

The Sabbath

Recorder



The Sabbath Recorder

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A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor
L. H. NORTH, Manager of the Publishing House

Contributing Editors:

DAVID S. CLARKE Missions
WILLIAM L. BURDICK, D.D., Emeritus
(MRS.) FRANCES DAVIS Woman's Work
HARLEY SUTTON Christian Education
(MRS.) MIZPAH S. GREENE Children's Page

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Front Cover Picture

"Mid the Redwoods" — RNS Photo.

"Break forth into singing, ye mountains, O forest, and every tree therein." Isaiah 44: 23.

NEWS IN THE WORLD OF RELIGION

By W. W. Reid

"As Christians we believe that this nation (U.S.A.) holds its power under the providence of God, to whom all nations are subject," says a recent statement of the Federal Council of the Churches of Christ. "We reject all interpretations of our destiny which would ascribe it merely to historical accidents without moral or religious meaning. We equally reject all interpretations which would regard this power as chiefly the fruit of virtue. We seek that our nation shall resist both the temptation to use its power irresponsibly and the temptation to flee its responsibilities."

"The American Friends Service Committee, representing the Religious Society of Friends, attempts to relieve human suffering wherever it is found and to ease tensions between individuals, groups, or nations," says an announcement of the committee. "It operates on the belief that there is that of God in every man and that love, expressed through creative action, can overcome hatred, prejudice, and fear. Specific projects include relief and rehabilitation work in 13 countries in Europe and Asia; service units in Mexico; educational projects in race relations and economic relations; work and study projects for young people; co-operative self-help housing project, and seminars and institutes on international relations. All parts of the work are open to anyone regardless of race, religion, nationality, or political affiliation."

Dr. Nathaniel Micklem, noted Congregational theologian of England, is making a plea for the acceptance of women as ministers of the free Churches of the world on the same basis as men are accepted. Recently, he said: "I am told that a powerful and pathetic appeal was sent to the Lambeth Conference from the Anglican Church in China begging for the approval of the ordination of women to the priesthood there, and that the petitioners received short shrift. There is something tragic about that. Here is a Church that should not inherit the conventions of Western society, that has no call to be bound by the traditions of the Middle Ages in the West, a Church that under Communist pressure may very soon have to go underground. It declares through its representatives that, as it hears the voice of the Holy Spirit, it is called to the ordination of women ministers. Such a plea should not be rebuffed."

THE SABBATH RECORDER

The Christ of God

There seems to be considerable stir among certain Church leaders today concerning which Christ is to be preached in the coming evangelistic advances in the United States and other parts of the world. Only one Christ can be preached — if Christ is truly preached — the Christ of God. Only one gospel can be preached — if the gospel be truly preached — the gospel of the Christ of God. Only one salvation can be preached — if salvation be truly preached — salvation by faith in the Christ of God. Only one repentance can be preached — if repentance is truly preached — repentance in and through the Christ of God.

The Christ of the Scriptures

The Christ of the Scriptures is the Christ of God. His coming was foretold and forthtold by the prophets. In the fullness of time He came into the world to call sinners to repentance. He came "to seek and to save that which was lost." Luke 19: 10.

All who came under the influence of His teaching and preaching and who believed completely in Him reached Peter's conclusion, "Thou art the Christ, the Son of the living God." Matthew 16: 16.

All of us who have experienced the love and forgiveness of God through His only begotten Son, our Saviour and Lord, reach the same conclusion. Then, how can we who have been claimed as His own, preach and teach any other Christ than the Christ of God as portrayed in God's Holy Word? If we do, our preaching and teaching is vain — we belie our profession.

A Long Way to Go

After Peter's bold declaration of "Thou art the Christ, the Son of the living God," he had a long way to go before he became Peter, the Rock. It was after this strong statement of his that Peter denied his Lord. It was after the Resurrection of his Lord that he became established in his faith. In the memorable experience of being commissioned to feed His sheep and His lambs the Lord Himself grounded and confirmed Peter in his new-found faith. And what a power he became!

Is not this a parable on our present-day experience? We boldly declare our faith, then comes the acid test. We deny our Lord. In our grief and agony we behold Him who came forth victor over death and is alive forevermore. What a joy! He, through the Holy Spirit, forgives us and grounds and confirms us.

As did Peter, many of us have a long way to go in our Christian experience.

Nevertheless, only a forgiven Peter could have moved forward with power for his Lord.

Friends, near and far, only a man who has known the forgiveness and mercy of God through Christ can write these lines. He will falter and fall short of his Lord's plan for his life; he will probably be sorely tempted to deny his Lord. He has a long way to go yet. But he does know whom he has believed, and is persuaded that He is able to keep that which he has committed unto Him against that day. (Based on 2 Timothy 1: 12.)

Spiritual Sharpening

There seems to be today a sharpening of spiritual appreciation and commitment on the part of Christian ministers to their chief task — preparing for and preaching the gospel and pastoring the people. This is as it ought to be. Otherwise, who will perform the minister's task? And why wear the cloak of a clergyman when we should be wearing the coat of some other profession?

Nevertheless, in accepting their chief task, ministers must not forget that folks live in communities today. The family is a community. The neighborhood is a community. The Church is a community. The world is a community. And the minister's relationship to these communities, simple and complex, will help crystallize the thinking and guide the action of those whose highest interests they seek to serve. Did not Jesus pray the Father, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." John 17: 15.

The community is here. If the mind, motive, and mission of the community is to be Christian, Christian-minded, motivated, missioned folks must think and talk, live and plan that way.

Leadership Necessary

Yes, we are in desperate need of leadership today not only in the local Church life and activity but also at the world Church level. Recently Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, at Geneva, Switzerland, pointed out this fact. According to a recent International Council of Religious Education release, he stated the case before a group of Chicago, Ill., pastors and staff members of the International Council as follows:

"American Churches are not exploiting their financial power in the World Council. In fact, the United States does not furnish enough leadership to the ecumenical movement. Non-Americans have tried to secure more United States churchmen for the World Council staff, but they have refused to serve for various reasons."

From many quarters there is an ever-increasing cry for leadership in what some call the "greatest crusade of modern times — the crusade for peace and security." — World Alliance News Letter, June, 1949.

What Price Theology?

Theology is good among many who are trained therein. But theology is at its best when it sends men out from its classrooms and halls with one desire above all else, to win men to Christ. Sometimes we become so entangled in theological discussion, and tangled thereby, that we exalt the vehicle rather than the Victor. How can we allow ourselves to become involved in such entangling alliances while the souls of men go out into eternity without the Christ of God?

Does our theology march? This is the true test. If it sends us forth with the burden of the souls of men it is theology at its best. If not, it is false. It is less than best, and certainly not good enough for a born-again Christian.

The Spirit of the Christ of God

The leadership needed today is that which is filled with the Holy Spirit. There can be no "peace and security" without this "energizing presence and power of God." Lives can be redeemed only through Him.

