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"Mid the Redwoods" — RNS Photo.

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 in the United States. "We believe that every interpretation of our destiny which would ascribe it merely to historical accidents without moral or religious meaning. We equally reject all interpretations which lose sight of the Christ, who is the chief of 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, and the American Sabbath Tract Society, wrote a letter to our nation's leaders. It states: "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. Special projects include the work in 13 countries in Europe and Asia; service units in Mexico; educational projects in race relations and economic relations; work and service projects for young people; a self-help housing project, and seminars and institutes of international relations. All parts of the work are open to anyone regardless of race, religion, nationality, or political affiliation."

Dr. Nathaniel Mickle, 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 appointment of the ordination of the 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 has already come to live 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."

Is not this a parable on our present-day experience? We boldly declare our faith, then comes the test. We deny our Lord. In our grief and agony we beseech Him who, our nation has the death and is alive forevermore. What a joy! He, through the Holy Spirit, forgives us and graces and confirms us. After Peter, sinned, he knew the 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 was a failure and fell short of the Lord's plan—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 Shaping

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 identities of a community, simple and complex, will help crystallize the thinking and guide the actions of those whose highest interests they seek to serve. Did not Jesus pray the Father, "I pray not that thou shouldst take them out of the world, but that thou shouldest keep them from the evil."

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 membership to the denominational 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 class trained therein. But theology is at its best when it sends men out from its class and not long before the end. How long, oh Lord, 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 regenerate the warp and woof of the Church’s structure? Whether the Church be Catholic, episcopal, or congregational in structure, it can’t be both. 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 the failure of the Church is the absence of the Holy Spirit. The Holy Spirit of the Christ of God awaits to descend upon the power 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,
Make my spirit, clear my sight.

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

Holy Spirit, Power divine,
Fill and nerve this still 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.

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, revolution-shaking process and genuine progress. There will be little need for talk about a pure Church, it will be a reality.

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God’s Holy Day Outline Studies on the Sabbath Truth

By REV. LESTER G. OSBORN
Pastor, Seventh Day Baptist Church, Shiloh, N. J.

Lesson II

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?


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


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.


From his own testimony Paul observed the Sabbath — would not have claimed 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?


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.


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.

(Next: 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 fast days, “new moons.”


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


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 the 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 title "at home" so no "every-member canvas"

We Believe in the Holy Spirit

By REV. EARL CRUZAN
Pastor, Seventh Day Baptish 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 consciences of living souls, the "Bridegroom" to those who love the True Bride of the Second Comings. We believe He has been in existence from the beginning of time and would be necessary when he visited them.

Conclusion

Paul, a Pharisee, observed the Sabbath, preaching to both Jews and Gentiles on that day. Sabbath is 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 mention 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.

THE SABBATH RECORDER

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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 was upon David "from that day forward."

In Isaiah 61: 1, we read: "The Spirit of the Lord God is upon me; because the Spirit of God is upon me, therefore will I speak; because thou hast loosed the yoke of oppression, and the breathing of the face of the earth, and opened the doors of prisoners." In the New Testament we find the same attributes of the Spirit. We find those who were filled with the Holy Spirit had great confidence in the power of God to do the things He had said unto them. The spirit of the Lord was upon them to do the works of the Lord. The Holy Spirit is the indwelling God. He is coexistent with God at the beginning of our knowledge of time. For the purpose of drawing all men, that is the drawing of righteousness into every man. Christ 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 ever 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. These 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 God. The 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 go forth 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 unto 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 the writers and compiler of the New Testament the ability to speak as He spake 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 among our own people we have John take too long to name them all. But had the courage to stand for what they the will of kings, even though it meant a do this. He was with them comforting Spirit
uncultivated land inhabited by savages. He is the Comforter who comforts when the heart grows faint.

