

**OUR WORLD MISSION**  
Statement of the Treasurer, September 30, 1958

		Budget Receipts				
		Treasurer's	Boards'		Treasurer's	Boards'
		Sept.	12 mos.	12 mos.	Sept.	12 mos.
Balance, Sept. 1	\$ 56.81					
Adams Center	161.15	1,088.78		Los Angeles, Christ's	110.00	
Albion	94.26	629.89		Lost Creek	556.76	55.00
Alfred, 1st	466.10	5,452.50	100.00	Marlboro	70.60	80.00
Alfred, 2nd	363.65	2,254.73	11.85	Middle Island	30.00	
Associations & groups		2,331.36	2,882.47	Milton	1,023.60	235.00
Battle Creek	672.21	6,881.39	161.40	Milton Jct.		40.00
Bay Area	100.00	127.00		New Auburn	42.00	10.00
Berlin	28.00	822.40	83.95	New Orleans		233.91
Boulder	51.19	950.87	60.00	North Loup	162.60	940.41
Brookfield, 1st	45.00	907.62	20.50	Nortonville	153.50	105.00
Brookfield, 2nd	89.00	475.11	30.50	Old Stone Fort		117.00
Buffalo		172.00		Paint Rock		100.00
Chicago	62.00	1,596.50	160.00	Pawcatuck	650.00	211.00
Daytona Beach	88.50	880.97	30.48	Plainfield	162.15	4,602.28
Denver	260.58	811.09	50.00	Richburg	45.00	658.00
De Ruyter	274.00	1,057.38	14.13	Ritchie	144.00	325.00
Dodge Center		1,324.92	20.00	Riverside	751.60	3,617.68
Edinburg	38.00	307.50		Roanoke	18.00	327.00
Farina	20.25	336.90		Rockville	31.01	373.72
Fouke	23.50	280.25		Salem	27.00	1,837.00
Friendship	40.00	258.00		Salemville		188.33
Hammond		80.92		Schenectady		211.15
Hebron		379.90	2.00	Shiloh	873.65	4,866.99
Hopkinton, 1st	57.70	1,639.49	175.00	Texarkana		67.07
Hopkinton, 2nd	9.00	300.00		Tract Society		5,191.56
Independence		1,194.00	75.00	Twin Cities	25.00	270.00
Individuals	70.00	2,860.39	1,088.17	Verona	181.00	1,806.81
Irvington		730.00		Walworth	23.00	321.30
Jackson Center		20.00		Washington	25.00	349.00
Kansas City		140.00		Washington People's		20.00
Little Genesee	43.16	606.50	31.00	Waterford	105.23	1,124.12
Little Rock		80.15		White Cloud	39.48	711.22
Los Angeles	310.28	2,479.28	25.00	Yonah Mt.		3.00
					\$ 8,564.52	\$87,372.50
						\$6,089.95

**Treasurer's Disbursements**

	Budget (Designated & Undesignated)
Missionary Society	\$3,601.47
Board of Christian Education	868.50
Ministerial Training	794.42
Ministerial Retirement	1,142.90
Historical Society	154.09
Women's Society	90.02
General Conference	875.52
Tract Society	918.53
Trustees of General Conference	77.05
World Fellowship and Service	42.02

Balance, Sept. 30 ..... \$8,564.52  
..... .00

**NON - BUDGET**

September Receipts	\$1,182.00
September Disbursements:	
Missionary Society	1,182.00

**SUMMARY**

Current annual budget	\$90,000.00
Treasurer's budget receipts 12 months	87,372.50
Boards' budget receipts 12 months	6,089.95
	<u>\$93,462.45</u>
Raised above budget	\$ 3,462.45
Percentage of budget raised	103.85%

Olin C. Davis,  
Treasurer.

Verona, N. Y.

# The Sabbath Recorder

"BRING YE ALL THE TITHES INTO THE STOREHOUSE . . .  
AND PROVE ME NOW HEREWITH, SAITH THE LORD OF HOSTS  
IF I WILL NOT OPEN YOU THE WINDOWS OF HEAVEN. . ."

# The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

REV. EDGAR F. WHEELER, Editor  
REV. LEON M. MALTBY, Managing Editor

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## Let's Meet Our New Special Issue

Editor

Edgar F. Wheeler  
Ashaway, R. I.

