THE SABBATH AND THE SABBATH DAY

Discussion for Young People

By

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"But the seventh day is the Sabbath of the Lord thy God: in it thou shall not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Exodus 20:10.

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Foreword

This book is frankly written for Seventh-day Adventists, and especially for Seventh-day Adventist young people. But it is equally good for people who are not Seventh-day Adventists, because the Sabbath belongs to all. Not too many understand what the Sabbath is, or, therefore, what the Sabbath day is. In consequence there is all too little of Sabbath keeping; and much that is called Sabbath keeping is not Sabbath keeping; though without doubt there will be many surprises "when the Son of man shall come in His glory, . .and

before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divides his sheep from the goats." In that day some who had been thought to be goats will be found sheep, and some who had thought themselves sheep will find themselves goats.

I was brought up a Seventh-day Adventist. My parents, I suppose, were as conscientious and honest a pair as ever sought the Lord to know His will, and to bring up their children in His ways. In our home the Sabbath was kept after the tradition of the elders. There was scrupulous care to preserve its hours inviolate against the inroads of worldly thought and worldly action. Before the sun went down on Friday, we had all done our chores, the house was scrubbed and in order, we had blacked our boots and taken our baths, and arrayed ourselves in the clean if sometimes shabby clothing that was our Sabbath best. And at sunset we gathered in the "front room" for family worship to usher in the Sabbath.

The forenoon of the Sabbath day was taken up by Sabbath school and the "after service" in the "front room" of our carpenter-elder's house, dedicated for the day (and to my child mind for always) to the service of the Lord. The afternoons were, 1 must believe, the great trial of our parents' patience and faith; for to keep three husky, growing boys from doing their own ways and finding their own pleasure and speaking their own words was a task that well-nigh exceeded their resources. They, and especially our mother, aided by our older sister, did well, with reading and with walks through the countryside; yet often these devices failed, in emergency or because of monotonous repetition. And Sabbath keeping, I must confess, caused us often to bow down our heads as a bulrush and to spread sackcloth and ashes under us.

Yet 1 am grateful for the discipline of those childhood days, and for the impressions that their discipline made. Imperfect and distorted as were the conceptions of the Sabbath and the practices of Sabbath keeping, they yet contained much of truth, much of beauty, much of reverence. 1 would not lose that wealth out of my heritage, though well might 1 wish it had been truer and more inspiring.

In our own parenthood, the mother of our children, with me, found and sought to give to our children a Sabbath and a Sabbath keeping derived from the example and the teachings of our Lord Jesus, as contrasted with the rabbinical conceptions of our own childhood. That has made of the Sabbath a life and of the Sabbath day a treasure free from taboos, glorious in opportunity and in power, a rest, an inspiration, and a delight.

It is to pass on this vision to others who perhaps have known the Sabbath only as I knew it in my youth, that this book is written. It is a speaking from the heart. May it speak to hearts.

A. W. S.

Washington, D. C., April, 1937.

1. The Sabbath Within

WHAT is the Sabbath to you?

As 1 go about here and there, 1 meet all sorts of people and all sorts of Sabbath keepers. Some of them are beautiful Sabbath keepers. The Sabbath is a delight to them. They are never weary with its hours, and they never wish them to be gone.

They are not idle upon the Sabbath day, though they may be in repose. The Sabbath is to them neither a burden nor an escape from life; it is an opportunity for communion with God and humanity. They are ready at its approach; they welcome its coming with song and prayer and praise. They have plans for study, for recreation, for converse and instruction and learning; and so they are never puzzled to know how to occupy themselves. They rejoice in the teachings of nature, the revelation of God, and they search the written Scriptures for illumination. They are ready to serve the needs of those about them, and they seek out the needy and the disconsolate and the sick, and minister to them. No other day in all the week is to them so precious, so fragrant with love, so filled with the glory of God. They are the Sabbath-blest.

But others there are, and many, to whom the Sabbath is merely an obligation and Sabbath keeping a job of religion Some of them are terribly bowed down under their Sabbath keeping; but they say, “Well, you have to keep the Sabbath if you want to be saved. It’s a nuisance to be out of business and out of pleasure on the very day when all the rest of the world is getting the most out of life; but you have to do it if you want to go to heaven.” They are the Sabbath burdened.

And some there are who say, ‘Ye keep the Sabbath because we are the children of God, and good children are obedient. In the very middle of the Decalogue is the fourth commandment, requiring us to rest on the seventh day. And so we do it.” They are the Sabbath-bound.

Then there are not a few who observe the seventh day because it is a habit taught them in childhood, and one they have had little temptation to break. Their life has been spent among Seventh-day Adventists, they have gone to the church’s schools, they are employed in its sanitariums or publishing houses or other businesses, they have their friends in the same church; and just naturally and easily they do what their elders or their employers or their friends do. They are the Sabbath addicts.

And out of these classes of negative Sabbath keepers there is constantly streaming away a flood of Sabbath deserters. Those of one class find the burden too great to be carried longer; those of another fall into moods of discouragement and rebellion, and do not care to be obedient any more; those of the third class drift into situations where the example about them is not of Sabbath keeping, and they “Do as the Romans do.” “Keep” the Sabbath? The truth is they never kept the Sabbath, because they never had the Sabbath. You have to possess a thing before you can keep it, don’t you? And they never had it. Indeed, they did not know what the Sabbath is. Do you? What is the Sabbath to you?

To start with, let us have some definitions, let us understand our terms. What does “Sabbath” mean? “Sabbath” is an untranslated Hebrew word meaning “rest.” If in our English Bible the original term were always translated, instead of “Sabbath” we should always read “Rest.” Thus in the fourth commandment: “Remember the Rest day, to keep it holy. Six days shall thou labor ‘ and do all thy work: but the seventh day is the Rest of the Lord thy God.”

You will note that “Sabbath” in its meaning goes behind the idea of time. It is a state, an experience. You may “rest,” “sabbatize,” upon a day, but the day is not the Rest, it is the Rest day. To be sure, by a rhetorical figure of speech, metonymy, in which a thing is called by the name of a thing related to it, the term “Sabbath” is often used for “Sabbath day,” both in the Bible and in our own speech. This is all right, if we understand the figure; but unless we comprehend the prime distinction between Sabbath and Sabbath day, we are liable to be led into a religious legalism which is not Christian; and so in our supposed Sabbath keeping we should not be Christian at all, and therefore not Sabbath keepers. Exodus 20:8-10.

The Sabbath day is holy, but it is made holy by the fact that it contains the Sabbath, just as in the sanctuary in Israel the sacred ark, or the tabernacle or temple itself, was made holy only by the presence of God which filled it. So the Sabbath day, to be holy, must be filled with the Sabbath. And the man or woman or child who keeps holy the Sabbath day must himself be filled with the Sabbath. To have the day without the Sabbath is not to keep holy the Sabbath day, even though it be correctly numbered:

One, two, three, four, five, six, SEVEN. But what is this you are talking about, the Sabbath? Have we not always understood that the Sabbath was the seventh day of the week, and that if we stopped work or play before sundown Friday evening, and rested upon Saturday, going to Sabbath school and church and maybe young people’s meeting, but anyway doing none of our own work nor of our own pleasure until the sun went down Saturday evening, we were keeping the Sabbath?

That is exactly what the Jews thought, and they strove most mightily to keep the Sabbath in that way. They strove so hard to be righteous in Sabbath keeping that in the end they came to have a code of Sabbath keeping which caused them to reject and to seek to kill the Lord Jesus Christ, “because He not only had broken the Sabbath, but said also that God was His Father.”

John 5:16, 18. That is the length of fanaticism and bigotry to which a false conception of Sabbath keeping may lead. Yet the Jews did not keep the Sabbath, because they did not have the Sabbath. And the Man whom they condemned as a Sabbath breaker was really the one who had the Sabbath, and kept the Sabbath, and filled the Sabbath day with the blessedness of the Sabbath that was in Him. Thus it is that He is Lord of the Sabbath and of the Sabbath day. Mark 2:28; Matthew 12:8.

What, then, is the "Sabbath" of Jehovah, the "Rest" of Jesus? It is the rest of which He speaks when He cries: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest [Sabbath]. Take My yoke upon you, and learn of Me; for 1 am meek and lowly in heart: and ye shall find rest [Sabbath] unto your souls." Matthew 11:28, 29. The Sabbath is the experience of forgiveness of sins, of power implanted to do right and to do good, of peace and joy, of being one with God. It is the atonement, the atonement. It is the sanctification of the indwelling Christ, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Corinthians 1: 30. "Moreover also I gave them MY Sabbaths, to be a sign between Me and them, that they might know that 1 am the Lord that sanctify them." Ezekiel 20:12.

"The Sabbath given to the world as the sign of God as the Creator is also the sign of Him as the Sanctifier. The power that created all things is the power that recreates the soul in His own likeness. To those who keep holy the Sabbath day it is the sign of sanctification. True sanctification is harmony with God, oneness with Him in character." – "Testimonies for the Church," volume 6, page 350.

The writer of Hebrews, in the third and fourth chapters, discusses this "Rest" which is in Jesus. Let it be held in mind that all the way through this passage, the word "rest" as a noun is equivalent to the word "Sabbath," and when used as a verb is equivalent to "sabbatize." Indeed, in the ninth verse of the fourth chapter the translators of the Authorized Version have placed in the margin as an optional reading: "There remains therefore to the people of God a keeping of a Sabbath." And similar also are the texts of Weymouth, Goodspeed, and other modern translations.

This discourse of the apostle upon the "Rest" or "Sabbath" of God, beginning at the seventh verse of the third chapter and closing with the eleventh verse of the fourth chapter, presents the following thoughts: Israel, under Moses and Joshua, was promised a "rest" or "Sabbath" of Jehovah their God. Yet later, David, in the 95th psalm, declares that God, because of their rebellion and hardness of heart, refused to let them enter into His "rest." Hebrews 3:7-11. It was their lack of faith which prevented their receiving God's rest, or Sabbath. Though Joshua took them into the Promised Land, that was not God's Sabbath, Rest, else David would not have set another time, exhorting against hardness of heart lest they miss the "Rest." Hebrews 4:8.

So, as we have a promise of entering into His "Rest," let us not harden our hearts as they did, or we also shall miss it. Verses 1-3. What this "Sabbath" is and was, is expressly declared to be "the gospel," which "unto us was . . . preached, as well as unto them." Verse 2. The reception of the gospel, the atonement, the indwelling life of Christ, gives to us His presence, His Rest, His Sabbath. Verses 1, 2. The connection of the Sabbath and the Sabbath day is referred to in Hebrews 4:1-11, when the scripture is quoted that "God did rest [sabbatize] the seventh day from all His works," and the conclusion is reached that "there remains therefore a keeping of a Sabbath to the people of God." Verse 9.

"Let us labor therefore to enter into that Sabbath, lest any man fall after the same example of unbelief." Verse 11.

It may here be observed, parenthetically, that the meaning attached by the writer of Hebrews to the word "rest," as used in the 95th psalm, is esoteric; for the obvious reference of the psalmist is to the sentence of Jehovah (Numbers 14:23) that the murmurers in Israel should not go into the Promised Land. Canaan, in the expectation of the Israelites, was the land where they should have rest from all their sorrows, completed freedom from their bonds, and pleasure in all its goodly gifts; and this land of rest was the promise of their God, therefore the "Rest" of Jehovah. God Himself speaks of Zion as His "Rest"

(Psalm 132:14), as He does of the Sabbath day (Exodus 20: 10), both as symbols. The writer of Hebrews recognizes this symbolic meaning of the word, but then proceeds, in the fourth chapter, to argue that the

"Rest" was not in its deepest meaning Canaan, since the later entry under Joshua did not give the "Rest," else David would not afterward have spoken of another opportunity to receive that "Rest." After the example of other New Testament writers, therefore, he finds a deeper, hidden, spiritual meaning in his quotation from the Old Testament, a meaning no doubt influenced by Jesus' promise of "rest" to the weary and sin-laden. Thus he finds in both the Promised Land and the Sabbath day symbols of the Sabbath Rest of Christ, which spiritual "Rest" was offered to every individual of the old dispensation as well as to every one of us; it was necessary for each of them, and is necessary for each of us, to understand and grasp this "Sabbath."

There is here no argument either for or against a Sabbath day, though in Hebrews 4:4 its history is mentioned. What is argued is that the Rest, or Sabbath, of God is a spiritual experience received through the gospel of Jesus Christ. The Sabbath day stands, according to the commandment, as the sign of God's sanctification of His people, through their receiving His spiritual Sabbath. "As the Sabbath was the sign that distinguished Israel when they came out of Egypt to enter the earthly Canaan, so it is the sign that now distinguishes God's people as they come out from the world to enter the heavenly rest." – "Testimonies for the Church," volume 6, pages 349,350. And this "heavenly rest," this spiritual Sabbath, is held forth to us in the moving appeal of Jesus: "Come unto Me, all ye that labor and are heavy-laden, and 1 will give you Sabbath."

Brother, sister, are you weary? Are you heavy-laden? Are you discouraged with yourself? Are you disappointed with life's awards? Can you bear up no longer under your burdens? Give your heart to Jesus. He is calling you. Give Him your heart today. He will, He promises, give you rest. To you will come the peace of sins forgiven, of welcome into the family of God, of power to become the child of God and to live the life of fellowship with Jesus in ministry to the needs of the world. This is Sabbath.

When you are thus horn into the family of God, you must not cease to grow. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." John 17:3. Eternal life is a gift from God as temporal life also is. But none can keep temporal life without eating and exercising. Neither can any keep eternal life without taking spiritual food and exercise. Study of the life and teachings of Jesus and the whole revelation of God in the Bible, study of God through nature, study of God through history past and current, this is food. And, like Jesus, to go about "doing good, and healing all that were oppressed of the devil" (Acts 10:38), this is exercise. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." 1 Peter 2:2. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Ephesians 4:13.