When the Holy Spirit does come, the Church of the Christ of God will know it. The Church will be shaken to the very foundations. A work of purging and purifying will be in preconceived-notion-shaking process and genuine progress. There will be little need for talk about a pure Church, it will be a reality.

How long, oh, how long can we continue to call ourselves the Church of the Christ of God without permitting the continuing presence and power of the Christ of God to possess and permeate the warp and woof of the Church's structure? Whether the Church be Catholic, episcopal, or congregational in structure, it cannot long be a Church without the Holy Spirit, for the Holy Spirit is the continuing presence and power of the Christ of God in the world today.

Yes, the Church of the Christ of God languishes for lack of leadership in this atomic hour. The cause for this lack of leadership and this languishing is the absence of the Holy Spirit. The Holy Spirit of the Christ of God awaits to descend with power upon every group that names His name in humility, sincerity, and reverence. The Holy Spirit of the Christ of God will come in no other way except with power. Are we ready to receive Him?

Holy Spirit, Truth divine,
Dawn upon this soul of mine;
Word of God, and Inward Light,
Wake my spirit, clear my sight.

Holy Spirit, Love divine,
Glow within this soul of mine;
Kindle every high desire;
Perish self in Thy pure fire;

Holy Spirit, Power divine,
Fill and nerve this will of mine;
By Thee may I strongly live,
Bravely bear and nobly strive.

Holy Spirit, Right divine,
King within my conscience reign;
Be my Law, and I shall be
Firmly bound, forever free.

Holy Spirit, Joy divine,
Gladden Thou this heart of mine;
In the desert ways I sing
"Spring, O Well, forever spring."

—Samuel Longfellow, 1864.

GOD'S HOLY DAY

Outline Studies on the Sabbath Truth

By REV. LESTER G. OSBORN

Pastor, Seventh Day Baptist Church, Shiloh, N. J.

LESSON III

THE SABBATH IN THE NEW TESTAMENT CHURCH

Introduction

Jesus Christ and His disciples kept the Sabbath — the Sabbath following the crucifixion was observed. Luke 23: 56. Did the early Church continue this practice?

Turn naturally to Paul, the outstanding figure in the history of the Church. He had more to do with passing on principles of faith and practice than any other. Hence, if there had been any change in the day of rest and worship before his death, we would expect him to have lived and taught it. His relation to the Sabbath was second only to that of Jesus.

A. Did Paul Observe the Sabbath?

1. Acts 23: 6a; Philippians 3: 5, 6; Acts 26: 5b.

Paul a Pharisee — strictest sect of Jews.

2. Acts 13: 14, 44; 16: 13; 17: 2; 18: 4, 11.

On a ten-year tour of Asia Minor, Macedonia, and Greece he preached "as his manner was" on 84 specifically mentioned Sabbaths.

3. Acts 13: 16, 44; 14: 1; 16: 13, 14a; 17: 7, 10, 12, 17; 18: 4.

Not only to Jews, but to Gentiles on the Sabbath. No record of meeting with them any other day, nor telling them of any change of day.

4. Acts 25: 8; 26: 4, 5; 28: 17b; Philippians 3: 6b.

From his own testimony Paul observed the Sabbath — would not have claimed not to have broken law of Jews nor to have violated customs of fathers if he had given up the seventh day for some other.

B. Did Paul Teach Repeal of Sabbath by Act or Precept?

1. Acts 15: 1-35.

Sabbath not a matter of dispute, for it does not come under consideration at this council called to settle such matters of difference between various groups.

2. Acts 20: 7.

Meeting on "Saturday night" for day reckoned from sunset. Paul spent next day, Sunday, walking 19 miles. Did not consider day sacred in any way. (Note: Only mention of any meeting on any part of first day, and this only incidental — a "farewell reception" for Paul.)

3. Romans 14: 5, 6; Galatians 4: 10, 11.

Paul discussing questions of conscience — setting forth law of love concerning doubtful practices: eating of meat, drinking of wine, observing ceremonial days. The Galatians had taken up all ceremonial practices of old covenant. No record anywhere of difference of opinion about seventh day Sabbath so Paul could not have had this in mind, but instead feast days, "new moons."

4. Ephesians 2: 13-16.

No record of Sabbath being a divisive question, and not "ordinance" at all, so "middle wall of partition" is Jewish ceremonial system. Jew and Gentile are one in Christ without observing these ceremonies.

5. Colossians 2: 13-17.

Evidently, from list, "sabbath days" here are those based on phases of moon, ceremonial days, not weekly Sabbath. Latter not "ordinance against us" nor "shadow of things to come" as ceremonial days were.

6. Acts 13: 42, 44.

Gentiles evidently observed Sabbath — did not ask Paul to preach "tomorrow," or "next Lord's day," or "next first day," but "next Sabbath." Paul evidently knew of no change or would have taken advantage of this opportunity to instruct these Gentile converts in this matter. Next Sabbath "almost the whole city" met with him to hear him.

7. 1 Corinthians 16: 2.

Only time Paul mentions first day he gives it no title of sacredness, nor sets it apart as day of public gathering, nor of worship in commemoration of any event. Designates it as day of book-keeping and laying aside tithe "at home" so no "every-member canvass"

would be necessary when he visited them.

Conclusion

Paul, a Pharisee, observed the Sabbath, preaching to both Jews and Gentiles on that day. Sabbath not a matter of difference — no thought of any change. Never included weekly Sabbath in discussion of old system abrogated in Christ. No instruction to Gentile Christians as to keeping another day. Only meeting for worship was on "Saturday night" and Paul spent "Sunday" walking 19 miles to Assos, which he certainly would not have done had he thought the day sacred. Only mention of first day is not as day of worship, but of business. Paul was a Sabbathkeeper and never lived or taught anything else.

We Believe in the Holy Spirit

By REV. EARL CRUZAN

Pastor, Seventh Day Baptist Church, Dodge Center, Minn.

"We believe in the Holy Spirit, the indwelling God, the Inspirer of Scripture, the Comforter, active in the hearts and minds and lives of men, who reproves of sin, instructs in righteousness, and empowers for witnessing and service."

There are many things about God which are unique. Among these are the Trinity and the triunity. We think of God as one God, the one to be worshiped and loved and looked up to. We think of Him as one. And yet we have three distinct manifestations of His person. There is God, the Father; Jesus, the Son; and the holy Spirit. These three make up the Trinity of the Godhead. They being three, how can we say that there is but one God? Is there not a contradiction of terms involved here?

