



Conference at Groningen, Holland, August 28, 1948

- | | |
|------------------------------------|--|
| 1. Evert Dijk, Amsterdam | 31. Mrs. O. Fieten, Hollandseveld |
| 2. Hans Holwerda, Apeldoorn | 32. Mrs. den Os, Rotterdam |
| 3. Mr. B. van der Kolk, Rotterdam | 33. Mrs. Lokker, Apeldoorn |
| 4. Mr. J. van Tuyl, Rotterdam | 34. Mrs. A. van Deurzen, Apeldoorn |
| 5. Miss Annie Dijk, Amsterdam | 35. Mr. A. van Deurzen, Apeldoorn |
| 6. Mr. G. van Staden, Leeuwarden | 36. Mr. M. Kramer, Leeuwarden |
| 7. Mr. Hans de Jong, Leeuwarden | 37. Miss Jonker, Veendam |
| 8. Mr. Wim Dijk, Leeuwarden | 38. Miss S. Taai |
| 9. Mr. M. Lome, Apeldoorn | 39. Mr. E. Jonker, Veendam |
| 10. Mrs. E. van Staden, Leeuwarden | 40. Mr. J. Schnelle, The Hague |
| 11. Mrs. To Dijk, Amsterdam | 41. Mr. G. Zijlstra, Rotterdam |
| 12. Miss Ploon Dijk, Amsterdam | 42. Mr. W. Holwerda, Apeldoorn |
| 13. Mr. Veen, Meeden | 43. Dr. Lloyd D. Seager, Orelan, Pa., U.S.A. |
| 14. Mr. E. van Tuijl, Rotterdam | 44. Mr. M. Baars, Wassenaar |
| 15. Mr. E. Hofman, Leeuwarden | 45. Mr. W. van Veen, Meeden |
| 16. Mr. K. Hiemstra, Pingjum | 46. Mr. C. van Dijk, Utrecht |
| 17. Mr. H. Lorje, The Hague | 47. Mr. S. Bleeker, Bolsward |
| 18. Mr. B. Fieten, Hollandseveld | 48. Mrs. S. Bleeker, Bolsward |
| 19. Miss Jonker, Veendam | 49. Henny van Staden, Leeuwarden |
| 20. Mr. W. van Veen, Hollandseveld | 50. Miss T. Kramer, Leeuwarden |
| 21. Miss Annie Kramer, Leeuwarden | 51. Wietske de Jong, Leeuwarden |
| 22. Mr. J. van der Werf, Rotterdam | 52. Mrs. A. Fieten, Hollandseveld |
| 23. Miss C. Nies, The Hague | 53. Jannie Fidom, Hollandseveld |
| 24. Mr. de Lange, Rotterdam | 54. Roelie Bischof, Hollandseveld |
| 25. Mrs. J. van Tuijl, Rotterdam | 55. Do |
| 26. Miss R. Taekema, The Hague | 56. Rinske de Jong |
| 27. Mrs. A. Stam, Nieuwlande | 57. John van Veen |
| 28. Mr. O. Fieten, Hollandseveld | 58. Walter van Veen |
| 29. Mrs. van Veen, Hollandseveld | 59. Miss Blacker |
| 30. Mr. A. Stam, Nieuwlande | 60. Mrs. Hiemstra |

Seventh Day Baptist General Conference

RIVERSIDE, CALIFORNIA, AUGUST 16-21, 1949

The Sabbath Recorder



The Sabbath Recorder

First Issue June 13, 1844

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

Our Policy

The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist polity and beliefs write the American Sabbath Tract Society Plainfield, New Jersey.

Terms of Subscription

Per Year.....\$2.50 Six months.....\$1.25
Student rate.....\$1.00 per college year
Monthly Special Issues 10 cents per copy
(The first issue of each month)
Regular Issues 5 cents per copy
Postage to Canada and foreign countries 50 cents per year additional. Subscriptions will be discontinued at date of expiration when so requested. All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Published weekly (except July and August when it is published biweekly) by the American Sabbath Tract Society and printed by the Recorder Press, publishing house for Seventh Day Baptists, Plainfield, N. J. Entered at the post office in Plainfield, N. J., as second class matter.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., APRIL 4, 1949

Vol. 146, No. 14 Whole No. 5,336
(Special Issue)

IN THIS ISSUE

Editorials: What Price Apology?	227
"Putting Evangelism to Work"	228
Features: Moments of Meditation	229
Putting Evangelism to Work	230
The Power of Love	231
Christ, the Law, and Sin	234
Come, Follow Me!	238
Youth Speaks	239
Children's Page: The Peacemaker	243
News in the World of Religion	226
The Best Thing in Life	229
Manuscript Contests	242
A Christian Crusade	Back Cover

Front Cover Picture

"In the Shadow of the Cross" — RNS Photo.

NEWS IN THE WORLD OF RELIGION

By W. W. Reid

Church women of all denominations are urged to visit their nearest Young Women's Christian Association and familiarize themselves with what it is doing for the community, and what its outreach is to 68 foreign lands, sometime during "National YWCA Week" which runs from April 24 to April 30. "The YWCA is your window to the world" is the slogan of the week which emphasizes the organization's service to 3,000,000 women and girls in 1,049 branches in the United States as well as overseas.

Under the leadership of Bishop G. Bromley Oxnam, 23,000 Methodist ministers will begin teaching in November next in the "greatest religious school in Protestant history"; they will, month by month, interpret the Protestant Christian faith to 8,500,000 members of 43,000 Churches across the nation. It is the educational phase of Methodism's four-year "Advance for Christ and His Church." The monthly emphases for study classes and sermons follow: Nov., "Our Faith in God"; Dec., "Our Faith in Christ"; Jan., "Our Faith in the Bible"; Feb., "Our Faith in Love"; Mar., "Our Faith in Prayer"; April, "Our Faith in Immortality"; May, "Our Faith in the Holy Spirit"; June, "Our Faith in the Kingdom of God."

Dr. Daniel A. Poling, president and editor of Christian Herald, has been invited to visit Japan by General Douglas MacArthur and Chaplain (Colonel) Roy Parker, senior chaplain of the United States Army in Japan. He will leave about April 1 for an extended tour through Japan and South Korea.

As a member of the President's Committee on Religion and Welfare in the Armed Forces, Dr. Poling will devote most of his time gathering information for this group.

During his visit, he will conduct pre-Easter conferences with many of the resident chaplains. He will also be the speaker at the Easter sunrise service in Tokyo. Dr. Poling, who has been president of the World's Christian Endeavor Union for over twenty years, will also visit Christian Endeavor leaders in Korea and Japan. — Christian Herald Release.

Seventh Day Baptist General Conference
RIVERSIDE, CALIF., AUGUST 16-21, 1949

THE SABBATH RECORDER

227

What Price Apology?

The incident is told of a young man who accepted Christ in an evangelistic meeting prior to his going away from home to work for the summer. Since his work took him into a lumber camp, some of his friends wondered how he and his religious experience might fare. Upon his return home in the fall his friends asked how he and his religion made out at the lumber camp.

The young man replied, "Oh, fine! They never found out that I was a Christian."

Any true Sabbathkeeper who can go about among strangers in this day and age for more than a week without being known as such is an anomaly. Or, certainly he ought to be one. In fact, a day should not pass without his making known to at least one person more the faith by which he lives.

For a Seventh Day Baptist to go about for 24 hours without becoming known as such to at least one person more is hardly short of denial of our Master and God's Sabbath. Yet, if every one of us Seventh Day Baptists were working at our faith, our membership would be more than doubled in ten years.

