

Forsythe. — Eathel E., daughter of Austin and Alma Pierce Forsythe, was born August 3, 1882, at Welton, Iowa. She passed away June 9, 1957, at DeWitt, Iowa, after a short illness.

She was a member of the Welton Seventh Day Baptist Church until it disbanded. She was preceded in death by her father, mother, and one sister, Lenna. Funeral services were conducted in the McGinnis Funeral Home, DeWitt, by the Rev. C. Dana Boggie, pastor of the Methodist Church. Burial was in the cemetery at Welton, Iowa.

— Gertrude A. Campbell.

Hughes. — Ruth Genevera, daughter of Fred and Elizabeth Roderick Kennedy, was born Feb. 22, 1894, at Garwin, Iowa, and died at her home in Sidney, Ohio, Nov. 29, 1957. The family moved to Jackson Center, Ohio, in 1905.

She was married to Zina C. Hughes December 24, 1911. She was a lifelong member of the Jackson Center Seventh Day Baptist Church. She is survived by her husband; 2 sons, Roderick Franklin and Zina Curkwood, Jr., and 2 daughters, Joan (Mrs. John) Longnecker and Donna Mae (Mrs. C. Eugene) Burchett, all of Sidney; and a sister, Myrtle Ritter, of Hollywood, Calif.; 2 brothers: Gerald Kennedy of Des Moines, Iowa, and Cyril Kennedy of Battle Creek, Mich.; and her stepmother, Mrs. Effie Kennedy of Degraff, Ohio.

Farewell services were conducted by the Rev. Paul Moore of Sidney and burial was made in the Seventh Day Baptist Cemetery near Jackson Center. — Mrs. Althea Zwiebel.

Michel. — Ella Arvilla, daughter of Moses and Arvilla Potter Crosley, was born at Farina, Ill., on March 25, 1885, and died at her farm home near Marion, Iowa, Jan. 14, 1958.

In 1893 the Crosley family moved to Milton, Wis., where Ella attended public schools and Milton College. She was baptized in 1894 by the Rev. A. M. Dunn and was received into membership of the Milton Seventh Day Baptist Church.

On Aug. 10, 1904, she was married to Charles B. F. Michel and from that time they made their home on the family farm near Marion, Iowa. (Many are the Seventh Day Baptist ministers and friends who have known the hospitality of the Michel home as they have traveled in the Great Plains area of the West.)

She is survived by her husband; one son, George, of Marion; a daughter, Mary Stevens, of Viroqua, Wis.; a sister, Mrs. Pearl Sheldon, Albion, Wis.; six grandchildren and two great-grandchildren.

Farewell services were conducted in Marion, Iowa, by Pastor Elmo Fitz Randolph, assisted by the Revs. Victor Skaggs and Allen Bond. Interment was in Oak Shade Cemetery, Marion, Iowa.

E. F. R.

Rogers. — Mabel Titsworth, daughter of Julia Davis and David Dunham Rogers, was born May 29, 1882, in Daytona, Fla., and died July 17, 1957, in the house in which

she was born. After a service in Daytona Beach, interment was in Shiloh, N. J., where a memorial service was conducted by the Rev. Clifford W. P. Hansen.

She attended high school in Plainfield, N. J., the Academy in Alfred, N. Y., and was graduated from Alfred University in 1907.

Her teaching career began in the Chester High School, Chester, N. Y. For some time she was principal of the Daytona Beach schools. She taught science in the Asheville, N. C., High School and from there went to the Georgia State College for Women in Milledgeville, Ga. A former pupil said she widened the horizons of more people than any one she knew.

She was baptized in the Halifax River at Daytona at fifteen years of age. She joined the Seventh Day Baptist Church in Alfred, N. Y., and later was a charter member of the reorganized Seventh Day Baptist Church of Daytona Beach.

She is survived by a sister, Dr. M. Josie Rogers, of Daytona Beach and by a number of nephews and nieces. — Dr. M. Josie Rogers.

Walters. — Frederick Potter, son of George L. and Ella Frink Walters, was born July 15, 1904, and died Jan. 12, 1958.

In October, 1915, he was baptized by Pastor Charles Sayre and joined the Albion Seventh Day Baptist Church. He married Miss Eleanor Walters of Battle Creek, Mich., on April 4, 1931. One daughter, Adele, was born to this union.

Besides his wife and daughter he is survived by his father, George, and a brother, LaClede.

Services were in the Albion Seventh Day Baptist Church and burial was in Evergreen Cemetery.

V. W. S.

SABBATH SCHOOL LESSON

for February 22, 1958

The Church at Worship

Lesson Scripture: Matt. 18: 19-20; John 4: 23-24; Acts 1: 12-14; Col. 3: 16-17.

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THE SABBATH Recorder



The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

REV. LOYAL F. HURLEY, D.D., Editor

REV. LEON M. MALTBY, Managing Editor

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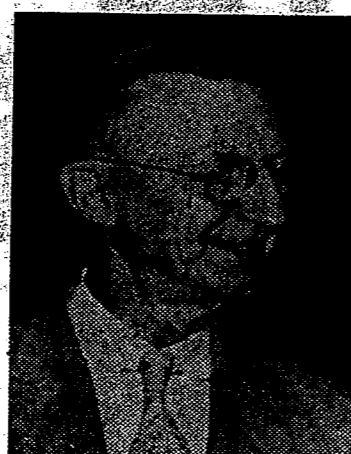
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OUR COVER

The well-known painting by Holman Hunt usually entitled "The Light of the World."

Introducing the Editor Of This Special Issue

In launching the first of four quarterly special issues of the Sabbath Recorder the American Sabbath Tract Society is pleased



to present the Rev. Loyal F. Hurley, D.D., as editor of the material found on these pages. Dr. Hurley finds occasion to mention some of his life experiences in the articles written by him. Most of the years of his ministry have been spent in pastoral work,

coupled with successful evangelistic preaching. He has held long pastorates in nearly every section of the country from East to West. A Bible teacher of unusual communicating ability, he was called to a responsible faculty position a few years ago at the School of Theology of Alfred University, Alfred, N. Y. Approaching the age of retirement, he resigned to assume his present employment as a denominational field evangelist working under the Missionary Board.

Dr. Hurley's evangelistic issue of the Sabbath Recorder will speak for itself. His wide experience in evangelism, his deep convictions as to the place of evangelism in the work of the church, his careful writing, and his selection of material by other writers make this a very usable issue of lasting value.

Editors of other quarterly special issues yet to come are the Rev. Alton L. Wheeler of Riverside, California; the Rev. Victor W. Skaggs of Edgerton, Wis.; and the Rev. Edgar F. Wheeler of New Enterprise, Pa. The regular weekly issues of the Sabbath Recorder are under the editorship of the Rev. Leon M. Maltby, Plainfield, N. J., who serves as managing editor for the special issues.

Prices for this issue are: single copies 15 cents, 10 for \$1.00, 100 for \$8.50.

Special issues in two colors with different editors will appear quarterly during 1958. The editor of the May special will be the Rev. Alton L. Wheeler — his theme: "That in all things he might have pre-eminence." Pre-publication orders and regular subscriptions are solicited.

— Managing Editor.

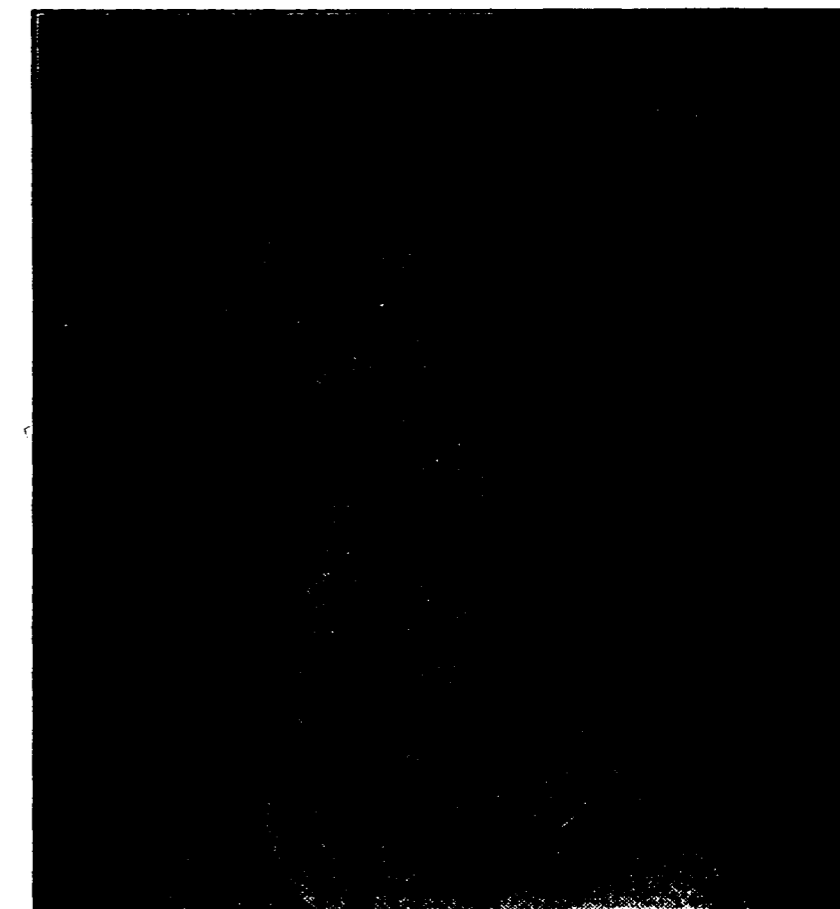
Evangelism

Every Christian church in the world is just one generation from extinction. Its only hope of living lies in evangelism. Unless each succeeding generation of youth is won to Christ the church will die. So evangelism is the very lifeblood of Christianity. It must win and hold its own young people who are raised within the church.

