Accessions

BOULDER, COLO.

By Baptism:
Ann Marie Bottoms
Gaye Ellen Davis
Rex LeRoy Davis

DENVER, COLO.
By letter:
Virginia Saunders (Mrs. Richard L.) Steele

Marriages

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

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

Births

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

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

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

Obituaries

COOK.— Calla E., daughter of Clayton F. and Ellen Champlin Green, was born in Alfred Station, N. Y., March 6, 1866, and died at the home of her daughter in Alfred Station, Oct. 7, 1968. Her husband was Harry Cook.

She was a loyal member of the Alfred Station Seventh Day Baptist Church, having moved her membership there from Alfred in 1939. She was active in the church's Union Industrial Society, and a member of the Rebekah Lodge.

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

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

—R. E. Z.

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

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

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

—E. C.

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

Her husband was Timothy C. Turner.

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

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

Funeral services were held at the Robertson Funeral Home in Hornell, with the Rev. Rex E. Zwiebel officiating. Interment was in the Maplewood Cemetery, Alfred Station.
There is a story of a home in which the grandfather clock, beyond explanation, struck thirteen times. Counting the final strike, the young son of the family shouted, “Mommy, it’s after the Sabbath!”

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

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

THE SABBATH RECORDER

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Meet the Contributors
ELMO FITZ RANDOLPH, editor of this specie-
issue, is minister of the Seventh Day Baptist Church of Boulder, Colorado.
RABBI KARL WEINER serves Temple Judea in Skokie, Illinois. He has served on the Executive Board of the Central Conference of American Rabbis. He is vice-president of the Chicago Association of Reform Rabbis. He received his rabbinical education in Germany and Israel.
ALBERT N. ROGERS is minister of the Sev-
thenth Day Baptist Church of Denver Colo-
rado. In addition to having served sev-
eral Seventh Day Baptist pastorates, he was dean of the School of Theology of Alfred University. Currently he is president of the Seventh Day Baptist Historical Society for whom he is commissioned to write a third volume of “Seventh Day Baptists in Europe and America,” bringing Seventh Day Baptist history up-to-date.

PLAINFIELD, N. J.
November 4, 1968
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There is a story of a home in which the grandfather clock, beyond explanation, struck thirteen times. Counting the final strike, the young son of the family shouted, “Mommy, it’s after the Sabbath!”

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treyness is God’s opportunity.” As suggested at the outset of this article, the question confronting us today is not, “Is change possible?” but rather, “What will the change be, and to what effect, in our
time?" This realization of the impact of change on man's life for the future certain gives us an acute awareness of our God-given responsibility to initiate and promote those changes that are in line with His will for man.

Here it is important to understand that change, in order to be a benefit and blessing to man, does not necessarily involve the risk of completely new and untried things. It means freedom from the daily routine of living —how much more acute is the need of modern man for respite from the pressures of the age of jet planes and atomic energy. As the spiritual Sabbath law would go far toward restoring man to a realization of his potential and destiny as a child of God.

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

Further, we must not overlook the great potential of the Sabbath as an institution with power to unify and strengthen good times. In a day when unprecedented changes are taking place in the structure and program of the Church it is not unreasonable to think that God's Sabbath will again be accepted by the Church of His Son with resulting blessing to the whole Church and to all mankind. To the question of why God made the Sabbath, there is also comes the bright hope, through common acceptance of the Sabbath, that those of us who develop by his impulses destroy himself, but he who comes to maturity by the strait gate and the narrow way of wholesome and right restraint has the truest culture. Not whim and caprice, but discipline and self-denial, make the best manhood. He who develops by his impulses destroys himself; but he who comes to maturity, not for the sake of an order of God—in being a child of God, which developing by his impulses destroys himself; but he who comes to maturity, not for the sake of an order of the wrong way upon the question of the Sabbath observance. He turned the current the right way. His words are a testimony to the value and the perpetuity of the Sabbath, but a rebuke to the method of observance which was common in His time.