It is this birth through Christ into the family of God, and it is furthermore this growth into greater stature of Christian manhood and womanhood through the indwelling life, that constitutes the Sabbath. It is this which progressively gives us Christian character, which in us drives out the works of the flesh and constitutes the works of the Spirit, which in place of uncleanness in us brings purity, in place of rivalry and strife brings gentleness and love, in place of discontent and envy brings peace and joy, in place of self indulgence and drunkenness brings temperance, in place of doubt and foreboding brings faith. Galatians 5:19-26. In short, it is the whole Christian experience. This is the Sabbath. Is this the Sabbath to you?

2. The Banner of Christ

THE Sabbath day, as it is the sign of sanctification, of sealing the soul to God, is the sign of loyalty. It is more than that; but it is that. God said to Israel, and He says to us: "Verily My Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that 1 am the Lord that doth sanctify you." Exodus 31:13. The God of Israel is the God of the Christian (Hebrews 1:1-3); the believer in Christ is the seed of Abraham (Galatians 3:29). Whoever, then, receives sanctification through Christ (1 Corinthians 1:30) has the Sabbath, and as a sign of his sanctification he has the Sabbath day.

From ancient times men have used signs, insignia, banners, to identify themselves as of a particular people or nation, and to represent their loyalty to the citizenship and the ideals of that nation, and to signify their rights under that sign. So it is in civil life, in national citizenship. The flag of our country is dear to us because it represents certain history, certain powers, certain ideals, of which we are proud and in which we have benefit. So also it is in heavenly citizenship. Christ's sign, insigne, banner, of His kingdom is the Sabbath. Better to understand its significance, let us make a comparison between the flag of our country and this banner of Christ.

You and I may be citizens of the same nation, or we may be citizens of different nations. Whatever our government, we love the flag that represents it. Here is my flag, the Stars and Stripes, "Old Glory." Because I was born under it and live under it, I think it is the most beautiful flag in the world. To me, its thirteen stripes, red and white, and its forty-eight stars in their field of blue, tell a history and promise a power. To this flag I give my allegiance, as the symbol of my government and my country. If I were in a foreign land and in danger of my life, 1 should take refuge where Old Glory flies, and under it I should find myself safe; for, though it is but a waving flag, it is a symbol of the prestige and might of my government, which will never let its flag be dishonored, but will always under that sign protect its citizens.

So it is with the Sabbath day, the banner of Christ. It carries with it a history that starts with the beginning of the world and runs through glorious chapters to our own times. And it signifies also a power, the infinite power of our heavenly King.

When 1 am in the enemy's territory, and find my soul in danger, 1 flee to the protection of this Sabbath banner; for under it I have the protection of my Sovereign, Christ, who will save me from all the attacks of the enemy.

But 1 have not only privileges under my country's flag; 1 have duties. It is my duty to be a faithful, law-abiding citizen that I may have a right to its protection, rather than to be a criminal, breaking its laws and thus flouting its authority. I have also the duty to support my government with my voice, my vote, and my money. To shirk my duty in maintaining its liberties, or to evade my taxes, would be to show myself disloyal. It is only in loyalty that I may expect my nation's support and protection.

So it is with me in my relation to the government of God, and to its Sabbath banner. I have under it duties as well as privileges. It is my duty to obey God's laws, through the power He gives me. It is my duty to uphold His kingdom on earth, by my voice, my service, and my money. It is only in my loyalty to Christ that 1 may expect the protection and the power signified by the Sabbath.

But what is this flag of which I make so much? You may say, It is only a piece of cloth, striped red and white and spangled with stars. True, it is a piece of cloth, and there are many other pieces of cloth. Here is my handkerchief, here is a napkin, or a shirt, or a sock, or a flour sack. Are they not equally sacred with the flag? For every one of them is a piece of cloth. No; but the flag is a special piece of cloth; it is consecrated to one great purpose, and that purpose is to signify my government and all that it is and has. It may have been made from the same material as any other one of these pieces of cloth, but it is not like them; it is set apart, it is consecrated to a great purpose. And, so consecrated, it is not on a level with these other pieces of cloth, but above them all.

So it is with the Sabbath day. True, it is a piece of time, and there are other pieces of time, other days. But, though it is made from time, as they are, it is not a day like them, because it is consecrated to a special purpose, and that purpose is to represent the government of our God, with all its power and privileges and purpose. Therefore the Sabbath day is not on a par with Sunday, or Monday, or Tuesday, or Wednesday, or Thursday, or Friday. It is as different from these days as the flag is different from other pieces of cloth.

"But," it may be queried, "suppose your government should change its flag; suppose it should take for its emblem some other piece of cloth, with a different design. Could you not be loyal to your government under the changed flag?" And the answer is, Yes, provided my government made the change. It is not likely that it would do so. In all history there is no record of a change of flag without a change of government; the only significance in a change of flag is in a change of government. Yet, if by due right my government

should change its flag, whatever the new design, whether swastika, hammer and sickle, rising sun, dragon, or whatever, 1 could and indeed must, change my allegiance to the new banner. Not, however, if some other and hostile government should assume to change it. Its spokesmen might say to me: "Oh, it doesn't matter what piece of cloth and what design of flag you follow. You can still keep your principles of liberty and loyalty and yet salute this other flag and go to battle under it." I answer: Not until my government says so. The declaration of some man or some group or some power that my flag is changed by his or their authority, because in their opinion one flag is as good as another just so we have a flag, is not convincing to me. 1 suspect they would steal my allegiance. Until and unless my government of itself changes its emblem, 1 stick by the old flag.

And so with the Sabbath day, which is the banner of Christ. There has been no change by His authority. Rival Sabbath days there are, but their origins are known. They are not our flag. The seventh day was instituted at creation as the Sabbath day, for a memorial of Christ's creative power (Genesis 2:3; Exodus 20:11; Hebrews 1:2), which is His redemptive power (Ephesians 1:7; 2:10); and unless and until He changes it, it is our flag. He never has changed it, He will not change it; for to change it would mean a change in His government, in Himself, and He is a God who never changes (Malachi 3:6), a God who, though men believe not, yet remains faithful, for He cannot deny Himself (2 Timothy 2:13). So, though men cry, "The Sabbath is changed!" the Bible proves that it is not changed, history informs us how spurious Sabbath days were instituted; and as for us, we will stick by the old flag.

There is a code of the flag that tells us how it must be treated, to keep in our minds its meaning and purpose. Thus, it must always occupy the place of honor. No other flag may fly above it, save the Bethel flag; and no other object may be laid upon it, save the Bible. The Bethel, or Divine Service, flag and the Bible, men give precedence over the flag of their country, if they are Christians, because they recognize that God's government, which these represent, is above earthly government. But no common object may take precedence over the flag. I cannot throw my hat upon it, nor a common book, nor a dishpan. I cannot, without despite to the flag, do any such thing, which would be evidence of carelessness and indifference. Much more, 1 cannot purposely dishonor it. If I should drag it in the dust, if I should trample upon it, I should be taken in hand by the government, 1 should be cast into prison, I should be tried for treason, and punished for it.

Because, if I should thus dishonor the flag, 1 should be showing that I despised the government it represents, and opposed myself to it. Of course, if I were a poor, ignorant creature who had no knowledge of what the flag means, I might do these things unwittingly and be guiltless, but not if I did them knowing what it meant.

So also with the Sabbath day. Its hours are sacred. I cannot without guilt put upon them any common thing, of thought, or reading, or speech, or act. If I should go forth and trample the Sabbath underfoot, by disregarding all its proper use and doing my own common, unconsecrated work, and should do this knowingly, I should show that 1 despised the government of God for which it stands, and prove myself an enemy to Christ.

Another thing: I cannot mutilate my flag. I might say: "This piece of cloth which is the flag is very desirable to me. I will take a little piece of it to make a silken handkerchief. Or 1 will wrap this present for my friend with a piece I cut from this spangled blue corner. Or, since there is no other cloth handy at the moment, I will cut but this end of it off to use for my dish towel. Or, since as it is spread upon my wall it interferes with my view through the window, I will trim the center out." Any such mutilation would show that I have no reverence for the flag. True, by such mutilation 1 have not immediately betrayed my country, I have not stolen any of its money, I have not murdered any of its citizens, I have not derided its courts nor its officers.

Nevertheless, I have shown that 1 have no appreciation of its meaning, and therefore no understanding of my government and my obligations to it. I should be adjudged seditious. So it is with the Sabbath, the banner of my heavenly King. I cannot trespass upon its sacred time. 1 cannot say: "I am busy at this beginning of the Sabbath, and I will cut a few moments from it to finish my task;" or, "What better time have I to work upon this garment, or this crop, or this building, that 1 am making?" or, "Here is a singer or

a speaker come upon an hour of the Sabbath whom never otherwise may I hear. The speaker's subject is political and the concert is worldly, but I am interested in them; so 1 will cut out but this little time from the Sabbath to attend." If I should do such things, I should be showing despite to the kingdom of heaven. It is true, 1 might not by so doing intend to be impious toward God nor be directly showing hatred or injury to my neighbor and so be breaking the law of the kingdom; but I should be showing that 1 had no appreciation of the meaning and purpose of the Sabbath, which is the sign, the flag, of the kingdom of God; and I should be guilty of transgressing against its law of love.

Now you may say: "All this seems very burdensome. Must we, like the Jews of old, make out a list of things that may not be done upon the Sabbath, and watch our every minute to see that we do not trespass? This is no law of liberty, but of burdens that we are not able to bear."

No, indeed; we are not to observe the Sabbath day as the Jews did; we are not to base Sabbath keeping upon prohibitions and taboos. Nevertheless, there is a code relating to the Sabbath day; and the Christian will learn it, and love it, and keep it. What would you say of the man who objects to the code of the flag, who thinks it outrageous that he may not fling it around as the mood takes him, or may not cut it up for any common use, or may not with it wipe the sweat from his brow or the dust from his feet? Would you not say that he has not been educated as a citizen? The law of the flag is not burdensome, though it does bring a man sharply to attention when the occasion presents itself. It is good thus to be disciplined for a little time, to recognize that there are values to which our attention must be periodically called, and to he made to think of other than our common routine.

It is so with the ideas and the practices of the Christian life which the Sabbath symbolizes, and not only symbolizes but exemplifies. It is good to be disciplined at stated periods, lest we become disorganized in our intellectual and spiritual lives, and become outrageously lawless in all our relations. It is precisely because there is so little of discipline, especially self-discipline, in the lives of this generation, that evil is growing by leaps and bounds. The child and the youth who recognize no checks to their desires, whose only law is to "obey that impulse," are helping to swell the ranks of youthful criminals.

On the other hand, the youth who willingly submits to necessary discipline makes the good citizen. As the soldier under the flag must learn the discipline of military life, so each of us must "endure hardness, as a good soldier of Jesus Christ." 2 Timothy 2:3. We have to discipline our appetites, discipline our tempers, discipline our sex impulses, discipline our reading, our music, our radio, discipline our ambitions. All this is the work of the Spirit. Without the light within, it is an impossible task; but when the life of Christ dwells within us, though we shall have many a battle with our appetites and passions, the victory will be won, it will become natural to do the right rather than the wrong things, and we shall rejoice in the feeling of power within and in the discipline which grows out of it. Crown of all the disciplines of life is the discipline of the Sabbath day; and when it comes, not as the futile efforts of our natural selves to gain merit, but, instead, as the outgrowth of the life within, it reacts favorably upon, all other, phases of discipline.

But it is true that such routine is irksome to one who has no disciplined loyalty in his heart. And to observe the code of the flag when he is not innately loyal is to be a hypocrite and a traitor. If a man be secretly planning and conspiring to undermine and overthrow the government which the flag represents, then for him to show respect to the flag is utter dishonesty and hypocrisy. All his saluting and all his observance of the technique of respect, is but hollow mockery. He is a traitor though he salute the flag.

And unless a man have the Sabbath of Jehovah, the peace and power of Jesus, in his life, unless he is giving himself wholeheartedly to the service of Christ, all his outward observance of the Sabbath day is but hypocrisy and mockery. It will be irksome to him, also, beyond measure. He will not be able to find in it any enjoyment, nor will he be able even to do consistently the things that outwardly show Sabbath observance.

But if, as we at first saw, he has the Sabbath in his heart, in his experience, in his life, then he will find in the Sabbath day a coveted opportunity to do all the things he most delights to do. If the law is written in his heart (Jeremiah 31:33), through Jesus Christ dwelling in him (John 14:23), then he will not find difficulty

in keeping the code of the banner of Christ, for it will be in him to do it. Because, as we shall later see, the Sabbath day is not only a symbol, a sign of sanctification; it is, more than that, a means to sanctification.

As the Sabbath day is to us the beloved symbol of our faith and Christian life, so we shall ever be alert to defend it, first of all in our own lives and then before others. Such defense means, not controversy and disputing over origins and legal survivals, but rather the living of the Christ life which it symbolizes, and the maintenance in our own practice of its consecrated use. As the citizens of another country may honor their own flag and, if they choose, deride ours, so let them who recognize another spiritual kingdom than ours do what they will to the Sabbath: beyond our powers of persuasion we have no authority over them nor responsibility for them. But if they invade our rights, and seek to make us tear down our flag, the Sabbath, then for the honor of God we have to stand in resistance.