We are not so much concerned with making Seventh Day Baptists as we are with winning men to Christ and the Sabbath truth. We believe that there will be many who will want to unite with us when they accept Christ as their Saviour and the seventh day of the week as the Sabbath. Will we be so yielded to the will and way of God that we shall be used of Him in helping these Sabbath converts in their new found Christian experience?

That depends!

Truly, it will depend upon a number of factors. We present three of them here in the form of questions. 1. Are we apologetic or dynamic in our presentation of the claims of Christ and the Sabbath? 2. Do we practice what we preach, live as we profess? 3. Are we servers of men or pleasers of God?

Are We Apologetic or Dynamic?

Any apologetic, halfhearted, watered down presentation of the good news and of the Sabbath truth does violence to our victorious Lord and vitiates God's holy day. Our times demand an offensive warfare against sin and unrighteousness. We can make no more than a dent in the callous hide of the world if we "pull our punches."

When we stop to consider the tremendous and far-reaching effect that our presentation of the gospel of Jesus Christ and the Sabbath will have not only today but tomorrow as well, we are bowed down by so great responsibility. Unquestionably, our witness of today has been determined to some degree by that of yesterday. Dare we say that the apology of yesterday has robbed our day of its dynamic witness? Certainly the dynamic witness of yesterday (wherein it has been dynamic) has invested the present hour with the greatest privilege that confronts any people — that of continuing the dynamic witness for Christ and the Sabbath in terms of the world's deepest needs. And the strength or weakness of tomorrow's witness is being determined today. Therefore, let us put aside all apology and positively, dynamically witness today.

Do We Practice What We Preach, Live as We Profess?

If we preach one way and practice another, then we violate and make void the message that we preach. The message that we preach and teach is the pure gospel and springs from the perfect life of our Lord and Saviour, Jesus Christ. In concluding one of His discourses He directed His hearers: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5: 48

It is proposed by Matthew Henry that, in general, this may be understood to include "all those things wherein we must be 'followers of God as dear children.' It is the duty of Christians to desire, and aim at, and press towards a perfection in grace and holiness." In this connection Dr. Henry cites Philipians 3: 12-14:

"Not as though I had already attained, either were already perfect: but I follow

after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Then, the commentator continues: "And therein we must study to conform ourselves to the example of our heavenly Father" according to 1 Peter 1: 15, 16:

"But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy."

Again, in particular, "It is God's perfection to 'forgive injuries' and to 'entertain strangers,' and to do good to the evil and unthankful, and it will be ours to be like Him. We that owe 'so much,' that owe 'our all,' to the divine bounty, ought to copy it out as well as we can."

On another occasion the Master Teacher-Preacher asked: "Why call ye me, Lord, Lord, and do not the things which I say?" Luke 6: 46.

The world was waiting at one time for a demonstration of the perfect life, the perfect way. The hour is late. Yet, the hunger of the world for the living bread and the thirst of the world for the living water turn to the Bread of Life for filling and to the Water of Life for refreshing. This truly is the hour of the Church of the Living Christ. This is the time to proclaim and live the Sabbath truth. Or, forever after . . .

Are We Servers of God or Pleasers of Men?

Here is the crux of the whole matter. If we serve God with a good conscience and an enlightened moral judgment, there will be no cause for apology. On the other hand, if we are trying to please men by offering them a faith that is merely a transfer of interest and affection, a polite dressing up of their former ways in a churchly fashion, then we are sinners of the worst sort. There is a point at which to serve God and to please men reach a common ground. It is when the wills of those whom we seek to please are won

to the transformed life in Christ Jesus, and the serving of God leads us to please men in Christ's name and for their spiritual sakes.

Then there can and will be no apology offered for being a Christian and for observing the Sabbath.

He has paid the price, why apologize? The Sabbath is eternal, why temporize?

"PUTTING EVANGELISM TO WORK"

Among other excellent articles and messages which appear in this special issue of the Sabbath Recorder is one by Rev. C. Harmon Dickinson, pastor of the First Seventh Day Baptist Church of Hopkinton, Ashaway, R. I., under the above title. As you read Pastor Dickinson's inspiring message you will be moved to thank God for the experience in "home visitation" as "one phase of the Ten-Day Co-operative Crusade for Christ Through Evangelism" in which the Ashaway Church recently engaged.

Also, you will be prompted to consider the possibilities that the "crusade plan" has for the Church of which you are a member and for the community of which you are a part.

"Nothing succeeds like success" in an evangelistic crusade for Christ. Does this not remind us of the Lord's command to Joshua?

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." Joshua 1: 8, 9.

More especially, are we not confronted with the Great Commission of our risen Saviour?

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to

observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Matthew 28: 18-20.

It is ours to go. That is our part and privilege. God has given unto His victorious Son "all power . . . in heaven and in earth." Jesus Christ imparts this power to us as we obey Him.

"The field is the world." Yet, the world may be the community in which we live. Therefore, let us go!

THE BEST THING IN LIFE

Is not **Pleasure** . . .

Is not **Success** . . .

Is not **Health** . . .

Is not **Wealth** . . .

Is not **Education** . . .

but the Best Thing in Life is

TO BE SAVED!

What It Means to Be Saved

The Past Forgiven, New Life for the Present, Assurance for the Future — "Through this man (Christ Jesus) is . . . the forgiveness of sins." "If any man be in Christ, he is a new creature." "Who-soever believeth on him" hath everlasting life. Acts 13: 38; 2 Corinthians 5: 17; John 3: 16.

How You Can Be Saved

Believe and accept Jesus Christ as your Saviour: "As many as received him, to them gave he power to become the sons of God." John 1: 12.

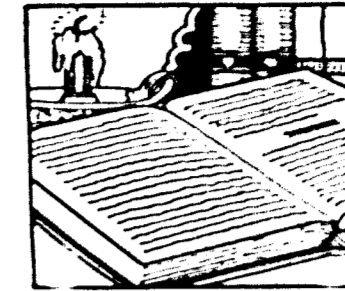
Jesus said: "I am the door: by me if any man enter in, he shall be saved." John 10: 9.

Precious Promises of Our Saviour

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Romans 10: 9.

"Him that cometh to me I will in no wise cast out." John 6: 37.

—Good News Publishers.



Moments of Meditation

A COMMUNION MEDITATION

By Dean Ahva J. C. Bond

(This meditation was given at a Communion service held in the Gothic chapel, Alfred School of Theology, for theological students and faculty members and their wives.)

The Lord's Supper had its origin in that event of supreme significance in the development of religion, the Passover, when Israel left Egyptian bondage and became a separate people. It had its origin, therefore, at the beginning of Hebrew history. But it had new meaning put into it when the incarnate Son of God displaced the animal sacrifice in the atonement for sin.

The Communion symbolizes two fundamental doctrines of the Church of Christ. The Communion service should be an occasion for impressing and teaching these spiritual truths. The doctrine of the **incarnation** should be better understood and more fully appreciated in every Communion service. The same should be true of the doctrine of the **atonement**.

In Jesus-Christ the Word became flesh and dwelt among us — God incarnate. The atonement, then, is a vital, living, and constant experience, a perpetual partaking of the Bread of Life. This living and perpetual experience is symbolized in the Holy Communion. The Lord's Supper is administered on occasion, therefore, as a reminder of the fact that our spiritual life is sustained and empowered as we partake of the divine life as it is in Jesus-Christ.

Every sincere communicant should be able to realize in the Lord's Supper the relation of the "Divine Spirit" to our human life, so that he may be able to go out to do the will of the Father — to follow Him at whose table he has sat, into the garden of weariness and sorrow, if that must be, and if need be, to Calvary and the Cross; and surely and always into newness of life with the risen Lord.

Putting Evangelism to Work

By Rev. C. Harmon Dickinson
Pastor, First Seventh Day Baptist Church
of Hopkinton, Ashaway, R. I.