It has been the source of perplexing thought on the part of many people, and yet it need not be so perplexing, for God is one; but there are three ways in which He has manifested Himself unto man. These three have been in existence from the beginning of time and there

has been but one purpose for the being of all men, that is the drawing of man unto the love of God. So there is God, the Father, Creator, Sustainer of the universe; there is Christ, the Son, coexistent with God at the beginning of our knowledge of time. For the purpose of drawing men into the knowledge of the love of God, He was sent on earth to live as a man, to become our Saviour, Teacher, and Guide, and to draw all men unto Himself, thereby drawing them unto the Father. And there is the Holy Spirit who is really another manifestation of God, whose purpose is to draw men into the way of life and to influence them for the right here upon the earth — three manifestations of God for one purpose — the salvation of man for true fellowship with God.

Thus, the Holy Spirit is the indwelling God, dwelling within the heart and soul of man. We find reference to this manifestation of God in nearly all the books of the Bible, the Old Testament as well as the New Testament.

He is spoken of as the omnipresent God in Psalm 139: 7-12. In Ezekiel 36: 27 we find: "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

In the creation we find that the spirit of God moved upon the face of the waters. We find Him coming upon men and preparing them for certain specific tasks. When it became necessary to choose a leader to take the place of Moses, God spoke unto him: "Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him." We also find that the spirit of the Lord came upon David "from that day forward."

In Isaiah 61: 1, we read: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

We find more said about the Holy Spirit in the New Testament, and His work has really come into prominence since the death and resurrection of Christ. John the Baptist announced that Jesus should baptize with the Holy Spirit; also that the Holy Spirit was seen descending upon the Christ at the time of His baptism.

The Holy Spirit is the indwelling God. God rules and reigns in His kingdom, and Christ sits at His right hand. We can reach out unto God through our spirit, but He may at times seem a long way off. We cannot see God for no man has seen Him, but we can feel His presence for He dwells within us in the presence of the Holy Spirit.

The Holy Spirit is the Inspirer of Scripture. We have our Scriptures which tell us of God and His revelation to man. These Scriptures have come to us as written down by men who were inspired of the Holy Spirit. These Scriptures are the inspired Word of God as they reveal God's dealings and relationships with His people as recorded by men inspired by the Holy Spirit. Peter says: "Holy men

of God spake as they were moved by the Holy Ghost." Paul states: "All scripture is given by inspiration of God." And in Hebrews we read: "God . . . spake in time past . . . by the prophets." These statements refer to the Old Testament because they were written before the New Testament had taken form. It was then in the process of formation.

But we find that Jesus spoke of the men who were to be the authors of the New Testament in this wise: They would be guided by the spirit of truth. John 16: 13. And so the Holy Spirit is the One who has inspired the Scriptures as He has inspired the men who have compiled them.

The Holy Spirit is playing the greatest part today as Comforter. Again we find Him as the indwelling God. Jesus told His disciples: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you." John 14: 16-18.

Again: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14: 26.

It was the Holy Spirit which came upon the disciples following Pentecost. It was the Holy Spirit which gave to them the power and the strength to do the things which they did to establish the early Christian Church. It was the Holy Spirit which gave to them the ability to speak as educated men and in languages which all could understand. It was the Holy Spirit which gave to Peter and John the courage to stand up against the Jews and declare that they were going to do the things which were right in the sight of God rather than the things which men wanted them to do.

It was the Holy Spirit which gave to these followers of Christ the faith to endure persecution and martyrdom for the gospel of Christ.

And it is the same Holy Spirit which gave the faith to those throughout the history of the Christian Church who have suffered for the name of Christ. It would take too long to name them all. But among our own people we have John James in England and many others who had the courage to stand for what they knew was right rather than to give in to the will of kings, even though it meant a horrible death. And it was the Holy Spirit which gave them the strength to do this. He was with them comforting them in all that happened.

The Holy Spirit was with the first settlers of our country who sailed uncharted seas to make a home in the midst of an uncultivated land inhabited by savages. He is the Comforter who comforts when the heart grows faint.

The Holy Spirit has not just worked in the past. He is also working in the present. He is carrying on to completion the work of Christ upon the earth. He applies what Christ did. He comforts as He reveals to us the meaning of the Scriptures, as He shows us the life that Christ would have us live, as He reveals to men the meaning of salvation. If the Holy Spirit were not at work in the hearts of men, there would be no Church, for we are not able of ourselves to live up to the standards of Christ's gospel.

The Holy Spirit is the Comforter active in the hearts and lives of men. His realm is not some far-off place, but in the hearts and lives of men. That is the place in which He works. He strengthens our hearts, guides our lives — that is His work. In this work in the hearts and lives of men, He reproveth of sin, instructs in righteousness, and empowers for witnessing and service.

Have you not felt that there was something in your life which reproveth of sin? The Holy Spirit is active there unless you have turned Him away so often that you have grown cold to His bidding. You may call it conscience, that still small voice which speaks to you and warns you against the things that are evil. You may say that if He is the conscience, He speaks not only to Christians but to all people — and that is quite true. For God is interested in all people — He would have them

all follow the way of Christ; and so He is helping all who will heed His call. For the most part you will find that those who do not accept Christ often repudiate the warnings of the conscience until they reach the place where they no longer hear or heed.

But for those who have found Christ and His way of life, the promptings of the Holy Spirit grow and strengthen until one may be pretty sure that His guidance is right. And as He reproveth of sin, the heart of man grows sad and fills with remorse over what he has done. That is part of the work of the Holy Spirit.

But not only does the Holy Spirit reprove of sin and evil in the heart of man, but His work is also a work of instruction. For He instructs the soul in the way of righteousness. He reproveth of sin and He teaches the way of righteousness. If we have opened our hearts to receive Him, the pattern of our lives will be a pattern that is growing more like our Master day by day. This is the work of the Holy Spirit. He is throwing upon the human soul a great luminous revelation of Jesus Christ. Our knowledge and appreciation of Jesus grows through the work of the Holy Spirit. Jesus is truth and the Holy Spirit is guiding us into all truth.

He empowers us for witnessing and service. Our witness and service would be rather weak and ineffective if we depended only upon ourselves. But we are empowered by the Holy Spirit. He gives us strength in the face of danger, He gives us faith in the time of trial. He is ever ready to guide us into a fuller life with Christ.

You may say, "I cannot witness for Christ — it is hard for me to do so." It is often hard for us to do so, but that may be because we are trying to do it of ourselves and by ourselves rather than seeking the power for doing it through the Holy Spirit. We think we are not able to do this or that in the work of Christ. We either don't have the talent or we don't have the time. If we let the Holy Spirit work in us, our talent will improve and we will find time to do the things of Christ.

We say, "Why do we not seek the evidence of the Holy Spirit today as it was revealed to the disciples at Pentecost?" There was a greater need at that time, as they were the first witnesses of a new way of life — not a new way, but a renewed way. They had many foes — the road ahead was uncharted. They needed to be endued with the Holy Spirit. But do we not also need it today?

We need the Holy Spirit as much today as man has ever needed it, and if we do not have it, it is because we have not cultivated it. We have cast it aside. We have felt that we are sufficient in ourselves, that we could be Christian without the aid of the Holy Spirit — if we can,

how much greater a power could we be with the Holy Spirit working in our hearts?