There can be no question of the authenticity of the Sabbath which God established as His sign. It was instituted at creation as the memorial of God's creative power; through all the history of Israel while they were the chosen people of God, the Sabbath remained the sign of sanctification; it was honored by Christ, who restored and illuminated its meaning and purpose; it has never been abrogated, and it appears in the prophets as the great festive memorial in Christ's kingdom of glory. It is the perpetual banner of peace.

Spurious Sabbath days there are. They constitute other banners, represent other forces. They are not our flags. Many who march under them there may be, there are, who, inattentive to their insignia, are truehearted followers of the Lord Jesus Christ. It is not primarily the flag, but the life, the principles, the aims, that count. A man may be born under a flag which represents a despotic or an anarchistic government, yet that man may in his heart repudiate those false doctrines and may in his life exemplify the charity and love which constitute ideal government. He may not fully appreciate the significance of the banner over him. But sometime, in the crisis, when the battle is to be joined, if he is a true man he must make his choice under what banner he will fight and what government he will uphold. As for us, we will not salute the enemy's flag, which in the final analysis represents the government of rebellion and hate and strife; but, being citizens of that heavenly kingdom whose Ruler is Christ, whose nature is love, and who gives us power to conquer with love, we will salute His banner, the Sabbath, and honor it in our lives. And His banner over us is love.

3. The Sabbath Made for Man

THE Jews of postexilic times came to make a great ritual of Sabbath keeping. There had been, during the period of the judges and the kings, such frequent and common disregard of the Sabbath, and their prophets had so denounced Sabbath breaking as one of the chief causes of their captivity, that it became a great concern of their leaders in the Restoration and afterward, to maintain Sabbath observance. They were sincerely trying to observe the Sabbath; but in doing this they failed, for the most part, to catch the true significance of the Sabbath, and laid stress upon the outward forms. The Sabbath, it was taught, was to be a joyful day; and accordingly they not only held religious services with much pomp and ritual, services which engaged young as well as old, but in their formula for joyful celebration they included sleeping late, feasting three times in the day, and even the employment of music and dancing. But also they must be constantly on the watch lest they do something which would incur guilt and demand repentance.

There were thirty-nine classes of work prohibited on the Sabbath day, and each of the thirty-nine was divided into many specific operations, so that hundreds of acts with fine distinctions must be kept in mind to avoid sinning against the Sabbath day. So burdensome were these laws that rabbinical ingenuity, which had made them so, yet set to work to invalidate many of them though still maintaining the letter. For instance, though no Jew nor any servant of his might light a fire upon the Sabbath day, he might and did employ a goy, or Gentile, to perform this, and other services for him, but the goy must be instructed beforehand and must not be given orders on the Sabbath day; so the fiction could be maintained that he was working for himself.

Jesus' practice cut across these laws and subterfuges; and by His conduct and what He allowed His followers to do, He greatly shocked the Jews. They attacked Him as a Sabbath breaker when He healed a sick or deformed person upon the Sabbath day; they attacked His disciples en they plucked grain heads as they passed, and threshed them in their hands, and ate. The Jews felt that these acts were impious, that they evidenced apostasy in a Jew, and that, as in the past, apostasy would result in destruction of the nation. Since maintenance of the Jewish nation as the favored people of God and His instrument of destiny in the earth was, in their minds, indispensable in the plans of Deity, they viewed with utmost aversion and hate such disregard of their laws about Sabbath keeping. The Sabbath, like their phylacteries, was a sign of their righteousness; but it was a sign without the substance.

Jesus had no design to insult the Jews, even in their elaborate and puerile ideas of Sabbath keeping. He never went out of His way to break their laws and upset their equanimity.

There were many rabbinical laws about Sabbath keeping which there is no record that He ever transgressed, though He might easily have done so, as for instance the length of the Sabbath day's journey. He was not an iconoclast except incidentally, but He had an innate life and a single-minded purpose which could not be balked by human interference, and when the foolish rabbinical laws of Sabbath observance got in the way of this life and purpose, He calmly cut through them. He was concerned, not with rituals and formulas and taboos, but with the revelation of the life of God freely ministered to man. What force was there in a law against carrying any object on the Sabbath day, When opposed to the natural sequel of healing an impotent man? What virtue was there in orderly reading of the law in the synagogue as contrasted with the opportunity to heal a deformed and infirm woman? Why should the prohibition to harvest or to prepare food on the Sabbath day interfere with the needed sustenance of those who were on an errand of mercy? There was, it is true (and there is), a hindrance to spirituality in formalism, a denial of faith in the doing of works for righteousness; and therefore it was that Jesus not only refused to go out of His way to avoid transgression of offensive rabbinical laws when they trenched upon His work, but incidentally encouraged transgression as a demonstration against the futility of those laws. Thus He defended His disciples when they plucked and threshed grain; and thus He commanded the healed man at the Pool of Bethesda to take up his bed and carry it. These acts which, though natural, could possibly have been avoided, served to focus attention upon the vital matter of life giving and ministry to which dead formalism was opposed.

Inevitably the truth of Jesus must clash with the formalism and the hypocrisy of the Jews. They did clash many times and on many fronts. The Sabbath was only one, and yet it was one of the most vital. For, let it be marked, the issue was not, as so many assume, merely the question of greater strictness or greater liberalism in the manner of observing the Sabbath day. They who think that Jesus merely loosened the bonds, while admitting the essential propriety of the Jews' Sabbath keeping, entirely miss His purpose and the point of His teaching. And they who, being Christians, nod their heads in assent to Jesus' attitude, yet keep the mental attitude of the Jews toward the Sabbath, nullify their Christianity. Whoever starts with the Jewish formula that Sabbath consists of doing certain things and refraining from doing certain other things upon the Sabbath day, and merely amends his first formula by admitting the lawfulness of specific acts which Jesus did or allowed upon the Sabbath day, healing the sick, carrying a burden, preparing food-has in nowise been freed from the spiritual sterility of formalism and the impossible burden of gaining righteousness by works.

Even if he should reduce his Sabbath duties to one or two things, and broaden his liberty to do almost everything he may do upon other days, he would still have utterly missed the teaching of Jesus concerning the Sabbath.

What Jesus taught was that the Sabbath was of the spirit, not of the letter. The letter alone kills; the spirit gives life. 2 Corinthians 3:6. The Sabbath is life, even the life that is in Jesus Christ, who came that we might have life and that we might have it more abundantly. John 10:10. Where the Spirit of God is, there is life. That life gives form, and that is the letter of the law, which is useful and indeed inevitable as an expression of life. But without the life, the letter is dead. So the Sabbath must be in the life, in the experience of the Christian; then it will manifest itself in the deeds of the spirit. There will be deeds of blessed ministry such as Jesus did. And there will also be, not as a required and often burdensome act of homage but as the natural and gladsome expression of life, an observance and a use of the Sabbath day.

On at least five occasions Jesus was challenged upon the Sabbath. Once He healed in a synagogue on the Sabbath day, and once in the home of a Pharisee, with the opposition of the Jews (Luke 6:6-11; 14:1-6); on one other such occasion He was not molested (Luke 4:31-36); twice He healed on the Sabbath day out of doors (John 5:1-16; 9: 138); and once His disciples' conduct on the Sabbath day drew condemnation (Luke 6:1-5).

"Sabbath breakers! Sabbath breakers!" the Jews cried at Jesus and His disciples; and in the term they implied also, "Renegades! Apostates! Enemies of God!"

Now was the issue joined between life and dead form. Jesus answered His critics, not by excuses nor explanations, but by direct challenge of their philosophy, their religion. He said: "The Sabbath was made for man, and not man for the Sabbath."

Mark 2:27. Ponder this statement, It is not a mere aphorism, uttered for the dramatic effect of its sententiousness. It involves the whole philosophy of life. If it is grasped and appreciated, it will make an elemental difference, not only in Sabbath keeping, but in all of living. Man was not made to keep a Sabbath day; the Sabbath day was made to minister to man's life, happiness, and success. The Jews and their imitators of today held and hold the Sabbath as a fetish, an object to be worshiped, a thing which, despite its alleged joy-giving property, is yet to be feared as a thing taboo, the possession of God, who from jealousy forbids its use by man. Minds are bound and enslaved by this Sabbath fear.

But Jesus said, "The Sabbath was made for man," for his use and benefit. There is no merit in mere cessation of work, in idleness and perhaps repining at inactivity. "My Father," He said, "works hitherto and I work." John 5:17. He had, on the occasion of this last statement, just healed the impotent man at the Pool of Bethesda. That healing was the work of a divine power then manifested in extraordinary degree. The Father, who is Creator of all maintains daily, moment by moment, His healing power in the human body. If a finger be cut on the Sabbath day, God does not wait until sundown to set the blood to coagulating, to close the wound with white corpuscles, to unite the fibers until the gap is closed. He works always in the necessary maintenance of life, on the Sabbath day as on other days. And His Son, like Him, would work.

What was His work? The work of going about "doing good, and healing all that were oppressed of the devil." Acts 10:38. He said, "I must work the works of Him that sent Me." John 9:4. That work He could do and must do because the Father dwelt in Him, and through Him did the work. John 14: 10. The same experience will be his who lets Jesus come into his life, and in the degree that His life dwells in him will he do the works of God. John 17:21; 14:12.

Such a Spirit-filled man is not vexed over questions of the precise things that may be or that may not be done upon the Sabbath day. His whole life is filled with the Sabbath, and is thus formed on the pattern of Christ's life. Because the life of God is in him, it is in him to do the works of God. He will recognize the Sabbath day as an opportunity for special emphasis upon communion with God and service to his fellow men, even as Jesus did. He will not have longings for secular work or profane pleasure, because his mind and powers are fully occupied with the opportunities and blessings and services of the day. What these are we shall have occasion to discuss later.

In Jesus' presentation of the Sabbath we see that observance of the Sabbath day does not depend merely upon what things are done and what things are not done, but upon the spirit that is in the man. While for the sake of preserving the time of the Sabbath day to the exercises of study, meditation, uplift, communion, and service, the secular occupations are to be laid aside to the fullest extent possible, the keeping of the Sabbath does not consist of laying them aside, nor does the doing of any of them, if necessity requires, constitute Sabbath breaking. And while the God-filled man will by his very nature choose to lay aside his secular occupations on the Sabbath day for the preservation and increase of his communion with God, yet in unavoidable routine duties, as of the nurse, or in emergency, as when a house catches fire, there is no sin in his doing upon the Sabbath day anything which he may rightly do upon any other day. Thus Jesus did. Luke 13:15, 14:5; Matthew 12:1-8; Mark 2:23-28; Luke 6: 1-10.

The Sabbath is the Rest of Jehovah, Jesus. Sabbath keeping is the possession and the maintenance of the life of Christ within, so that the spirit of loving devotion and service is ever active; then the Sabbath day becomes a precious heritage of communion and service, a day of opportunities for the fuller living of the life of the Christian. In this way the right observance of the Sabbath day ministers to Christian growth.

Sabbath breaking is the loss, partially or completely, of the life and spirit of Christ, so that one's impulses become carnal rather than spiritual; and as one consequence the Sabbath day becomes, first, a mere formal observance of checks and prohibitions and duties, increasingly irksome, and maintained only in the vain hope of gaining merit, and finally to be lost altogether, as one's soul is lost. All this is evident to us from a thoughtful study of Hebrews 3:7 to 4:11, and related texts.

But what! Does not such a position open the door to utter disregard of the Sabbath day? If we say to a man that there is no intrinsic merit in refraining from doing any certain work on the Sabbath day, will he not, from polishing his boots go on to pressing his clothes, and then to wearing them to the office and looking over his mail and answering his letters and selling his goods, and so ignoring utterly the Sabbath? Will not a woman, from peeling a banana go on to cooking dinner and buying in the market and tending her garden or going to a party, and so quite forget the Sabbath?

Yes, verily this is true of the man or the woman who is not filled with the spirit of Christ. But of what merit or of what advantage would all the meticulous Sabbath observance of such a person be, if he have not Christ in his life? "Whatsoever is not of faith is sin." Romans 14:23. He may, like the Jews, list the thirty-nine heads of Sabbath sin, with all their divisions and subdivisions, he may check up on every act of his Sabbath-day life, and may be ever so critical of himself and ever so censorious of others if any of these laws be transgressed; but when he has done it all, he has not eternal life, and by such means he can never have it. What profit then has he?

On the other hand, the Christian, the Christ-filled man, receives a will, a power, an education in the things of God which direct his life and thoughts in such channels that when he comes to the Sabbath day he is inclined to do the things for which the Sabbath day is set apart. He delights to do them. They are not things to be enumerated in a list of Sabbath deeds and non-Sabbath deeds; they are contained rather in the fiber of his thinking and the substance of his living. They make the Sabbath day to him a blessed day, a joyful day, a day for which he longs and in which he delights.

Yet every Christian new or inexperienced in the faith needs education in the science of Sabbath keeping. He needs to learn what exercises and attitudes upon the Sabbath day conduce to his spiritual, moral, intellectual, and physical up building. When he is a babe in the Christian life he has the will to keep the Sabbath, but he has little knowledge of its science. As in all other matters, there are certain Sabbath day attitudes, exercises, and acts which, in the one category will build up his spiritual life, and in the other category will tend to pull down and thus destroy it.

It is well, then, to point out the purpose and the uses of the Sabbath day. It will be of no value to the non-Christian to discuss the proper observance of the Sabbath day, except as it may attract him to find in Christ the Sabbath, and thereby the power to keep it. But it is of advantage to the Christian to study what the Sabbath means in his life, what the courses of education are which it involves, and therefore how the Sabbath day may serve in his experience to exercise that knowledge and power and to increase them.

