Theme

“My Father Worketh Hitherto and I Work.”
Linda B. Hays

Purpose of this Issue

To show by personal example, experience, and encounter that Christ’s work, the Father’s work, is valid and valuable in and through the lives of those who acknowledge and respond to His claim for them.

Linda Bingham (Mrs. Jack F.) Hays is a native of Milton, Wisconsin, where she graduated from Milton College. She left her job as a junior high school teacher to serve as youth field worker for the Seventh Day Baptist Board of Christian Education. She and her husband are active members of the Seventh Day Baptist church in Metairie, Louisiana.

THE SABBATH RECORDER

First issue June 13, 1844

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Theme and Variations

on John 5:17

A crippled man lay alone in the crowd at the pool. The waters stirred—might this be the time? But, no, there was no one to help him. Day after day, defeat after defeat, and still he came, hoping. Who could assist him into the pool, that he might become whole? Then Jesus came one day, and stretched forth His hand... “My Father worketh hitherto, and I work.”

A church bell signals the start of Sabbath services. People assemble for worship and fellowship. Who will nourish the Body of Christ on the Word of God?

A baby is born, the ever-mysterious miracle of life and continuing creation. A child looks up in trust and dependence. Who will care for him, love him, train him, guide him?

The terrible forces of nature are unleashed through fire, hurricane, blizzard, tornado, flood. Homes are destroyed, lives are taken, property damaged. Who will come to the aid of the victims?

Children at school, their minds pliable, unprejudiced. Who will impart to them a love for learning, for Truth, Beauty, and Knowledge?

In a far distant land folk are struggling with new awareness, new ideas, new ideals. Who will help them advance their technology, their education, their perception of themselves and the world?

The earth is rich, producing bountifully for the needs of man. Who will till the soil, plant, tend and harvest the crops? Who will man the mines, mills, factories, and shops?

An elderly woman withers away, bewildered by her lonely existence. Who will visit her, bring her a cheerful smile and a loving heart?

Who will take time to listen to the troubled teenager? Who will stand up for the ideals of Christian democracy, government? Who will bring God’s healing power through the miracles of modern medicine? Who will shed the Light of Love in a darkening world?

OUR FATHER IS STILL AT WORK, AND WE MUST WORK.

Perfecting God’s Kingdom

Orville B. Bond

The institutions that are dedicated to the perfecting of God’s kingdom are the home, church, and school. The people who work with the raw human material are fathers, mothers, church and school leaders, plus those who make up the bulk of society in trades and industry.

The Spirit that prompts the perfecting of God’s Kingdom finds expression at the grass-roots of society, as revealed in the activities of home, church, and school.

The following lines were recited at “The Last Day of School” by my father when his was a little boy, more than one hundred years ago.

LITTLE BOYS, LITTLE FOUNTAINS LITTLE ACORNS

You would scarce expect one of my age
To speak in public on the stage.
Now, should I chance to fall below
Demosthenes or Cicero,
Don’t view me with a critic’s eye,
But pass my imperfections by.
Large streams have little fountains flow;
Mighty oaks from little acorns grow.

“What I am is God’s gift to me. What I make of myself is my gift to God.”

An established community reflects the development of its homes, churches, and schools, along with change in means of transportation. Personalities stand out, as indicated in these lines which were a part of the celebration of the 75th anniversary of my boyhood church home, Roanoke, West Virginia.

Orville B. Bond spent most of his professional life in his native West Virginia as teacher, principal, supervisor and superintendent of schools. He is a past president of the Seventh Day Baptist General Conference and served for a time in the Jamaica Mission school at Crandall High. He and Mrs. Bond are now retired in Daytona Beach, Florida.

A SEVENTY-FIFTH MILE-POST

Where thoughtful men, in days of yore,
Have made a path up to this door,
We invite you, friends.

Where stands this church on sacred ground,
And points the way, to many ‘round,
We greet you, friends.

Where songbird’s charm comes, from its throat,
And human voice now adds its note,
We have come, dear friends.

Where once were paths, just made by cows,
Now men have changed them, with their plows,
We have traveled, friends.

Where once log cabins decked the land,
To help God lead, by His own hand,
We stand, true friends.

Where now, church spires point to the sky,
To that fair land, in the bye and bye,
We pause, kind friends.