The world also needs Christian evangelism. The larger part of the human race is outside the Christian religion, holding allegiance to one or another of the world's many religions. Some of these religions have valuable teachings for the guidance of men, but only in Christ does one find the fullness of life which God has planned for His children. "No man cometh unto the Father but by me," said Jesus. And the centuries prove it true. So both the church and the world need Christian evangelism.

But speaking of the church and the world may have little definite meaning after all. They are so often used as generalities that lead to no particular activity. The world needing evangelism includes Asia and Africa, 'tis true, but the world of our own city or town needs it, also. Here is the place where most of us must be evangelists if we are ever to be really effective for the Lord. The world of which we are an intimate part is the world most needing our personal service. Neighbors and friends and family constitute the world where we can usually do the most good, for they are the folks who know us for good or ill.

When the church sends missionaries abroad the same principle holds true. It is only where and when the missionary becomes known as a person who can be trusted that abiding results accrue. On the mission field people are still helped one by one. The abilities and skills of the missionary become effective principally through the Christian love with which they are applied. In this way the Christian message is made real and living. So whether at home or abroad the Christian faith is spread from person to person.



THE MESSAGE OF EVANGELISM

From the day of Pentecost until today the Church has been proclaiming the Gospel as the power of God unto salvation. This has been its real and primary business. To that all other activities of the church should be subordinate. Without that the church degenerates into a social club.

To see the importance and necessity of the Gospel message it will be well to consider how God deals with mankind. In some ways He deals with all alike. Through sun and rain and changing seasons God provides food for life. "He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust." He deals generally with all men as they learn the laws of His world and work in harmony with them. This is true both of physical laws and of moral laws. Personal and social judgments follow wrongdoing. In these general ways God deals with all men alike. "God shows no partiality."

But He deals with individuals for salvation only through a message which they hear and accept. It is not because they believe that God is good, nor that all things work together for good. Two women in China stood on the edge of a crowd listening to a Christian missionary

preach about the God whom Jesus revealed. And one of them said to the other, "I always told you there ought to be a God like that." But that long-held belief did not bring her salvation. God offers salvation to those who hear the message of the Gospel and accept it. Nineteen centuries of Christian missions make that crystal-clear. Wherever the message has been proclaimed and believed, there life has been changed.

The story of Cornelius as recorded in Acts 10 illustrates it. We read that this man was an army officer, "a devout man who feared God with all his household, gave alms liberally to the people, and prayed constantly to God." One wonders what more he needed! Many a pastor would be happy to have a church full of folk like that. Yet he had not accepted the great salvation that comes from faith in Christ. He needed a message. He sent to Joppa and asked that Peter come to his home to tell him what he needed to know. Near the close of the chapter we read that the Holy Spirit fell on Cornelius and his party "while Peter was still saying this." One needs to hear and accept the Gospel message to enter into Christian salvation.

What is this Gospel message? It is about the God who "so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life." It is about Jesus Christ who not only taught men how to live, but demonstrated what He taught. He actually lived the way He taught others to live, and thus is the supreme example of manhood. He is the world's only sinless character, and is thus mankind's goal. He "died for our sins in accordance with the scriptures," as Paul wrote. This is the central fact of the Gospel story. Men have tried to explain it in various ways and have disagreed over their explanations, but the fact remains forever the same. "He died that we might be forgiven; He died to make us good." Down the centuries men have sung their faith in the one whom they love best to call "Savior." But He couldn't be held in death. Paul wrote further that "he was raised on the third day in accordance with

the scriptures." He not only conquered sin when it tempted Him; He not only did everything necessary to enable us to conquer sin in our lives, but He conquered death, life's great enemy. Jesus is man's eternal Hope! Example, Savior, Life Eternal! And in addition He is the constant, abiding companion along life's way.

The first article in the Interpreter's Bible, Vol. I, is about the Bible as it is related to the central message of Christianity. "There can hardly be division of opinion," it says, "as to what this central and controlling 'essence' of Christian faith and life is. It is belief in the Incarnation — the conviction that God came, and comes, into human history in the person of Jesus Christ. Jesus Christ is God himself in action within history 'for us men and for our salvation' in a way that is unique, final, adequate, and indispensable." That is, "God was in Christ, reconciling the world unto himself" (2 Cor. 5: 19).

This message, proclaimed in the power of the Holy Spirit, and heard with believing hearts, has been changing lives ever since that day when Peter stood up to preach the first recorded Christian sermon. It is the message preached in the house of Cornelius. It is the message Paul spoke in Antioch, and Philippi, and Ephesus, and Corinth. Thomas preached it in India, and his followers are still there — according to E. Stanley Jones, about the finest group of Christians on earth today. It was preached by Luther, and Calvin, and Wesley, and Knox. Whether in ancient times by Chrysostom, or later by Savonarola, or Spurgeon, or today by Chuck Templeton or Billy Graham, it is still "the power of God for salvation to everyone who has faith." The church lives and grows only as she proclaims it. She stagnates and dies whenever she neglects it. Is your church proclaiming it as she should?

"He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed" (1 Pet. 2: 24, RSV).

Friendly Persuasion

Can a young lover be an evangelist? Read **FRIENDLY PERSUASION** in which a young pastor writes a story which, with minor additions, is the actual experience of two devoted Seventh Day Baptists.



The place was an awful mess. It had been hours since the moving van had left but most of the furniture was still stacked in the living room waiting for proper arrangement. Jim Ellis shoved a packing box in front of the French windows and sat down. He was physically tired from the unloading process but he was a little disgusted, too. When you're nineteen you do a man's share of the work, but you have little to say about major decisions like this. The old house over on Third Street was in his kind of neighborhood. Back there he looked out on the athletic field and down the street two blocks was his new job. When it was apparent that they were going to move, he decided not to say much — it wouldn't do any good. But it was not to his liking. The folks had wanted a "nice, quiet" neighborhood. Well, they got it. A quiet neighborhood is sure depressing when you're nineteen.

Jim got up slowly and stood at the big window. This was the first time he had even noticed the side yard and the garden his mother liked so much. Back at the other place there was a path across a vacant lot to the high school. Now with graduation past and a new home he looked out at a dainty rock garden. Life was forcing a real adjustment on him and he could only hope for the best.

It was while he was musing that he looked up at the house next door. Someone passed the window and the movement

caught his eye. Well, the neighbors are giving us the old "once-over," he guessed. Wonder if the Ellis family is good enough for Elm Street? Jim could make out a well-furnished room in the house across the garden. Next to the window was a table or desk which held the phone and several books between flowerpot book ends. As he stood there he heard what might be the neighbors' telephone or doorbell. It was the phone. Jim stepped back from the window as someone came into view and picked up the receiver. It wouldn't do to be caught spying on the neighbors the first day. He sat down again on the packing box, but he could still see across the garden. Well! A very attractive young lady was talking on the phone, but she was looking at Jim! A very attractive young lady.

"Jim!"

It was from the kitchen. They were ready for him to help move the stove into place. He got up slowly and backed away from the window. It suddenly occurred to him that this place might be livable after all.

It was on Monday evening that Jim decided he would have to buy a car. He wouldn't be caught dead riding a bicycle any more because nobody rode a bicycle

at the Willis Manufacturing Company. It was too far to walk, though. He was on his way home to 27 Elm Street and it seemed funny to walk by the old place — the place that had been home for almost nineteen years. In the next block was the library. Maybe they would have a book on building a boat — a kind of "do-it-yourself" book that would give him some ideas. For two evenings now he had been looking over the big basement at the new house and he could see a long winter project. Maybe in the spring he would have a nice little runabout on Hastings Lake.

The library was more than helpful and Jim had three books under his arm as he stood in line at the check-out desk. It was four-thirty and high school "kids" were in front of him checking out assigned reading. Jim felt older than he had in a long time, but the first year out of high school is a little lonely, too. Especially when you live in a new neighborhood. When he checked the books he discovered that an extra one was checked out to him — "A History of Ancient Rome." He handed it back.

"I'm all through with Roman History, Mrs. Anderson. This must belong to someone else."

It belonged to a Miss Davis.

"She's just going down the steps. If you would hurry and get it to her, I'd appreciate it, Jim. She may be studying for an exam tonight. She's wearing a dark green coat."

She had just reached the street when he caught up with her.

"Miss Davis? I think this is your book."

"Oh, thanks a million!" she said. "I'd have had to walk all the way back." As she walked away Jim had a feeling that he had seen her before. It was the kind of a face one would like to remember. The green coat was just a few yards ahead all the way home and when she turned in at the house next door Jim remembered.

"You're welcome, Miss Davis," he said to himself. "Quite welcome."

Jim's interest in boats became a matter of deep study — library study from four-thirty to five. He learned a good deal

about boats, but it was not until Thursday evening that Miss Davis returned "A History of Ancient Rome." As she went out the door Jim realized that he now knew the classification names of many types of boats, but he did not even know his neighbor's first name.

He caught up with her in exactly the same place.

"Miss Davis?"

"Yes? Oh, hello! What did I forget this time?" At least she remembered him.

"I'm Jim Ellis. I think we're neighbors."

"Yes," she said, "I've noticed." Somehow that seemed encouraging.

"Well, I just thought that maybe we should at least know each other. I mean it seems like I shouldn't call you 'Miss Davis'!"

"Oh, I don't mind," she said.

When he looked at her he knew she was teasing.

"Then you may call me Mr. Ellis."

"Thank you, Mr. Ellis."

It was a lovely walk and by the time they had reached her gate he knew her name. Jim opened the gate.

"I was wondering if you planned to go to the basketball game tomorrow night. Maybe as long as we start from practically the same place and walk the same street we could go together."

"That's very nice of you, but I'm not planning to go," she said.

Maybe he had rushed things a little, he thought.