We had a good time, yes, a wonderful time in Ashaway, working together to win souls for Christ.

On Tuesday evening, February 15, a group of quiet yet earnest Christian workers sat down to a well-prepared meat pie supper in anticipation of an evening of evangelistic visiting in homes of the community. These laymen had come with determination to do Christ's work and, although fearful, there was a sparkle in their eyes and a smile on their faces which meant business for the Lord.

Following supper there was brief instruction in helpful soul winning procedures by Rev. David S. Clarke who served during the ten-day evangelistic campaign as "Crusader." The pastor then closed the instruction with the passage of Scripture from Matthew 28: 18-20 and a prayer of assurance, a request for divine guidance and consecration. Assignments had been given to each team before supper, and the group was sent out with "May God bless you!" from the pastor.

Eight teams of sixteen workers went out Tuesday night and Thursday night with the specific purpose of talking to prospects about their personal relationship to Jesus Christ. Inactive Church members were not visited during this campaign. The assignments were made to the homes of people who had shown an interest in the Church in one way or another, to those who were members of other Churches but not active, and also to homes which made no profession of Jesus Christ. Teams completed an average of two assignments each evening.

The results? That is the most thrilling part of the story. On the first evening two teams brought back four first decisions for Christ. With more confidence the second evening, the teams brought sixteen decisions for Christ and baptism, reconsecrations, and desires for Church membership. Several of these will be ready for baptism and membership at the Easter season. Others, we pray, will be

ready at a later date. In the thirty homes visited, fifty-one contacts were made, and several assignments are yet to be completed.

An important part of the visitation was the supper which preceded it. Other Church members willingly gave their time so that the visitors would not have the responsibility of supper preparations. The fellowship of like-minded people seemed to strengthen and encourage them. Another important phase was the praying that was done by the prayer partners assigned to the teams while the workers went out to the homes.

The visitors were radiant as they returned, and eagerly shared their experiences as they sat around the then cleared supper table. Two sisters, their husbands, and their brother, all made decisions for Christ. The brother was the husband of one of the workers, and what rejoicing there was to see that family united for Christ. One visitor said, "This is 'fun'; can't we do it every week?" All the workers were willing to contact their un-reached assignments within a week or so. Just this week the phone rang and the voice of a worker told me of a girl who desired baptism and of her mother who wanted to join the Church.

Pastor, are you longing for a revival in your Church? Try personal, home visitation in the name of Christ. Not only will you be surprised about the ones who are anxious to accept Christ as Saviour, but you will be astonished at what it will do for your Church and workers, and what the Lord is able to accomplish through them. Do you want to have a deeper appreciation of your people? Send them out two and two to the homes of the community, and you will begin to love them. As I looked into the smiling faces of our workers as they sat eating before they went out, I saw their looks of determination, and a feeling of deeper love touched my heart. I couldn't help but appreciate this group of conscientious Christians anxious to work for Christ. Surely the spirit of the Lord has been working in Ashaway.

This experience in home visitation was one phase of the Ten-Day Co-operative Crusade for Christ Through Evangelism, sponsored by eight local Baptist Churches, including our own, from February 11-20, 1949. Such a crusade is the product of the evangelistic program of the Northern Baptist Convention. While working co-operatively with other Churches in an area, each Church conducts its own crusade in its own community. The plan calls for a visiting minister who acts as "Crusader," helping with the youth activi-

ties, preaching, and home visiting. Preaching services, visitation, and a young people's social were held on different nights, concurrently in each Church. One joint youth banquet opened the campaign, one co-operative instruction service for all visitors was held, and one mass rally. The pastors and crusaders met together for breakfast five weekday mornings for fellowship, sharing of experiences, and discussion of problems and techniques to be used in the visitation.

The Power of Love

By Rev. Trevah R. Sutton
Pastor, Seventh Day Baptist Church,
Jackson Center, Ohio

Jesus told a story of a man who traveled the lonely road from Jerusalem to Jericho and was robbed and left half-dead by the wayside. A priest and a Levite, religious leaders and loyal citizens of Judah, came along and passed the man with no offer of help. Along came the Samaritan, a foreigner, who did stop to assist the suffering man. Then Jesus asked the question as to who was the neighbor.

Mankind today travels the lonely road in this world of ours, and the wayside is lined with those who have been beaten and robbed in many ways. We, too, need to ask ourselves as to who is our neighbor. Jesus taught that our neighbor is anyone who needs our assistance. This neighbor may be the foreigner, or even enemies.

Jesus said, "Thou shalt love thy neighbor as thyself." Mark 12: 31. This, the second of two commandments which He gave at the time, is not new for it is nothing more than the fulfillment of the last six of the Ten Commandments. In this He gives us a deeper insight into the meaning of the Ten Commandments as being love, and He as the fulfillment being the way of this love.

To love others as we do ourselves is difficult for it is not natural to do so. We esteem ourselves so highly that all others seem inferior to us. The love of self does not give room for the love of others

first. The international crisis is a manifestation of the lack of love. Nations are just like individuals. Even the American high principles are being undermined by selfish motives. Our legislative bodies are producing so many laws for the benefit of the few that our freedoms are gradually being destroyed. Love rather than law is God's way for us. For example, true civil rights must include abolishing hate and distrust. Law cannot do that and may even intensify hate and distrust. Love is the only solution of the problem.

"Love thy neighbour" is the command Jesus gave us. This is difficult and alone we are unable to do as He commands. But there is a way and it is through our love of God. The first commandment Jesus gave, which precedes the love of neighbor, is to love God. Mark 12: 30. This is the fulfillment of the first four of the Ten Commandments interpreted by Christ as the way of love. It is the spiritual foundation for Christian living and action. Other foundations are only temporary. The love of neighbor is the social action of Christian faith dependent upon our love of God.

The standard of this love is a total love. We are to love God with all of our heart — the whole physical self. We are to love God with all of our soul — the whole spiritual self. We are to love God with all of our mind — the whole of our mental self. We are called to a love of God of the entire strength — the whole of self: body, soul, and mind, in a well-

balanced life. This standard is a perfect one. We realize that in this life we cannot be perfect. Nevertheless, Jesus instructed us to make perfection the standard. Matt. 5: 48.

Now you may be saying that in 1 John 4: 20 we are told if we do not love our brother whom we see, we cannot love God whom we have not seen. Notice, though, the nineteenth verse reads, "We love him, because he first loved us." God loved first. We, in faith, believe and receive unto ourselves this love. If we would but let go of ourselves and be under the power of God's love, we can reach out unto others with that message and in that attitude. Salvation becomes something greater than conversion. It becomes a life which starts with conversion and expands into many other even greater experiences. When we remain too near the conversion level of Christian experience we soon fall into the attitude of condemnation of others, but growth in God's love lifts us into higher attitudes. We need faith and hope, and to lead others to find them, but we also need love — the greatest of all. 1 Cor. 13: 13.

We Christians believe that the Lord Jesus will return and rule upon this earth. Our detailed interpretations of this event or its nearness may differ, and I am not greatly concerned that all think as I do. I am concerned that each of us does the task now which the Lord has given him to do. Luke 19: 13. May we comprehend that the One we look for to return is here now in the form of the Holy Spirit. Let us turn from gazing into heaven, Acts 1: 11, and behold Him at our side. Rev. 3: 20. It is when we can be truly led by Him in His love, now that we can best look for and understand the meaning of Christ's return at a time known only of God.