As an introduction and an index to this study, 1 quote a short passage from Ellen G. White: "God's love has set a limit to the demands of toil. Over the Sabbath He places His merciful hand. In His own day He preserves for the family opportunity for communion with Him, with nature, and with one another." - "Education," page 251. In this threefold order we shall now trace the use of the Sabbath day, and so be helped to an understanding of Jesus' meaning when He declared, "The Sabbath was made for man."

4. Communion With God

In His own day He preserves . . . opportunity for communion with Him." The Sabbath day is a day for union with God. But what does this mean? Does it mean a sudden and radical change in the direction of our thoughts, a reversal of our course, an emptying out from our minds of all our natural interests, and the assumption of different and holy things? Shall we, can we, change our thoughts as we change our clothes?

To many this is the meaning and the purpose of the Sabbath day. They determine to be very good for one whole day in the week. And they trust that this excess of goodness will more than make up for the wrong things they have done during the other days. They will take a spiritual bath on the Sabbath day, and wash away the week's sins of impure thoughts, railing words, dishonest dealings. They take the Sabbath as a penance, though, like the penitents of old who boiled the peas they were told to wear in their shoes on pilgrimage, they tend to soften as much as they can what are to them the rigors of Sabbath keeping.

But not so is it with the true Christian. He does not walk with the devil six days in the week and on the seventh day face about to walk and talk with the Lord. On the contrary, he communes with God every day, in every way he can, and to the fullest extent that he can. That is his pleasure and his joy go when he comes to the Sabbath day he has not to throw off the mental habits of the week and adjust himself to new and unaccustomed thoughts, but rather he finds more time to do the things he most delights to do and which he does as far as possible every day.

How can we commune with God? When the race was young and in its purity, Adam and Eve met God, their Creator, their heavenly Father, face to face. God came down and walked in their garden, and talked with them and they talked with Him, asking and receiving answers to their eager questions. But when sin came in, it shut them out from the visible face of God, because they could not bear to see His glory; and only a few highly favored and specially prepared mortals have since even a little been admitted to the presence of God. It is not God's displeasure that shuts men away; it is their sin which has made them unable to endure in the glory of His purity. Isaiah 59:2; Jeremiah 5:25.

Yet God has always sought and still seeks to reveal Himself to men. Various avenues are there to the knowledge of God. One way, of infinite variety and power, is through nature, God's created works. Another way is through acquaintance with godly men and women who in part reflect His goodness in their own natures. And still another is through the writings of His chosen spokesmen, prophets and poets, apostles and teachers, men and women who have lived so close to Him that in visions and dreams or through the impressions of His Spirit upon their waking minds, they could perceive more than ordinary mortals could see, and so by inspiration bring their fellows nearer to God and teach them also to talk with Him. These ways are bound together in the finding out of God, but they may be discussed separately. Of the two first-mentioned avenues we shall speak in succeeding chapters; let us now speak of communion with God through the inspired writings.

We may well believe, since God is no respecter of persons but accepts in every nation those who fear Him (Acts 10:34, 35), that thousands of men and women have been inspired by Him and that in the literature of every people and every age there are gleams and sometimes floodlights of His glory. "As the moon and the stars of our solar system shine by the reflected light of the sun, so, as far as their teaching is true, do the world's great thinkers reflect the rays of the Sun of Righteousness. Every gleam of thought, every flash of the intellect, is from the Light of the world." Education," page 14. But greatest of them all is the collection of writings which have come through the anciently chosen people of God, and which we know as the Bible.

Tested and chosen by the church, these Scriptures may be relied upon as the word of God, "a lamp unto my feet, and a light unto my path." Psalm 119:105.

"In its wide range of style and subjects, the Bible has something to interest every mind and appeal to every heart. In its pages are found history the most ancient; biography the truest to life; principles of government for the control of the state, for the regulation of the household-principles that human wisdom has never equaled. It contains philosophy the most profound, poetry the sweetest and the most sublime, the most

impassioned and the most pathetic. Immeasurably superior in value to the productions of any human author are the Bible writings, even when thus considered; but of infinitely wider scope, of infinitely greater value, are they when viewed in their relation to the grand central thought. Viewed in the light of this thought, every topic has a new significance. In the most simply stated truths are involved principles that are as high as heaven and that compass eternity." – "Education," page 125.

We find God's message in the Bible, a message so varied in form, so comprehensive in nature, that none who seek it for direction, counsel, comfort, and strength need fail to find it, and "the wayfaring men, though fools, shall not err therein."

Isaiah 35:8. Men's minds differ in constituency and education. The impressions received daily through our various senses and acted upon by our brains do not make us all to arrive at identically the same conceptions and conclusions. God has made as infinite variety in minds as in faces, and He desires men to be individualistic. He does not regiment minds and reduce them to uniformity. He is glorified by the infinitude of His creation and by the varied reflection of His glory from minds of differing thought.

So He has spoken in the Bible as well as elsewhere through men of different caliber, different vision, different education, and He thus appeals to as great variety of minds in each generation. But to find truth in these writings, truth that feeds our souls, we must love them. No one can be made a Bible student by injunction. You will not because 1 or any other teacher tells you that you should. No one will go very far in communion with God through reading the Bible as a duty. It is indeed well to set definite times for Bible study, just as you have definite study hours for your school subjects; but in the one case as in the other, you will profit but little from the discipline and instruction unless the study is to you a delight.

How shall it be made a delight? First by finding and choosing those parts which make a natural appeal to your mind.

Is it stories you delight in? There are five hundred of them in the Bible; how many do you know? Is it poetry? Though cast in different form than our English verse, the poetry of the Bible contains some of the most entrancing and memorable of musical speech. It will take some technical study to appreciate it deeply, though even without such science some of its psalms and songs make ineffaceable impression. Is it sententious speech or oratory that attracts you? The essence of wisdom, from Solomon to James, the highest eloquence of lofty thought and felicitous expression, from Moses to Paul, are to be found in the Bible. Does drama chain your attention? The Bible is packed with the sincerest drama that life contains, from the tableau of the Garden of Eden to the pageant of the immaculate hosts of Christ in the New Jerusalem. Through the whole gamut of human emotion, with the deep overtones of human will, runs the inspired portrayal of history, involving in its plots the revelation of characters from the meanest to the noblest, and the interplay of ambitions and loves, devotions and hates, often with a fine vein of the subtlest humor, and always with a grand motif of eternal justice. To every normal man and woman there is something in the Bible naturally attractive.

Then with this start in love of the Bible from its appealing parts, set yourself to definite study of other parts which, though perhaps not appealing to your natural tastes, may by study be opened to your understanding and so enlarge and enrich your knowledge and your interest. Such are its history, its anthropology, its prophecies, its doctrines, the sciences of its origins, its literary styles and treasures, its philosophical attitudes, and greatest of all its revelation of the nature and mind of God as manifested in human form in Jesus Christ. Out of these many fields of study, one after another, in turn or in combination, can be found that which will attract and capture the thoughts of every devoted student.

Such study may indeed most easily and perhaps most safely be carried on under the tutelage of Christian teachers and specialists; but if this opportunity is not afforded, there is available a great library of works to assist in Bible study, out of which, with wise counsel from Christian leaders, the best selection may be made.

But to make this study of value, and indeed to constitute study at all, there must be no mere acquirement of

factual knowledge, but meditation upon that knowledge and from it a framing of one's own philosophy and mode of life. He only will love to commune with God through the Bible who projects himself into its scenes and its teachings and makes them to be to him the voice of God. This requires purpose and will to reinforce initial desire. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matthew 7:7.

Our response to God's voice, and our invitation to it, is in our prayers. Well did the disciples petition Jesus, "Lord, teach us to pray." Luke 11:1. And in Jesus' response, His very first words are most significant. He said: "When ye pray, say, Our Father." Mankind has great need to know God not as some distant, cold, impersonal force, but in the warm intimacy of family relationships. We, you and I, have great need so to know Him; for despite the teachings of Jesus, whose great effort through all His life was to bring God to the knowledge of men as their Friend and Helper, most men, even most professed Christians, regard God as their critic, their condemner, their jailer. Most church people will deny that they have this conception; but when you encounter their working policy, you will find that they are afraid of God and of His judgment.

It is true that this is the attitude of many children, perhaps most children, toward their parents; and doubtless this, along with false teaching, is the basic cause of a similar attitude toward God. The unwise and unjust parent has much to answer for in the malformation of his children's conceptions; and on the other hand, the true Christian parent, who rightly represents God in his own attitudes toward his children, has the reward of making them to know and to love God.

But whatever our childhood experience, we may through Jesus come to know God as our heavenly Father, more understanding, more sympathetic, more ready to help, than even the most ideal of human parents. God is not against us; He is on our side. Say it over and over to yourself: "God is not against me; He is on my side!" Whatever our temptations, our failures, our handicaps, He is not our condemner but our helper. When we turn our hearts toward Him, His response is instantaneous; His strength to recover and to go straight is given to us. "When the poor and needy seek water, and there is none, and their tongue fails for thirst, I the Lord will hear them, 1 the God of Israel will not forsake them." Isaiah 41:17. Even though the most devoted of human friends should reject us – "When my father and my mother forsake me, then the Lord will take me up." Psalm 27:10. Jesus said, "It is not the will of your Father which is in heaven, that one of these little ones should perish" (Matthew 18:14); and Paul echoes, "Now our Lord Jesus Christ Himself, and God, even our Father, which bath loved us, and bath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work." 2 Thessalonians 2:16, 17.

So we may talk confidently with our heavenly Father. We may pray on bended knees, or we may pray in our hearts or audibly as we go about our daily duties. We may commune with God as we walk in the midst of His works in field or wood, and we may have the consciousness of His presence and speak to Him as we minister to others' needs. "And this is the confidence that we have in Him, that, if we ask anything according to His will, He hears us." 1 John 5:14.

He who thus walks and talks with God in his daily life through Bible study and prayer will welcome the Sabbath day because it makes a greater opportunity for these things. Every day of the week he will have his appointed times for study and prayer, and impress them upon his daily life through the memories he keeps of Scripture and through the appeals for help and the praise for granted power which he frequently sends up to the throne. But yet he will be conscious of need for more extended study and more unhampered prayer than the week days' program allows. So then when the Sabbath day comes, he knows that he may apportion a greater part of it to the pursuit of the knowledge of God. Bible study and prayer will not take all of the Sabbath day, by any means. But the Sabbath day gives more than any other day. It is not a different attitude and a different occupation which the Christian must undertake on the Sabbath day; but secular duties are curtailed to the fullest possible extent, in order that the daily communion of the Christian may be extended on this blessed day.

It will be well to set apart a definite period of the Sabbath for pursuit of some specific Bible study, some subject which perhaps is studied and thought about on week days, but for which the Sabbath day gives additional time to study and meditate.

"As a means of intellectual training, the opportunities of the Sabbath are invaluable. Let the Sabbath school lesson he learned, not by a hasty glance at the lesson scripture on Sabbath morning, but by careful study for the next week on Sabbath afternoon, with daily review or illustration during the week. Thus the lesson will become fixed in the memory, a treasure never to he wholly lost.

"In listening to the sermon, let parents and children note the text and the scriptures quoted, and as much as possible of the line of thought, to repeat to one another at home. This will go far toward relieving the weariness with which children so often listen to a sermon, and it will cultivate in all a habit of attention and of connected thought.

"Meditation on the themes thus suggested will open to the student treasures of which he has never dreamed. He will prove in his own life the reality of the experience described in the scripture: "Thy words were found, and I did cat them; and Thy word was unto me the joy and rejoicing of mine heart." – "Education," pages 251, 252.

It is through this daily study of the word of God that we become changed into the image of Jesus, who is the Word. John 1:1, 14. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." 1 Peter 2:2. This constant intake of the word of God is what gives us new thoughts, new desires, new powers, new life. If its daily acceptance is climaxed by more Sabbath study, we shall come to know the blessed truth of that statement that on the Sabbath day God "preserves opportunity for communion with Him."

5. Communion With Nature

In His own day He preserves opportunity for communion with . . . nature." As with communion with God through Bible study and prayer, so also with communion with Him through nature, we have not one day in the week, we have seven. The habits of mind, made such by daily iteration of attitudes and experiences, will inevitably control our Sabbath observance. So, while the Sabbath day is given by God with one of its special objects to commune with Him through nature, yet this communion must be an habitual practice, one to be emphasized on the Sabbath day by the greater liberty then enjoyed. Then, and then only, will we recognize the Sabbath day as an opportunity for communion with nature, and so employ it.

The first book of God is nature. Every created thing is a thought of God expressed in tangible form. Before ever the Bible was written, or any other form of record made, God stamped upon nature His message and signature. Doubtless our first parents, in the clear candor of their minds, were able to read this book of God as we read the books of artificial and arbitrary characters which men have invented. That Adam, could perceive the thought of God in nature and express it in words is indicated by this passage in Genesis: "Out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.". Genesis 2:19.

But sin came, with its blighting touch, to deface the imprint of God and to dull the mind of man. Since then many races of men have become so degraded that nature has no voice of God for them, though "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made." Romans 1:20. Other men there have been, leaders of their peoples, who studied natural sciences and gained great knowledge of the works of nature, yet without finding God, "because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Verse 21.

That only is true science which reads the thoughts of God in all of nature and thinks those thoughts after Him. True science agrees with the written revelation of God, and each illuminates the other and makes it more clear in meaning and more glorious in purpose. This science has such simple elements that it holds lessons for the veriest babe; and yet it contains such deep and marvelous things as tax the mightiest intellect. The greatest mind of the ages (aside from Jesus) was that of Sir Isaac Newton, who laid the

foundations for all modern science; and he was a man who had the deepest reverence for the Bible and made it his constant study. His penetrating vision saw deeply into the secrets of nature, but it was helped in this by the revelation of God made in the Bible.