"Where's your old school spirit, neighbor? Why back in the old days when I was on the team we went all-out. Especially against Central."

She nodded. "I cheered with the rest when you played, but you wouldn't remember me. We girls all scream alike."

So she did see him play ball. Funny how much that meant to him.

"Well, what about tomorrow night?"

She shook her head. "I don't go on Friday night. It's a little hard to explain, but I'm a Sabbathkeeper — a Seventh Day Baptist. We go to church on Saturday and we observe Friday night, too."

"Well, at least I'm not getting the

Conversion

You ask me how I gave my heart to Christ?
I do not know.

There came a yearning for Him in my soul
So long ago.

I found earth's flowers would fade and die —
I wept for something that could satisfy;
And then — and then — somehow I seemed
to dare

To lift my broken heart to Him in prayer.
I do not know — I cannot tell you how;
I only know He is my Savior now.

You ask me when I gave my heart to Christ?
I cannot tell.

The day, or just the hour, I do not now
Remember well.

It must have been when I was all alone
The light of His forgiving Spirit shone
Into my heart, so clouded o'er with sin;
I think 'twas then I trembling let Him in.
I do not know — I cannot tell you when;
I only know He is so dear, since then.

You ask me where I gave my heart to Christ?
I cannot say.

That sacred place has faded from my sight
As yesterday.

Perhaps He thought it better I should not

Remember where. How I should love that spot!
I think I could not tear myself away,
For I should wish forever there to stay.
I do not know — I cannot tell you where;
I only know He came and blessed me there.

You ask me why I gave my heart to Christ?
I can reply;

It is a wondrous story; listen, while I tell
you why.

My heart was drawn, at length, to seek His face;
I was alone, I had no resting-place;
I heard of Him how He had loved me, with
a love

Of depth so great, of height so far above
All human ken; I longed such love to share,
And sought it then, upon my knees in prayer.

You ask me why I thought this loving Christ
Would heed my prayer?

I knew He died upon the cross for me —
I nailed Him there.

I heard His dying cry: "Father, forgive!"
I saw Him drink death's cup that I might live;
My head was bowed upon my breast in shame!
He called me — and in penitence I came.
He heard my prayer! I cannot tell you how,
Nor when, nor where; only — I love Him now.

(Author Unknown.)

'brushoff.' I thought maybe you had
another date."

"I have," she laughed, "at church."

"People ought to go to church," Jim
said. "I really believe in it, but we aren't
churchgoers much. Is your church a lot
like the Adventists?"

"Well," she said, "not a lot like it, but
we do both keep the Sabbath of the Bible."
Jim laughed.

"Now I see what you're doing. You're
trying to start a debate. I really don't
know much about different religions, but
I do think people should be Christian
and go to some church. I don't think it
makes much difference which one, do
you?"

"Yes. I do think it makes a difference.
Maybe we can talk about it some other
time."

"Well," Jim hesitated, "I think maybe

we should talk about something else next
time. When will the next time be?"

"If you mean basketball games, there's
one a week from Saturday night, I think."

Jim looked up at her.

"I thought you couldn't go to games
on Saturday!"

She laughed at his bewildered look.

"You are confused, Mr. Ellis," she said.
"After sunset on Saturday the Sabbath is
over. It was on Saturday nights that I
saw you play last year. I know it seems
different to you, but it's not really so
peculiar."

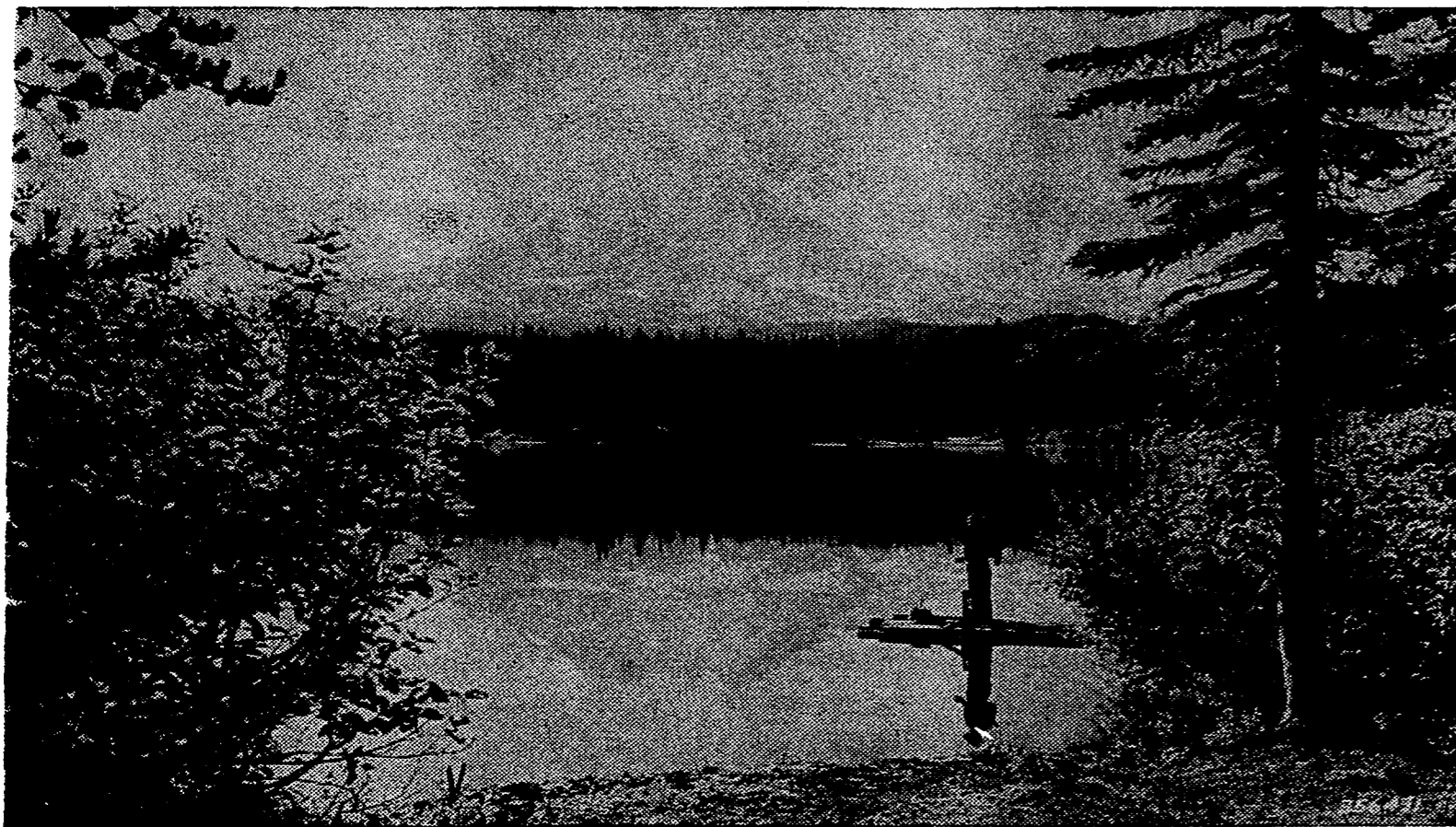
"Well," Jim said, "it's a date for a
week from Saturday night and I'll leave
the religious part of it up to you and
your conscience."

They were at the porch steps by now.

(Continued on page 13)

METHODS OF EVANGELISM

Which Methods Are Best for this Age?



"Follow me and I will make you fishers of men."

Many people read of the work of an evangelist like Billy Graham and say quietly to themselves, "I wish I were an evangelist and could win men like that." Of course, God never makes but one like Billy Graham, or Dwight L. Moody, or Finney, or Wesley. No one can work like someone else. Each must be himself. Yet all can be evangelists. Would you like to know some ways that you may be a soul winner? Here are a few ways.

The Church School Teacher

Though I am not attempting to list these methods in any exact sequence, I name first the unrecognized leader of them all. Statistics show that from 80 per cent to 90 per cent of all accessions to the church come from the Church School, camps, and vacation schools. It would almost frighten us if we really grasped that. Here for a regular period each day or each week is a group of children in the care and nurture of a teacher. If such

contacts on the average produce such a high percentage of accessions to the church, what opportunity and responsibility rest upon that teacher!

I have read of one teacher in the intermediate department of a Church School whose pupils always wanted her to be allowed to continue as their teacher as they moved from one grade to another. But the pastor and superintendent firmly refused to allow her to do so. The reason was that for years every member of her intermediate class accepted Christ as their Savior and united with the church during the year spent under her teaching. It needs little argument to show that she taught them something more than the beauty of the birds and flowers and trees. If you are a teacher ask God to make you a soul winner.

The Preacher

There is a crying need of more really evangelistic preachers in the world. The

various denominations of Christians are nearly all short of ministers. Statistics show a present lack of over 73,000 ministers in this country. That may be the result of our present emphasis on the need for scientists and engineers, but more likely the result of parental and church attitudes. The church needs hundreds of additional leaders with a "born again" experience of God's grace, with a certainty of a divine "call" as His messengers, and with a liberal endowment of "common sense" — which is not at all common, but quite rare. It is the possession of judgment and sound reason and tact that enables one to meet people and situations with graciousness and Christian spirit. It helps one to see that dealing with people in love and understanding is more important than tradition or dogma.

Of course, a minister today needs as broad an education as he can secure, both in theology and in general knowledge. His hearers are increasingly an educated people whom he must be able to challenge and inspire in the things of eternal value. "For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe" (1 Cor. 1: 21). To tell an educated and scientific world that the secret of living and the final destiny of mankind lies in a humble man who was discredited by His contemporaries and crucified as a felon, requires ability of the highest quality. We need great preaching of the unsearchable riches of Christ. Will you proclaim it?