Where noble ones, both brave and strong,
Who gave their lives, to fight the wrong.
We pay tribute, friends.

The naturalness of the coming of the Sabbath has always been an event of cherished memory, and deserves emphasis in patterns for home training.

God’s Hand Leads

The week, so gently, comes to close,
As every Sabbath-keeper knows,
And the Day of Rest begins.

Then, again, we must enter in
To feed our souls, get rid of sin,
By blending voice in hymn and choir,
A talk with God, get vision higher.

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Yielding and Wielding

—James E. Mitchell

Preaching, as is most commonly accepted, is a message delivered by an ordained or licensed person who has been granted by the church a special calling from God to proclaim His message. The "preachers" are relied on to be the spokesman when someone needs to know about salvation.

We might need to take a more realistic view of this matter. The New Testament Church had apostles, prophets, and teachers; all three of these callings are really for the same purpose—telling the message of Christ and the salvation. One to whom the commission, "Go ye therefore and teach all nations," (Matt. 28: 19) given? This commission is to every Christian. Every Christian has Christ's commission to you. Have you accepted, or rejected, this message? Are you living it out in your daily witnessing?

We are all too prone to say, "We do our best." We cannot earn salvation by doing our best; we must die to ourselves completely so that Christ may live in our lives. As long as we keep the "I" alive, Christ will be secondary.

The Apostle Paul began to say, "I live," but changed to, "yet, not I, but Christ liveth in me." The life I now live is the life I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20).

We cannot continue our old patterns of living and be Christians. Paul asked these questions: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Rom. 6: 1-2).

Jesus' ministry, many times, was to individuals. His message was that their lives were to become new. "Be born again ... Go, sin no more ... Thy faith hath made thee whole." Don't sit back complacently and say, "Let the pastor or evangelist do the telling." Christ's commission was to you, too, to tell this same story. You have a glorious message to tell your friends and your neighbors: the love of Jesus and the joy of His salvation!

(to be continued on page 15)

James E. Mitchell is personnel manager of Associated Grocers of Arkansas, but is also the pastor of the Little Rock Seventh Day Baptist Church. He has served as pastor of the Little Prairie, Arkansas, and Edinburg, Texas, Seventh Day Baptist churches.

Faith, Hope and Love

Begin at Home

—Mr. & Mrs. Ronald Goodrich

What will you give the Lord? Do you give because of the glory which will be given to you by your fellowmen? All too often this seems to be the basis of our giving—the judgment of persons watching our actions. Are you more concerned with the judgment of men or of God? Let us stop and take account of the time we are giving to God for His glory.

While apostles, prophets, pastors, and evangelists are special callings, let us not overlook the other opportunities to give of ourselves asambassadors for Christ. Our lives were made possible because of God's love, and in turn we can give God glory by living for Him. In Proverbs 22:1 we read, "A good name is rather to be chosen than great riches; and loving favor rather than silver and gold." What good is a name if it is ruined by the sins of daily living for worldly pleasures? It isn't an easy task to keep a good name in the eyes of our fellowmen. How much harder will it be to present this name to God? Man looks to our name only now, but God looks upon it forever.

Christ gave us an example to follow. Not everyone can be a full-time minister. Whatever business or profession we choose, it is possible to be a witness for Him. First, it requires a life dedicated for Christ. Be consistent in your beliefs and let all persons with whom you associate know just what these beliefs are and why you hold them. Christ gave instead.

What father among you, if his son asks for a fish will instead of a fish give him a serpent; or if he asks for an egg will give him a scorpion?" (Luke 11: 11). Let your children know that you are proud to be a Christian and they will follow. If you don't, then whatever else you say or do will make little difference. Remember, too, "Love never fails." Don't let the talent of love stop at home. Carry it to your neighbor, your friends, and your associates at work.

(continued on page 6)

Ronald and Marge Goodrich live in North Loup, Nebraska, where Ron is a barber and Marge is a housewife and busy mother of four children. They are active in the Seventh Day Baptist Church in North Loup.
forward to the naturalness of the approaching bath and feel the warmth of Christian fellowship throughout the working days of each week.