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

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

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

But in man's development there must be repression; so there is repression in the law of the Sabbath. It is intended to develop the man in such a way that the spiritual can develop. The Sabbath, by its weekly return, does for us what we would not do for ourselves. It sets a regular and arbitrary time of rest from the pursuit of secular things that there may be time in men's lives for things that are of greater importance—things pertaining to mental, moral, and spiritual development; and to religious instruction. There is just the amount of repression in the Sabbath needed by man for achieving his best manhood and his truest culture. Not whim and caprice, but discipline and self-denial, make the best manhood. He who develops by his impulses destroys himself; but he who comes to maturity, not for the sake of an order of God—in being a child of God, which is God's intention for him.

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

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

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

THE SABBATH RECORDER

This is one of those sayings of Jesus which set things in their right light and put truth in its proper perspective with a word. In one short sentence, He uncorrects the wrong teaching of years had covered with darkness. The current of religious thought had set the wrong way upon the question of the Sabbath observance. He turned the current the right way. His words are a testimony to the value and the perpetuity of the Sabbath, but a rebuke to the method of observance which was common in His time.
be in God's law for humanity; and any­thing that tends to the disintegration of the family is a great enemy of the family and God. The true fa­mily unity and its best culture go hand in hand. There is no greater need in our times than gentle, wise, firm family cul­ture. It is the true foundation of all close relation to both unity and culture in our families.

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

It was no fancy picture of the prophet Isaiah, in which he associated the pros­perity and independence of the Jewish nation with the observance of the Sab­bath; in these words: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and to feed thee with the heritage of Jacob thy father."—Isaiah 58:13-14.

In the Catholic Church, the Sabbath, the day in which the regular work of life is to stop, is a day designed to teach the chosen people and the race "that neither labor nor pay, nor do any thing that can be considered absolutely his own, the seventh day of each week being holy to God."—2—At the first and for many years after the time these things were said, the Sabbath was a day spent at home rather than in public worship.

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

So I believe that in the Christian family the Sabbath should be the pleas­antest day, uniting the family together at home and at the house of God. I emphasize that word together. The unity of the family should not be broken up. The Sabbath day is a week, for it is the family's day. There is no reason why special efforts should not be made to tempt the family and the children not to spend the day at home, but after the proper portion has been spent by the family in the sanctuary. The Sabbath day's dinner should be the best dinner of the week, though the most of the preparation should be made the day before so that nothing will interfere with the family idea of a family day. Certainly, with the books and the music of our times, there should be no difficulty in keeping the boys and girls from straggling off by themselves and doing their day's work, and sending the children to spend the day outside the family circle. If we must use authority to secure this, we ought also to make the day so pleas­ant as to compensate for the tempting things outside. The time has long gone by when it is right to make children sit down and say a man's business, and to be con­demned of God. There are Sabbath day pleasures and occupations, and I do not know but there may be Sabbath day games; and not the pleasures these things need be sought for outside our homes. Perhaps there are some of us who see with pain that, while some of our children sit at our tables and sleep in our beds, they are really growing away from us, and are breaking up the unity of the family and losing their at­tachment for home. Perhaps this began away back before you knew it and you feel utterly unable to change it now and are hopelessly enduring it. There may still be some hope in the future for our children in a joyful and pleasant Sab­bath day, enjoyed by the family as a family, each trying to do something for the pleasure of the other. Here I would especially like to emphasize the duties of the fathers in this matter. Usually the fatherlink is the Sabbath day is his op­portunity. He has to work hard all the week, and he proposes to have a day for rest, good dinner and sleep. He has, for a neighborly chat over the fence or in his neighbor's house. He thinks he has earned this day for himself, and he ought to have it for those things that will give him most rest. About all he asks of the family is that the mother shall give him a good dinner and the rest shall leave him alone. And so he, the head and supporter of the family, is doing more than all the rest to break up the unity of the family and to scatter its members.

2—Among the Jews the Sabbath was a day of home instruction. Josephus tells us that it was the habit of the Jews to talk together in the family and we frequently remember that direction of Moses to Jewish fathers and families: "These words which I command thee this day shall be in thy heart. And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house; and when thou walkest by the way, and when thou liest down, and when thou risest up."—Now, it is safe to infer that a day in which the family could all be at home together did not become a day of instruction in the words of the law, differential to the chil­dren. In the Christian family, the teaching of the law of God to the children is left too much to the church, the Sabbath School and the church and the Sabbath School have frequently to bear the blame if the children of Christian parents do not become acquainted with the truths of the Bible and members of the church. How many of you Christian fathers have taught the commandments to your children at home? From how many Christian fath­ers are the children learning about God as Creator and Father of us all? In how many Christian homes do the children receive religious instruction and faithful training in the truths of God's moral law, the teachings of Jesus and the truths of religion? Now here again we must emphasize the fact that the father is the head of the family and responsible for its culture. He can escape no duty in the matter because there happens to be Sabbath schools to which he can send his children.