Prayer

All men pray — sometimes — because men are inherently religious. Only a few men, however, are effective pray-ers. Jesus was supremely so, often spending the whole night in prayer. Before all His great decisions He prayed. For His friends He prayed. "I have prayed for thee that thy faith fail not," He said to Peter. Prayer was first in the life of the Master. It should be in our lives.

Think of such a man as George Mueller of the Bristol Orphanages who received between six and seven million dollars for the support of his children, and never

asked a single man for a cent. He asked God for it. Or think of Hudson Taylor and the China Inland Mission which was supported by faith and prayer. Or think of Dr. Laubach of our own day and his life of intercessory prayer. "More things are wrought by prayer than this world dreams of."

Dwight L. Moody attributed the success of a great revival in a church in London to the prayers of an invalid who couldn't attend church at all. He had gone to London unannounced but some minister had asked him to preach morning and evening in his church and Moody consented. The morning service was so cold and unreceptive that Moody said he felt as if he were in an icebox. He wished he had not promised to speak in the evening service, but since he had given his promise he went back. The atmosphere in the evening service was so different as to be almost electric. As the close of the service in answer to an invitation, dozens stood expressing their acceptance of Christ. Moody went the next day to Scotland. He had scarcely arrived when a wire from the pastor of the London church told him that a revival had broken out among his people and asked Moody to return immediately to London to lead in the revival.

A mighty work of God occurred in that church and Moody sought to learn why there had been such a difference between the morning service and the evening service which seemed to be the beginning of the revival. He learned that an invalid in the London church had read in some religious paper of the work of a great evangelist in America named Dwight L. Moody. She began to pray that God would send Mr. Moody to her church and that a revival might take place in the church she loved. After the morning service that seemed to Moody so cold and unreceptive the invalid's sister announced that a stranger, a Mr. Moody from America, had preached in the church that morning. Immediately the invalid said, "I do not care for lunch today, and please do not disturb me; I want to be alone." She spent the afternoon in earnest prayer that God would begin a revival in her church

that night. Moody was sure that this praying invalid was the medium of the revival. Are you a shut-in, or handicapped? Or still very active? In any case, you can pray.

The Musician

Many people sing or play some instrument, but how many have dedicated their ability to God for the winning of folks to Christ? Beverly Shea has surrendered his magnificent voice and dedicated his life to that task. How about some of the rest of our musicians? Only Christianity is a truly singing religion because it has abiding joy at the heart of it. And that joy was not finished or complete in the writings of Isaac Watts, or Charles Wesley, or Fanny Crosby, or Handel. Other Christians can still write or sing or play to the glory of the Lord and the winning of hungry and undone souls to Christ. How about you?

Personal Visitation

Thousands of people have accepted Christ because someone asked them in a kindly way, "Are you a Christian? I wish you knew my Savior." Dwight L. Moody was won to Christ in a personal visit, and he won hundreds in that way. It is no doubt true that more converts are made through personal contacts by parents and friends, pastors and teachers than by all the sermons in the world. Your personal witness about what the Lord has done for you is often your greatest help for another. Be sure first that you have yielded to Christ's transforming power, and then share that experience with another, humbly glorifying the Savior, not displaying yourself.

Letter Writing

On April 25, 1944, in the Little Church of the Flowers at Forest Lawn Cemetery near Glendale, California, was held the funeral service for a woman who had been almost completely helpless. She was an arthritic with every joint in her body, except her arms, immovable. She could, with difficulty, feed herself, and she could write. Many lovely poems came from her mind and heart and pen, besides frequent letters to friends and acquaintances. Her relatives and friends knew nearly everyone

attending the funeral — all except a few men who seemed unusually affected during the service. At its close they gazed with loving appreciation upon the mortal remains of a face they had never seen before. For this woman, Grace Babcock Renfrow, had been carrying on a correspondence with men in Folsom Prison and had led some of these hardened criminals to Christ. Some of her converts had been released and attended the memorial service at Forest Lawn.

Most of you are not helpless cripples, and probably your friends are not in prison. You can write, I am sure. Whether in prison or not, many of your friends need Christ. A loving message from you might be used of God to win them. Will you send it?

Character

Phillip Brooks probably won more people to Christ by his character than he did with his sermons, though he was a fine preacher. A Boston newspaper once had a comment about like this: "The day was cloudy and dismal, but Phillip Brooks walked down Newspaper Row and all was bright." Would you like to have a character or such a quality that you would carry sunshine wherever you go? It comes from keeping close to Jesus Christ. Daniel Webster once said that the greatest argument for the Christian religion he knew was an old aunt who lived up in the New Hampshire hills. In a very real sense Christianity is "caught" rather than "taught." Have you a sufficiently vital Christian life that others can "catch" it from you?

Kindness

Russell Conwell was an eloquent preacher and lecturer, but he probably won more people to Christ by his kindness than by his eloquent sermons. He made over a million dollars from delivering his celebrated lecture, "Acres of Diamonds," and gave it all away. He not only made a great church out of Temple Baptist Church in Philadelphia, but he founded Temple University so that more young people could get an education. His kindness became proverbial.

Charles B. Gough was a drunkard. One

day he lay in the gutter, bloated and insensible, with the flies buzzing around his mouth and the sun beating mercilessly upon him. Many passed him by with contempt upon their faces. Finally a woman with pity in her heart came by. There seemed to be nothing to do. She couldn't lift him and he was too drunk to hear her voice. She brushed the flies away, then laid her handkerchief gently over his face and went her way. When he finally awakened, his first consciousness was of the dainty handkerchief over his face. "Somebody cared," he said, "and it is time I cared, too." He became the greatest prohibition lecturer of his day. Do you try to be kind, really kind? The Lord can bless your deeds of love for the lost and needy. Why not let Him?

Tract Distribution

The beginning of Adoniram Judson's great work in Burma was a piece of paper with a Gospel message on it. Seventh Day Baptist work in Holland also began with a tract read by a Hollander. Thousands of people have been won to Christ by a tract. Of course many thousands of tracts are distributed that are not effective, but nobody knows when one of them will "strike fire" in some one's mind and heart. Political parties know the effectiveness of printing and advertising. They scatter it broadcast. Many rapidly growing denominations and religious groups print tracts by the million.

Never hand out something just because it is printing in the form of a tract. Many tracts are not fit to distribute. Know what you are handing to another. Then before you pass it out, underscore a few lines here and there where the truth is emphatically set forth, and call particular attention to the marked places. That's more effective. Try it.

Friendly Counseling

The world is full of anxious and troubled people, many of whom are longing for a trusted friend with whom they might share their heartaches. You may wonder why they do not come to you with their troubles; you would be glad to help them, but they do not come. Why

don't they confide in you? They must be sure you have an understanding mind, a sympathetic heart, and a closed mouth. Do you qualify?

Here are a few ways to let folks know that you may be able to help them:

a. Take time to talk to people, and give them time to talk to you. You cannot hurry the relating of these tragedies that arise from days or months of straying or sinning or worrying. Be patient.

b. Let people know that you understand the things that gnaw at life. Pity people more than you condemn them. Criticism may add to their agony, but not contribute to their help. Follow Jesus in His treatment of the needy.

c. Watch for openings, but never insist on confidences. Courteous respect may lead folks to share later what they are not yet ready to divulge.

d. Never violate confidences nor relate a private conversation to others. What burdened sinners and sufferers need, next to God, is a trustworthy friend in whom they may safely confide.

e. Be a good listener. The pressure of hidden troubles and sins is like the pressure of pus in a boil. It needs to be released. Many have said, after relating their difficulties, "Well, I feel better for telling you, anyway," even when no advice for correcting the problem had been given. Telling a friend relieves the pressure.

f. Use such a chance to point men to God. Jesus did that. Do not condemn people, encourage them. Jesus did that. "Neither do I condemn you; go, and do not sin again." Jesus pointed them to a God of love and mercy, a God who is slow to anger and quick to forgive. Tell them that the Highest is fighting with them to conquer and win the victory.

g. Hide behind Christ. In 1916 I spent much of the summer with D. B. Coon holding meetings in Michigan — some in Battle Creek, but more of them in Kalkaskia. When our services were over some friends in Kalkaskia said, "Now, you have been working hard for a long time and you need a rest. We are going to take you fishing." So they provided the rods and flies and hip boots and

took us to the Manistee River for an outing.

I had never cast a trout fly in my life before but the fish were plentiful and I got several nice ones; however, I was not interested particularly in catching fish myself. One man in the party was a splendid fisherman so I threw my rod on the bank and waded up and down the river behind him thrilling to the skill of his fishing. He could drop a fly within an inch of any spot one pointed out. A few days before he had caught seventy-five trout in about two hours. (Forty years ago fish were very plentiful in Michigan rivers and fishermen were not so numerous.) I finally asked him if there were any definite rules for trout fishing. "Yes," he said, "there are three. The first one is to keep out of sight; the second one is to keep out of sight; and the third one is to keep out of sight for," he said, "if they see you you won't get them."

So it is in fishing for people; if those we seek to help see us we will not get them. Point men to Christ; help them to see Him. "Let the beauty of Jesus be seen in me." Christ alone is the Savior. Our business is to tell others about Him. He is waiting for you to do it!

LABORERS TOGETHER

Phillip Brooks said: "The chisel cannot carve a noble statue — it is only cold, dead steel. Yet neither can the artist carve the statue without the chisel. When, however, the two are brought together, when the chisel lays itself in the hands of the sculptor, ready to be used by him, the beautiful work begins. We cannot do Christ's work — our hands are too clumsy for anything so delicate, so sacred; but when we put ourselves into the hands of Christ, His wisdom, His skill, and His gentleness flow through us, and the work is done. Christ and we do it — not we alone, for we could not do it; yet not Christ alone, for He depends on us. That is the true rally spirit — God and I. 'We are laborers together with God.'"