If we let the Holy Spirit have full sway in our lives, if we listen to His promptings and cultivate His growth in our hearts and in our lives, our witness and service for Christ will grow, and others, many others, will be drawn to the Way also. Read John 16: 7-14.

"We believe in the Holy Spirit, the indwelling God, the Inspirer of Scripture, the Comforter, active in the hearts and minds and lives of men, who reproveth of sin, instructs in righteousness, and empowers for witnessing and service." — Seventh Day Baptist Beliefs, page 19.

Magnifying Christ

By REV. RALPH H. COON

Pastor, Richburg and Friendship Seventh Day Baptist Churches, Richburg, N. Y.

Paul said that it was his "earnest expectation" and his "hope, that . . . with all boldness . . . Christ shall be magnified in my body, whether it be by life, or by death." Philippians 1: 20. We also read in Acts 19: 17 that "the name of the Lord Jesus was magnified" by the things that were done in His name at Ephesus. I am sure all Christians will agree that our greatest task is to magnify Jesus before men.

This work of magnifying our Lord and Saviour is well illustrated by the astro-

nomical telescope. The problem in the design of such an instrument is to make the heavenly body appear large and at the same time show accurately a correspondingly greater amount of detail. An ordinary magnifying glass alone cannot be used because it must be held very close to the thing to be magnified. A former article showed how an optically perfect lens or concave mirror is used in a telescope to bring an image of a planet or other distant object down to earth where it can be studied. The perfection required

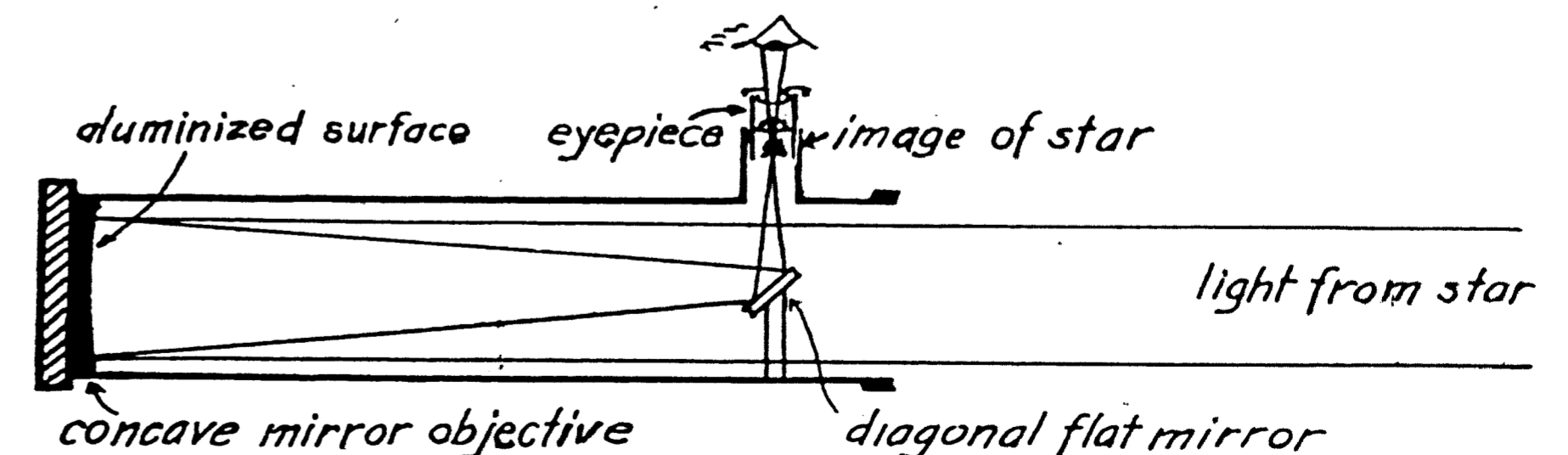


DIAGRAM OF REFLECTING TELESCOPE

in such a mirror or lens was used to illustrate the perfection required in the one who should bring to man "the express image" of the person of God. The Lord Jesus is clearly stated in Hebrews 1: 3 as the One to bring such an image to us.

In the case of the telescope there is an eyepiece which is nothing more or less than a magnifying glass to enlarge the image produced by the objective lens or mirror. This eyepiece is relatively inexpensive as compared with the objective lens that must be so nearly perfect. Some lenses are better than others for this purpose, still almost any magnifier can be used. I have used eyepieces with scratched and even cracked lenses. These do not seriously interfere with good seeing because you look through the eyepiece and not at it.

Is not this a splendid illustration of the way Christians are to magnify the Lord Jesus, the perfect image of God? To think that such imperfect beings as we, are actually needed to magnify Christ. Note that a magnifying glass does not make the object viewed any larger. It only makes it possible to get the eye closer to it and still see it plainly. Is not our task to lead people up close to Jesus so that they can see Him more clearly? They must see Him through us. We must, however, get them to focus their eyes on Him rather than on us.

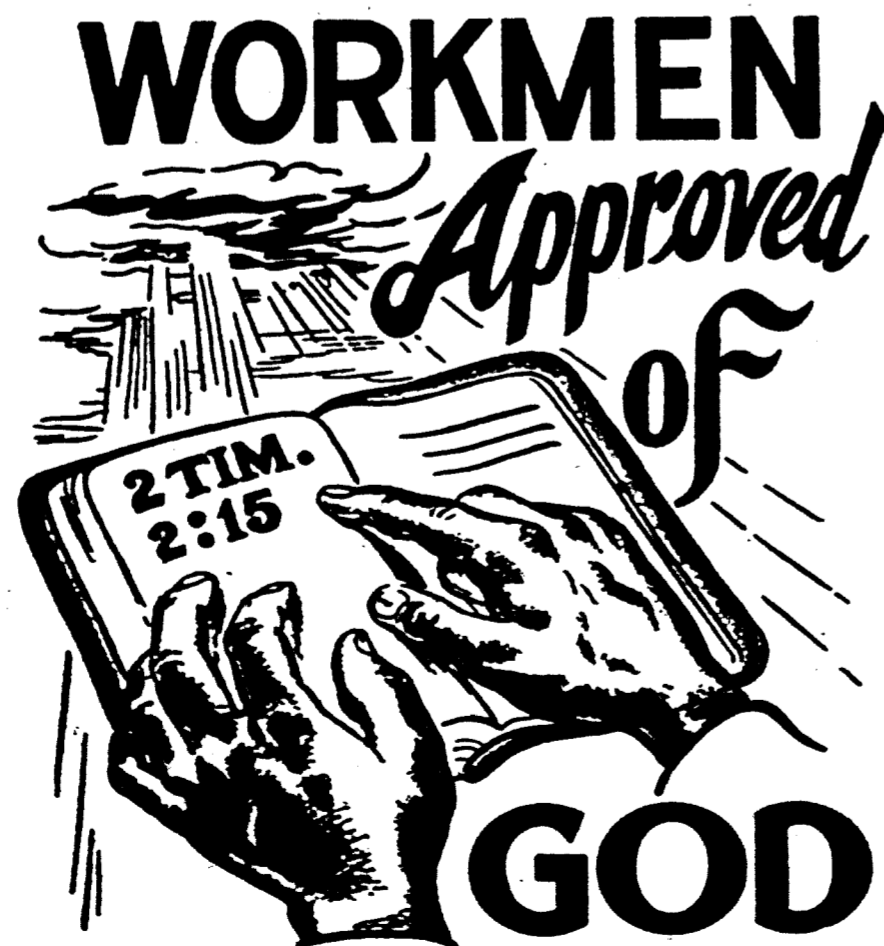
When viewing a relatively large cluster of stars like the Pleiades we need a low-power eyepiece which makes it possible to see the whole group at once. To study Saturn we want a high-power eyepiece for we do not need to see a large field around it, but we do want to see all of the details we can in the rings and on the planet itself. Again when studying the spots on the sun a still different arrangement must be used so the light will be cut down to an intensity that will not injure the eye. In much the same way the Lord needs many kinds and types of Christians to magnify Him. There is one great task but, as Paul teaches, many different kinds of people are needed to do it. We work from different points of view and we make use of different gifts.