Certainly not less do we who are of lesser mind need the ministry of the word of God in our study of His works. How far away from God is the accepted science of today because it has rejected the guidance of the Holy Scriptures! “None of the wicked shall understand; but the wise shall understand.” Daniel 12:10. Only the mind that dwells in the presence of the divine can fathom the message of divinity.

“Upon all created things is seen the impress of the Deity. Nature testifies of God. The susceptible mind, brought in contact with the miracle and mystery of the universe, cannot but recognize the working of infinite power. Not by its own inherent energy does the earth produce its bounties, and year by year continue its motion around the sun. An unseen hand guides the planets in their circuit of the heavens. A mysterious life pervades all nature, a life that sustains the unnumbered worlds throughout immensity; that lives in the insect atom which floats in the summer breeze; that wings the flight of the swallow, and feeds the young ravens which cry; that brings the bud to blossom, and the flower to fruit.

“The same power that upholds nature, is working also in man. The same great laws that guide alike the star and the atom, control human life. The laws that govern the heart’s action, regulating the flow of the current of life to the body, are the laws of the mighty Intelligence that has the jurisdiction of the soul.

From Him all life proceeds. Only in harmony with Him can be found its true sphere of action. For all the objects of His creation the condition is the same, a life sustained by receiving the life of God, a life exercised in harmony with the Creator’s will. To transgress His law, physical, mental, or moral, is to place one’s self out of harmony with the universe, to introduce discord, anarchy, ruin.

“To him who learns thus to interpret its teachings, all nature becomes illuminated; the world is a lesson book, life a school. The unity of man with nature and with God, the universal dominion of law, the results of transgression, cannot fail of impressing the mind and molding the character.

“These are lessons that our children need to learn. To the little child, not yet capable of learning from the printed page or of being introduced to the routine of the schoolroom, nature presents an unfailing source of instruction and delight. The heart not yet hardened by contact with evil is quick to recognize the Presence that pervades all created things. The ear as yet undulled by the world’s clamor is attentive to the Voice that speaks through nature’s utterances. And for those of older years, needing continually its silent reminders of the spiritual and eternal, nature’s teaching will be no less a source of pleasure and of instruction. As the dwellers in Eden learned from nature’s pages, as Moses discerned God’s handwriting on the Arabian plains and mountains, and the Child Jesus on the hillsides of Nazareth, so the children of today may learn of Him.

The unseen is illustrated by the seen. On everything upon the earth, from the loftiest tree of the forest to the lichen that clings to the rock, from the boundless ocean to the tiniest shell on the shore, they may behold the image and superscription of God.” – “Education,” pages 99, 100.

Every Christian should be a student of nature-a student, not a smatterer. There lies in the varied realm of nature such invitation to every type and grade of mind as makes it the universal school. And to everyone who becomes really interested in its beauties and mysteries, there comes to be such pleasure in pursuit of knowledge that vain and frivolous amusements make no appeal. The vapid amusement of shows, games of chance and rivalry, and light reading is distasteful to the mind occupied with the wonders of God; and thus the allurements of a vain world, which have such hold upon many young people, are automatically shut out, while the energies may be turned to solid achievement and pure delights.

The A B C of nature study is to become acquainted with the natural objects about us and, for convenience, with their names: flowers, trees, birds, insects, animals, landscapes, clouds, stars. One may do this even without a teacher; for there are now books of popular style, well illustrated, which induct one easily into this elementary science. You can get them at the ten-cent store, or you can, at a higher price, get more complete and valuable books.

Suppose you set your ambition to become acquainted first with native flowers. Spring, of course, is the heyday of flowers, though in lesser numbers they run all through the summer and autumn. Set your goal to know a certain number-first ten, then twenty-five, then fifty. To know fifty plants with their flowers is not to take a great census of the flora, yet he who knows fifty of the common flowers in any locality has made a good start. Of course merely to know the names, appearance in form and color, and scent of flowers is not going far; but having gone so far, or before having gone so far, you will be incited to learn more of their make-up, their life history, their kinship to other plants, and their usefulness or harm as plants. Ferns, shrubs, and trees are related studies, and may be the natural follow-ups of flower study.

Next you may choose birds, the study which may indeed be most happily carried on in conjunction with study of flowers and trees. Birds are interesting in themselves, for their songs and their actions. Bird study has the merit, even above flower study, of challenging the ingenuity and persistence of the student; for while flowers, ferns, and trees sometimes, in the more rare specimens, require search and adventure, birds, being mobile and often shy, require for their study even greater love, patience, and ingenuity. But they constitute a most fascinating study, not only for their forms, colors, songs, and nesting habits, but for their usefulness, indeed their indispensability to man in the protection of his crops. Some few only are obnoxious for their habits of life and destructiveness. As a whole, they are the friends and preservers of mankind. A person who knows nothing or little about birds is not only ignorant, he is latently suicidal.

But the intelligent student and lover of birds possesses a world of joy. Nearly related to bird study is the study of insects, a world which reverses the rule in bird land by dividing itself into a minority helpful to man and a majority which increasingly threaten his prosperity and life; but a very fascinating study, with its marvels of metamorphosis and adaptation.

The inanimate world of earth, water, rocks, mountains, sea, and sky, sun, moon, and stars, presents an infinite field of research. Its most elementary study is contained in physical geography, beginning with one's immediate surroundings, but it may be finally pursued into the deepest of sciences expressed in so many "ologies" as to be dizzying. But none are required to become famous doctors of these sciences. God's plan of teaching is to present first the most obvious and applicable of life's phenomena, and from the elementary facts lead each student on to whatever can most concern him. A child may fill his cup from the fountain of God as well as may the great philosopher impound its waters in his mightier reservoirs.

Such study it is the privilege-and, may 1 add, the duty of every Christian to undertake. Happy is he who lives in the country rather than in the city, who is placed where his eye, ear, and hand come daily into touch with the works of God rather than the works of man. If one is not so circumstanced, he should make every effort to surround himself as fully as possible with gardens of his own making, and besides to get into the great reaches of nature as fully as possible. The great men and women of God have been those chiefly who were brought up in a country environment and who thus had opportunity to acquaint themselves with God through nature. Not less does the rule hold today." - "The Ministry of Healing," pages 365-367.

As an aid to interpretation of God's thoughts in nature, it is well to connect with it the nature teachings of the Bible. Search out systematically the texts in Scripture which speak of trees, flowers, birds, mountains, sky, and all the manifestations of nature; classify them, and note them down under the various heads in a reference book; memorize the most memorable, and have the rest at hand for reference. Then practice, as you go out under the open sky, the calling to mind of texts which illustrate what you see. Thus Psalm 1:3 will ever serve to connect the sight of some great noble tree with the sturdy qualities and the source of nourishment of the righteous man. Thus Matthew 6:26-34 will make the sight of birds upon their feeding grounds or bursting into triumphant song upon the topmost bough, and the waving fields of grass with their sprinkling of flowers, to be ever present lessons on the Father's care. Thus Isaiah 55:10, 11, will turn the rainstorm and the snow into a lesson of faith in the fruitful word of God, sure of its purposed results. The field of this study is almost infinite, and it is deeply instructive to the mind that seeks after the lost art of communing with God through nature.

These studies may and should be carried on as a part of every day's experience. It may not always be possible to set aside a definite part of each day for nature study, though some such seasons there must be to

lay the foundations of the study; but the alert mind will always be open to impressions from one or more of these sources as one goes about his daily duties.

Then when the Sabbath day comes, what a world of delightful opportunity is opened! A part of every Sabbath day should be set aside for such study, be it early morning to look upon the daily miracle of the light and all the transformation of the sky and earth it presents, the hour also most favorable for bird study; or be it afternoon with its long walks with careful attention to some definite goal of study and communion, and its combination of Bible nature texts with natural objects. No common pleasure can equal the delight of this recurrence to the customs of Eden, when God came down and walked and talked with man. In the end it may be that the veil of sense will almost disappear and we shall enter into the Spirit, wherein holy men of old have seen the form and heard the voice of the blessed Master.

In the cool of the evening, when the sky is an old story, Slowly dying, but remembered, aye, and loved with passion still, Hush . . . the fringes of His garment, in the fading golden glory, Softly rustling as He cometh o'er the far green hill.

-Alfred Noyes.

6. Communion With One Another

"In His own day He preserves . . . opportunity for communion . . . with one another." God has set in our natures social instincts and impulses, that we might not become too self-centered, and therefore self-destructive. The nature of the life which comes from God is to love. We know not what love is, as we know not what life is; we know only that they have their origin in God, who is both life and love. John 1:4; 1 John 4:8. But we find in ourselves the capacity to love, and this love, in varying degrees, is exercised toward our parents, our brothers and sisters, our friends, and, in marriage, husband or wife. Human love is born in the home, and from the home it overflows into society, making all of the amity and friendship of life. God intends that through such social exercise we shall be drawn nearer to Him, understanding by these human object lessons the love that He as a Father has toward us. Thus through our social relations, rightly conducted, we are to find God.

The Sabbath day is dedicated in part to our communion with one another. The first and most obvious exercise of this communion is between the members of the family, since they are most closely associated. The Sabbath day is a time when father and mother should especially cultivate deeper acquaintance with their children. They must make leisure time for talking with them, both to explore the reaches of the child mind and to instruct them. Brothers and sisters, too, have in the Sabbath an opportunity to cultivate more fully the friendliness, love, and co-operation which belong in the home. The antagonisms which are so common in homes, often beginning in the relations between father and mother and their children, and inevitably extending to relations between brothers and sisters, have no place in the Christian home. Their removal, when they in any degree exist, is part of the study and effort of the sincere Christian, old or young. It may confidently be asserted that only as love reigns in the home between the various members of the family, can love be successfully exercised outside the home as between friends, lovers, and finally young husband and wife. The unlovely traits of character and the inability to adjust different temperaments which so commonly wreck the happiness of the newly married are a heritage from unsuccessful childhood homes. Here in the cradle of society is the most important laboratory for the successful combination and manipulation of natures, that through Christian transformation they may learn to make a success of their adult life.

The Sabbath day is a blessed opportunity for this experience. Let those who are near in age show their interest in the pursuits and the thoughts of one another, reading together, talking together, walking together, studying together. While each may have trends and hobbies peculiarly his own, it is broadening to take an interest in others' occupations and ideas and to give them sympathetic attention and study. Let the older brothers and sisters take a constructive interest in the younger ones. Big brothers and sisters are naturally

heroic figures in the eyes of the little ones, if only they will be sympathetic and helpful rather than contemptuous and hectoring, because they are at once bigger, stronger, and wiser, while near enough to the child's age to appreciate his interests and mental stage. If such be the consistent, weeklong attitude of the older children toward the younger, it will find special exercise upon the Sabbath day. In other words, if the Sabbath is in them, it will shine out through them.

The Sabbath day is also a day for communion with "the saints." Pity that this word, which in the Bible is used to designate the people of God, specifically in the New Testament all the members of the church, has in our age become either the designation of a special class canonized by ecclesiastical authority, or a jocular and ironic appellation of the "unco gude." Doubtless the un-saintly like character of many church members is responsible. But the very necessity of using so cold and impersonal and un-brotherly a term as "church member" or "communicant" is eloquent of the lack of heavenly love between those in the professed fellowship of Christ.

The Sabbath services of the church, in our communion, are traditionally the Sabbath school and the sermon or church service, occupying usually the greater part of the forenoon. Increasingly the Sabbath evening (Friday) or the Sabbath afternoon are being pressed into service for the young people's social meeting or other exercises. In some of our great cities the whole Sabbath day, from the 9 AM Sabbath school to the sundown, is made a round of religious exercises in the church. While the unnatural conditions of city residence may in some cases make this policy preferable to the alternative of unsupervised Sabbath hours in the turmoil and grime of the man-made town, it is regrettable from the standpoint of personal communion and family life. It may not be remediable in the existing conditions of some churches, but parents and leaders should set themselves to the effort of discovering a practical solution of their problems and the better occupation of the Sabbath day according to the Bible and the spirit of prophecy.

The Christian home should not be deprived of the blessedness of the Sabbath evening worship, and afterward communion in song and story, study and conversation. Nor should the Sabbath afternoon as well as the Sabbath forenoon be spent indoors, but rather in roaming and study among the beauties of nature. That many homes, perhaps the majority in their present state, would find the parents inadequate to their task and therefore neglectful of their opportunities, is but a challenge to the church to institute such training of parents as will make them effective. To have the church attempt to assume in mass effort all the neglected duties of the home is but to take the line of least resistance, with resulting poverty of moral tone and Christian energy.

A purposeful study of the Sabbath-day program of the church, with regard to all the elements involved, might effect some decided and beneficial improvements. Leaving aside the problems of the Sabbath school, which, to make it a more effective school, require special study, the church service, which is suffering a progressive desertion of children and youth, should be molded over, with regard to its ministry also to the younger members of the flock. It is true that such desertion is in part due to the lack of parental discipline; but on the other hand, the parents' insistence upon their children's attendance at church, without the adjustment of the service to the children's needs, is commonly productive only of increasing aversion to church attendance, often climaxed in youth by open rebellion. The earnest attention of church officers and leaders of thought needs to be bent upon this ministry of the Sabbath; and with small regard to traditional and often outworn forms, constructive measures should be undertaken to fit this major church service to the interests and appreciation of young as well as old.

But whether bettered or not, the Sabbath services of the church should be made the occasion for all the family, young and old, to join with the whole church, and thus to "commune with one another." The church is social as well as theological, and the "communion of saints" involves their association. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Hebrews 10:25. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Ephesians 5:19, 20.