Just As I Am

An Experience in Soul Saving

It was a beautiful, moonlight night in central Iowa forty-odd years ago. A large company was coming out of the church at the close of the service. Among them was a fine young man who wanted to talk with me. His request was a bit surprising to me for he had a prominent part in the meetings that were in progress, and I knew he was active in his own church in another state.

As we drove down the moonlit roads that June evening I thought back over the service that had just ended. It had been a testimony meeting in which different ones had witnessed to God's power to "save unto the uttermost." Some had been alcoholics, some had been held by the appetite for tobacco, but all were affirming that God had set them free. I began to wonder if my friend had some secret sin and whether the meeting just ended had stirred within him the longing to be free.

I had not long to wait. Almost in a torrent he poured out the story of his weakness and sin and asked for my help. I pointed him to the same Savior who had given release to the people who had testified in the meeting we had just left, and sought to lead him to faith and surrender. Nothing seemed to touch him or lift him out of the despair which held him in its grip. I was a young Christian with little experience in dealing with others and began to feel oppressed that I was failing to help this friend in need.

Almost unconsciously I began to sing "Just as I am, without one plea." There was no response during the first three verses, but when I finished the fourth verse my friend cried out, "Sing it again!" So I repeated it: "Just as I am, Thou wilt receive, wilt welcome, pardon, cleanse, relieve; because Thy promise I believe, O Lamb of God, I come!" Again came the cry, "Sing it again!" Over and over I sang that one verse until its truth and assurance sank into my friend's mind and heart, and along that Iowa roadside in

the moonlight he claimed the saving grace of Christ and the victory our Lord alone can give. Do you wonder that I never hear that hymn without the memory of that night coming back to me like a flood? That friend has been a successful college professor and now his son is a minister.

So many people try to make themselves good before they come to the Lord for salvation, but that is a tragic mistake. Paul wrote, "To one who does not work but trusts him who justifies the ungodly, his faith is reckoned as righteousness" (Rom. 4: 5). Again he wrote: "Christ died for the ungodly" (Rom. 5: 6b). When we try to make ourselves good we take ourselves out of the class that the Lord will justify. E. Stanley Jones points out that God meets men at the bottom rung of the ladder, not at the top rung. All the religions of the world, except Christianity, picture God as waiting at the top rung for mankind. If we keep the law, or make acceptable sacrifices, or go on pilgrimages, or cleanse ourselves, then God will accept us. Christianity alone teaches that God came down the ladder, in the person of His Son, to meet us with forgiveness and cleansing right where we are.

That is what Caesar Milan told Charlotte Elliott when she came asking how to become a Christian. "My dear, it is very simple. You have but simply to come to Jesus." And she said to him, "But I am a great sinner. Will He take me just as I am?" "Yes, He will take you just as you are, and no other way." Charlotte Elliott did come just as she was and then wrote the hymn that has blessed so many. The second verse says, "Just as I am, and waiting not to rid my soul of one dark blot, to Thee whose blood can cleanse each spot, O Lamb of God, I come!"

No matter how it is stated the truth is the same: "Christ died for the ungodly." "At the bottom rung of the ladder" — just as I am — that is the way Christ receives and saves. That is where and how our Lord will receive you. Will you come — just as you are?

Friendly Persuasion

(Continued from page 7)

"Good night," she said, "and thanks for walking me home."

He was walking across the rock garden.

"Good night, Jane," he said.

Jane! What a lovely name for a boat!

During the week Jim came to be able to hear the telephone next door almost as well as he heard his own. He had a chair placed where the packing box had been, and when he conceived the idea of placing the phone near the window he called her up to demonstrate the only phonovision set in town. By the evening of their first date Jim had reason to believe that he was making an impression. He even thought he caught her peeking at him through the big window one evening when he was looking for her.

Everything went nicely on the appointed evening including an exciting win over the old rival, Lakeside. It was on the way home that they got into conversation about two things that were to bother Jim most. He had suggested another Friday night game, partly because it was the last of the season and partly because he had forgotten about her convictions. It was in the course of that discussion that she told him of her plans for college. She had enrolled in a small denominational school in Wisconsin where, as she put it, she could "keep the Sabbath." Jim felt a sense of frustration about her plans and their talk was unpleasant to them both. Jim felt it necessary to say more than he intended to.

"I am beginning to see how much your church means to you," he said, "and probably I haven't got the background to understand, but don't you think you let this interfere with your life too much? The university is not far from here and there are several good colleges in the state. Maybe what I mean is that by next summer I won't want you to leave."

He saw that she understood what he meant and he felt better.

"Maybe," she said, "by next summer you will understand both me and my faith. I'd like you to understand. I'd like that more than anything."

During the spring Jim divided his

evenings between Jane and the project of the same name, and by early summer he had made considerable progress with both. It was inevitable that one moonlight evening on Hastings Lake, Jane, the girl, was introduced to the other "Jane." Jim had planned carefully the things he wanted to say and somehow he felt that she would know before he told her just how he felt. That's something a fellow has to count on, he figured.

It was one of those evenings that seem unreal in loveliness. Everything was as it should be until everything went wrong. Somehow they got to talking about marriage and Jane had some definite views; views that made Jim feel defensive. Again it was the religious question.

"I don't want a home like some I know about," she said, "the kind where the mother takes the children to church and the father never goes. Probably it's even worse when parents go to different churches. To me it's so important that the family be united in the church."

"Do you mean that your husband would have to be a Seventh Day Baptist? Isn't that kind of narrow-minded?" He was sorry as soon as he said it, but it was out.

"No, I don't think so," she said quickly. "I guess there is a narrow line between conviction and narrowness. When it comes to the kind of a person you are going to marry it's better to have ideals before you fall in love, don't you think?"

Jim stared off at the lake. She sounded so distant, so objective. He thought of all the things he had planned to say and somehow they just didn't fit anymore.

"It's pretty obvious that I don't stack up to your ideals, Jane," he said. "Everything goes along just fine until we talk about religion. Why couldn't you have been a common ordinary Methodist or something like that? After all, you can't expect me to suddenly join your church, to keep up with your ideal. Besides, I'm in love with you, not with your church."

"Jim!" she said softly. "That's the first time you've said that. I'm sorry about things. I love you, too. Very much. I wouldn't want you to become anything if you didn't actually believe in it. That

wouldn't work out in the long run. Let's not talk about this tonight. Maybe while I'm away at college we will know how we stand."

Jim gave a sigh of resignation. "That's another thing," he said. "Here you are going to a college where there are plenty of 'guys' who belong to your church. How do you think I feel? I can't compete with these 'ideals' you'll find there. It's a losing battle."

There was a long silence full of peep-frogs and crickets. She was looking at him in a way that was very reassuring.

"Jim, I hope you don't really think that way," she said. "I'm awfully proud that you care that much, and you've given me a great deal of happiness. Somehow I believe that if people really love each other, anything else can be worked out in time."

Jim nodded. "I guess we've got plenty of time and I hope it's on my side."

The sun had set and the darkness lowered on the lake. Jim turned the boat toward the inlet and home. They had spent so much time on the thorny subject of religion and yet there was no easy answer. Maybe, he thought, he wouldn't want Jane to just forget about it. After all, she really wasn't narrow. Maybe he was. It was a thought for the silent ride home.

Late in August Jane left for college in Wisconsin. Jim was soon getting a steady flow of mail and he found that he had something in common with her parents. They exchanged news of her activities and sometimes sent their letters in the same envelope. It was in September that he accepted their invitation and went to church with them. Except that it was a Saturday morning it didn't seem very strange after all. Probably he decided to make it a habit because he knew it would please Jane, but within a few weeks he found a personal appreciation for the church and he got special help from a sermon entitled, "Why We Are Seventh Day Baptists." On the way out that day he picked up some literature to check a few details for himself.

It occurred to him that Jane, away at college, might regard his attendance at

Visitation Evangelism

Jesus' most effective work among men was done with individuals. John's Gospel has records of fourteen personal interviews in which our Lord sought to win people for the Kingdom. All of the most effective servants of Christ were won through personal interviews as the record in the Gospels clearly shows.

Our Lord trained and sent out the Twelve and the Seventy, two by two, as His messengers and representatives, commissioning them to win people one by one. They came back rejoicing at the results.

After many centuries of widespread neglect, Christ's method is being revived by the church, and Christians are endeavoring to apply the technique of Jesus to our modern world. That method is variously called Visitation Evangelism, Home Visitation Evangelism, Lay Evangelism, Companion Witnessing, Christian

her church as a concession to her wishes. By now it was more than that. He thought it best to keep this development to himself, and with the co-operation of the Davises, no mention was made of his growing interest.

In November he joined the church with full commitment to Christ and the Sabbath. He understood the things she had tried to share with him many months ago and felt a closeness to her when he remembered her devotion to her faith. He told his boss at the plant that he could not work Saturdays, and found himself saying what she had said to him about a basketball game. He knew the strength of a growing conviction.

Jane came home at Christmas time. Jim was waiting on the platform saying over to himself the things he would say when he saw her. Suddenly she was there and he was saying, "Darling, will you marry me?" While they stood looking at each other she said, "Yes, Jim, I'll marry you." She said it just like that.

And she didn't even know what had happened. But there would be time to tell her on the way home.

Fishermen, etc. Whatever the name may be the purpose is the same. Two Christian companions go out to win someone else to companionship with Christ and themselves. Many denominations today are successfully using this method in one form or another. How do they go about it?

Businesslike Preparation

The pastor of the church should be the key to preparation. With his official board a responsibility list should be prepared listing every person, old and young, for whom the church has a moral and spiritual responsibility. Second, the names of these persons should be copied on cards with all useful information added as a help to those who visit them. Third, visiting teams should be selected to do the calling. Fourth, when the campaign starts the pastor should make the assignments. Whether this campaign is led by the pastor or a visiting leader is less important than that the preparation be well made and the effort be begun and continued in the spirit of prayer and devotion.