It seems to me that we have here an interesting commentary on the various

tasks that the different denominations are called on to do. All are to magnify Christ but one group may feel the call to emphasize the all-important work of the Holy Spirit, while others stress the second coming of the Lord or some other neglected truth. As Seventh Day Baptists we must first and foremost preach "Christ and Him Crucified." The special task we are called to, after teaching of the gift of salvation through Him, is to show how He kept the seventh day Sabbath and how the Christian world would profit by keeping the fourth commandment as well as the other nine. I fear we are tempted to neglect this work of Sabbath promotion because it is secondary to evangelism.

Let us magnify Christ and not try to magnify God directly for "no man cometh unto the Father, but by" Him, and "He that honoureth not the Son honoureth not the Father which hath sent him." At the same time we must in a tactful, loving way present His Sabbath for that is one of the greatest means of magnifying Him.

(Much of this material was used by the writer in an article published in the Sunday School Times and is used by permission of that publication.)



"Lord, Teach Us to Pray"

The disciples saw Jesus feeding the five thousand, yet they did not ask Him to teach them how to multiply material things. They saw Him performing miracles of healing, yet they didn't say to Him, "Lord, teach us to heal the sick."

He "spake as never man spake," yet they didn't ask Him to teach them to preach. But when they heard Him pray, and saw what prayer meant to Him, they said, "Lord, teach us to pray." If it was necessary and helpful for them to learn to pray, how important it is that we also learn to pray.

I. Why Should We Pray

Because

Prayer is the gateway to spiritual power through the Holy Spirit.

Prayer discovers the will of God.

Prayer strengthens faith.

Prayer gives inward peace in a world of strife.

Prayer gives the Christian an opportunity to serve others.

Because not to pray is sin.

Prayerlessness is a sin against the Lord. Few Christians realize this. Samuel said, "... God forbid that I should sin against the Lord in ceasing to pray for you." 1 Samuel 12: 23.

Prayerlessness is failing others. Many Christians have a wrong conception as to the responsibilities and implications of prayer. They do not realize that individuals, as well as causes, suffer when they fail to pray for them. Read Job 42: 8, 10.

Because Jesus prayed. If being a Christian means "following Jesus" then surely a Christian should pray because Jesus prayed.

II. When to Pray

Christ taught, "Men ought always to pray." Paul urged the Thessalonians to "Pray without ceasing." Christians should be constantly in the mood of prayer. But deepest communion with God comes from regular times set apart for that purpose.

"And in the morning, rising up a great while before day, he (Jesus) went out, and

departed into a solitary place, and there prayed." Mark 1: 35.

It is a real aid to spiritual growth, if, early in the morning, the Christian will seek out some quiet place and begin his day with prayer.

"And when he (Jesus) had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone." Matthew 14: 23.

So a Christian should close the day by communing with the Father. The first and the last thoughts of the day should be about God.

III. Where to Pray

God is not confined to time or place. Speak to Him any time, anywhere. Enter into the closet of prayer by shutting the world out and concentrating your thoughts upon God.

One cannot overestimate the value, for individual prayer, of the "Inner Chamber," where, free from interruption, the Christian may have fellowship with God.

Some Churches, seeing the need for quiet prayer and the lack of proper facilities in the homes, have prepared a special room, set apart for this purpose, where Christian people may go for fellowship with God.

Christ emphasized also, the value of corporate prayer. "Where two or three are gathered together in my name, there am I," said He. The informal meetings of groups for prayer in homes, offices, and prayer circles in Churches are more and more becoming the center of power in the Christian Church.

IV. How to Pray

1. Relax. Stand, kneel, or sit, whichever you prefer.
2. Pray audibly or silently.
3. Pray with an open mind. Listen to hear God speak to you.
4. Pray with a feeling of expectancy.
5. Pray with a forgiving spirit.
6. Use the Lord's Prayer as a pattern for your prayer.

V. For Whom and for What to Pray

Pray for yourself. Pray for forgiveness of sin, for strength, for courage, for faith, for healing, for wisdom.

"Watch and pray, that ye enter not into temptation." Matthew 26: 41.

Pray for fellow Christians.

"Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." Romans 15: 30.

Pray for those whom you would win to Christ.

"My prayer to God . . . is, that they might be saved." Romans 10: 1.

Pray for your enemies.

". . . Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." Matthew 5: 44, 45.

Pray for the Church. (For ministers, missionaries, teachers, officers, boards, and members of the Church.)

"I pray for them. . . . Neither pray I for these alone, but for them also which shall believe on me through their word." John 17: 9, 20.

Pray for the Kingdom. (For world peace, justice, racial understanding, etc.)

"Thy kingdom come. Thy will be done in earth, as it is in heaven." Matthew 6: 10.

VI. Conditions of Answered Prayer

Purity. "If I regard iniquity in my heart, the Lord will not hear me." Psalm 66: 18.

Confession. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9.

Forgiveness. "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses." Mark 11: 25.

Consecration. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15: 7.

Faith. ". . . What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11: 24.

Willingness. ". . . Father, . . . not my will, but thine, be done." Luke 22: 42.

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The Bible Speaks to Discouraged People

By DR. FRANCIS CARR STIFLER

Public Relations Secretary, American Bible Society

I recently read an old fable that told of how the Devil once thought of going out of business and held a big auction sale to dispose of his tools. Malice, hatred, envy, greed, jealousy, sensuality, pride, conceit were all put up for sale and knocked down to the highest bidder. But off by itself his satanic majesty had placed one tool on which he had put a high price tag. He was reluctant to let it go. It was the tool called "Discouragement." When asked why he valued it so highly, the Devil replied that it was the most useful tool he had. "I can pry open and get inside a man," said the

Devil, "with that tool, when I can't get near him with any of the others, and when inside I can use him in whatever way suits me best. It shows the signs of heavy use because I apply it to everybody for very few people know it belongs to me."

