a day of rest and worship, a symbol of God's presence in time, a pledge of eternal Sabbath rest.
In the heart of every committed Christian there exists a desire to do the will of God. Doing the will of God relates itself to every aspect of material and spiritual life, but here we shall confine ourselves to searching for His will in the observance of a sacred day.

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

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

**Seventh Day Baptists Believe**

**THE SEVENTH DAY IS THE SABBATH OF GOD**

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

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

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

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

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

2. The Sabbath was observed before the giving of the law (read Exodus 16). This incident of the miraculous provision for the Israelites in the wilderness by the sending of manna and the regulations concerning gathering it for their subsistence assures us that the people of the world had maintained a Sabbath knowledge, however imperfect, and that God expected the observance of this day. Israel desecrated the Sabbath, she rebelled against the adverse circumstances of the wilderness wanderings. This indicates to us that Sabbathkeeping is not merely a matter of keeping the Law for it was kept before the giving of the law. Though given a place in the law, it holds priority over the law.

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

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

**The Prophetic Concept of the Sabbath**
A careful study of the writings of the prophets will show that they recognized the Sabbath law, but also that their concept of the Sabbath was much higher than mere adherence to a law. Typical of this is Isaiah's vision which will interpret the prophetic concept for us.

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

2. The Sabbath is a sign between God and His people (Ezekiel 20: 12). Israel was a sanctified people just as the Sabbath was a sanctified day. God had set Israel apart to do His work. The Sabbath was a symbol of God's presence with Israel, a sign of Israel's relation to God. When Israel disowned herself of God's blessing and broke the sign of her special relation to Him. But this is of Israel; what has it to do with us? The Bible teaches us that the Christian Church today is spiritual Israel, God's chosen people in Christ. In Galatians 4: 6, Christians are called "The Israel of God." The Sabbath therefore remains a sign between God and His people, a sign of His presence and of their special relationship to Him.

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

Repeatedly we find evidence of Jesus' observance of the existing Sabbath of His time and the burdens placed upon it by pharisaic legalism, giving it added meaning and making it a thing of spiritual beauty.

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

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

**THE SABBATH RECORDER**
In speaking of certain future events described in Matthew 24, Jesus said, "Pray ye therefore, always, and come thou to the Sabbath day." Here is another clear inference that Jesus expected that the Sabbath would be kept in the future. No other thought seems ever to have entered His mind than that Sabbath observance would continue to be the church's practice. If Jesus had intended to change the day of worship, He would have spoken of that change, making clear to His followers His will in the matter.

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

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

Paul spoke of the relative unimportance of keeping certain "sabbaths," but the context in each case makes it plain that the reference is not to the weekly Sabbath but to the ceremonial sabbaths, feast days or high days which were prescribed to do with the Jewish ceremonial system and which are therefore completed in the sacrifice of Christ and serve no purpose in the Christian Church.

If Jesus had, by example or teaching, changed the day of the Sabbath, we should expect the New Testament to make it abundantly clear with references to the week in the New Testament, the change which has been made in the Sabbath, and taught the practice, then the teaching is established for the Christian Church.

The Sabbath and the Character of God
That God is unchangeable is a fact that is claimed throughout all of the sacred Scriptures. (See James 1: 17; Hebrews 6: 17, et al.) There can be no change in an infinite, omnipotent, perfect Being. Man's conception of God indicates that God's day advances or retreats in the spiritual world, but the character, personality, and being of God does not change. Since God is unchangeable and His counsel immutable, it is inconceivable to think that He would deny His previous appointment, or change it when He set aside by appointing a different day of worship for the Christian Church as though He were in error in His first creation or if the world should be void, neither shadow or turning" (James 1: 17).

Most people who observe Sunday as a sabbath are aware that it is the day following the resurrection of Christ honors that day. We have already observed that it was only the empty tomb which was discovered that day, and even that discovery may have first been made earlier (See Matthew 28: 6). It is true that the first day of the week is the day of the resurrection, but even if it could be shown to have occurred on the first day of the week, there is still no reason to change the day of worship, unless God by His revelation has clearly told us to do so. Instead, the church has assumed the authority for making the change and to God belongs the authority to follow the authority of the decrees of God than to assume the authority of the church for changing the decrees of God.

The change from Sabbathkeeping to Sundaykeeping was not a sudden change, for this displacement of the Sabbath required several centuries to effect and seems largely to have been determined by political legislation, papal pronounce-ments, and the decisions of the church councils. Christians were, of course, faced with the issue again. Is it enough to go on following these human pronouncements, or must we return to God's divine appointment for the church?