Responsibility List

This should be as complete as it is possible to make it. Begin with the children of the Church School, many of whom are old enough to make an intelligent decision for Christ. Then list the parents of all such children, since they are usually the best prospects. The names of visitors in the Church Guest Book would provide many prospects, along with those who attend the social functions of the church. All who secure the service of the pastor for funerals and weddings should be on the list although not all of them, by any means, will be good prospects, but some of them will be. Then all of the unchurched people in the vicinity should be included. Ask the members of the church to list the names of their friends who are unchurched.

Selecting the Teams

The workers should be chosen by the pastor or, in certain cases, with the help and suggestion of his trusted advisors.

Sharing in God's Work

(A message from Miss Beth Severe, nurse, teacher, and for a time head of our Makapwa Mission in Nyasaland.)

The school year was nearly over, and it was with a mixture of relief and regret that we watched the time of closing draw near. The year had brought many joys along with many trials. It was a special year for us, our first at Makapwa, Joan's first of teaching school.

It was the last Thursday night meeting of the school year; a worship service had been conducted by a student, and Joan closed the meeting with a farewell service, also a reminder to follow Christ at home as well as at school. As I remember now, the meeting was officially over, but the

students were still seated as if waiting for something to happen. I do not think any of us were aware of what the Lord had in store, but a sense of expectancy seemed to be present.

Elwin, a seventh-grade boy, stood up and said, "The principal says we are to tell others of Christ, but how can we do it here when we are not allowed to leave the Mission?"

We answered, "Elwin, you know you can always ask for permission, but first, in order to tell others of Christ, you must

(Continued on next page)

In every church there are usually a few very zealous souls who would not make effective visitors. Some would have more zeal than good judgment and tact. Some would have pet theories that they would always want to discuss. Some would be dogmatic and dictatorial rather than winsome and attractive. Some would be more interested in winning people to agree with them than they would be in winning them to Christ. Workers should be selected with care.

Two men, or two women, should usually be sent out together. Care should be taken to form teams of those who are mutually congenial. Not all Christians are such, for all of us are only Christians in the making. None are entirely like Christ. Think and study and pray when you select teams for visitation.

Instruction Meetings

All visitors should have definite training before being sent out to visit. A few meetings for such instruction are invaluable. Usually it is best to give this training at a supper meeting arranged at the church by some committee so that the visitors are free from the responsibility of preparing the meal. In any case visitors should be ready to start calling shortly after 7 P.M. so that at least three calls may be made during the evening. Aids for instruction may be secured from the Na-

tional Council of Churches or from TIDINGS, the Methodist Publishing House in Nashville, Tennessee. Some other denominations have instruction manuals also.

The purpose of such instruction is to give visitors the sense of commission as the representatives of Jesus Christ, a feeling that they are not alone in their contacts with others, "Lo, I am with you always," said Jesus. Most of all they should gain the certainty that their primary desire should not be to win people to a set of opinions or doctrines, or even to a church, but to lead men to Christ. Suggestions are made as to how best to meet objections and excuses, and how to answer the honest questions and doubts of those contacted. And not least in importance, they are urged to meet refusal without discouragement. Jesus did not win everybody, nor will we. Agents for life insurance make eleven contacts, on the average, before they sell one policy. Those soliciting for Christ should be as undiscouraged as insurance agents. Finally, they should be encouraged by the joy they will experience in any success the Lord may grant them. "There is joy before the angels of God over one sinner who repents," and Christians share in that joy if they have had a share in leading someone to accept Christ as Savior. Try it yourself.

know Him as your own personal Savior. Do you know Him as your own Savior, Elwin?" His reply was no, and when we asked him if he wanted Christ to be his Savior and come into his life, his answer was "Yes, I do."

An invitation was given then for Elwin to come forward, and any others that wished to receive Christ into their lives that night. Three other boys came forward, for which we gave thanks to God.

A beautiful afterservice followed in which all present received a blessing. Four came to Christ that night finding forgiveness of sin, and newness of life.

We do not always know the working of the Holy Spirit, for the ways of man are not always the ways of God. We would never have thought that what appeared as a mere question asked by one of the students would lead to the surrendering of four lives to Christ Jesus our Lord.

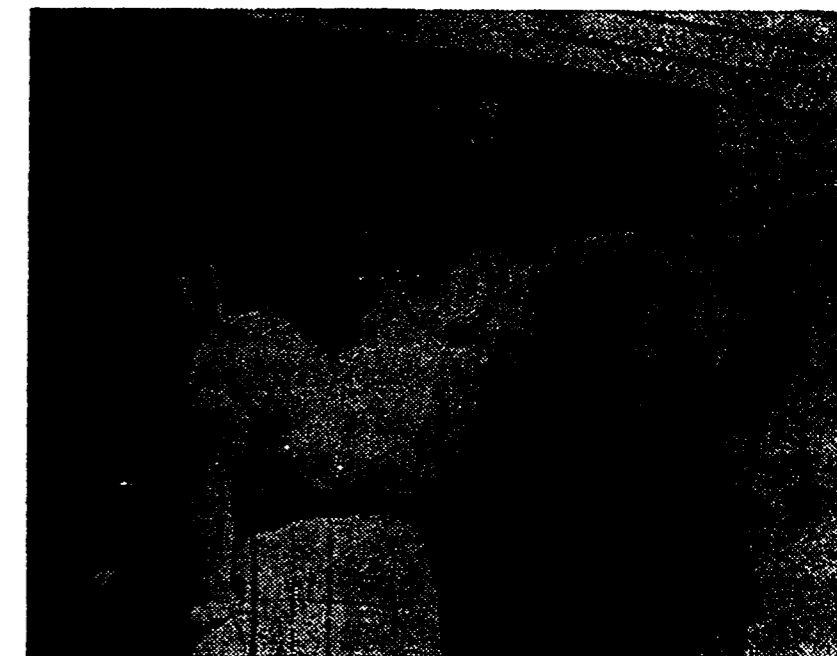
The work of the Holy Spirit in the world today is to bring men to God — to soften their hearts — to convict them of sin. This is God's work, but He has given us the great privilege of sharing in His work. He has asked that we might be surrendered to Him, to be willing to be as clay in the potter's hand, that He might shape us and place us in the right place at the very right time to be instruments through which He can work in the world today.

Pray that our missions might continue only as long as they are useful unto God. Pray that our missionaries, our native pastors and workers, our native brothers and sisters in Christ might ever be sensitive to the leading and directing of God our Father. Pray that our home churches and pastors might be found faithfully doing the work of the Master.

But most earnestly and very sincerely let each of us Christians here at home pray that we might have a longing to share in God's work. Then let us remember we do not have to be eloquent or scholarly, but instead, yielded and obedient unto God to be of service to Him. Let each and every Christian this coming Conference year experience the joy of sharing in God's work by bringing a soul to Christ Jesus our Savior.

BECOMING A CHILD OF GOD

Redemption is the work of God. No human agency can bring it to pass. Neither minister nor priest, church nor sacrament, book nor ceremony can avail to accomplish it. Only the Spirit of God operating in the human mind and heart brings the divine change.



An Evangelistic Team

And yet human beings who have experienced this blessed gift of God are used to lead others into that relationship with God which makes conversion a possibility. The most natural question would be: How is that done? How can I help some other person to find what I have found in the Lord? What steps are involved in the process?

The first thing to say is that there is no certain method or technique that can be guaranteed to produce redemption! It is not a mechanical process that can be learned by rote and applied to each indiscriminately. It is a work of God's grace so strange and often indescribable that there is no definite pattern that must be followed. At the place and time of a conversion the human helper often feels like an interloper spying on the silent and invisible work of God. A human friend may perceive that God is working in the convert's heart, but just how and when the divine touch takes place may not be clear. The friend can only bow in wonder and humility and gratitude.

Nevertheless, a few basic factors or principles seem to be operating in each case, and any Christian seeking to lead another to Christ should understand them.

A Sense of Need

Some sense of need seems to be present in every soul before conversion takes place. It may be nothing more than the desire of a child for guidance and direction in life. It may be the need for a sense of meaning in a young life. It may be the need for forgiveness of terrible, out-breaking sin. It may be the longing for fellowship in an utterly lonely life. It may be the need of power to control the urges and drives of life, like the self instinct, the sex instinct, the herd instinct. It may be the need of cleansing from criticism and bitterness and hate, from worry and fear, from frustration and emptiness. For in every life of child or adult there is a deep need of something until Christ comes in, a need that may run the gamut from mere incompleteness on the one hand to criminality on the other. There is only emptiness and need till Christ is in the heart, until "you have come to fulness of life in him, who is the head of all rule and authority" (Col. 2: 10).

Some Understanding of the Gospel

One does not require an understanding of what the theologians call "Systematic Theology" in order to become a Christian, but he must be shown that God sent Jesus Christ into the world to do for each of us what we most need to have done. He is Savior and Lord. He is the Savior of men, whether their problem be mere futility and emptiness or the necessity of cleansing from the foulest guilt. He is Lord of life, because none other is worthy to direct and guide in life's daily decisions and problems. He is both a revelation of what God is like, and also a demonstration of what man ought to be. For nineteen centuries His cross has stood against the dark background of mankind's sin as the only beacon of light in a midnight sky. "And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (Acts 4: 12). There must

be some knowledge of the Gospel before men are saved.

An Act of Faith

Saving faith is a twofold affair. There is first of all a conviction that the Gospel story is true. One must believe that "God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3: 16). One must be willing to accept as true not only the historic record of Jesus as the world's Savior, but also the living witness of people today who have found Him as their personal Savior from sin. One must believe. That is, faith is first of all an intellectual credence in certain facts and truths, a belief.