The subtle danger with discouragement is just this very fact — it seems so innocent. Selfish pride, spitefulness, ugly temper, these are things of which people about us disapprove — they seem indeed to be the Devil's tools — but discouragement — well, who can blame a man for

being discouraged now and then. Ah, but the Devil knows that this is just the mood he wants in a man for then he can handle him.

If the mood of discouragement is as dangerous as this, does the Bible have anything to say to a discouraged man? Indeed it has. The pages of the Bible are peopled with men and women whom nothing could keep down. To read about these people and meditate on what they did and said is a tonic to any gloomy soul. Among other reasons for the unshakable belief in the inspiration of the Scriptures is that they inspire, and they inspire because of the inspiring characters that march in an almost unbroken procession through the sixty-six books.

I went to Bible school without missing a Sunday for years on end, and, if you will believe it, I studied my lessons too. I was born and reared in a home so deeply Christian that all six of the children went out into full-time Christian service; but it was not until I reached the theological seminary where they required me to familiarize myself with the world in which the New Testament characters lived that I began to see how unshakable was their faith, how undiscourageable their spirit. We think of Paul as the great apostle who wrote wonderful letters and opened the door for the gentile world to enter the Church. Studying the Bible the way most people do very readily imparts the notion that Paul was one of the big figures of his day and generation. Now, of course, judging him by his influence upon the centuries, this is so. But it was not so when he was living. He didn't "cut much of a figure" that day when he attempted to preach a sermon in Athens, did he? They simply laughed and walked out on him. To get Paul in his proper perspective — as he seemed to the people of Athens and Ephesus and Corinth and Philippi, we must think of him as we might today think of an eccentric priest of some obscure East Indian cult trying to get a hearing in one of our big city parks. Yes, that is exactly the way Paul appeared to the intelligent people of his day. He had plenty to discourage him.

And Peter, James, and John? We call

them saints today and name our children and our cities and our Churches after them. In New York City the Episcopal bishop is calling for ten million more dollars to complete the Cathedral of St. John the Divine. When finished it will be the costliest and the largest Christian Church building in the country — St. John the Divine — but John, the Galilean fisherman, lived in a world that did not think of him as either a saint or especially divine. To his contemporaries he was just a crazy, deluded fisherman from the back country. When he went too far with his eccentricities they clapped him into jail.

Yes, to see these New Testament men and women in their true perspective, we must know something more than most of us are taught in our Bible schools about that great Roman world in which the Christian movement began. It was culturally great. Greek genius had produced art, architecture, and literature that even yet has not been surpassed. It was intellectually great. It had produced and was teaching a philosophy and a system of logic that is still basic in our Western education. It was politically great, having developed a system of law and economy that had become operative with majestic control of life from the Euphrates River to the Atlantic Ocean. In the midst of all this power and grandeur, what was the Christian Church? A mere handful of unimpressive people slipping out of their modest homes under cover of night to some upper room or other secret place of meeting and singing and talking about a leader who had been executed as a felon in a remote Jewish city. How ridiculous for them to think they could make a dent upon their world!

It is to read the New Testament against this background that lifts one out of his discouragement, for those Christians lived in a far more discouraging time than we do. And yet their Roman neighbors, watching them in action, said they were turning the world upside down.

What then was it that imparted to these simple people who faced that mighty Roman world their undiscourageable zeal? It was the fact of Christ. When you have at some time felt yourself defeated and life seems to have lost everything it

ever held for you, have you not met a friend on the street, or received a letter from someone whose words at that moment have lifted you out of your despair? We all know people, don't we, to whom we can say, "You always do me good just to have you around" — people who inspire and encourage us. Well, the friends of Jesus had such a friend, oh, such a friend! He used the same words that they did, but somehow when He uttered them they set those humble men's hearts blazing until they remembered everything He said. When He spoke a word of comfort His friends felt as though they would never know distress again. When He spoke a promise, there seemed to go with it the power to make it come to pass. Just to be with Him changed these men, their habits, their opinions, their ambitions, their tempers, their dispositions, their very natures. Think of Peter, cursing while he lied to the maid in the high priest's garden; and then Peter, the leader of a band of men, who defied the whole Roman Empire and won.

Some great men influence their own generation and then their power begins to wane. From our viewpoint, 1900 years after Jesus spoke to His contemporaries, we can realize that this is not so with Jesus. His influence was never greater than it is today. As Napoleon once put it, "This man, vanished for 1900 years, still holds the characters of men as in a vise." Now consider these things and then ask yourself if you have really been listening to the voice of Him who speaks to you from the Bible.

Maybe you have tried to surmount some obstacle and failed and tried again with no success. Maybe, in spite of all you have conscientiously done for your child, he seems unappreciative and even at times leans toward waywardness. Maybe your health is poor or your job is "petering out." You may be the kind that keeps all your troubles to yourself. You are too proud, too reticent to share them even with your family. You abhor whiners and refuse to join their ranks. Some sympathetic friend who senses your distress offers a word of comfort or advice. You listen but do not heed his counsel.

You are slipping farther and farther back. Life is growing darker as the days go by. Remember the old fable about the auction sale. Such a mood is the Devil's opportunity.

Maybe you had never thought of the Bible's usefulness in times like this. You had heard the preacher read it at a funeral service of a friend. But it seemed just a formal bit of ceremony then. Now is the time to read it to yourself. Put your own name in the places where the text reads "you" or "a man." Throw your imagination into gear. Maybe you have forgotten you had an imagination. Imagine that it is Jesus talking to you in the fourteenth chapter of John. Well, it is! There is no other way to explain the unique place and power of the Bible in history than to accept the fact that it is a living book. If so, then listen while it speaks — "Let not your heart be troubled. . . . Believe in me. . . . I am the way, the truth, and the life. . . . he that hath seen me hath seen the Father. . . . He that believeth in me, the works that I do shall he do also; and greater works than these shall he do. . . . I will not leave you comfortless: I will come to you. . . . Arise, let us go hence."

This was the kind of encouragement that Peter and John and the rest of them were hearing from His lips — not once, as they are reported in the Gospels, but, I am convinced, many, many times. This was the spirit of the everliving Christ that spoke similarly to Paul till he could shout from underneath a veritable avalanche of troubles that had overwhelmed him, "I can do all things through Christ who strengtheneth me."

Read and read again these narratives of the Gospels and the Book of Acts. They have been speaking to men with transforming power ever since they were published. They spoke to Augustine and to Sayonarola and to Luther and to Bunyan and to those men with Rickenbacker on the rafts in the Pacific, and to countless unnamed people like yourself until those who listened with faith and hope have become spiritual giants. If you will let them, they will speak to you.