In conclusion, my friends, two im­portant things are in danger in our day. First, the family and the Sabbath. Many things are causing the disintegration of our families and are destroying their unity. Many things are breaking up the attachment of the family to its own firesides and weakening the ties which ought to bind the family to its home altar. In my opinion, a wrong Sabbath observance is doing much to cause these problems and a correct Sabbath ob­servation will do a great deal to en­courage and aid the family unity and culture. A Sabbath made pleasant and joyful and a Sabbath in which parents promote the religious instruction of their children, it would seem, is the key to the success of these things. By taking them to the sanctu­ary, and by doing their personal duty of instruction, would be a bulwark about our people and nation stronger and safer than any thing else. It would strengthen the moral instincts of our children and do more than any­thing else for the triumph of religion.
The spirit of the Sabbath must have been vividly in Jesus’ mind as He defined the worship experience for that insecure woman at the well outside Samaria. In that brief Gospel narrative of their meeting (John 4:1-29) we find the oft-quoted statement of Jesus about the twofold nature of worship.

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

When Jesus spoke of the spirit of worship, could He have been recalling that great day in Jerusalem when He visited the temple and talked with the teachers? Or might He more likely have been remembering the glorious Sabbath mornings in Nazareth when He and His father Joseph, and little brother James, hiked up over the hills above the village; and then came home to a good Sabbath day dinner prepared for them by the mother, Mary? Possibly He also recalled going with His father to the Sabbath eve service at the temple and talked with the teachers? Or might He more likely have been recalling that religious persecution and segregation of those who challenged the faith through a great hymn such as “Holy, holy, holy.” I know God “warm, sweet, tender yet, a present help . . .” and sternly compelling in my life partly by reason of my study and what I have seen of Him in the lives of others. But I feel I know Him more clearly because of the “glorious things . . . spoken” of Him in the corporate worship of the religious communities which have included me.

Jesus asserted that sincere worship is universal and unlimited by spatial concepts. It is bigger than all our absolutes as the God we worship is worthy of our devotion. Jesus knew how the Hebrew exiles had struggled to accommodate their faith in Babylon and had found it was valid there. He knew how they had learned to spend their Sabbath hours there in meditation and in creative writing. He had been taught the wisdom and grace that were produced, and their psalms for high and low days. He rejoiced in their discovery in a hostile environment with traditional symbols lost the time they could be used to serve their faith.

I could hope that intellectuals and laborers side by side read and expounded the Bible now available to them in the common tongue, their energies for the cause of freedom, understood, and had to be taken away. But my total early image is one of tranquility and pleasure with those I knew and loved.

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

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The immigrants from Wisconsin, Missouri, et al., who gathered at the ford of the Arkansas River on “Sabbath Day, May 18, 1872, cherish this second element and qualification of Sabbath worship cited by Jesus in John 4:23 is the truth of it. We currently refer to the most telling confrontations or decisions as a "moment of truth." This is the application of the spirit, making the universal specific. Exodus 13 states it in deadly terms prescribing death for desecration of the Sabbath in that long ago day. But happily we see Jesus’ teaching and example the life-giving rather than life-taking principle which overrules the Old Testament Levitical code. Jesus declared (Mark 2:27) that the Sabbath was made for man, and not man for the Sabbath. He visited the temple and talked with the teachers?

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

To observe the Sabbath on the seventh day calls for a sense of belonging to a distinct community. For the modern Jew in a Sunday-observing society, to remember the Sabbath is not a matter of mechanically adhering to the commandment but of living out the symbol and reminder of his membership in a covenant. A very large number of Jews do not observe the Sabbath consistently for twenty-four hours, is their observance necessarily regulated by the traditional law. Nevertheless it has divine sanction for them as "a sign between Me and the Children of Israel". It is a tangible expression of their bond and identity. Furthermore it stands for the essential spiritual commitments of Judaism.