The Holy Spirit would have us live, as He
the work of Christ upon the earth. He applies what He reveals to us the meaning of the present. He is also working in the past. 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 living, the Holy Spirit grow and strengthen until one may be pretty sure that His guidance is right. And as He repoves 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 repoves 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 of righteousness. For He is working in the hearts of men, there would be no Church, if the hearts of men, His realm is not some far place, but in the hearts and lives of men. His realm 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.

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The Holy Spirit has just not 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 appears what Christ did. He comforts as He reveals to us the meaning of the Scriptures, as He shows us the life that Christ lived and died for. 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 repoves of sin, instructs in righteousness, and empowers for witnessing and service.

Have you not felt that there was something in your life which reproves 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 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 reproves 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 astronomical 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...
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, “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. Jesus discourses 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.” I Sam. 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 and not to cease: praying in 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 solitarie 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 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 a 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,” at 17 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 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.
"What is my life? . . . 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 spitefully 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.
"... Neither pray I for these alone, but for them also which shall believe on me through their word... John 17: 20.

Pray for the Kingdom.
"... For the Lord's sake - well, who can blame a man for his pride,..." Romans 10: 15.

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 huge auction sale to dispose of his tools. Malice, hatred, envy, greed, jealousy, sensuality, pride, Envy 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 said 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 everything. And 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 are conscious about, but it was the Devil's tools — but discourage-ment — 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 method 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 whom the Devil cannot help. There was nothing he could do. 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 single year. And if you will believe me, I studied my lessons too. I was born and reared in a home so deeply Christian that all six of the children trusted the Lord for their service; but it was not until I reached the theological seminary where they required me to familiarize myself with the work of the New Testament characters that I began to see how unshakable was their faith, how discouragement is a spirit. We think of Paul as the great apostle who wrote wonderful letters and opened the door for the gentle-people to enter the country. Studying the Bible for years, I was surprised to know that Paul was one of the big figures of his day. The Lord has not been surpassed.

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

In the midst of all this power and influence upon the centuries, this spirit... 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. They simply laughed and walked out on him. To get Paul in his proper perspective - as he did upon the people of Athens and Ephes-
sus and Corinth and Philippi, we must think of him as we might today think of an eccentric priest of some obscure East Island who walked 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 strong in our Western education. It was politically great, hav-
ing developed a system of law and econom-
ology that had become operative with ma-
jestic 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 shake 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 world of danger 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 whom the Devil cannot help. There was nothing he could do. 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 single year. And if you will believe me, I studied my lessons too. I was born and reared in a home so deeply Christian that all six of the children trusted the Lord for their service; but it was not until I reached the theological seminary where they required me to familiarize myself with the work of the New Testament characters that I began to see how unshakable was their faith, how discouragement is a spirit. We think of Paul as the great apostle who wrote wonderful letters and opened the door for the gentle-people to enter the country. Studying the Bible for years, I was surprised to know that Paul was one of the big figures of his day. The Lord has not been surpassed.

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

In the midst of all this power and influence upon the centuries, this spirit... 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. They simply laughed and walked out on him. To get Paul in his proper perspective - as he did upon the people of Athens and Ephes-
sus and Corinth and Philippi, we must think of him as we might today think of an eccentric priest of some obscure East Island who walked 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 strong in our Western education. It was politically great, hav-
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jestic 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 shake 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 world of danger as
ever held for you, have you not met a friend on the street, or received a letter from someone whose words at that moment were a help 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 are, perhaps, not very religious, yet, 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 true. He 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 was willing to die rather than deny Jesus. Some great men influence our 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, “100 years from now, history will hold the characters of men as in a vise.” Now consider these things and then ask yourself if you have really been listening to the words of Him who speaks to you from the Bible.

You have tried to surmount some obstacle and failed and tried again with no success. A soul winner is clearly seen in this episode. Jesus was tactful and yet profound; He was casual and yet profound. He spoke to Nicodemus and to Zacchaeus, to the woman at the well, and to others. He thereby gave His best to each. There was no room for discouragement in the presence of a love like that, and no one who has accepted—yet not the least of the word we always accept—Christ has accepted can ever really know defeat.