A man recently said to me that he thought all religions were pretty much

the same — an unending, conscientious striving for the good and that, therefore, he would leave each man to the religion of his choice. That man had simply not let the New Testament speak to him. If he did he would see that Christ tells him of a God he does not have to strive to reach, but one who stands ready to give him all he asks. There is no room for discouragement in the presence of a love like that, and no one who has accepted — you see that is the word we always use — has accepted Christ can ever really know defeat.

Spirit of Successful Evangelism

By S. Clyde Weaver
East Petersburg, Pa.

The only spirit of evangelism which can bring the lost to Christ is found in His words, ". . . the Son of man came to seek and to save that which was lost." Luke 19: 10, RSV. His divine mission was to lead men to the eternal truths He personified. Only as we see His ministry in this light do we see its true meaning.

First of all, let us look at the methods Christ used to win men unto Himself. We will find that Jesus, in various ways, always turned men's conversation into spiritual channels. His method was so sincere, tactful, and wholehearted that a definite response was continually forthcoming from His hearers. If we are to generate the true spirit of evangelism we, like Jesus, must seek and save the lost.

On many occasions Jesus sought them one at a time. He avoided the crowds so that He might do intensive work with the individual. He thereby gave His best to Nicodemus and to Zacchaeus, to the Samaritan woman, and to Mary Magdalene. That was His consistent policy. Can the minister convey to his people Christ's practices of personally winning men to Himself?

The spirit of evangelism can best be manifested when preacher and people realize "the field is the world." The entire Church must feel that its responsibility reaches beyond its own community to the

The next time you are discouraged, try the New Testament — not just a few verses here and there. Let it speak to you for an hour or so. Then try something else. As a preventive against a recurrence of dangerous attacks of discouragement — read the whole Book of Acts. Reread it. Read it in various English translations. Make it your own. Then add Romans and Galatians, the testimony of an undiscourageable man who, like you, never saw Jesus in the flesh but who, nevertheless, listened to Him when He spoke.

ends of the earth. We may never forget that "we are our brothers' keepers."

Again we find Jesus' passion for souls demonstrated when He called Andrew and John on that memorable evening. The qualities of a soul winner are clearly seen in this episode. Jesus was tactful and yet profound; He was casual and yet sincere. From that time on their lives were changed and we can truly say they were "born again." Andrew then brought Peter, his brother, to Jesus; John brought his brother James, and Peter later led Philip to Him; Philip in turn guided Nathaniel. Since that time the gospel has spread through personal efforts. Who can know what harvest will come from the seed, if it is faithfully sown? It is the personal touch that transmits the power of the evangel.

We must be sure of our direction in life before we can point out the way to others. Our efforts must be wholehearted before we can reach other hearts. Dr. W. E. Hocking says, "We know religion when we meet it in persons. The minister does well in his Church who shares with his people a sincere love for Christ and shows a Christian love toward his people." These qualities of the good life are necessary to engender in people an evangelistic fervor.

My personal observation taught me that where there is unity found in the Church there the spirit of Christ dwells. In unity there is strength. Disunity in a Church

is quickly felt by an evangelist. To paraphrase the words of Lincoln: A Church divided against itself cannot stand.

We cannot finish this discussion of successful evangelism without mentioning its cornerstone — prayer. Prayer is being overlooked in our program of evangelism in many places. Prayer is the voice of faith. One who carefully studies the subject of prayer will soon discover its primacy in the Christian's life. Prayer, then, is the fundamental element in vital evangelism and engenders the spirit which

One in Christ

(A Message from the President and Secretaries of the Baptist World Alliance, to all Members of our World-wide Fellowship.)

"Blest be the tie that binds
Our hearts in Christian love!"

In times when men and nations are becoming more and more divided, by fears and jealousies, by conflicting interests and warring ideologies, the bonds of love that unite us across all boundaries become increasingly precious. In days when we must refrain even from communicating with our brethren in some parts of the world, lest we add to their burdens of anxiety or persecution, we would again remind ourselves of that imperishable fellowship with each other which is ours through union with Christ.

On Jesus Only

We are one through our faith in Him as our Saviour. Our assurance of the forgiveness of sins and our hope of life eternal rest on no merits of our own, on no ordinances, however Biblical; on no Church, however divinely instituted; on no experience, however precious; but simply and only upon Jesus Christ Himself, who died for our sins and rose again for our justification.

"Jesus Is Lord!"

But we are also one in our common loyalty to Him as our Lord. The creed that unites us is that truly apostolic confession: "Jesus is Lord!" His love has conquered our hearts. His truth lays

will prepare the hearts of people for a revival meeting. Was not this the basis of Pentecost?

When Robert Morrison was on his way to China to become the first missionary to that country, the captain of his vessel chided him by asking, "Do you think you can convert the millions in China?" "No," replied Morrison, "but I believe God will." The redemptive power of Christ can only be transmitted through souls that are dedicated to Him.

—Gospel Messenger.

claim to the undivided obedience of our consciences: Our ultimate allegiance belongs to Him unto whom all authority in heaven and on earth has been given.

O Glorious Liberty!

If there is one thing above others that has distinguished the people called Baptists throughout the centuries, it is their stand for the undelegated sovereignty of Jesus, and their refusal to let anybody usurp "the Crown rights of the Redeemer." We know we must obey God rather than man. No priest and no king, no Church and no state, shall dictate to our consciences, but only Jesus Christ Himself.

Religious liberty can therefore mean nothing less than complete freedom to proclaim and practice His will as revealed in His Word and interpreted by His Spirit. Violation of this freedom by the powers that be is an attack upon the Lordship of Jesus. For this freedom our Baptist forebears have suffered prison and torture. In defiance of ecclesiastical and secular authorities they have proved, even at the burning stake, their loyalty to Christ.

Intercession's Hour

The days of suffering are not past. In some countries Christians of our persuasion, and of other persuasions as well, are subjected to persecution. In some places their belongings are confiscated and their places of worship closed. In other areas their leaders are banished,

or thrown into slave camps, or after torture and terror brought to trial on false charges. We cannot be with them in their hour of distress or reach them with words of comfort. But through our common access to the throne of God, and by virtue of that spiritual communion which is ours across oceans and continents, we can strengthen them with our intercessions and in some measure open our hearts to the fellowship of their sufferings. Let us pray without ceasing that they may remain faithful to their Lord, and that, even in the darkest hour they may experience that joy of which Jesus spoke: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad!"

Singleness of Heart

We who are spared the supreme test of loyalty under persecution, let us see to it that we do not grieve our Lord by divided hearts, or fail Him by compromising with evil, or betray Him by dis-

obedience to His will, but consecrate ourselves anew to His service and throw our innermost being open to a new outpouring of His love by His Spirit.