The mood of a public school assembly gives evidence of home and school discipline, religious tolerance, community co-operation, and student-teacher congeniality, as Mr. John H. Shinn, a senior citizen, educated man and eloquent speaker, a right, paused his speech before the assembly of a student body.

To me, these lines express the joy and satisfaction that comes to those who sense the naturalness of God's plan for the people of the earth. I saw His greatness in the sturdy oaks. I felt the warmth of Christian fellowship, and everywhere was God. I saw His infinite care in the delicate beauty of a wild rose petal and a butterfly wing. I sat quietly on a rock in the woods, and I wept. My heart was too full to contain it.

The picture formed so quietly, so rapidly in my mind, so perfect and complete, so quietly, harmonious, so perfect and complete, so perfectly brought to life, so perfectly created by a skilled artist. This is the mood of a public school assembly. It is the raw material into perfecting a life of service—such as the students in the assembly, represent—by its ordinariness.

*Author's Note: "I have attempted to make clear that the gradualness, quietness, and naturalness of God's plan for the people of the earth unfolds through the natural channels of human relationships. Thus, I started with the home, then the church community, followed by the beauty of the coming of the Sabbath, and climaxed in the bird clipped wire and the wagon wheel. I have tried to bring together the influence of all personalities that pooled their energy to produce, develop and challenge the raw material into perfecting a life of service—such as the students in the assembly, represent—by its ordinariness."

*Author unknown.
*Author unknown.
*By the student body.
*Joshua Gilbert Harland.

I sat alone on a rock in the woods, and everywhere was God. I saw His greatness in the sturdy oaks. I felt the warmth of His love in the singing bird. I heard His voice in the song of the birds. I saw His infinite care in the delicate beauty of a wild rose petal and a butterfly wing. I sat quietly on a rock in the woods, and I wept. My heart was too full to contain it.

(continued from page 5)

Develop this love to be so strong it just wants to leap at the chance to show Christ to the world. Don't hide it under a bushel, but let it shine. Give what you can, no one is able to give successfully for the Lord unless he is willing to start on his own. He can see, "With God's help, I'll be an ambassador for Him." "If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him?" (Luke 11: 13).

THE SABBATH RECORDER

WITNESS ON THE COLLEGE CAMPUS

By Dale E. Roed

When a student leaves home and enters college for the first time, he enters a completely different environment, free from many of the ties of home. He is in a strange situation and among strangers. He is away from his parents and for the first time he's completely independent; he's on his own. He must decide for himself what he is going to do. His parents are not longer there to restrain him. He is very impressionable and willing to try anything.

We find our friend then entering upon a very trying period in his life. He is going to make new friends and do whatever they do and listen to whatever they say. He is going to question the very beliefs which before he had assumed to be true. He is going to have to tell why for the first time. Therefore, he begins a search for values and for truth in his own life. Perhaps all his values and beliefs are completely shattered and he starts from scratch. He has for some time no purpose or inner guide to give him direction. He is really in a whirl with absolutely nothing firm to stand on.

It is on this sort of situation that the Christian student enters. He sees the mess and asks what he can do about it. He has something to offer, and this "something" is the Person, Jesus Christ. He knows what Jesus has done in his life, that through his life he has really found the true purpose for his life. He knows of the joy and happiness he has in Jesus and wishes to tell some of this joy to our shook-up friend. The "how" of this communication is the problem at hand.

Ideally, there will be a Christian fellowship on campus to which our shook-up friend can be invited. Christian fellowship is meant to strengthen members in their faith so they may be better Christians in everyday life. It is to be a union of believers united to carry the Good News into the world as Christ Himself commanded.

Perhaps members of the fellowship lead several Bible study or discussion groups about the campus. Our Christian might even have the privilege of leading one of these studies. He should never deny the chance if it comes his way.

Just how does one go about leading a Bible study? He should first and foremost have a definite aim in his study; to know what is to be accomplished. This aim should be relevant to the group's needs and interests. There should be a continuity in his studies, too. In other words, a series of studies on the life of Peter, or the Gospel of Mark is much better than a randomly chosen study.

He should seek to discover what the material says for itself. Cross references should be limited to a minimum. A Good starting point is to list questions to ask when study material is prepared for a study: 1. What are the circumstances and background of the text? 2. Who is present and how do they react? 3. What is being said? Analyze the material. 4. What is timeless in this passage? 5. How is what is said affected by personal experiences? This last question is the most important.