Now, our love of God as already stated comes because He first loved us. John 3: 16-21. God's great love gift is salvation — a gift which is the payment for our sins because God's Son, our Lord Jesus Christ, died upon the Cross that we might live. John 3: 14, 15. Christ paid it all for us. Because of sin and self-centeredness within us we need it. Through God's

forgiving love we get a new start — a new life to live — a new way to walk. This salvation is not ended at conversion. We are saved not alone that we may see heaven, as glorious as that hope may be, but also for the present life we live. We are "saved to serve" that we may "go work today" as "workmen approved of God."

As the result of our salvation experience we should grow in the grace and love of God — should grow as the outcome of Christ controlled living. Our Christian faith should be a seven day and not merely a seventh day religion. Our Sabbaths should not be the days of our religion, but holy days which lift our religion into everyday living. Can it be that one reason we do not influence more people to accept the seventh day Sabbath is because with us the Sabbath is not a day on which to revitalize our religion for everyday practice?

Too often we Christians fail to love, and yet we of all people should manifest that spirit. It is natural for us to differ and widely so — even the disciples did not agree. On the other hand deliberate omission of our differences will not bring harmony. Bitterness and name calling do not belong to the Christian life for such spreads hate and distrust. The same Jesus who taught us to bear witness of our faith also warned us against judging others. Matthew 7: 1-5. Yet, so often our zeal for the Lord gets out of control and we say and do that which does not honor the Lord. Satan does some of his worst work through the sincere witnessing of devoted Christians. We must watch our step!

Immediately following Jesus' statement concerning judgment He warns, verse 6, against giving that which is holy to dogs, or pearls to swine. The gospel of the Lord Jesus Christ is a priceless pearl and is holy. I ask myself and suggest others do likewise, how am I using this great gift of salvation? Does my witnessing of it lead people to Christ or is it driving them away? If in my Christian experience I feel led to refrain from participation in certain activities or habits, do I have any right to condemn another Christian who sincerely feels differently about it? In

my effort to lead an unsaved person to the Lord, must I condemn him and paint a repulsive picture of sin's outcome before he can repent and be converted? Some may be won in that fashion, and a few may need, in private contacts, this harsh method. But I am convinced larger numbers are driven away from Christ by it. Satan delights in using our mistakes as a hindrance in soul winning and to Christian growth in others and ourselves. Am I to let the swine trample the pearl? Is not the message of God's redemptive love in a witness controlled by love's way the better method of approach? In our rebuke of others' sins, 1 Tim. 5: 20, let us remember to be first without sin before casting the stone. John 8: 7.

The influence of our salvation ought to result in honorable witnessing. We are called upon to witness but it should be lovingly done in message and method — not despitely and condemningly. It should be sanely done with guarded emotions — not by wild uncontrolled emotions or those blindly suppressed. Our spoken witness needs to be with carefully made statements of expressions which can be understood by an unbeliever — not limited to outworn phrases which appear to be a memorizing of another's experiences. Our witness ought to be our own and may not be just the same experience others may have. Then, too, our witness should be by sacrificial service to humanity as servants of God, giving of our first fruits and not our leftovers.

The gospel is the message of God's love to man — a love we can have by believing and receiving it ourselves — a love that can reach out through us to others. Do we promote or hinder this gospel? We believe that evangelical Christianity is the true form of the Church — that nonevangelicals stand on weak foundations. But I fear that we who believe in evangelism have hindered the true gospel by our unkind attitudes, words, and deeds. We have made it hateful and repulsive rather than something to love, and that is love, and that produces love. We have condemned and not loved. Jesus came not to condemn but to save. John 12: 47. God is the judge and He in love

gives life to those who receive it. They who do not receive it condemn themselves. John 3: 18.

The spirit of evangelism in the Christian Church seems to have faded to a large extent. We have lamented the fact, yet may have overlooked that part of the cause is our fault. In my personal contacts, to my own surprise, I am discovering that many Christians who renounce evangelism, and because of it are condemned by some as nonbelievers, in reality believe in it. They have confused evangelism with uncontrolled emotions and unchristian actions and attitudes. Because of this, these people have leaned strongly to the phase of Christianity which deals entirely with social action and tends towards formalistic worship. May all of us find a balanced Christian experience founded upon redemption in Christ and expressed in social action of personal living and influence.

A new interest in evangelism is being noticed in recent years. Unfortunately some of it is along the objectionable lines already mentioned. But at the same time there is a great deal of awakening in evangelism along other lines. Many of the leading denominations, and smaller ones as well, are re-emphasizing evangelism (even using the word). Let us hope and pray that this spirit may grow and that it may be dominated by God's love. There is still a place for the evangelistic mass meeting with its "free-for-all" song service and informality, but may it have the right attitudes. Let us also make way for the evangelistic message in personal work, educational programs, the deeper worship experiences, social action, and Christian "recreational-social" interests.

The youth and children of today will be the Church and world of tomorrow. Are we helping them to know God and to find the Lord Jesus Christ as their Saviour? Or, are we hindering them in our judgments of them and insistence that our brand of faith be theirs? Are we condemning them for what they do when we in our youth did the same or similar? Are we like the man who sharply condemned young couples for driving at night alone in an auto, then out of their hearing

boasted of the advantages in his youth of the horse and carriage for romance?

I believe that today's youth is open to the true Christian faith. Some will respond to emotional extremes and severe judgments, but not all. Some in accepting Christ will adopt our code of living, but not all. Of the rest, there are many who would turn to Christ if they could but see the love of God, and Christ the Saviour who gives them through redemption a new life with power to live. Our codes they may not accept because we may be biased and inconsistent. They may not want our Church as we have made it because of the fightings and bitterness within. But give them Christ, let them deal directly with God, and they will find a better code. Giving them a chance of expression and service will help us build a better Church founded upon the love of God — the "rock" upon which Peter was to build the Church. If our new evangelism can be a loving witness expressed in many ways, supported by the lives we live and attitudes we take, then many of today's youth will respond and together we shall find God's love.

Christ, the Law, and Sin

By Rev. Earl Cruzan

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

These three are so closely interwoven that, without clear discernment and careful study, one is apt to lose the true perspective of them.

Definition of sin: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3: 4.

If Jesus is the end of the law, as many insist, then there can be no more sin; yet anyone looking about and seeing the evil in the world would be a fool to say that there is no more sin, for sin is about us on every hand. Yet the Scriptures tell us that "Sin is the transgression of the law."

This being the case we must look more closely at the meaning of the law and Christ and His sacrifice. There was a Hebrew sacrificial law whereby the sins

The invitation of Christ is to love. John 13: 35; 1 John 4: 7-21. He Himself stands near seeking entrance into our lives. Rev. 3: 20. It is an invitation to all who would receive life. Rev. 22: 17. To the man on today's lonely road let us be the Good Samaritan. "Thou shalt love thy neighbour as thyself." Mark 12: 31. We Christians have a message for today's world — a message for hungry souls. Are we confusing people's minds by preaching and teaching hate and bitterness in a world already full of it? Or, are we proclaiming and demonstrating the love of God as the way of life — now in the lives of those who believably receive, and eventually when in God's wisdom the plan is completed for the world? God's way for us is love. For real joy in the Christian life let us take God's way.

Love divine, all loves excelling,
Joy of heav'n to earth come down. . . .
Finish, then, Thy new creation
Pure, unspotted, let us be,
Let us see our whole salvation,
Perfectly secured by Thee. . . . Amen.

of the nation and of individuals were forgiven through the shedding of the blood of the appropriate sacrifice at the hands of the high priest. See Leviticus 6 and 16.

This law Christ fulfilled as He offered Himself as a ransom for many and as His blood was shed upon the Cross for the remission of sin. "And almost all things are by the law purged with blood; and without shedding of blood is no remission." Hebrews 9: 22. The Book of Hebrews tells us of Christ and His high priesthood and shows plainly how He surpassed the Old Testament sacrificial system which was a type of Him who was to come. And it tells us how He offered a more effective sacrifice, offered once for the sins of all who will seek forgiveness; and that now He sits on the right hand of God making intercession for the sins of man.