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

Man, in the second half of the twentieth century finds all the certainties of yesterday challenged. We are suspended between the naive arrogance of rejecting all truths which limited human reasoning cannot prove and which our senses cannot perceive in evidence, and the spiritual hangover of "existentialist" creation and of its design. "For in six days the Lord made heaven and earth, and all that is in them, and He rested on the seventh day"—this tells us (not that God needed to rest from work) but that the end and goal of creation is a Sabbath of perfection.

Man, in the second half of the twentieth century finds in the experience of God, as the Redeemer, the promise of and an invitation to the role of being a co-worker in the realm of the ethical. God wills us to free ourselves from the domination over our lives and from the dictation of circumstances, in that we transform our condition—in sadness and gladness, in sickness and health, in prosperity and poverty—into a condition of holiness, i. e., one dedicated to God's purpose. He, who freed Israel from slavery, wills all men to be free. He appoints us to responsibility in history towards that day when all mankind will be one perfected humanity in peace and love, which is under the law of God (rather than under laws of men and governments; law enforcement by the heart rather than by officers of the law). Man is the child of the Sabbath. In faith the Sabbath in faith that God in His grace will bring it about.

The Sabbath is given us to "remember" (Exodus) and to "observe" (Deuteronomy). On the Sabbath we remember the spiritual commitments for which it stands. Thus our aspirations and goals are directed into the service of God which is the fulfillment of our highest purpose. The remembrance of the Sabbath permeates the other days of the week under the law of God (rather than by officers of the law). Man is created in God's image, and the Sabbath in faith that God in His grace will bring it about.

Surely that day will come when the family gathers around the table. The mistresses of the household kindles the Sabbath, and sees to it that the Sabbath is kept consistently for twenty-four hours, and that the Sabbath morally and legally is not a matter of "observance," but of deliberate choice. The Sabbath is not a matter of legalistic commandment, but a distinct community. For the modern Jew in a Sunday-observing society, to remember the Sabbath is not a matter of mechanically adhering to the commandment but of living out the symbol and reminder of his membership in a covenant. So some foretaste of the world to come. As the Lord has done for the congregation joins in divine worship. Time is found also for acts of lovingkindness, such as visiting the sick. Observance calls for abstaining from everyday work and concern. We rest from the necessities of an imperfect life in an imperfect society, as we contemplate the demands made on our day by the latter day of fulfillment of human history. We abstain from that labor which is necessary for our survival the rest of the week—must be seen as subservient to that purpose for which it is worthwhile for us to survive.

To observe the Sabbath on the seventh day calls for the courage of conviction: to be in this world, and yet not of this world. Our task is to form a society, as we contemplate the demands of the Sabbath, as we mirror the behavior patterns, the way of life of men and women in this world. We project into our as yet imperfect world a glimpse of the world to come. And grace be on the return of God's people to His Sabbath may be at hand. Surely in creative Sabbath observance there is offered assurance of blessings sorely needed by modern man.

4. Some one has said, "In all the world, there is nothing so powerful as an idea whose time has come." God has said, "I am the God who made the Sabbath holy to the children of Israel. Therefore the Sabbath is not a matter of legalistic commandment, but of deliberate choice. The Sabbath is given us to "remember" (Exodus) and to "observe" (Deuteronomy). On the Sabbath we remember the spiritual commitments for which it stands. Thus our aspirations and goals are directed into the service of God which is the fulfillment of our highest purpose. The remembrance of the Sabbath permeates the other days of the week under the law of God (rather than by officers of the law). Man is created in God's image, and the Sabbath in faith that God in His grace will bring it about.

Sabbath observance, in its earthy joy, captures a glance of the time to come. This Sabbath, the folk had the table. The mistress of the household kindles the Sabbath candles with prayer on her lips. With prayer and song the family welcomed the holiness of the Sabbath. Parents bless their children. Grace said at the table consecrates it as an altar. Prayer and song at the table are repeated at other Sabbath meals. There is conversation about Holy Scriptures and other books of inspiration and instruction. There is also leisurely reading and reflection by the individual. The fellowship of the congregation joins in divine worship. Time is found also for acts of lovingkindness, such as visiting the sick. Observance calls for abstaining from everyday work and concern. We rest from the necessities of an imperfect life in an imperfect society, as we contemplate the demands made on our day by the latter day of fulfillment of human history. We abstain from that labor which is necessary for our survival the rest of the week—must be seen as subservient to that purpose for which it is worthwhile for us to survive.