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 simple that we often have started that, “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 Spirit to Nicodemus and to Zaccheaus, to the Samaritan woman, and to Mary Magdalene. That was His consistent policy. Can the preacher 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. It is the world. The entire Church must feel that its responsibility reaches beyond its own community to the ends of the earth. We may never forget that “we are brothers’ keepers.”

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 two, and try to think of some thing else. As a preventive against a recurrence of dangerous attacks of discouragement—read the whole Book of Acts. Reread it. Read it in various translations. Make it your own. Then add Romans and Galatians, the testi mony of an undisguisable man who, who, nevertheless, listened to Him when He spoke.

**Spirits of Successful Evangelism**

By S. Clyde Weaver

East Petersburg, Pa.

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Again we find Jesus’ passion for souls demonstrated when He called Andrew and John on that memorable evening. The question of a God and the uniqueness of Jesus was put to Andrew and John in that memorable question, “Do you believe?” —and Jesus said the significance of the word “believe” was manifested when preacher and people real...
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 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.

One in Christ

(A Message from the President and Secretaries of the Baptist World Alliance to 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; but simplicity of faith and the bonds of love 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 divine; 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 our Lord. We are creed that unites us that is truly apostolic confession: "Jesus is Lord!" His love has conquered our hearts. His truth lays claim to the undivided obedience of our consciences. Our ultimate allegiance belongs to Him rather than to 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 men. 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 Christ our Lord, we can strengthen them with our intercessions and in some measure open our hearts to the fellowship of their sufferings. Let us pray and with our ceaseless prayer 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 disobeience 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 three verses of the twenty-fourth chapter, an interesting story is recorded in which Jesus talked with two fellow pedesters 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 prophesies 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 story. In 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 it 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 symbolism of the veil, 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 make 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
and for us a vista, beyond that veil which talk on, with the guidance of the Holy veiled at first, but as we walk on and time for reading the sacred pages Jesus for us. The whole of the plan seems opened up on that walk to Emmaus, we it all at of

One phase of the first making of that veil was that all the Grandmas and Mothers 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 had regarding the power of Jesus to transform our lives. He left out his own name.

It is therefore fit, the first making of the veil or curtain was that all the wise hearted workers in the Exodus all of which God had given to think of one prophecy of Isaiah regarding 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 after 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

This is a special issue of the Sabbath Recorder, taking the place of the first regular issue of the month indicated. Twelve special issues are published each year and may be subscribed for independently of the regular numbers. Single copy ................................ 15 cents Per year ........................................ $1.50 Postage to Canada and foreign countries 20 cents per copy. Other subscriptions about. 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. "I think you are right about its making Junior more considerate. And, like those humble disciples, we 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 censor of our High Priest, we peel 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 new 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 after 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.

Seventh Day Baptist General Conference

RIVERSIDE, CALIFORNIA, AUGUST 16-21, 1949

THE SABBATH RECORDER

Children's Page

I'M SORRY

"Junior does a great 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 begged. I was just thinking about it, when he came into the room. He looked so sad, I gave in. He was very happy, but was not satisfied. He kept on trying to think of one prophecy of Isaiah until once he said, "I'm sorry.""

"That didn't do much good," said a second aunt, "since the harm 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 grand aunt, "yet in learning the wrong way, 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 are 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 family life may 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 aunts 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 him 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 incon siderate acts, they will soon be doing the same. I am quite sure that an ounce of example is worth a pound of precept."

--Mary Stack 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 push 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 forsoak thee not."

Lord of the harvest! Help thou me, Whatever may betide, Assuredly in faithful prayer, "The Lord will still provide."--Author unknown.
IN CONGRESS. JULY 4, 1776.

The unanimous Declaration of the States of America.

"WHEN IN THE COURSE OF HUMAN EVENTS . . . "

—RNS Photo.

The Sabbath Recorder

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