This law of the sacrificial system, however, was entirely separate from the moral

law which has been in existence from the beginning of time. The law of the sacrificial system was given as a type of the forgiveness of the transgression of the moral law. Christ is the fulfillment of that type. And as the type is fulfilled it is passed away.

As Paul preached the gospel of redemption through the sacrifice of Christ Jesus upon the Cross, he was met quite often by the teaching of those who also insisted that if one were to benefit from the sacrifice of Christ he must become a Jew — that all males must be circumcised and all the ceremonial and sacrificial law be observed. Paul wrote very emphatically against this doctrine; so much so that many think Paul insisted that no law yet remained — that Christ fulfilled it all. But when one examines Paul's writings closely, he finds that Paul did not so teach.

"For as many as have sinned without the law (knowledge of the law) shall also perish without the law (knowledge of the law); and as many as have sinned in the law (with knowledge of the law) shall be judged by the law; (For not the hearers of the law are just before God, but the doers of the law shall be justified.)" Romans 2: 12, 13. The whole second and third chapters of Romans deal with the law and grace and justification. Let us see how Paul ends the third chapter: "Seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law."

Remembering that sin is the "transgression of the law," let us look at Romans 6. "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? . . . Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. . . . For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid." Romans 6: 1, 2, 12, 14, 15.

If we will go on with the study of the Book of Romans and Paul's teachings on

this matter, we find this thing evident: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6: 23. Wherein, then, did the law fall short? It fell short in that it was unable to save, for by it a man must walk perfectly with never a single digression from it yet "There is none perfect, no not one." Man, unable to live a perfect life according to the law, had need of a saviour; for even though he may recognize that which is right, his flesh is weak and he is unable to live entirely thereby.

Christ offered Himself upon the Cross, thereby making the perfect sacrifice for all who will call upon His name and claim Him as their Saviour. Does this give license to sin? Not license, but forgiveness wherein one needs forgiveness.

Now if there be no sin in the world, there is no need of forgiveness. If Christ is the "end of the law," then there can be no sin; for sin is the transgression of the law. Yet we know that there is sin and transgression and forgiveness. There must therefore be law to transgress. What is this law?

It is the relationship of man to God and man to man as set forth in the Ten Commandments. True, they were codified in the time of Moses, but their principles have been in existence since the beginning of time. It was sin against God for Adam and Eve to disobey; it was sin when Cain murdered Abel even though a written law did not say: Thou shalt not disobey or thou shalt not murder. It is sin today to disobey God, to put other gods before Him, to worship images, to lust, to kill, to lie, covet, or steal.

Christ was quoting from the Old Testament when He summed up the law in "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself." Mark 12: 30, 31. See Deuteronomy 6: 4; Leviticus 19: 18.

These are but a summarization of the Ten Commandments — four set forth man's duty toward God, six, man's duty toward man. Toward God: 1. God is

first. 2. There shall be no worship of graven images. 3. There shall be no oaths secured by the name of the Lord, nor profane use of His name. 4. A test of obedience to rest and worship on the day set apart and sanctified by the Lord at the beginning of time. And, if observed in the right spirit, it will bring a rich spiritual blessing. Toward man: 5. Honor and respect toward the aged. 6. Against murder. 7. Against lust and adultery. 8. Against theft. 9. Against falsehood. 10. Against covetousness.

One cannot add to nor take away from these and remain guiltless. If one is guilty of one he is guilty of all. Therefore all need a saviour for all are guilty.

The law cannot save — if it could have saved, Christ need not to have come. But still the law remains and the penalty for its transgression is death (separation from God in eternity). The Christian is saved through the sacrifice of Christ — there is no other way under heaven whereby man can be saved. What then, must be the attitude of the Christian toward the law? It is this: That wherein man once kept the law because he was afraid of the consequences, or that he might boast of his own righteousness; now he will keep it because he loves the Lord who gave His life for him, and he knows that it is the Lord's will to live in accordance with the eternal principles given to guide man into the right relationship with God and with man.

What did Paul mean when he said: "So then with the mind I myself serve the law of God; but with the flesh the law of sin"? Romans 7: 25.

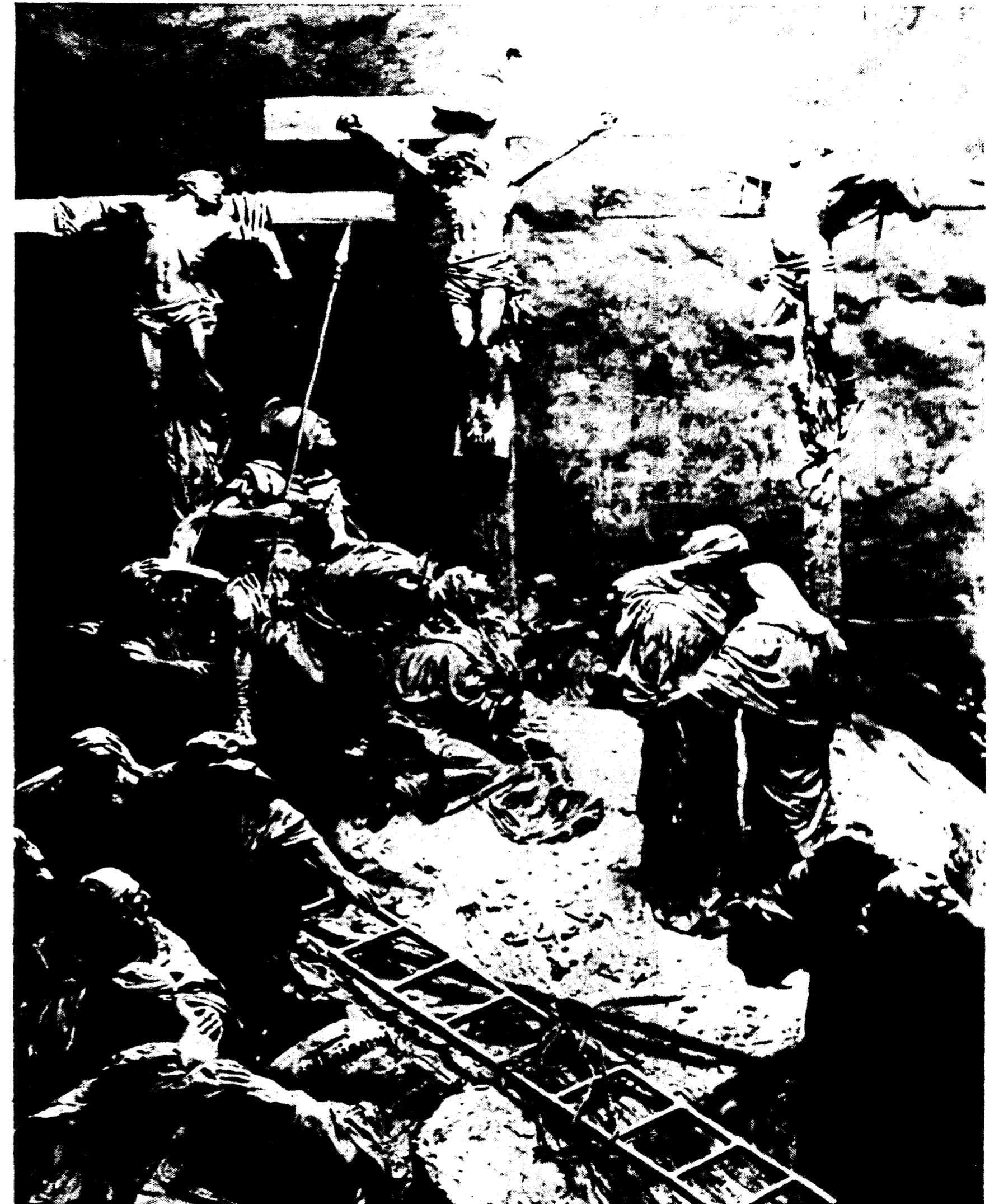
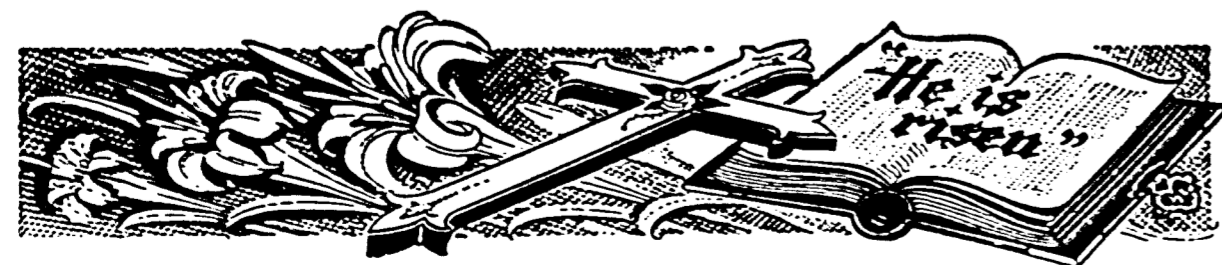
What was Christ's attitude toward these eternal principles? Jesus said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matthew 5: 17.