Mention has elsewhere been made of the opportunity the Sabbath day affords for nature study. In such nature study every parent should lead his children. There may sometimes and in some places be found

teachers of special ability who will give their service to families in turn and to special groups, in teaching from nature as Jesus taught the great congregations out of doors. Such ability and such practice should be encouraged, making sure that these teachers are truly spiritual and take Jesus as their model in teaching. Young men and women who will prepare themselves for such service will be of inestimable benefit to junior youth upon the Sabbath day.

Young people naturally desire association among themselves, and the Sabbath day may serve in part for gatherings of Christian young people. Of course the danger is very real that such gatherings might degenerate into frivolous and unprofitable association; but that depends upon the spirit that is in the young people themselves. It must be the concern of the true Christian young people to elevate their Sabbath association by elevating their everyday spiritual life, and it must likewise be the concern of their Christian leaders, including the parents, to make this everyday Sabbath experience the increasing experience of the youth. Then their gatherings on the Sabbath day, preferably in small groups within the homes, will be uplifting and glad. Group singing, readings, Bible studies, and nature study under competent guidance are entirely appropriate to the Sabbath day.

Another activity which appeals greatly to young people, and which is thoroughly in keeping with Jesus' teaching and personal use of the Sabbath day, is group service to the sick, the aged, and the imprisoned. It is a most encouraging and healthy sign of Christian life and energy that the Sunshine Bands and other groupings are doing so much in the visiting of hospitals, county homes, homes for the aged, and the prisons.

None but these unfortunates can know how great are the cheer and the help which the sight of happy, youthful faces and the sound of glad voices bring to them. That these group expeditions are also by the young people made the occasion for pleasant social intercourse among themselves is no reproach; they could not make their very legitimate social communion of greater value than in this common ministering to the needs of others. Let all young men and women who thus engage in this Christian service make it their concern truly to bring the spirit of Christ into their life and therefore into their ministry, and the smile of God will be upon them.

Such ministry to the needy may indeed well be a part of the Sabbath-day activities in which parents lead even their younger children. For parent and child to make a visit to the sick and the aged, with gifts of flowers, perhaps the singing of songs, and the cheery grace of their presence, is thoroughly in keeping with Jesus' life. And this "communion with one another" extended to those outside the circle of the family brings more deeply to our realization the essential nearness of the human family, whose common Father is God and whose universal Savior is Jesus.

They who have the Sabbath within them will find in communion with one another progress toward a greater knowledge of God.

7. Welcoming the Sabbath Day

THE Sabbath day is the great audience day of God. Always, upon every day, at every moment, His ear is open to the cry of His children. And at the right hand of the throne of our Father stands our Elder Brother, Jesus, who through experience knows every one of our trials and every one of our joys; He speaks for us. Colossians 3:1; Hebrews 8:1. But as earthly kings, besides attending to the petitions of their people upon every day, set aside certain days for open court, which are celebrated as holidays, days of opportunity to see the king; so the supreme King has set His weekly Sabbath as His special audience day, when all heaven holds court for earth.

Holy day that most we prize,
Day of solemn praise and prayer,
Day to make the simple wise,
Oh, how great thy blessings are! -Watts.

This day of heaven's court will be met with joy by the Christian. "Great blessings are enfolded in the observance of the Sabbath, and God desires that the Sabbath day shall be to us a day of joy." – "Testimonies for the Church," volume 6, page 349. "O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms. . . . O come, let us worship and bow down: let us kneel before the Lord our Maker. For He is our God; and we are the people of His pasture, and the sheep of His hand." Psalm 95:14. This passage just precedes the one quoted in Hebrews 3, wherein the psalmist exhorts us to enter into Jehovah's Rest. It is appropriate indeed for the Sabbath day.

Such glad reception of the Sabbath day comes from the presence of the Sabbath within, every day of the week. "All through the week we are to have the Sabbath in mind, and be making preparation to keep it according to the commandment.

We are not merely to observe the Sabbath as a legal matter. We are to understand its spiritual bearing upon all the transactions of life. All who regard the Sabbath as a sign between them and God, showing that He is the God who sanctifies them, will represent the principles of His government. They will bring into daily practice the laws of His kingdom. Daily it will be their prayer that the sanctification of the Sabbath may rest upon them. Every day they will have the companionship of Christ, and will exemplify the perfection of His character. Every day their light will shine forth to others in good works." – "Testimonies," volume 6, pages 353, 354.

Then will we look for and prepare to meet with joy the coming of the great King into His court. We shall plan and work to have everything in readiness at the appointed hour to greet Him.

Would any loyal people of an earthly king fail to go forth at the appointed hour when he passes in royal procession to his throne? Would they, instead, be running hither and yon, engaged in all sorts of occupations and amusements, and then come loitering late to see if they could find him? Would we not say that such a people do not love nor respect their king? So we, if we are true lovers of Christ, will discipline our affairs and ourselves to be ready in our homes to usher in the holy hours of the Sabbath, whereon our King sits in gracious pleasure to receive us.

The Sabbath begins at sundown Friday. This is in keeping with the divine definition of the day: "The evening and the morning were the first day." Genesis 1:5. Not "from the middle of the night to the middle of the next night was the first day." One day ends and the next day begins with the going down of the sun. So God told Israel, "From even unto even, shall ye celebrate your Sabbath." Leviticus 23:32.

Following Roman law, the legal day is from midnight to midnight, and to this, in legal matters, we are bound. But God's order makes the day, and therefore the Sabbath day, to begin at sundown.

And what a blessed hour it is to usher in the Sabbath! Not the unnatural hour of midnight, when we are, or should be, asleep, but the hour when the cares of the day are laid aside, when the sun in his going down paints in glorious colors the pictures of God upon the canvas of the heavens, when the soft twilight folds in upon us with a heavenly benediction, and-

Silently, one by one, in the infinite meadows of heaven,
Blossomed the lovely stars, the forget-me-nots of the angels.

-Longfellow.

That the Sabbath may be truly welcomed, there is necessary due preparation for it, a spiritual preparation and a physical preparation. First, if there is any bitterness or wrong in the life, let it be remedied. "There is another work that should receive attention on the preparation day. On this day all differences between brethren, whether in the family or in the church, should be put away. Let all bitterness and wrath and malice be expelled from the soul. In a humble spirit, 'confess your faults one to another, and pray one for another, that ye may be healed.' James 5:16." – "Testimonies," volume 6, page 356.

No one can be in the spirit of Christ, the spirit of the Sabbath, and not be impelled to this course. The sweetness of the Sabbath advent is utterly spoiled if there be consciousness of unconfessed and unforgiven wrongs; but oh, how sweet the experience of welcoming the presence of God after we have confessed our sins to our children, our parents, or our brethren in the home or outside! Then the peace of heaven settles upon us, and we are shut in with God upon His blessed day.

Second, the physical preparation should be adequate. “On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness, and that all the cooking is done. Let the boots be blacked, and the baths be taken. It is possible to do this. If you make it a rule, you can do it. The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment. Before the setting of the sun, let all secular work be laid aside, and all secular papers be put out of sight. Parents, explain your work and its purpose to your children, and let them share in your preparation to keep the Sabbath according to the commandment.”-Id., pages 355, 356.

In the Christian, however, such physical preparations in detail are necessary, not because the Sabbath is a day taboo, a thing which must not be touched because it belongs to God, a day in which any work is in itself sin; but rather for two reasons: first, that the doing of any unnecessary work, that is, work which might have been done before, subtracts just so much time and attention from the precious, happy privileges of the Sabbath day; and second, that the purposeful preparation for this audience day with God impresses the mind, and so stamps the character, with the reverence which is due to God as our Creator and our divine Father.

To the Jews, who, generally speaking, failed to understand the spirituality of the Sabbath, such preparations became meritorious in themselves, and their omission on the preparation day or their commission on the Sabbath day a sin in itself. But under Christ’s revelation of the Sabbath as the life within, all Christian forms are the outgrowth of the spirit, and when the spirit of Christ is within us there is no sin. 1 John 3:9.

The Christian is not bound by form, and emergency or Christian duty may indicate work upon the Sabbath day without guilt; yet the Christian spirit ever seeks to minimize routine duties on the Sabbath day, that its great privileges may not be invaded.

In illustration, the care of the sick, or the keeping of fires in winter, or the unavoidable chores upon the farm, are not sinful, but, performed in the spirit of Christ, are laudable; yet they may in some degree subtract from the spiritual privileges of the day; so, while the Christian seeks in the doing of them to keep his mind on God, and may indeed find in them food for spiritual thought, he does not extend them further than necessary. Again in illustration: in the above instruction it is mentioned that before the Sabbath, “let the boots be blacked and the baths be taken.”

One’s boots and shoes certainly can and should be polished in preparation for the Sabbath, and the clothing should be made clean and neat. Yet if by accident the shoes should afterward be soiled, and there is no possible change, and appearance in church or other public place follows, it would be absurd to think that cleaning the shoes is sin. That the “baths be taken” is an echo from the days when the once-a-week bath was a rite performed in a wooden tub beside the kitchen stove. If any there are who still follow that laudable practice, by all means the baths should be taken before the Sabbath; but this instruction is no more a prohibition of the morning tonic bath taken every day of the week than it would be a prohibition of the daily washing of the face and hands on Sabbath as on other days.

But now, the preparation completed, we approach the Sabbath day. “Before the setting of the sun, let the members of the family assemble to read God’s word, to sing and pray. There is need of reform here, for many have been remiss. We need to confess to God and to one another. We should begin anew to make special arrangements that every member of the family may be prepared to honor the day which God has blessed and sanctified.” - Id. pages 356, 357.

The child who is brought up under this undeviating custom of welcoming the Sabbath day at the going down of the sun, with song and Scripture and prayer, will ever remember its charm. But to make it truly a

glamorous experience requires careful planning, a sense of Christian artistry, and a growing spiritual experience. As in all the Sabbath experience, it connotes a week-long walk with God and observance of Christian spirit and forms. It means daily family worship, conducted in a spirit of reverence and joy. Then at. the approach of the Sabbath there will be no confusion and idle chatter as the family gather, but a sweet, quiet, happy spirit of devotion, that the glorious ceremonies of sky and earth may prepare for reverent song and prayer.

By no means let song be neglected, whether or not there is a musical instrument. A piano or organ, or even smaller instrument, may be a good accessory, but in any case let the voices of young and old be lifted in chorused praise to Jesus and the Father. The Scripture may he presented in various forms, reading or quoting, by turn or in chorus, and there is many a variation to each of these forms. It is a happy experience always followed in our family, not to light the lamps for the Sabbath evening vespers, but to sit in the deepening twilight after song, repeating Bible texts, or listening to sacred stories. Then follows prayer; and on Sabbath evening at least, if not at the worship time of other days, it is good for the voice of every member of the family to be heard, from oldest to least. And then, rising, conclude with a familiar song. Hymns should be memorized, that there may be readiness in singing without books, and special Sabbath favorites may with pleasure be sung repeatedly on this occasion. Then the lamps are lighted, and the evening program begun, of study and story and song, until the time of retiring.

The family group is the ideal gathering for Sabbath vespers; and unattached young persons should seek for inclusion in such a group if possible, and homes should be cordially opened to them, especially upon this evening. Where there are large aggregations of young people, as in some of our institutions, the home vesper service should be imitated so far as possible. There is a charm in the home atmosphere, an intimacy of thought and feeling, which most fully represents the personal communion of the heavenly Father with His children; it can never be reached in the substitute of large public gatherings.

But even if a person be alone, far from those of his own faith, surrounded perhaps with a worldly, thoughtless, fickle minded crowd, with the coming of the Sabbath day he may shut himself away in his mind and heart with the Infinite, and seek and find an audience with God. If the spirit of the Sabbath be in him daily, he will not find it difficult to do this, seeking physical isolation if possible; but if not, then closeting his mind with heaven.

The Sabbath hour draws on apace,
And 1, a wanderer,
My journey backward swiftly trace,
To loved and lone afar,
Where, in the kingdom of my heart,
My little children sing:
“Safely through another week
God has brought us on our way;
Let us now a blessing seek,
Waiting in His courts today.”
Unseen, but glad, I take my part,
A king beneath a King.

Around me surge a graceless crowd,
Intent on mirth and gain;
To them the earth tones cry aloud,
The heavenly voice in vain.
But far, afar, my heart will hail
The voices now that sing: “Sweet
hour of prayer, sweet hour of prayer,
That calls me from a world of care,
And bids me at my Father’s throne
Make all my wants and wishes known!
And all the tumults around me fail

To shut me from my King.

The brooding shadows forward thrust
Their lengthening wings abroad,
And plain and mountain hide their dust
In an empurpled sod;
And, blending all the world in one,
A myriad voices sing:
"Softly now the light of day
Fades upon our sight away;
Free from care, from labor free,
Lord, we would commune with Thee."
The week is past, the day is done;
We stand before our King.

Blest Sabbath day, thy precious hand Hath drawn me closer home:
And, in the path, thy soft command
Shall teach me not to roam.
Speed thee, speed us, that glorious way,
Till all the saints shall sing,
"Holy, holy, holy! Angels adore Thee,
Casting down their bright crowns around the glassy sea;
Thousands and ten thousands worship low before Thee,
Which wert, and art, and evermore shall be."
When on that deathless Sabbath day
We join our heavenly King.

8. The Home Sanctuary

THIS book is addressed primarily to young people, and as many of them, to a great extent, live their lives apart from their childhood homes, it may be thought that any dissertation upon home life is of no interest to them. But on the contrary it is important, for two reasons: first, they have still some connection with and responsibility for homes, some of them less, some more; and second, they have in prospect the making of new homes, and for that experience they need preparation.