(Dale E. Roed is a senior student at Milton College, Milton, Wisconsin, majoring in mathematics and planning a career in the field of meteorology. He served with the Seventh Day Baptist Summer Christian Service Corps, and is looking forward to further Christian service.)

THE SABBATH RECORDER
It was lunch hour at school. With the ringing of a bell the whole atmosphere changed. Books and papers were hurriedly put away, hands were washed, cafeteria lines hastily formed as the first-graders moved into the hallway and headed for the lunch room.

I was just leaving the office for a tour of the cafeteria when the ringing of the phone stopped me. Picking up the phone I recognized the voice; "school," I was startled to hear a child's voice say; "I'm all beat up!" I recognized the voice of a child who, since the severe beating she had experienced, was living with a relative. The relative had left the house for a few minutes to go to a neighbor's, and the pupil hastened to explain that she was not in school on this day because of getting help.

The story begins the better part of twenty-five years ago when I was graduated from college and secured my first position. In the beginning it was a job. I can only guess at the time when I discovered that I could take Jesus to work with me. He didn't have to be locked in the church all week awaiting my return. He could be my daily companion at work, if I would but let Him. There was an awareness on my part that my life and my work took on more meaning when I was working with God. There was no sound of trumpets, or exotic visions, to herald this change in my life. It was simply a growing knowledge of working with God.

This awareness of our daily work actually being a partnership with God brings us to the very threshold of God's design for man. It is indeed a long journey for many of us to come to this point. A backward look, however, confirms the rightness of this as being God's will. Teaching as a channel of stewardship, in the Christian sense, opens up limitless opportunities for service. Isn't service, unselfish service coupled with love, the very heart of God's design for man?

The rapid growth in population, the mobility of the nation's work force, the changes in our national moral fabric, the fact that 38% of the mothers of children under 18 years of age, work outside the home, places even greater emphasis on the necessity of the relationship of teachers and schools. To meet this challenge we must enter into a full working partnership with God. To do less would be clear to help them; let me teach most the love of thought.

In the past two years that my husband has been an active pastor we have had varied experiences. The distance from our home to the church is sixty miles, but our station wagon winds around to make a distance of more than 100 miles, enabling us to pick up an elderly couple and two teen-age girls who otherwise could not worship on the Sabbath. There are several roads that we can take after leaving the main highway, any of which gives us another hour's drive through a wooded area. This time is mine to meditate and enjoy God's creation, absorbing lessons from it.

The challenge we must meet is the human hope of good and truth. There is a need greatly to be taught by Good Master, I, a teacher too, To praise or to point out the flaw, And pray to have it first within, To overlook or make demands: Give me such a heart that understands.

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From the beginning the medical profession has been one of service to humanity. Several hundred years before the Christian era a creed was set forth that established certain standards of ethical conduct for this service to humanity. The following excerpts probably portray the creed of the medical profession even to the present day.

"I swear by Apollo...I will use my scientific knowledge for the benefit of humanity and will respect the vows of secrecy. I will follow a simple and frugal mode of life...With Purity and Holiness will I watch closely my life and my art...I will not be guilty of any act contra-indicated by the oath I have sworn...With Purity and Holiness will I handle the sick and I will refrain from that which shall be baneful and injurious..."

The Hippocratic Oath sets forth certain rights of any individual to come under the influence of a doctor. He can expect to receive the best that is available regardless of his social status (slave or free); he can expect all information he relates to the provider in strictest confidence; he can expect that he will not be taken advantage of in any respect. These are basic ethical principles.

The Christian physician, however, feels a somewhat higher calling. His professional conduct should vary little, but his motivations for service are different. The physician is not the only person who should exhibit an Oath of Conduct. Every responsible individual must establish for himself a moral code and set some method of disciplining himself to it. The true goal of Christian service, whether medical or otherwise, is service without expecting rewards. This is very difficult to accomplish. It is service without ulterior motives. It is service with only the welfare of the other person in mind.

Our family has had a rather unique experience in being located on an Indian Reservation in northern Arizona. The traditional Indian of this area belongs to a different culture and different world. The white physician does not carry the same respect and prestige he has in the Western culture. Rather he is viewed with skepticism and distrust. The Medicine Man with all his magical powers is still the religious and medical stalwart.