Fulfill in this case means to fill full, which Christ did. Christ filled the law full of meaning when He said when speaking of murder: "Whosoever is angry with his brother without a cause shall be in danger of the judgment." Matthew 5: 22. In regard to adultery: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matthew 5: 28. "Let your communication be, Yea, yea; Nay, nay." Matthew 5: 37. Again He said in substance: do not retaliate evil for evil, but return good for evil; love your enemies. He disregarded the traditions of the elders in regard to the Sabbath by doing good upon the Sabbath. But the traditions were but the interpretations placed upon the law down through the ages. The law He did not disregard. He set it forth as a blessing and not a curse.

With Christ in the heart one keeps the laws of God — the eternal ten words of the commandments — not out of fear, but out of love, because he seeks the will of God.

Strict Sabbathkeeping cannot save any one for one can be saved only through the gift of Christ; but if one has the gift of Christ he will seek to do God's will. Obedience to God's will must be the only reason for Sabbath observance as it is also the only reason for the observance of the principles of the other nine commandments. And obedience comes as we turn to God gratefully expressing our love for what He has done for us.

Think on these things: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5: 19.



— RNS Photo.

Christ on the Cross

Come, Follow Me!

By Miss Marion Burdick

Sophomore at Salem College, Salem, W. Va.
Reprinted from the Beacon, February, 1949.

"The Master is coming!" The news spread like wildfire across the small Judean village, and already a band of eager enthusiasts was waiting on the hill to see Him before the crowd of lame and blind could engulf Him. Many had waited since daybreak, for it was not every day that one could see this miracle doer who healed all manner of ills, and who made such wise and challenging statements.

One of the first in the crowd was a young man, at the peak of his youth. He wore his robe of silk and heavily brocaded tunic with an air of elegance and grace. Without doubt he must be a son of one of the wealthy men of the village, of one who robbed the people with taxes so that his children could live in ease and luxury. But this man seemed puzzled, and strangely dubious. His brows were drawn together in a quizzical expression; perhaps he doubted these fantastic stories of the healer, and was determined this time to see with his own eyes the miracles performed.

Finally the Master came, with His twelve burly, ill-clad, but radiant followers. Mothers pressed about Him with their children, to have them blessed. Pieces of broken humanity hardly recognizable, so diseased were they; blind men groping to touch only His sandal or the edge of His robe; men on stretchers; lame men falling at each step; and far in the distance the unclean, covered with a ghastly scale of filth and disease — this was the crowd that swarmed about Jesus. And He healed them all, and blessed the little ones declaring that of such would the kingdom of heaven be.

Jonathan, the young ruler, saw it all. But even more, he listened to the words of Jesus, all new and puzzling ideas to him. Why, he had learned from childhood to defend himself, and to fight his enemies, but this man said that he must love them that hated him and bless them that cursed him. What a strange and novel philosophy!

It was nearing evening now, and the crowd had almost dispersed. Jesus stood with His disciples, talking earnestly. Finally Jonathan approached Him and kneeled, for who could stand in the presence of this wonder healer, this wise and soul-searching teacher.

"Good Master," he cried, "What good thing shall I do that I may have eternal life?" There was a longing in his voice, the cry of a man dissatisfied with the teachings of the Pharisees, and inspired by the words of this great teacher, desirous of something better than himself, wishing for something he could accomplish that would attain for him that life of glory of which the great man had been speaking.

Jesus quietly replied, "Why callest thou me good? There is none good but God." Jesus had perceived the man earlier in the crowd, had noticed his rich clothing and especially his troubled, thoughtful expression, which grew as he watched men being healed. His heart went out to Jonathan — so eager and interested, at the peak of his youth, with so much to offer. How He could use such a man! Yet He knew exactly what must be said. If Jonathan had seen good in the works of Jesus, he was seeing a bit of the goodness and love of God Himself.

Jesus continued, "But if you want life, then keep the commandments."

"Which ones?" asked the young man. Jesus must want him to be more particular about some of the more minute laws. Perhaps Jesus knew about the time he had picked up a stone on the Sabbath day to throw at a filthy leper. The Master seemed to look right into his innermost soul, and Jonathan had no doubt but that Jesus knew all that he was thinking.

But Jesus repeated the commonplace Decalogue, those commandments that he had heard and kept from his youth.

"Why, I have observed all these. What lack I yet?" Still unsatisfied, the young ruler believed Jesus had some strange, new task for him that would make him feel at ease, and take away his gnawing fear and doubt.

Jesus turned to him. Love radiated from His divine countenance, and perme-

ated and warmed the soul of the young man. For a moment he forgot his fears, and felt completely happy and at peace. Here was a man who knew his whole life and thoughts, who could make the whole world a better place, or so it seemed. Perhaps there was something to the story some of the Jews were noising about that this was the promised Messiah. Then, the earth seemed to sink from under his feet, as Jesus slowly replied, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

Almost, he yielded to be with this man always — would that not make life worth living indeed? Then he looked at the rough clothes of the disciples, at their shaggy beards and ill-kept hair. Is that the way that he too must look if he followed this teacher? He thought of his family, and of the beautiful girl he loved so dearly. Could he leave all that, and follow this humble yet compelling man? He thought of his riches, his storehouses of gold and great possessions. Why, he had inherited hundreds of acres of land and cattle and sheep from his father. He was respected among his young friends, and considered one of the most just and kindly rulers in Judea. Could he give up all this, just in one impetuous moment? He was afraid to look again into the great Master's eyes, for he knew he would yield. He lowered his eyes, and slowly, sadly walked away. That heavy cloak of doubt and wonder settled again upon his shoulder. Gone forever was that one ecstatic moment when he had believed all would be well, and life would again be worth living. With a single word of resignation he could have found peace of mind and true happiness. But that huge, inseparable barrier, his great possessions, separated him from that happiness.