Let us consider first their present homes. You may say, and rightly, that what the home is depends chiefly upon the parents. Without doubt parents are primarily responsible for what the home is and for what the children are. To parents must be addressed the chief appeals of the Christian teacher for the up building and betterment of homes and the right training of their children. Upon them rests the overwhelmingly greater proportion of the responsibility for making the home Christian in all its life, all its forms, and all its activities.

Yet, young men and young women, stop and reflect! Once your parents were children, with parents of their own who chiefly made their homes what they were, with a resulting influence and effect upon them who afterward became your parents; yet now you say these same children become-parents are responsible for the home in which you are a minor. When did their responsibility begin? After their parents' death? They may not yet be dead. When they married, established a home, and became parents? Yes; but the trail of responsibility reaches out before that. For you do not become wholly a new person when you marry; you carry with you into marriage and into parenthood the self that you were before. It is true that marriage presents a new setup of social factors, that it presents the opportunity and the necessity for adjustments of temperaments and modification of character qualities; and furthermore, that it supplies, in conjugal love, a most powerful force for the accomplishment of character changes and assumption of new responsibilities.

All this is true; and yet experience proves that in essential matters husband and wife, father and mother, remain the same types of persons they were before marriage.

In great part their personalities are fixed by heredity, a very stubborn force; and they are-molded further by childhood environment and education, which may be even more determinative than heredity. Yet if heredity were not at all malleable, and if early education were not at all to be influenced by later education, there could be no progress in human affairs, and probably only degeneracy. There is a power that works humanity over, even the life with which God started the race and which, unmarred by sin, is still, through Jesus Christ, available for the betterment of mankind.

And great though is the influence of the parents' endowment and education of their children, there comes a time when the responsibility for character building is transferred from parent to child, when the child must determine for himself whether he will undertake the reformation of his character. This transfer comes gradually, but at puberty it receives its first great acceleration, and increasingly through adolescence the young person's responsibility for himself becomes preponderant. And let every young man and young woman understand this: that he and she must, by God's grace, make themselves before marriage into the man and the woman they would be as husband and wife, father and mother. The habits they now form, or modify from early formation, will essentially be the habits they maintain in the home they establish.

So, leaving the broad field of character formation in its thousand aspects, let us confine ourselves to the subject of the Sabbath in the home-which yet is no narrow subject, for it involves the life which is the maker of our character. Indeed, the Sabbath carries us back to the purity and innocence of life that was in the beginning. "The Sabbath and the family were alike instituted in Eden, and in God's purpose they are indissolubly linked together. On this day more than on any other, it is possible for us to live the life of Eden." - "Education," page 250.

Every newly established home should be founded with prayer and with the rites and ceremonies as well as the spirit of the church of Christ. There is no force which so closely joins husband and wife and makes a sound foundation for parenthood as pure religion; because it is the apotheosis of love. Human love is an investment of divine love, to be manifested in all its social forms; and this love is to culminate in love toward God, which is pure religion. Let the new home establish the daily family altar; the young husband and wife will find in study and prayer and song together the most binding spiritual force. Then let them honor the Sabbath day, as daily they put the Sabbath, the indwelling Christ, into their lives. When their home is blessed with their first-born, let them together dedicate that child to God as the Baby Jesus was dedicated in the temple (Luke 2:22-38), and together seek in every circumstance of the child's life to train him, and the children who shall follow, for God.

But to insure such a happy and purposeful Christian home means preparation in youth. And the present laboratory for such preparation is preferably the home where you are still counted a member. If family worship is maintained in your parents' home, enter into it with all co-operation and ardor. The shining spirit of Christian love manifested in you will help to vitalize that daily ritual, and make its influence more deeply felt upon the other members of the family. With them also seek to make the Sabbath have its blessed influence in the home.

Through all the week let the spirit of Christ rule in you, and so help to make your home a glad, dynamic place, the stronghold of Christian virtue and grace. With such a home as a background, you will develop into a worthy Christian soldier, and be fitted to establish your own future home upon the same foundation.

To that perhaps larger number of young people who are separated, by distance or circumstance, from their homes, 1 would say maintain at all hazards your connection with God, through Bible study, prayer, and Christian ministry. Never neglect your daily devotions; make the "Morning Watch" an unvarying habit, filled with purposeful study, thought, and prayer. If it is possible, join a family group in worship; if it is not possible, seek to form a group of fellow Christians, young people, for such devotions. In our institutions, schools, sanitariums, publishing houses, at least in the institutional homes, there is daily worship for the whole body, and this is valuable to the Christian life; yet it cannot equal the charm and power of rightly conducted family worship, or even the prayer band imitative of family worship. By whatever means you

can make possible, establish in yourself the habit of daily worship and of proper Sabbath observance; for in such well-established habits will you find the urge to establish a truly Christian home.

And the Christian home is a blessed sanctuary, a source of inestimable strength to the man and the woman facing the world. The home is the citadel of the church, the most secure retreat from the world, where mortals may come face to face with God in the privacy of personal devotion or the strong union of the most beloved. A happy home is the insurance of courage in the world, the source of love in ministry to the world's needs. The Sabbath in the home is the most holy place in the sanctuary, where the Shekinah of God shines forth to bless.

To prepare to make the Sabbath of greatest value in the teaching of their children-to-be, young people must interest themselves in preparation for such teaching. This means deep acquaintance with the Bible, and study and practice in storytelling, that its truths may be given to the little child in assimilable form. It means study and broadening acquaintance with nature in its various fields, and reduction of its truths and mysteries to the simplicity of child education. Such study by the Christian young man and woman will not only be an absorbing avocation now, but an invaluable training for future parenthood.

Many of the Sabbath hours may well be spent by the youth, singly or in groups, in such pursuits. Practical education involves the use and exercise of one's knowledge in giving to others; therefore the knowledge which you gain in study now should be shared with others younger than yourself. If you have younger brothers and sisters, give yourself at times to them, telling them stories, teaching them nature truths, helping them with their playthings, their recreation, their studies. If you have not such near relatives, reach out to others in the church or the neighborhood. A Sabbath school class of youngsters may be tied to you with unbreakable bonds of devotion if you will sincerely love them and give them time, on Sabbath afternoons or on week days as you can, in expeditions for nature study or recreation. Most competent will you become if you train within the organization of the Young People's Missionary Volunteers, to become a Master Comrade, fit and experienced in leading the juniors in their Progressive Classes. And while this makes an engaging and helpful work, fitted to your present age and attainments, it is at the same time a most valuable training for your future parenthood.

Through this experience you will look forward to that highest of all earthly positions and joys, happy, successful parenthood. And you may with deep appreciation and rightful expectation look to make your own the experience of the final promise contained in this passage:

"Since the Sabbath is the memorial of creative power, it is the day above all others when we should acquaint ourselves with God through His works. In the minds of the children the very thought of the Sabbath should be bound up with the beauty of natural things. Happy is the family who can go to the place of worship on the Sabbath as Jesus and His disciples went to the synagogue, across the fields, along the shores of the lake, or through the groves. Happy the father and mother who can teach their children God's written word with illustrations from the open pages of the book of nature; who can gather under the green trees, in the fresh, pure air, to study the word and to sing the praise of the Father above.

"By such associations parents may bind their children to their hearts, and thus to God, by ties that can never be broken." – "Education," page 251.

9. Facing the World

We are in the army of King Jesus. We have a battle to fight, a campaign to wage, a war to win. We have a discipline to maintain, a cause to uphold, a banner under which to march and to fight. If all the youth who have volunteered in the army of Christ would subject themselves to the hard training of the Christian soldier, would study the laws of their King and discipline themselves to His service, and then unite their forces in unselfish co-operation, there would be no limit to the power they would become in the cause of Christ.

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Savior might be carried to the whole world! How soon might the end come, the end of suffering and sorrow and sin! How soon, in place of a possession here, with its blight of sin and pain, our children might receive their inheritance where 'the righteous shall inherit the land, and dwell therein forever;' where 'the inhabitant shall not say, 1 am sick,' and 'the voice of weeping shall be no more beard." – "Education," page 271.

Our foes are not men, but evil principles and the author of evil with all his cohorts. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Ephesians 6:12. When men lend themselves to the influence of the devil, they become identified with him and with his cause. This evil works in all men, including ourselves; but the grace of God is ever seeking to win men back to truth. We must always keep in mind that our spiritual warfare is not against men as individuals, but against evil that is in men; therefore the Christian w ill not hate men, even his enemies, but, while resisting the evil, will seek by a well-ordered life and well-chosen words to win them.

Nevertheless we must present a determined front to the world. There can be no compromise upon the great principles of Christian faith and life. And most fearlessly and courageously must we hold up the sign of our faith, the banner of our King, the Sabbath. We are distinguished by it; we are set apart from the most of the world by our keeping of the Christian Sabbath.

Important though other phases of our faith may be-the second advent, the sanctuary service, immortality through Christ, the spirit of prophecy; and spectacular though some of the features of our work may be-health reform, the tithing system, the foreign mission program; yet none of these attracts the attention of the world to "the peculiar people," personally and intimately, as does the observance in the face of all the world of the seventh-day Sabbath. It is as if an army like that of Gustavus Adolphus might be famed for its hardihood, its commissary, its discipline, its conquests, yet men everywhere, welcoming or hating its advent as they might, distinguish it from other armies by its flying banner. Men might fight against it; but so long as a soldier stood under its folds, they expected him to fight for it. And so long as the discipline and the virtue and the valor of that host should continue, its banner would be honored; but let the morale of that army sink, and the banner would be disgraced.

So is the Sabbath as our insignia, the banner of Christ. Foes may fight against it, but unless its followers stand stoutly to its defense, they are counted as cowards. And unless the lives of its followers uphold the virtue of that flag, it is disgraced. First of all, then, we have to see to it that by the grace of Christ our lives honor the flag; and then we have the duty to "stand like the brave," with our "face to the foe."

We shall be assailed by the world, and our standard endangered in various ways. Sometimes the assault comes with subtle temptation, sometimes with brutal force. Our young people face the first form of attack when they are solicited to join in some group activity upon the Sabbath day. Such instances have occurred in public schools and universities, when a Seventh-day Adventist youth has been an important member in a football team, a debating team, a musical organization, or a graduating class, each of which planned exercises upon Sabbath time. Such a situation emphasizes, indeed, the danger to which our youth are subjected when they attend the schools of the world instead of our own denominational schools, a danger sadly impressed upon us by the compromises and surrenders which some have made. The simple fact of their inclusion in some school activities which are questionable in their influence upon Christian life, is reminiscent of Hebrew youth in Babylon and Persia. Yet, on the other hand, there are examples of shining valor in certain of our Seventh day Adventist youth who, faced with such decisions, have stoutly maintained their faith, as did Daniel and his three companions, and as did Esther. They have refused to dishonor the Sabbath by taking their part in their organizations, even in face of charges of disloyalty and poor sportsmanship. Such youth most likely are, as were those ancient worthies, unwilling captives in the world's society; they would be members of our own schools if it were possible. But where they are they have stood stiffly though humbly for their faith. God honors them. And the world honors them, while wondering at them. Some of them have become celebrated cases, with wide publicity. The publicity counts for nothing in the merits of the case, but it may be used to the glory of God, as in the cases of the heroes of the fiery furnace, the lions' den, and Haman's plot.

And even wider, though less dramatized, are the experiences of great numbers of our young people who perforce must take a part in their community social life. In various circumstances, sometimes in the limelight, but more often in petty affairs, they are invited and solicited and welcomed in society life and company, or are reproached and neglected and avoided if they refuse such association upon the Sabbath day. With such young Seventh-day Adventists it is often not one heroic test, but a never-ending contest. To succeed they have to be good soldiers of Jesus Christ, and keep their armor on every moment of the day.

Nor is it always easy for the youthful Christian to decide whether an invitation may supply opportunity to teach others truth, or temptation to hide and deny the truth. One is invited to take a walk with a friend on the Sabbath day, or it may be with a group. Perhaps he realizes he might exert a good influence through such association; and he may be right. We are not to shut ourselves away from ministering to the world upon the Sabbath day, but are to welcome the opportunity for such ministry. But on the other hand, such a walk or party may bring worldly influences to bear against which he is not proof. How shall he decide?

No law of the Medes and Persians can rule here; the factors involved are too varied. The knowledge, wisdom, tact, and leadership qualities of the young Christian, the dominance or the ductility of the other party, the environment of the meeting, the probable nature of its purpose and activities, all are factors.

But this may be said: that with the most favorable factors in the preparation and stability of the Adventist youth, he will be more likely to succeed in Christian endeavor if the meeting be with one than with a number of the opposite mind; that he will be on safe ground only if the environment be Christian, as in a nature hike or a Bible study or a gathering for the singing of sacred songs.

These are not likely to be the objectives of the non-Adventist youth, and if they are adopted they must most probably be the suggestion of the Adventist. If the Adventist youth are in the majority in the party, there still is no insurance of happy results unless the Christian character of those youth be proved, and unless there has been discussion and decision among them as to the proper character and aim of their meeting. It is well if the young people can have the presence and support of a competent, trusted, and loved older Christian who, with his greater experience, can better fortify the wills of his younger friends, and so safeguard the standard.

Another and even more powerful temptation comes in the world of business. Many Adventist youths have to seek jobs, for self-support or the help of their families. In such a search they are constantly confronted with the problem of Sabbath keeping.

The most of employers have their business in mind more than the religious scruples of possible employees, and generally speaking are not sufficiently impressed with the sturdy character evidenced by adherence to one’s faith to be willing to suffer the possible inconvenience of a Sabbath taken out of working hours.