Work involves bringing the American Indian into the 20th century as far as education and health are concerned, while allowing him to keep his own culture (continued on page 15)

THE SABBATH RECORDER

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." —1 Peter 4: 10

As recipients of God's manifold gifts, we Americans may be happy in sharing our wealth of technological knowledge with the people of lesser-developed nations. The Peace Corps is an agency of the United States Government whose primary purpose is ministering to the needs, social and economic, of growing nations.

Peace Corps volunteers are ministering to the educational and economic needs of Guinea, West Africa. In this young nation there is a shortage of secondary school instructors. Volunteers are teaching English, mathematics, science, and sports. Although Guinea is a French-speaking nation, English is taught so that Guineans might better communicate with and understand their English-speaking brothers in neighboring countries. (Their ultimate goal is political union of African states.)

The agricultural assistance program is ministering to the economic needs of Guinea. The projects are designed to increase palm oil and rice production. Presently the country is dependent upon United States' grain and rice surpluses, but rice can be grown through a cooperative effort of volunteer workers and local citizens. Guinea will soon be self-sufficient in staple productions. Here volunteers are introducing new, more productive varieties of rice, and demonstrating the use of fertilizers and agricultural techniques. Dr. Thomas A. Dooley, a senior student in psychology at the University of Wisconsin, who was stationed in Kanhan, Guinea, at the Bordo Agriculture Research Station, a state farm, where we worked in irrigation. I also worked with a small village cooperative in Balandougou, building earth dikes and water control systems.

Though the individual's greatest effort is expended in material production, his efforts to promote human understanding are equally important. As rewarding as increased rice production is the accomplishment of clear understanding with people. The two-way flow of information—true cultural exchange—benefits the volunteer and the host alike. The discovery that my Moslem co-workers hold similar moral values, enjoy the same warm, personal friendships, and worship the same God as I, is my greatest reward for two short years of service in the Peace Corps.

David Van Horn, a native of Milton, Wisconsin, is a senior student in psychology at the University of Wisconsin where he plans to continue study in the field of landscape architecture. David served two years with the Peace Corps in Guinea, following intensive training in Vermont, Puerto Rico, and Canada.

The obituary of Dr. Thomas A. Dooley appears in the New York Times, January 19, 1961. An earlier issue of the New York Times Magazine quotes Dr. Dooley as saying: "I believe that it behooves those of us who attempt to aid in a foreign land to be content with small achievements. We must not attempt to revolutionize the youth work of all咨询 countries. We must try to build at the level of the people, if just one step ahead, and yet in the place they are now and always planning it so that the (native) can ultimately take over the decision making."

Do you also behoove those of us who attempt to work with the young people of our churches to be content with small achievements? We must not attempt to revolutionize the youth work of the denomination, or to produce dynamic youth organizations overnight. We must try to work at the level of the young people, helping them to take what they have and use it the best way they can now in the place they are now, planning it so that these young people will ultimately have the experience and knowledge and devotion to take over for themselves.
Now questions can be set up for use in the actual Bible study session. These questions should lead toward the accomplishment of the aim of the study and relate directly to the material being studied. The leader should merely ask the question and then become a member of the group, discussing on the same level as the rest of the group. If the discussion gets too far off the subject, or when it's time to move on to the next question, he becomes leader again.

In leading a study it is important to let the Scripture speak for itself. This is God's Word! It needs nothing added to it. Then, by all means, pray for each session that the Holy Spirit will be the Teacher at that session.

Where is a study to be held? How does the leader get students to come to the study? The typical practice is to hold a study in someone's room in a dorm. Call it a discussion. One good idea for getting people there is to have two people start knocking on doors just before the study begins. Be as positive in their attitudes; their object is to make others want to come by their own interest and enthusiasm.

Perhaps the study won't be in a dorm at all. Those involved should be ready for any opportunity to invite others. Be friendly and open to everyone. Let the Lord open the door for a chance to give an invitation. Don't force it. It will be an experience proves that even a sign on a bulletin board brings results.