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

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

A CLARIFICATION

"The terms Sabbath and Lord's day are now commonplace of speech. But for most people they have lost their original meaning and are used interchangeably to denote the day of worship. Scholars who were taken from the January, 1958, issue of Presbyterian Life, in an article by David N. Freedman. The author goes on to give the development of the Lord's day as a day of worship, and concludes that Christians have wrongfully transferred rules for Sabbath observance to the Lord's day or Sunday. He maintains that Christians should observe both days, the seventh day as a day of rest or Sabbath, and use the Lord's day or Sunday to do the work of the Lord.

This article is an example of the apparent difficulty many Christians are facing when they honestly study their Bibles in regard to the seventh day of the week and the true Sabbath. It would seem that there is a place Seventh Day Baptists might be come effective in helping our fellow Chris-tians, not placing a stumblingblock in their way by argument, but demonstrating the truth in such a way as to cause the day God Himself hallowed.

By Dr. Forrest Branch, Milton, Wisconsin.
Seventh Day Baptists Practice Christian Love

THE SPECTRUM OF CHRISTIAN FELLOWSHIP

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

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

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

The Church Does Care

The church's "care for the poor" has largely been turned over to the state and to secular charities. But the warm spirit, the deep-seated love and compassion are no less the source of true Christian charity or loving helpfulness. Nor are these qualities discovered, not lost in challenging the purity of civic big-heartedness. The church serves as leaven in the community's charitable functions and sets the pace (or fails to set it), and whether or not we reflect the full spectrum of the Light of the World determines in large measure whether God is glorified in our sharing with the poor.

As a natural outcome of the concern for every person's relation to God, the church expresses with more or less success its warm Christlike companionship in many ways. The sum total of a church's work can perhaps best be simply described by its formal program. There are always countless quiet deeds and prayers offered in Christ's spirit on behalf of needful persons. The deaconess who loaned to a youth for schooling, or the strong but quiet person who expresses confidence in a new business enterprise by investing a sizable fund for a Christian friend — these make the world warmer with love.

Love Extends to All Colors

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

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

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

Local Calling Opens the Spectrum

Behind much of this sharing is the calling of deacons, other laity, and the pastor. The love story discovered, not lost in the realm of the heart and soul, but also of the foot and back and stomach. Our very freedom to develop the church program as we locally decide is a grave obligation to see to it also that the love of Christ is given expression wherever it needs expression. Whether by formal committee organization, or by the consistent Christian concern of folks in warm fellowship with God and each other, the church at best is "Christ's body" at work today.

The church is more truly Christ's when every known lonely or unlovable person receives comfort and companionship. Whether the members, when questions are answered with humility and conviction, when loving concern is extended wholeheartedly beyond the immediate circle of the congregation.

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

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

Bitterness of Suffering Removed

In concern for the less fortunate, we sometimes develop a bitter attitude toward the suffering imposed on them. Perhaps it may be because we do not try to show compassion at inconvenient times, or with too much sharing of money, or with costly use of talents. We may even
SABBATH RECORDER

THE SABBATH WAS MADE FOR MAN

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

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

All of God’s gifts to man are made with a purpose. The purpose is constant. In its broadest sense it is to effect man’s good, to bring man to a place and an attitude where he may reach out toward the perfection of God’s plan. Without this purpose the Sabbath is not an exception. It is not, as some have supposed, a ceremonial law inserted amidst the moral laws, so the Sabbath was made for man to that which would supply the needs of his spirit. Even as the labor of the week was to strengthen and empower man’s body, so the Sabbath of worship was to strengthen and empower man’s soul. Even as the labor of the week was to renew his vigor in body and spirit, making him strong and able to meet both physical and moral trials with courage, acknowledging God’s presence and power.

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

The Sabbath was made for man. God knew man’s needs. He knew that man would need a regular reminder of God’s presence and power. He knew that bodies grow tired and minds grow foggy when there is continued physical and mental strain placed upon them. He knew that regular weekly rest and regular weekly opportunity to think on things other than the demands of the week was an absolute necessity if man was to be healthy and strong and able to think clearly.

The Sabbath was made for man. God knew man’s needs. He knew that man would need a regular reminder of his dependence upon God. He knew that man might well become so involved in the material things of life that he would forget his Creator or relegate his memory of Him to so minor a place that it would not affect his attitude or life. God knew that such a state of mind would prevent the development of the soul of a man toward that perfection which we have been shown in Christ Jesus. He knew that if man was to grow into that moral and spiritual perfection which is His goal for him, man must realize his dependence upon his loving Lord.

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

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

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

Thank God!
What the Sabbath Means to Me

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

HOME

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

The Sabbath to me means happier home life.

CHURCH

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

The Sabbath to me means happy and helpful church life.

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

The Sabbath to me means God.

HOLY TIME

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

The Sabbath to me is Holy Time.

WORSHIPPING GOD AT MOUNTAIN CAMP

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