More Than Conquerors

In comfort or in poverty, in success or in defeat, in honor or in disrepute, in freedom or in prison, in life or in death, let each one of us cling to that unfailing love of which Paul says:

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

C. Oscar Johnson, President,
Arnold T. Ohrn, General Secretary,
Walter O. Lewis, Associate Secretary.

A Vista for the Future

By LOIS FAY POWELL

In Luke's Gospel beginning with the thirteenth verse of the twenty-fourth chapter, an interesting story is recorded telling how Jesus talked with two fellow pedestrians going toward Emmaus. His topic was how His own life fitted into the setting of the part of the Bible now called the Old Testament.

When we browse among the different prophecies and foreshadowings in that part of the Bible, we find great help in understanding Jesus' work as our Saviour, just as those two companions did. One of the gospel shadows of new things was the veil of the tabernacle, between the so-called holy and most holy places. This is a topic connected with the Resurrection season, but like all the great truths of Christianity, of all-time interest — Easter, pre-Easter, or post-Easter. There is an eternal continuous flow of life all about

us, and this story about the veil helps us fit into it.

Now we do not want to be told this story, and then forget it; nor just be amused by it, and let it go at that. We want to make worth-while use of it in our lives. The veil of the tabernacle was interestingly and skillfully woven and was symbolic of something else — but what else?

Columns of printed pages have been written, and can be written about the symbolic meaning of the tabernacle worship services, based on that curtain so skillfully woven by the Israelite women and hung by golden hooks on golden pillars. But we need to read for ourselves in the quiet of our devotions about the make-up of that curtain as recorded in the Old Testament Book of Exodus, chapter 26: 31-34.

Then we can pray for the Holy Spirit to lead us into what Jesus must have

said about how at His crucifixion the temple veil or curtain was torn from top to bottom. Matthew 27: 51; Mark 15: 38; Luke 23: 45.

One phase of the first making of that veil was that all the wisehearted workers brought the very best of their materials and skill, all of which God had given them in the first place. We find this recorded in the Exodus story, chapter 28: 3; 31: 6.

In the New Testament records we find evidence that those disciples on the way to Emmaus also put of their very best into what Jesus told them on that walk; for the Book of Hebrews was written by a man so interested in the inspiration he had regarding Jesus' sacrifice for us, that he left out his own name.

And, like those humble disciples, we will let pass who the human persons were, and look for the very best in the power of Jesus to transform our lives.

In the days before Jesus came, the people could look only as far as that veil or curtain, and beyond it only the high priest could enter. But now, how plainly the New Testament calls us to look to Jesus whom the writer of Hebrews calls the "priest for ever after the order of Melchisedec." (See especially the 8th and 9th chapters.)

We have finite minds that cannot grasp it all at once, but day by day as we give time for reading the sacred pages Jesus opened up on that walk to Emmaus, we understand gradually more of God's plan for us. The whole of the plan seems veiled at first, but as we walk on and talk on, with the guidance of the Holy Spirit, gradually that inspiration opens for us a vista, beyond that veil which

seems to screen off heavenly things. Perhaps if our contact is clear, we will gain visions, even fleeting ones, of a happy future we can enter into. Following the gleams from the spiritual censer of our High Priest, we find the screen torn apart and removed by degrees, till we go on into sharing with Him the honors of that priesthood.

Led on by unnamed disciples walking and talking with Jesus, may we find the Book of Hebrews, written by a now unnamed author, a wonderful help in our future, as we enter into that region "within the veil." (See Hebrews 6: 19.)

A few months ago an ancient scroll of the Book of the Prophet Isaiah was found in a cave in Palestine. It is therefore fitting to think of one prophecy of Isaiah concerning the removal of a veil before our faces. We find this prophecy in this reference; Isaiah 25: 7. It encourages us greatly to know God has a loving purpose for us, in preserving a scroll of Isaiah so carefully, many years, and in giving us also Jesus who leads us on, through and beyond the veil, into eternal life, fulfilling the visions of the Old Testament prophets.

Box 56,
Princeton, Mass.

SPECIAL ISSUE

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Children's Page

I'M SORRY

"Junior does a good many things he ought not to do," said his aunt, "but he is always very sorry afterwards. One evening not long ago, for instance, he wanted me to play a game with him. I told him auntie was too tired, but he teased and I finally yielded; but with the strict understanding that I would play it just twice, and he must not ask for more.

"He kept his word not to ask for any more, and I left the room. He seemed to have been thinking seriously, for in a few minutes he followed me, and said, 'I'm sorry I asked you to play when you were so tired.'"

"That didn't do much good," said a second aunt, "since the harm to you was already done. It is better not to do things, than to do them and then say, 'I'm sorry.'"

"Of course," said a grandaunt, "yet in learning to say, 'I'm sorry,' Junior is learning one of the most valuable lessons in the world. The fact that he thinks of what he has done, and judges whether it was right or wrong, shows that he is considering others as well as himself. And apologizing when necessary is going to help him to do better another time.

"We ought to be very glad that Junior has begun to practice this habit, because it will help him all through his life. See how much unhappiness and friction in families might be smoothed away, if each learned to say, 'I'm sorry,' as Junior does. They are two small words, but we all know that sometimes they are the hardest words in the world to say. But don't you think those who learn to say them in childhood find it easier to say them when they are older? Everyone makes mistakes, but don't you notice that those who have learned to acknowledge their mistakes overcome them more easily than those who try to justify themselves?"

"It does help," said the second aunt, "and I think you are right about its making Junior more considerate."

"Do you know," said his great-aunt with a twinkle, "I shouldn't wonder if

he has learned this good habit from some of the older persons around him. Both aunties may have had something to do with his learning that lesson, and perhaps Grandpa and Grandma and Mother and Daddy have had a hand in it, too.

"His great-aunt can't be suspected, since she has not been near enough to help habit formation, but it certainly is true that if the children see the older members of the family acknowledging their faults, and hear them apologizing for inconsiderate acts, they will soon be doing the same. I am quite sure that 'an ounce of example is worth a pound of precept.'"

—Mary Starck Kerr.

Dear Recorder Children:

What a blessed thing it is that when we have said or done anything for which we are truly sorry we can go to our Heavenly Father and say, "I'm sorry." We can be sure that He will help us to overcome our faults and to live true Christian lives.

In looking over some of the keepsakes of my husband's family I have found a little poem which was written one hundred twenty years ago. I will close with that.

Yours in Christian love,
Mizpah S. Greene.

The Little Gleaner

The lark is singing his loud song,
Up in the sky's clear blue;
The thrilling notes gush down so sweet,
I can't help singing, too.

I have got quite an apron full
Of the ripe golden ears:
'Twill give my little sisters bread,
And dry my mother's tears.

Oh, why should I be sorrowful
Because of our hard lot,
When every full ear seems to say,
"God will forsake thee not."

Lord of the harvest! Help thou me,
Whatever may betide,
Assuredly in faith to say,
"The Lord will still provide."

—Author unknown.