In the end, it is the very personal witness that brings an individual to Christ. Our Christian friend should always be prepared for such personal encounters. Being involved in a Bible study increases the opportunity for such encounters. We should know the steps to be taken in accepting Christ as personal Savior. He must understand the basic principles which the Bible contains. Most of all, he must be aware of the Lord working in and through him. It is the Lord that brings forth the increase. We are only His instruments. Notice Jesus' own words as given in John 15:5—"I am the vine, and you the branches; He who dwells in me, as I dwell in him, bears much fruit; apart from me you can do nothing" (New English Bible).

---Frances P. Clarke

As prayer becomes our way of life we find a peace and joy and patience and power that could come from no other source but from God. We have to go through several steps: repentance, humility, meekness, and surrender (out of bad into good) to selflessness, and then to a real awareness of His presence. "God is love, and the man whose life is lived in love does, in fact, live in" "Our life in this world is actually his life lived in us" (1 John 4:16b & 17b).

We need to set aside some regular and definite time to be alone with God. We may claim we haven't time to pray, but all of us have some spare time during the day and it is amazing what can be accomplished in even a few minutes well spent. If we have used lack of time as an excuse for not praying as we should, perhaps we have really been afraid to be alone with Him, have dreaded revealing our innermost thoughts and facing up to them, or were afraid He might suggest some changes in our attitudes. It is quite true that if we were to look into God's name, we see need for changes. And we cannot do much for the world, until first of all, we have done something with ourselves. We need to enlarge our vision, and to break out of that mean little circle we have drawn around ourselves causes pain—indeed, rebirth.

We need to take time for some real soul-searching. When we do confess our sins and seek His forgiveness we will...
find it through His great Love—His caring for us as and for what we can become. The kind of forgiveness is not simply a blotting out of sin, but a creative love that enables us to rebuild. This is the kind of personal love and concern we need to cultivate for others. We cannot develop this kind of love without learning how to pray for them.

Someone has suggested that instead of a prayer list, we make a love list, including those who need us, those who need God, and those who need help of any kind, and then love each one, without stint or limit. Our love must be unselfish and Christ-centered, so that we get rid of hate, greed, vanity, all self-pity and conceit. We must take their needs deep into our hearts, identify ourselves with their interests and welfare.

When we pray for others we are helping God to reach them; in fact, we can be the very means by which He reaches and conceives our prayers, however faltering, when sent in a loving spirit of helpfulness. And we find that often our prayers are more effective in persuading than arguments would be. And when things are more tender to us, prayers are more resistible, heavenly kind of love that flows through us from the Father and blesses all those in it. When we pray with intercessory prayer (that is, praying for others) because we seem to get no comfort for the more ordinary experiences of our Job. Frequently medical advice is unheeded because of ignorance or fear of any kind, and then love each one, without stint or limit. Our love must be unselfish and Christ-centered, so that we get rid of hate, greed, vanity, all self-pity and conceit. We must take their needs deep into our hearts, identify ourselves with their interests and welfare.

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We need to remember that our God is not a God of disorder but of harmony. As we make use of the discipline of prayer God will become more and more real to us. He will bring new strength and vitality to our whole beings. We know that the longer an orchestra plays, the more it needs to be tuned up. The farther an airplane flies, the more it requires ground service to put it into shape again. So we need the spiritual nourishment that prayer supplies. "Tremendous power is made available through a good man's earnest prayer" (James 5:15). We "should therefore be calm, self-controlled men of prayer . . . (with) . . . real deep love for one another . . . so that God may be glorified in everything through Jesus Christ" (1 Peter 4:7-11).

While I have not quoted directly, my thinking has definitely been influenced by Glenn Clark, Frank Laubach, Peter Marshall, Frederick B. Speakman, and Olin Stockwell. New Testament references are from J. B. Phillips.

Small children often often invent imaginary playmates. These fanciful companions can take on whatever characteristics suit the whims of their inventors. Some church members invent a god like this, whose nature changes and evenness. Let us feel the real, irresistible, heavenly kind of love that flows through us from the Father and blesses all those in it. When we pray with intercessory prayer (that is, praying for others) because we seem to get no comfort for the more ordinary experiences of our everyday lives, the humblest thank you can become. This kind of forgiveness is not simply a blotting out of sin, but a creative love that enables us to rebuild. This is the kind of personal love and concern we need to cultivate for others. We cannot develop this kind of love without learning how to pray for them.

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