Slowly he walked down the hill. He heard the soft, gentle, yet appealing voice of Jesus speaking companionably to His disciples. He was speaking of rich men: how it was almost impossible for them to enter the kingdom. A surge of hopelessness and fear enveloped Jonathan, and again he almost turned back. He did stop, and half turn his head around, to call

Jesus and say those words, "I will!" But his stubborn heart refused, and his feet carried him slowly down the hill toward the evening lights in the village, back to his old life. A vision seemed imprinted in his mind — a picture of a tall man dressed in white, with great joy and infinite love and peace radiating about Him. His appealing eyes kept saying, "Come, follow me!" And then the vision faded. In place of it came another one of thousands upon thousands of golden coins, shattering down upon the ground, with a hollow, resounding tinkle. That, too, faded, as the rich young man sorrowfully turned into his own gate.

Youth Speaks

(The talks which follow were given at the Northern Association, Jackson Center, Ohio, October 15-17, 1948.)

WALKING IN WISDOM

By Miss Phyllis Babcock
Battle Creek, Mich.

Today the world is filled with strife, affliction, and bloodshed. Today, after the end of a second World War in our history, which seemed a true promise to everlasting peace, war is again threatening us with all its horrible dreads and pestilences. The United States and Soviet Russia failed to come to an agreement over the Berlin blockade, and now it seems the United Nations is making comparatively no headway toward a mutual understanding between the two big powers.

The people of today are educated, supposedly brilliant people and full of the knowledge of every phase of life, yet they are absolutely helpless in overcoming the problems of hatred, jealousy, and envy that are so dangerously hindering our peace. Let us analyze this situation. There is no feeling of co-operation between the two nations, no love or consideration for the neighbor, absolutely no thought of God's Word, the Bible, which is overflowing with knowledge and most significant of all — wisdom.

If we will observe our surroundings and take note of our everyday living, we will

see that this problem, although not so large, exists at all times wherever people of different nationalities and walks of life are found.

I grew up in the small town of North Loup, Neb., and I know many of you have also lived in smaller communities the greater portion of your life. During this time I attended Church every Sabbath day and I heard our pastor give very inspiring messages. My parents taught me the right things to do and I followed in their footsteps explicitly. I was raised in a Christian home and I am so thankful I had this opportunity which so many young people miss. The community was small and perhaps I was in a rut, but I was certain I was living the right way of life — I was doing the things that every individual should do if he is to be a Christian man or woman. Oh yes, I was intelligent and believed all things that I did to be the only things to do.

But when I went to college, I found that every student, every professor, even the ministers in the Churches believed different doctrines, and naturally they contended they were right also.

Yes, it was very confusing, so confusing that at times I almost lost interest. Every individual I came in contact with wavered to the edge — to the place where he would soon topple into the depths where God's Word was invisible and completely untangible.

It is so clear to me now — none of us, not one person in the vast world of today knows all the right and true things to do. The Bible is our only source of wisdom which will lead us in the pathways of the strong and righteous in spirit. We will never realize how ignorant we are and how humble we should be until we let the light of God's wisdom penetrate our minds and hearts and souls.

Proverbs 3: 13 reads, "Happy is the man that findeth wisdom, and the man that getteth understanding." It is not enough merely to find this wisdom, this true and just way of life. We **must understand** all things and take them and make them to be our only course in life. Then shall we be happy.

And after we are filled with the wisdom and understanding of God's Word, our

job is still not completed, for in Colossians 4: 5 we read, "Walk in wisdom toward them that are without, redeeming the time." Set yourself as an example for all men to follow; be a shining light in a dark and sinking ship which is on the verge of collapsing into the unknown where men will curse and be cursed.

God has given us a command in Ephesians 5: 15. In this verse He says, "See then that ye walk circumspectly, not as fools, but as wise." It is entirely up to us — we are the commanders of our own mind. If we wish to blunder through life, then let us make fools of ourselves and pay the inevitable price.

But if we wish to be happy in our souls and, better still, make other people profit by our acts, let us continue in the wisdom and knowledge of God's Word, the Bible, so that we "might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Colossians 1: 10.

WALKING IN TRUTH

By Miss Jacqueline Wells
Battle Creek, Mich.

For Scripture I have chosen two passages, Psalm 86: 11 and 3 John 1: 3, 4.

"Teach me thy way, O Lord; I will walk in thy truth."

"For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth."

Among the hills of central Ohio stands a parable of man's search for the truth. No matter from which direction you approach the town, you can see from a great distance the two buildings that stand side by side on a high hill. One is a beautiful red brick structure known as the "Chapel"; the other, a pure white building, which is the "Observatory." They stand together as symbols of man's eternal search for religious truth and for scientific knowledge.

We are living in a time when the truth of science and of scientific research is of great importance. We have sought after the truth of physics, chemistry, psychology, biology, and botany. This search

has brought us to the brink of the destruction of the world, and scientists call for the truth of Christ. Will this truth be able to save us?

Yes, if it is carried and believed by people who call themselves Christian. That means you and me. We have not believed just because we called Jesus "truth."

The Christian is a truth seeker who studies the Bible to learn the way, teachings, examples, and truths of God, that he might live by them, which is only his reasonable service.

For a time a person may seem to prosper by not telling and living the truth, but the truth will come to light and the guilty person stand exposed. Be honest in actions as well as in words, and the comment of our Father will be, "Well done, thou good and faithful servant."

I have heard it said that education is dangerous. Not many years ago it was considered a waste of time and money to send a girl to school; she did not need to be educated. However, in our complex existence of today it is necessary for a girl to receive her share of high school and college training as well as for the fellows to receive theirs.

If you have studied and sincerely believe the conclusions you have reached to be the right way, be not afraid to change your old ways and live and do the way you believe to be correct. Do not be afraid to be different, live by your convictions.

Here is a poem which I feel can be of some value to us. It is entitled "My Religion."

The Church I worship in,
The creed I speak by heart,
The hymns I sing or listen to —
Are these things my religion?

The language in which the minister prays,
My kneeling — or not kneeling — upon entering
the sanctuary,
Are these things my religion?

They must not be,
For I have the knowledge that
Though my brother and I go separate ways,
We both are seeking one end

Wisdom says that
Though I may seem to have the whole of truth,
Only the Eternal has the whole,
And my brother, too, a part.

My religion is one that can say with John Wesley,
"Give me thy hand"
I do not mean you to be of my opinion,
I do not expect it or deserve it

I do not mean embrace my mode of worship
Or I embrace yours,
Only, if you love God and all mankind,
"Give me thy hand"

All truth is of God for our instruction and guidance. It is our opportunity, as God's children, to use the whole truth in His service. "And ye shall know the truth, and the truth shall make you free."

Christ makes the Christian way of life plain to His followers when He says: "I am the way." Moffatt translates the whole sentence, "I am the living way." That is an enlightening but inadequate translation, for those who have studied human life deeply find in the personality and teachings of Jesus a revelation of truth.

Finally, those who follow Christ closely experience a new life. The sins of the world and their own sins become hateful to them, and they realize, sometimes suddenly, that this is the redemption which God has prepared for mankind from the beginning.

If Christ lives in us, then truth and His way of life shall become alive within us.

The Apostle Paul and the Scriptures are proved true — by common people like you and me who accept and live the truth in such a way that men may know that its power is of God. The sincere, simple, spirit-filled Christians who live so close to God that their living makes a difference in the world — they really prove the divine source of the Scriptures.

What value would there be in having a Bible which is true if it is not spiritually demonstrated by practice in our everyday life? Arguments cannot make the Bible a living truth. Only you and I can do that by being channels of its power.

We must accept this challenge. Let us convince the world that the Bible is true, because the Christ has remade us — changed us into living pages that can be known and read by all mankind. Let us walk in God's truth in our everyday lives.

WALKING CIRCUMSPECTLY

By Miss Dorothy Rowe
Battle Creek, Mich.