Saving faith is also a trust, a commitment of life to the help and control of Jesus Christ. When people call a doctor to set a broken bone or treat an infection they not only believe that he is a trained physician capable of handling this malady, but they trust the case to his wisdom and care. The doctor can do nothing unless and until he is entrusted with the treatment of the patient. So with our Lord: He remains powerless to save until we trust our needs to Him.

There was a beautiful high-school girl who had been reared in a Christian home and in a Christian church. With all her heart she wanted to be a Christian. Never have I seen one who seemed to be struggling harder to live a Christian life than she did. But she was striving in her own strength to do what only Christ could do for her. When she quit her useless efforts and trusted the Lord to do what she couldn't do, then she knew herself as a child of God, with a happy heart and a radiant face.

A Spiritual Transformation

Centuries of Christian history make crystal-clear that no amount of yearning, or struggle, or prayer can change a human life. Only God does that through Christ Jesus our Lord. And if God doesn't come into our lives with transforming power there is still something in our lives or attitudes that must be made right. It may be some sin we are not willing to surrender, some bitterness we will not give

TWO SOLDIERS

During the Second World War, I was pastor of the Seventh Day Baptist Church in Riverside, California. Within eight miles of Riverside were three army camps — March Field, Camp Haan, and Camp Anza.

A chaplain stated to our ministers' association that when the camps were full there would be five soldiers for every civilian in the city of Riverside. That meant that opportunities to visit with soldiers were numerous, so I kept the glove compartment of my car supplied with Testaments and tracts and used the opportunities that came to talk with soldiers about our Savior.

One morning I had to go to Elsinore so I quietly said, "Lord, if there is anyone whom I may help I trust You to impress me with the one I should pick up and I will do my best." At Camp Haan I noticed a young fellow in civilian clothes. As he thumbed for a ride I slowed down and picked him up.

"Are you going to Perris?" he asked.

"Yes," I said, "I have to go right through Perris."

"Do you know where the Perris Garage is?" he asked. "My car is there."

I began to wonder why when his car was in a garage, he didn't know where the garage was located.

up, some stubbornness to which we cling. Or it may be we are like the high-school girl mentioned above who believed intellectually, but didn't trust Jesus Christ to do what she needed to have done. When men get their own minds and hearts right, God always comes in to transform and make them His own. That is God's work.

There seem then to be four elements in becoming a child of God. In three of them Christian friends may have a part, but never in the fourth. 1. Friends may sometimes assist in pointing out the need in one's life. Great care needs to be taken lest one seem only to be criticizing instead of helping. 2. Friends should be able to relate enough about the

"I just got out of the hospital," he said.

"That so?" I said. "Were you quite ill?"

"No, I was just recovering from a hangover. They kept me in two weeks."

Well, of course, that gave me my opportunity and I said, "If you only knew the Lord Jesus He would take away the appetite for liquor and you wouldn't need to spend two weeks to recover from one hangover."

All the way to Perris I talked to him of Christ and urged him to accept our Lord as Savior, but nothing seemed to touch him. He listened respectfully but he said, "I appreciate your interest in me but it is not for me. My father is a missionary in South America. I was reared in a Christian home, attended church schools, and went through a seminary. I have studied all about the Christian religion and all the other religions but it is not for me."

When we arrived in Perris I stopped before the garage and as he got out of the car I reached out my hand saying, "My name is Hurley. What is your name?"

"Wesley," he replied, "Staff Sergeant Wesley, Fort Rosecrans, San Diego."

"That is a wonderful name," I said. "There is no finer name in the world than that."

(Continued on next page)

Gospel to make it intelligible. Often a few verses stating truths of the way of salvation are more valuable than long sermons. 3. Friends can appeal for belief and trust in the Gospel message. Often one's own personal testimony will help most. Sometimes a story of another life will be more valuable. Appeal for trust. 4. When one has done the three things mentioned he is at the end of his effort. He can only hope and pray that the unsaved one will see his need, will believe and trust in genuine faith, and let the Lord come into his life. If that takes place one can only step aside in quietness and wait for the wonder of God's transforming power. Redemption is the work of God. In humility let us give the glory to Him.

"Yes," he said, "I am a direct descendant."

I do not enjoy this story. Here was a young man with as fine blood as ever flowed in human veins and with all the education and training that culture could give him. But he said, "It is not for me."

Here is another story that I like better. On my way home from San Bernardino I noticed a young man in Colton thumbing a ride. When I stopped he asked, "Are you going to Riverside?"

"Yes," I said, "I live there."

He said, "I want to go to . . . (such and such a number)."

"All right," I said. "I have to go near there; I will take you to that address."

On the way I learned something of his background. He was a Hawaiian lad and most of his relatives were Buddhists; a few of them, he said, were Roman Catholics. "But I am a pagan," he said in unquestioning tones. "I don't have any religion."

That gave me my opportunity to tell him of Jesus Christ and what He meant to life. As we stopped in front of the address he mentioned I pulled out my New Testament and pointed to several verses which would show him the way to become a Christian. After our conversation together it didn't require many verses to bring him to conviction and conversion. He bowed his head in the car and told God that he accepted Jesus as his Savior. When he looked up I saw that his face was shining. "My friend," I said, "I want you to read one more verse," and I turned to Revelation 3: 20: "Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me." I waited just a moment and asked, "Where is Jesus?"

For an instant his face looked blank and then with a smile he said, "Why, He is in my heart. I heard Him knock and I opened the door and I know He came in." And so Private Rathburn became a Christian.

Which soldier would you rather be like — Staff Sergeant Wesley who said, "It is not for me," or Private Rathburn who said, "I know He is in my heart"? You decide which you would rather be!



**PERSONAL
EVANGELISM**
An Experience
of a Young Pastor

His hand was calloused and warm as it gripped mine. It was our first meeting. "It has been nice to have you worship with us this morning. We hope you can come again next week!" As I spoke I noted the twinkle in his eye, the serious expression on his face, and remembered how alert and interested he seemed all through the worship service just ended.

"Pastor," he replied, "could I make an appointment to talk with you this week?" In a moment the day, hour, and place were arranged and he left with the assurance that he would see me then. Nothing was said as to the particular reason for our meeting, but the tone in which his words were spoken arrested my thoughts.

On the day and hour appointed I welcomed him into my study. He was friendly but direct. "I want to learn about this Sabbath question," he said. "Why do you worship on Saturday?"

A common question. Yet, as though led by the Spirit, I felt inclined to disregard his question for the time. Instead I countered with another question. "Jim, how do you set up a bed?"

He looked at me a bit queerly and then seeing I was not joking answered, "Why, you take the ends, put on the rails, slats, and then springs and mattress. Why?"

"What if I asked you to set up a bed for me, but insisted that you start with the springs?"

"I'd tell you you were crazy. It couldn't be done!" he replied. With this I started to relate the spiritual with the physical illustration.

"You know, Jim, in Christianity we also have to start right. It is impossible to begin in the middle. Jim, what is your relationship to Christ?"

Without any hesitation and looking me straight in the eye he replied, "I'm going to hell where I belong!"

Never had an answer been given with more clearness and forcefulness. I was startled! "You know you don't have to," was about all I could answer momentarily. This loosed a torrent of words.

"Yes I do! There is no hope for me! I've broken every one of the Ten Commandments! I know where I stand! My father was a Baptist minister and I know about religion. I've read the Bible!" Then with impatience in his voice he continued, "I came here to find out about the Sabbath as I think you have something. I want to help others understand that the Sabbath is right."

"But the Sabbath without Christ is nothing, Jim. Do you know what Christ said? 'Him that cometh to me I will in no wise cast out' (John 6: 37b). The prophet Isaiah recorded God's plea, 'Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool' (Isaiah 1: 18). Paul wrote the Romans, 'That 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. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation'" (Rom. 10: 9, 10).

Together we repeated John 3: 16 and then I asked that he insert his name for "whosoever." "Wouldn't you like to accept Christ today, Jim? He is ready and willing to accept and cleanse you!"

"Yes, I would!" was the emphatic reply. We knelt by our chairs and each prayed a simple prayer of faith and thanksgiving. As Jim rose to his feet he had a new look. With a smile and a word of thanks he continued, "We can talk about the Sabbath another day. Today is full enough!"

Jim went on with the Lord. He was baptized, joined the church, and despite real obstacles continued to grow in Christ.

I often wonder how many "Jims" will be going "to hell where I belong" because Christians do not care. Let us speak the personal word of testimony, sharing with others the wonders of God's grace in Christ!

CERTAINTY OF SALVATION

Becoming a Christian is very easy. "Believe in the Lord Jesus, and you will be saved" (Acts 16: 31). That sounds very easy. When one recognizes his need and what God has done to meet that need, then all that is necessary is to accept God's provision.

Isaiah describes our need as follows: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all" (Isa. 53: 6). How do sheep go astray? They wander as a group, a flock. When one jumps the fence they all do the same. That is one of the ways that men go astray, also. "Everybody is doing it," we say. So we do it, too. We follow the herd instinct, just like sheep. If it is popular to drink, we drink with the crowd — in order to be "men of distinction"! If last year's suit or hat is out of style we must get the new model. "Nobody wears that any more," we say. We must follow the crowd, just like sheep. Many of our sins are the acts we commit in following the crowd.

But not always. Some of our evil attitudes and acts are individual, we do not copy them from others, we do them all by ourselves. We may not be able to define correctly what is known as "original sin," but some of our sins are highly "original" — we did not copy them from anybody else. We just did them. "We have turned every one to his own way."

Here then is the basis of our need, our malady. Sometimes it is the influence of the crowd that leads us astray; sometimes it is yielding to our own evil desires that causes us to sin. Modern men do not talk so much about sin as did our parents. We talk glibly today about inferiorities, and frustrations, and guilt complexes, when our basic malady is just the age-old experience of sin and estrangement from God.