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

A little girl in the Milton, Wisconsin, church confided in her mother that she didn't like the Sabbath. The mother, who had resigned herself to know her reason she was quick to reply, "I'm afraid they won't have Sabbath School there."
The importance of being "practicing" Sabbath observers can hardly be overstressed. No genuine and lasting success is known in the arts without discipline and constant effort toward one's goals. We cannot expect to experience progressive Sabbath blessings if we allow God's Holy Day to fall into static, unproductive patterns.

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

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

True Sabbath observance should be at its best, and show its greatest results, in our homes. Joyous family experiences associated with the Sabbath will be a unifying force for parents and children effecting profound influences on both.

There is a wealth of opportunity to introduce meaningful family Sabbath traditions in the home.

The beginning of Sabbath, coming at sunset Friday night, presents a wonderful chance for the family to be together at the Sabbath eve meal in worship and fellowship. A ceremony of lighting Sabbath candles at the evening meal can become a rich family tradition. The American Sabbath Tract Society will provide ceremonies or a family may want to develop one to fit its own needs. Jewish homes have an ancient and rich tradition in the use of "Sabbath welcoming" experiences. Adaptations of their ceremonies might be experimented with.

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

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

Certainly it is never enough to make our Sabbaths different by what we excludes. There are important differences in the day should come from what we bring to the Sabbath through family activities and participation. Why not perhaps in the Sabbath afternoon, for a family reading session? Who can tell the thrill a child gets from being read aloud to by his father or mother. In Bible stories, there is a great wealth of children's books on subjects appropriate for Sabbath family use. Or you may prefer a Sabbath music hour—singing around the piano as a family or listening to nature sounds. Again, if your surrounding encourage it, a leisurely family walk or hike with plenty of time to pass for conversation or nature study will be happily rewarded. In all such activities there needs to be a felt awareness of God in the midst.

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

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

The ways open to us for closing the Sabbath can also be varied and helpful. Mrs. Dr. George Thompson, mother of four boys (all now physicians in a family clinic), once said, "In our family we closed the Sabbath with a bang. A change in pace the family on the night after the Sabbath, and perhaps on Sunday, may well bring the special significance of honoring God on the Sabbath into sharper focus. All family activities, with or without young people invited, featuring active games and informal entertainment in combination with welcoming refreshments—might be an admirable way to start a new week.
Fred sat on the edge of his bed, his toes barely touching the floor, and waited for the doorbell to ring downstairs. His shoulders were bent over and a frown was on his face. Before him on the floor stood a shabby suitcase.

“What do ya’ say, Fred, d’y’a really want to go?” A freckled faced boy stood in the doorway, looking seriously at his friend.

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

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

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

“I thought you were a preacher,” remarked Fred.

“Yes, of course I am,” answered Mr. Franklin. His eyes were smiling at Fred, “I hope you don’t mind.”

“No,” replied Fred, “I never went to a preacher’s house before, then I went in a room.”

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

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

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

As always, Fred’s heart beat fast as he went in to meet each new “family.” He knew the people would look at him if one wished; there was a big bed, wide enough to sleep crossways, if one wished; there was a whole shelf of books, a tennis racket, a ball bat, and a football, and as his eyes swept the room he could not keep from looking and looking, there were so many things there that a boy might wish for. The window looked right out into a large apple tree, and it looked almost as if one could step out the window, right into it, it was so close.

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

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

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

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

“Now, Fred, it is just a little while until the sun sets and it will be Sabbath, so you can come over and we will have our Sabbath eve meal.”

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

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

THE SABBATH RECORDER

Fred talked about his experiences with the government, and brought up many questions about the Bible. Mr. Franklin promised to read the Bible every week, and to speak to Fred the next Sabbath about some of the passages that had interested him.

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

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

“Baptist . . . we are Seventh Day Baptists.”

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

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

Why don’t you let us show you about your Sabbath?” asked Mrs. Franklin, “then you can see it for yourself.”

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

“I still don’t see why it isn’t all right to keep Sunday, and not Saturday?”

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

“Where’s your Sabbath day Jesus did?”

“No, I mean . . . what kind?”

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

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