Yet against this surface handicap stand out in bold relief hundreds of cases where that character quality does triumph over the law of uniformity, and Sabbath keepers become among the most trusted of workers. Girls in household servant positions, and both men and women in shops and factories have these experiences. In some cases the test comes most frequently when the employer finds an emergency present in which he requires the temporary services of his employee upon the Sabbath day.

The principle that should determine the Sabbath keeper’s attitude in such circumstances is whether the emergency is of business or of charity. If life be at stake, or property, as in fire or flood, the impulse of the Christian is to work in rescue, as Jesus very plainly indicated; and every fair-minded person will recognize the humanity that inspires such labor. But it must be said that the proportion of such cases in purported emergencies is comparatively small; the greater proportion is in the nature of rush of orders for which goods must be manufactured or an avoidable party which demands service. The purely mercenary motive cannot rule in the life of the Sabbath keeping Christian; even at the risk of losing his job, he must uphold his standard. Let him carefully weigh, with the counsel of Christ, what motive is inspiring him in his decision; and, on the one hand, let him be not insistent against human need, nor, on the other hand, lenient to human greed.

Perhaps the most testing of our trials has come to our young men in the army. In the United States such a test will commonly appear only in time of war, since in peace time the army is upon a volunteer basis, and no faithful Adventist, being by principle noncombatant, will voluntarily put himself into the army. But in some other lands where military training and service are compulsory, this test is constantly before our youth who are required to serve in the army.

The tests of our youth in such a service and such an environment come, indeed, upon many phases of Christian life. Diet is one: the full-fledged Seventh-day Adventist is vegetarian in principle and taste; he has a hard time with army fare. Army discipline, or rather abuse of authority, is another. No soldier should be more amenable to discipline than the Christian; but the conditions of army life demand in many circumstances a high degree of Christian patience and fortitude and forgiveness to "endure hardness, as a good soldier of Jesus Christ."

But the chief and most testing trial has come upon the question of Sabbath keeping. To the typical army officer this religious phenomenon is a monstrosity, to be dragooned out of the system of the rookie. According to the code of the particular army, and according to the nature of the particular officer, the process is varied, from ridicule or promise of reward for capitulation, to imprisonment, starvation, flogging, and torture.

Some of the most heroic endurance of ordeals in the records of Christian martyrdom have been registered by our Seventh-day Adventist youth in the army under compulsion; and in the milder discipline of the United States Army during the World War there were many cases of sturdy maintenance of principles and rights in Sabbath keeping by the young men of our faith, which would have required only sterner measures to match the same heroism. God has honored this faithfulness in every case, and in some of the most outstanding it has forced the admiration of the government and army officials, and resulted in military orders granting Sabbath rights to those of the Adventist faith.

But such faith and such devotion can come only from lives filled with the grace of Christ. No mere stubbornness of opinion nor hope of preference will suffice to meet the issue. Only those who have gone through the test, or have met equal test of faith in other connections, can realize the stern searching of heart which such a crisis entails upon the soldier. He must have the Sabbath within, the consciousness of the presence of God, his Father, the sweet fellowship with Jesus which is His Rest, to be proof in the ordeal. From such a Sabbath, no power on earth can separate him, let the outward conditions be what they may. He is not likely to attain such an experience suddenly when the test comes. He must have prepared for it in his previous living; he must have been a Sabbath keeping Christian in his heart. Then may he rejoice that he is counted worthy to suffer for Christ's sake, and to take his humble place in the great company of the heroes of faith whose roll is called in Hebrews 11. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Hebrews 12:1, 2.

10. The Eternal Sabbath

THE Sabbath is no ephemeral thing, to be done away with at the desire or whim of man; in its very nature it is eternal. For the Sabbath is the peace of God; and as God is everlasting in life and grace, so the gift of His Sabbath rest to man is forever and ever. Man, redeemed by the life of God in Jesus Christ, will throughout eternity know and live in the heavenly rest, the Sabbath.

So also in human experience will remain the Sabbath day. It is conceivable that God might make some other sign and seal of His Sabbath in the soul than the week-end day; but He has not done so, and there is in inspired Scripture no indication that He ever will do so. On the contrary, there is definite assurance that in the regenerated state under the reign of the Christ, the Sabbath day will continue to be observed and will

continue to hold within itself blessing which it now gives, but then, enhanced and multiplied by the infinite privileges of heaven.

"As the new heavens and the new earth, which I will make, shall remain before Me, said the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, said the Lord." Isaiah 66:22,

Those new heavens and new earth will appear at the second advent of our Lord Jesus Christ, an event now near at hand, according to the prophecies of God. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwells righteousness." 2 Peter 3:10-13. "1 saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Revelation 21:1.

The stiff-necked generations of men do not like to acknowledge the mastery of God in their affairs. "When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Romans 1:21. In the midst of cosmic forces so stupendous as utterly to dwarf human power, man yet assumes to declare himself the lord of creation and to deny omnipotent Power which created him and would be a father to him. A catastrophic end to their world men will not contemplate, because it is not according to their reason or desire. The antediluvians denied the possibility of a flood, and after the Flood had come and wrought its destruction and its terrific changes, men were quick to forget and to deny it.

One called "the Cedar Tree," . . . He cried, To one surnamed "the

Pine," – "Brother, behooves That deep we cut our names in yonder crag, Else when this youth returns, his sons may ask Our names, and he may answer, 'Matters not, For my part I forget them.' "

Japhet said, "They might do worse than that, they might deny That such as you have ever been."

-Jean Ingelow, in "A Story of Doom."

Today, in the face of the geologic record of the Flood, men scoff at the possibility of such a dramatic intervention of God, and make for themselves twisted and dissonant theories of evolution. Imitating their forebears of Noah's time, they scoff at the possibility of the advent of Christ in glory, the destruction of the world by the fire of God, and the emergence of a new earth under His hand.

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:34.

In the midst of this scoffing world, and continually subjected to the arrogance of science falsely so called which constitutes the backbone of modern education, the believer in Jesus has great need of the presence of the Sabbath in his life, to assure him of the reality of those things promised by Christ, and to fortify him against the assaults of the world. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back My soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Hebrews 10:35-39.

There is a land of pure delight, where saints immortal reign; Infinite day excludes the night, and pleasures banish pain. There everlasting spring abides, and never-withering flowers, And but a little space divides this heavenly land from ours. -Watts.

The Sabbath and the Sabbath day were instituted in Eden, and they will be in Eden restored. The Garden of Eden, which God planned for the home of man, the capital of earth, was saved from the degeneration which the rest of the world progressively suffered and, before the Flood, was withdrawn from the earth and taken to heaven. "But in the final restitution, when there shall be 'a new heaven and a new earth,' it is to be restored more gloriously adorned than at the beginning." – "Patriarchs and Prophets," page 62. "1 John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.' 'And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb In the midst of the street of it, and on either side of the river was there the tree of life." Revelation 21:2; 22:1, 2. As in the first newly created earth there was a capital, the Garden of Eden, with its river and tree of life (Genesis 2:9, 10), so in the new earth there will be a capital, a Garden of Eden, "more gloriously adorned than at the beginning," even the New Jerusalem, remade from the original Garden of Eden, and containing the river and the tree of life.

This tree of life "bare twelve manner of fruits, and yielded her fruit every month." Wonderful tree, the like of which has never been seen since Adam and Eve left Paradise! Every tree which God made to furnish food for man sustains life through the giving of its fruit; but the tree of life, crowning them all, has in its fruit such supreme virtue that it is said to give life. We may not know all this signifies until we have access to it, but it is evident that it is the greatest arboreal gift of God to man.

The tree ripens a fruit every month. Here is manifest the reason for that monthly pilgrimage of the men of the new earth to the New Jerusalem. They "come to worship before Me, said the Lord," and that worship is connected with the fruit of the tree of life. Even in this life we know something of the close relation and interdependence of body, mind, and soul; but there we shall become apprized of a unity in man's nature which makes his every physical act a part of worship.

The redeemed of all ages will be apportioned among the twelve tribes, or nations, of spiritual Israel. Galatians 3:29; Romans 2:28, 29; Revelation 7:4-8. They shall inherit the earth and possess it, an earth made habitable from pole to pole, without that great waste of ocean and that inhospitable disparity of climate which the Deluge brought.

The New Jerusalem, in its vast expanse (140,625 square miles, if we may venture to apply specific human measurement to the figures of Revelation 21:16), is sufficient to take in upon the great gathering days all the population of the earth; yet if it follows the plan of the first Eden, as it doubtless will, it will be a city of gardens rather than the kind of city to which our human building has accustomed us. And this is for a great purpose, that of Christian education.

"The system of education instituted at the beginning of the world was to be a model for man throughout all after time. As an illustration of its principles a model school was established in Eden, the home of our first parents. The garden of Eden was the schoolroom, nature was the lesson book, the Creator Himself was the instructor, and the parents of the human family were the students." – "Education," page 20.

"The book of nature, which spread its living lessons before them, afforded an exhaustless source of - instruction and delight. On every leaf of the forest and stone of the mountains, in every shining star, in earth and sea and sky, God's name was written. With both the animate and the inanimate creation, with leaf and flower and tree, and with every, living creature, from the leviathan of the waters to the mote in the sunbeam, the dwellers in Eden held converse, gathering from each the secrets of its life." - Id., page 21.

During the reign of sin on the earth and the restorative offices of the gospel, this pure education has been more or less faithfully maintained among the people of God, yet seldom with the perfection of its initial school. The new earth will be a resumption of this interrupted school, with the wider and deeper lessons which have been taught by the history of redemption from sin. "Heaven is a school; its field of study, the

universe; its teacher, the Infinite One. A branch of this school was established in Eden; and, the plan of redemption accomplished, education will again be taken up in the Eden school." - Id., page 301.

Behold, then, the school of the hereafter! Settled in garden homes over the wide earth, the redeemed employ the whole week in study as they work and enjoy the fruits of their labor. They have teachers, those who in the preparatory kindergarten of Time have delved deeper into the science of God, and so have fitted themselves as leaders in Eternity. From every flower and tree, from every living creature, from the whole field of nature, these students and teachers together employ their week in delightful research and increasing knowledge. The central science of all their sciences is the love of God, that great theme which God seeks now to teach us through Jesus Christ, and which is the theme of study of all the universe. This embraces every natural science; for all the creation is a manifestation of the love of God.

Their study will contain many problems, some of which doubtless transcend the powers of their immediate teachers. We know not who these teachers may be, but over them is set, as the head of each tribe, a teacher whom we know. For this position at the head of the twelve tribes was promised by Jesus to His apostles. Matthew 19:28. And well may they who followed the Great Teacher of this earth for three and a half years, receiving His most intimate and searching instruction, be fitted for this place of eminence.

Yet there are still higher teachers, and need there is for them. Some of the questions brought to the apostle teachers will doubtless prove too great for them. These few problems, sifted out of the thousand lessons of the week, are then reserved for the great Sabbath day, when all the billions of earth go up to the New Jerusalem. For there, at the great capital, are teachers, a special group of 144,000, who "follow the Lamb whithersoever He goes." Revelation 14:14. These are the special company who, in the last scenes of earth, proved the triumphing of their faith, their divine Sabbath, through all the test and trial of those unexampled days. Through their faith and their experience they have seen, in mortal times, deeper into the love of God than any others; therefore are they set as the special retinue of the King. Such a position indicates the highest teachers, for all who follow the Great Teacher are themselves teachers, as were the twelve who followed Jesus in Jewry of old.

The twelve nations of earth are apportioned, each a gate of the city, through which they enter. It is to be presumed that each gate gives entry to that part of the city which is the special assignment of that tribe, and that that section of the city is the permanent home of that twelfth part of the 144,000 who are recorded as being sealed out of that tribe. Thus they become the hosts to all the members of their nation who, from distant lands, come up for worship and instruction on the Sabbath day.

Wonderful garden homes, schools of heaven! Dispersed among their friends and highest teachers, these students of heaven propound their knotty questions; and, conducted into the garden schoolrooms, they are led step by step, through revelation after revelation, until the truth shines brightly forth. Yet it may be, it will be, that some of these problems pass the power of that supreme faculty to unravel.

Then comes the high hour of the Sabbath day. At the sound of the trumpet, out upon the golden avenues pour the throngs of the redeemed, and in perfect unison and formation begin their march toward the crystal pavement surrounding the great white throne, where sits the King, the supreme Teacher, Jesus. To Him, one by one, the teachers present the questions of divine science which have baffled their powers, and ask Him to teach them the truth. Then, never failing, the Teacher opens to His students the deep things of God. Light breaks over their minds; joy fills their hearts. In rapturous song, with ringing harps, they burst forth into praise, casting their crowns before Him: "Blessing, and honor, and glory, and power, be unto Him that sits upon the throne, and unto the Lamb forever and ever." Revelation 5:13.

Blessed be the eternal Sabbath! gift of God to human heart, cleansing, purifying, regenerating power, the life of Christ within. Blessed be the eternal Sabbath day! A symbol of that sanctifying power which saves and seals us to God our Creator, Redeemer, King. Blessed be our God, our Savior, our Father! Who in His infinite goodness and wisdom gives to us this earnest of His love, this evidence of His grace this entrance into His eternal rest, the Sabbath.

Sabbath Twilight

Softly fades the twilight ray Of the holy Sabbath day,
Gently as life's setting sun When the Christian's course is run.

Peace is on the world abroad;
This the holy peace of God, Symbol of the peace within When the spirit rests from sin.

Savior, may our Sabbaths be Days of joy and peace in Thee,
Till in heaven our souls repose, Where the Sabbath never shall close.

-Samuel F. Smith.