Our heavenly Father has provided the remedy for all this in Jesus Christ. "To all who received him, who believed in

his name, he gave power to become children of God" (John 1: 12). The Church has been teaching this for nineteen centuries and yet the churches are full of people who do not know whether they are saved. I have met folks who have been earnest, sincere Christians from childhood until they were over eighty years old, but were not sure they were saved. Why is this?

In too many cases the preachers are to blame. A minister in Riverside, California, said, 'Isn't it rather presumptuous to say you know you are saved? Won't you have to wait until the Judgment to know what God is going to do with you?' If the ministers do not know whether or not they are saved, one cannot blame the laymen so much.

Here are a few reasons why people do not know they have been saved:

1. They are trusting in their own righteousness. See Romans 3: 19-22; 10: 1-4.
2. They join the church without accepting Christ first.
3. They expect a peculiar "feeling." "Feeling" is used only twice in the whole Bible and never in connection with salvation.
4. They are ignorant of God's Word. See Romans 10: 17.

How can we be sure?

Living people know that they have been born because they do the things that living people do. Married people do not say, "I hope I have been married," because when they enter into a vital marriage relation with their companion they know it. They do not "hope so." They know. If you have entered into a living relationship with God shouldn't you know it? "He who believes in the Son of God has the testimony in himself" (1 John 5: 10). What is that testimony? How can we know? Here are four ways by which you can know.

1. **God honors sincere faith.** "If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For man believes with his heart and so is

justified, and he confesses with his lips and so is saved" (Rom. 10: 9, 10). Now the confession mentioned is not to a church, or a minister or a priest; it is a confession made to God. We do business with headquarters when we enter into Christian faith. We turn to God in simple faith and sincerity and pray to Him something like this: "Dear Father, I believe You sent Jesus Christ into the world as the Redeemer of mankind and I now accept Him as my Savior." You may be sure if you are honest with God He will be faithful with you. If you confess, He will receive you as His own.

You know, do you not, whether you have ever gone to God with the confession that you accept Christ as your Savior? You do not guess, or hope so; you know! And if you have not yet made such a confession to God, why not bow your head and do it now?

2. **Knowing God as your Father.** The first word a baby learns to say is usually "Mamma" or "Da-da." In the same way as soon as one is born into God's family he thinks of God as his Father. "And because you are sons, God has sent the Spirit of his Son into your hearts, crying, 'Abba! Father!'" (Gal. 4: 6.) An unsaved person thinks of God as the Creator, the Manager, the Judge to whom we must give account some day, but not as his Father. It is the children of God who think of Him as a Father.

Suppose you are a young man working in a factory. The owner of the factory is also the manager, the boss. As you continue laboring there he takes a liking to you and after a time he adopts you as his son, takes you into his home, shares with you a deepening fellowship, and makes you his heir. Naturally he would seem like a father to you. That is what God does for all who will accept His love and grace. He is "Abba! Father!"

Now you know, do you not, whether God seems to you like a father, or only like a judge? You do not need to hope or guess; you know. And no one need tell you, for such a consciousness is not dependent on theory or theology, but on personal experience.

3. **Knowing other Christians as brothers.** "We know that we have passed out of death into life, because we love the brethren" (1 John 3: 14). A new quality of love comes into a Christian's heart, a deepening interest in all men to be sure, but especially a new love for all other Christians, "because God's love has been poured into our hearts through the Holy Spirit which has been given to us" (Rom. 5: 5). Just naturally we love all those who love the One we love.

Let me share with you a page out of my own experience. On January 1, 1909, there was an annual dinner and business meeting in the Seventh Day Baptist Church at Garwin, Iowa. It was a bountiful dinner with happy fellowship. But the business meeting was not so delightful — there arose a disgusting quarrel that must have made the angels weep. At the close of the meeting I walked out to the hitching post with one of the women and said, "I want to tell you something, Julia Shrader. If I ever become a Christian I am going to be one, and not act like you folks." It was such an insulting remark to make, for, as I now remember the occasion, Mrs. Shrader was not to blame for the quarrel.

But please notice what I said, "I" and "you folks." They were in one group, and I was in another. For, in spite of the fact that my name was on the membership roll of the church, I was not a Christian. I was profane, I had smoked cigarettes until I could hear my own lungs scrape every time I took a deep breath, and, while I was not an alcoholic, I loved liquor like sweet milk. In fact, two nights before I had been so drunk that my brother and some friends had to help me to bed. So, when I said, "I" and "you folks" I was expressing the deep conviction of my mind and heart that they belonged to one group while I belonged to another. My group was the tough gang down-town, not the church. But the story doesn't end with the business meeting.

That New Year's was on Friday, the regular time for prayer meeting. Because the people were late leaving the business meeting it was announced that there would be no meeting for prayer that night. For-

tunately our pastor's daughter, Miss Ethlyn Davis, invited all the young folks to her house for supper and a sing. There was a nice company of young folks in the Garwin group, with several visitors from Wisconsin and Kansas. Altogether there were fifteen to eighteen young people from around sixteen years old up into the twenties. There was to be a dance in town that night and I planned to go with one of the boys. But I loved to sing so I went to the parsonage with the group. About the time I planned to leave, our pastor, Rev. John T. Davis, came in and said he would like to have a meeting before we left. It was about as dead a meeting as I had ever known. Not many of the young people were really Christian, and I suppose they were still depressed because of the quarrel in the business meeting, so this prayer meeting was depressing, also.

I can remember about as clearly as though it was last night the thoughts that ran through my mind: "I wish they would get this darn thing over, I want to go to the dance," I thought. And after another deadening silence I thought, "If no one else is going to stir up this —, — dead meeting I would better stir it up myself." For, besides being a wild and wicked young man with about all the bad habits young men acquire, I was a hypocrite. More than once I had attended a tent meeting where I would raise my hand for prayer, get someone to come back to talk to me, and then argue with them about the Sabbath question. If I bested them, as I often did, I would laugh at them, then leave. Or I would give a testimony, if there was opportunity, stating how wonderful I found the Lord, and then go outside with the boys and laugh. Whatever possessed me to get up among this group of young friends to give a hypocritical testimony when every one of them knew I was not a Christian I shall never know. But I did rise among my friends there in the Garwin parsonage to insult the Lord with my hypocrisy. But it was the God of grace I was insulting, not the God of vengeance! Instead of smiting me down as I deserved, God's Spirit came to my heart with convicting and wooing power. Out in the kitchen

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with my brother I knelt at an old cane-bottomed rocking chair to pour out to God my need and hunger. It was there in His mercy that God redeemed a sinner and a hypocrite.

Others at that prayer meeting felt the touch of God's Spirit and were converted. It was a night long to be remembered, the beginning of a real work of grace in the church at Garwin. Instead of preaching a sermon the next morning, our pastor asked the young people who had found the Lord to give their testimony so that the people depressed and discouraged by their quarreling might know that God still loved needy folks. After some of the young group had spoken I got up to give my witness. About the first words I spoke were these: "My brethren!" The afternoon before I had said, "I" and "you folks," but God had changed all that while I knelt before an old rocking chair. When I was born into God's family His other children became my brothers and sisters, and I knew it — even if they did quarrel. "We know we have passed out of death into life, because we love the brethren."

Now you know, do you not, where you just naturally feel you belong? Is it with the children of God, or of Satan? You know. Nobody needs to tell you. It is a living experience, not a theory or doctrine. If you belong to the wrong gang, why not change?

4. Using God as your guide. Somebody makes the final decisions in your life. Do you seek to find God's will for your life, or do you run the show all by yourself? You ought to know. "For all who are led by the Spirit of God are the sons of God" (Rom. 8: 14). It is not always easy to discover the will of God in the various circumstances of life. I remember a young professional man in Battle Creek, Michigan, who asked me one night if I always found it easy to discover God's will. He said he found it quite difficult and seemed relieved when I assured him that I didn't always find it easy either. But he was seeking to know the will of God! He was not cocksure and indifferent. He hungered for a wisdom greater than his own in deciding life's problems. He wanted God's guidance.

Those who seek God's guidance are

not always sure at the moment. "For we walk by faith, not by sight" (2 Cor. 5: 7). Sometimes it is a long time afterward before we see the proof that the way we felt God to be leading was wise and best. But the longer we put Him to the test the clearer His guidance becomes, and we learn to expect it day by day as confidently as we expect the sun to rise.

And so I go on, not knowing,
I would not if I might;
I'd rather walk in the dark with God,
Than walk alone in the light;
I'd rather walk with God by faith,
Than walk alone by sight.

Satan's children do not ask anybody to guide them. They do as they please. That is the very essence of sin and evil. "We have turned every one to his own way." "Nobody is going to boss me," they say. It is crystal-clear that a sinner doesn't want to follow God's will. If he did he would cease to be a sinner and become a child of God.

Now you know, do you not, who makes the final decisions in your life? Are you really trying to follow God's will, or do you do as you please? In your own heart, **YOU KNOW.**

Here, then, are four ways by which you can know whether you are in that relation to God which is called salvation. You do not need to hope so, or guess so. You know.

1. You know whether you have told God you accept Jesus Christ as your Savior.
2. You know whether God seems to you like a Father, or only like a Judge.
3. You know whether God's children seem to you like brothers and sisters.
4. You know whether you really want God's guidance in your life.

I remember some men who had served the Lord through a long life of devoted church and community activity until they were in the late seventies and early eighties without ever having quiet assurance about their salvation. When their attention was called to the simple facts of inner experience listed above, all their uncertainty vanished like the mists before the sun, and they knew. "Blessed assurance, Jesus is mine!" May every person reading this message be able to say with Paul, "I know whom I have believed."



Photo Courtesy CWS

THEY HUNGER FOR THE WORD OF GOD

In humble surroundings a pastor reads the Bible to an aged parishioner in the Waldensian valleys of Northern Italy.