Ephesians 5: 15 — "See then that ye walk circumspectly, not as fools, but as wise."

Mr. Webster says that circumspect means cautious, prudent, watchful.

In Ephesians 5: 1 Paul tells us to be followers of God, to come after, to pursue, and to walk in love. And in verse 15 to be cautious or careful as to where we walk.

We as Christians know that there is no other religion that can give us the security that Christianity does. It gives us the satisfaction that we feel deep in our hearts as in the chorus that we sing so often — "We have the peace that passes understanding."

We also know that if we are to follow Christ and His teachings, we cannot follow the way of the world. There cannot be any compromise. Jesus says that there are only two roads — the one of light and the one of darkness.

These two ways run in exactly opposite directions. It is as if one would try to walk east and west at the same time. Paul says be careful which way you walk.

Don't you think, then, that we as Christians should choose carefully the friends that we closely associate with? We may reason that we may be able to influence them and bring them up to our standard of living. That may be true to a certain extent, but more than likely their influence will tend to draw us — just like a good apple with several decayed ones.

We find in verse 11 of Ephesians 5 a word of warning: "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

And then in verse 6, "Let no man deceive you with vain words." On our way along the path of life many dangers confront us. Many times we are tempted and do not know it. But other times when we are not expecting it and our resistance is low, we weakly yield to the sin.

There are people who believe that they are strong enough to resist these tempta-

tions. They seem to feel that they can go almost anywhere and mix with almost any type of people without hurting themselves. But really all that they are doing is inviting trouble. That type of person would be wise to take the advice of James who says in his letter, chapter 4, verses 7 and 8, "Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you."

Paul says, "walk circumspectly" — be careful. After all, if there is an epidemic in the community, it is wise to keep away from the areas where it has spread. Very few people would be foolish enough to walk into a home where the disease is.

It is the same way with our spiritual lives. We don't flirt with disease by becoming unneedfully exposed to it. Wake up, Christians! Do not flirt with the disease of sin. If we do, it will naturally come to us.

Draw nigh to God. Walk carefully — walk circumspectly in His steps.

MANUSCRIPT CONTESTS

Because of the avalanche of manuscripts which were submitted to the Zondervan Publishing House's \$10,000 International Christian Fiction Contest, the editors have not been able to announce the winners of the contest as yet. The submitted manuscripts are being carefully examined by the contest editors and it is hoped to be able to announce the winners some time during the summer of 1949.

Three prizes are being offered in the contest: \$7,500, First Prize; \$2,000, Second Prize; and \$500, Third Prize.

Zondervan's is also currently sponsoring two additional manuscript contests. The first, which closes on April 30, 1949, is the **Christian Biography and/or Missionary Book Contest** with a total of \$2,500 in prizes being offered. The second is a **Christian Textbook Contest** which closes on September 30, 1950, with a total of \$2,000 in prizes being offered.

Information relative to these contests may be secured by writing the editors, Zondervan Publishing House, Grand Rapids 2, Mich.

Children's Page

THE PEACEMAKER

Once upon a time, a great many years ago, there was a pretty little cottage out in the country. And there lived a dear little girl named Gladys with her kind mother and father, true Christian people.

Gladys loved to play but when she sometimes grew tired of play, mama would tell her stories, and oh, how she loved to hear them! Often they would be from the Bible, and after she had heard them she would often learn a little verse to say to papa.

One day mama gave her this verse: "Blessed are the peacemakers: for they shall be called the children of God."

"Who are peacemakers, Mama?" asked Gladys.

"They are those who make peace, dear," said mama, "and peace means quiet and happiness. If a little child should see two others quarreling and should try to stop them and get them to be kind to each other, she would be a peacemaker. But a peacemaker isn't only one who stops quarrels; I think it means also one who tries to make everyone feel comfortable and happy."

As Gladys learned the little verse, she kept thinking, "I'd like to be a little peacemaker."

A few days after this, as Gladys was coming home from school, she saw a little brother and sister just in front of her. The little girl was crying, and saying: "I t'ant run so fast, I's tired."

The brother was trying to pull her along, for it was cold and he wanted to get home. Gladys happened to have some candy, so she ran up and said: "Wouldn't you like some of my candy?"

The children stopped and took some eagerly. Then Gladys said, "Why, your little sister's mittens are off and her hands are cold!" She warmed the little hands for a moment, drew on the mittens, and then said, "Now give brother one hand and me the other, and see how fast we can run."

The little girl laughed and ran along quite merrily, and very soon they were at home.

One day, at school, one of Gladys' friends couldn't learn her lesson. She became very cross, and when Gladys spoke to her she answered in a fretful, ugly way. Gladys was about to say, "How cross you are! I won't play with you any more."

But she remembered just in time that a little peacemaker wouldn't speak in that way, so she asked instead, "What is the matter? Can I help you?"

The little friend answered, "I'm sorry I was so cross, but I can't do this sum." Gladys sat down by her, and they soon worked it out together.

That afternoon, when Gladys reached home, mama said, "I've just heard that Aunt Lucy is ill, dear. Wouldn't you like to take some things to her?"

"Yes, indeed," replied Gladys.

Mama packed a basket with some jelly and fruit and then put in a bottle of grape juice. Gladys also took a book of pictures to show her little baby cousin.

Gladys ran quickly to her aunt's home, and there she found the nurse so busy that the baby had been left alone. He was crying when Gladys came in. After she had given the things to her aunt, she showed him the pictures and played with him until he was as happy as a bird.

After awhile mama came, and Aunt Lucy said to her, "What a dear little blessing Gladys is!"

"Yes," replied mama, "I call her my little peacemaker, for she makes peace wherever she goes. No one can quarrel or be unhappy when she is around." — From "The King's Builders."

Children, do you love each other,
Are you always kind and true?
Do you always do to others
As you'd have them do to you?

Do not quarrel with your playmates,
Keep the peace in work and play,
Then each one will prove a blessing,
Every hour and every day.

Mizpah S. Greene.

Andover, N. Y.

The Best Way

Christianity suggests that the best way to get rid of enemies is to make friends with them. — Selected.

A Christian Crusade

MARLBORO AND SHILOH
NEW JERSEY

ACQUAINTING OUR NEIGHBORS
WITH CHRIST

PRESENTING THE GOSPEL, BAPTISM,
AND THE SABBATH TRUTH

PERSONAL VISITATION
TWO BY TWO
BEGINNING MARCH 28

TAKING THE CHURCH TO THE HOME

Pastor:

You can count on me to participate actively in this crusade as a personal visitor. I will attend the workers' meetings whenever possible. I will take a reasonable number of names of prospects at each meeting and have a heart-to-heart talk with these people about the claims of Christ and the Church.

Signed.....

Editor's Note: As in Ashaway, may it be in Marlboro and Shiloh. Let Seventh Day Baptists, and all throughout the world who read these lines, enter into individual and group intercession hour by hour for the spiritual success of this "Christian Crusade." May this good work circle the earth. In the name of the Father and the Son and the Holy Spirit. Amen.

The Sabbath Recorder

APRIL 11, 1949

"Late on the Sabbath Day"

Matthew 28: 1

By AHVA J. C. BOND

At the passing of the Sabbath,
With the coming of the night,
Went they forth to love's anointing,
In a final funeral rite.
Faith may fade and hope may perish;
Lives forever holy love;
Lives in loyal hearts, and moves them
All their loyalty to prove.

Love can not go unrewarded;
Love is its own true reward.
Love is not dead! Lo, there cometh
In the way their living Lord!
Mortals only spent that Sabbath
Thrilled in doubt and darkest gloom;
Jesus spent it with His Father
In the quiet "Upper Room."

(Easter Sabbath, 1926)

From "Poems."