The fourth in our present series of special issues is herewith presented to our growing circle of friends who have found these evangelistic issues helpful in their life problems and have enjoyed making them available to friends and acquaintances.

Each issue has had a different editor and a somewhat different emphasis. The Rev. Edgar F. Wheeler has had experiences and fields of service which eminently qualify him for the work he has done in bringing this publication to its thoughtful readers. During his childhood he was in the Nortonville, Kan., Seventh Day Baptist Church where he was challenged to devote his life to the ministry. He came into full-time pastoral work through many difficulties of health, education, and finances, during which time he learned something of the printer's trade, becoming an experienced linotype operator.

The editor has served churches in the South and North. Now 38, it was not until 1954 that he was called to ordination at the De Ruyter, N. Y., Church. He now serves a 250-year-old church. He has had the help of a consecrated, capable wife. They are the parents of 7 children, the eldest 12. He has been used in youth work and has served for two years as editor of *Mission Notes*.

The material in this issue comes, to considerable extent, from his facile pen. Names of other contributors appear below their articles.

To those unfamiliar with the *Sabbath Recorder* as a weekly "magazine for Christian enlightenment and inspiration" the managing editor calls attention to the low price, \$3.00 per year, and to the additional features that are regularly found in it — Missions, Christian Education, Women's Work, and news of denominational and ecumenical work.

The next special issue is due in February, 1959, and must be ordered in advance.

## The Saving Name

If you have ever looked up the meaning of your name in a dictionary of names, you have perhaps felt that there is not much in a name, after all. Many of us have questioned whether our lives and characters displayed the nobility, or strength of character, or purity, or patience our name would imply.

In the past, names generally had meaning and as applied to children were suggestive of the hopes their parents had for them as to character and quality of life. Names have largely lost their distinctive meanings because the bearers of them have not carried those meanings out in life and character.

There is a Name, however, which has kept its full meaning through the centuries because He who bore it lived up to all it promised. It is the name of Jesus, and it means "Savior." "Thou shalt call his name Jesus: for he shall save his people from their sins" was the Divine instruction concerning the Child who was the human form of the Son of God who had been from the beginning. Closely associated was the designation, "Emmanuel . . . God with us" (Matt. 1: 21, 23). The name Jesus, then, would indicate that its Bearer was in reality God among men to save them.

The whole life and character of this Person was to bear out this meaning among men. In human experience He revealed the holiness, wisdom, power, and mercy of God. By His example He pointed out to lost humanity the way to life. He took upon Himself the anguish and punishment of human sin, thereby offering pardon from guilt and peace with God.

Those of sincere heart were convinced that in Jesus was the Divine presence, not come to condemn and destroy, but to bring hope and salvation. His holy presence condemned sin in the life, but it brought hope of deliverance to those who wanted to be better, and they found their hearts changed by His power.

Today, wherever the name and life of Jesus are known, hope and salvation come

to those who in sincerity search for Truth and life. Other names stand out as leaders of great religious movements, but only of Jesus may it be said: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12). The name of Jesus is the synonym for salvation.

JESUS! We speak that name with reverence, love, and faith — yes, and with fear! For our destiny will be determined by our response to Him.

Jesus! the name that charms our fears,  
That bids our sorrows cease;  
'Tis music in the sinner's ears,  
'Tis life, and health, and peace.

## SALVATION

### A Living Relationship

The great verities of the Gospel of Jesus Christ defy reduction into mere formulae. Any attempt to confine them to pat expressions, or to translate them into a sort of "phrase that pays" creed, strips the Gospel bare of its essential vitality and life-transforming power. Then it is no longer the saving Gospel.

Certain dogmatic literalists, and some professed disciples as well, took Jesus to task because He spoke of His flesh as "meat indeed" and of His blood as "drink indeed," with the added declaration: "Who-so eateth my flesh, and drinketh my blood, hath eternal life" (John 6: 55, 58). His response was: "The words that I speak unto you, they are spirit and they are life."

Jesus was reminding His questioners that for the understanding of humanity He was adapting profound, spiritual, life-giving truths to the limited vehicle of human language and experience. Those who were earnestly in search of truth must recognize a deeper meaning. They must recognize that the figure of food eaten and assimilated by the body for life and strength pointed to a conscious act of taking Jesus Christ and His truths into their inner lives where decisions are made and actions born, if they were to have eternal life.

(Continued on page 14)

*Burdened with guilt and longing for deliverance, even the most violent and dissipated sinner may discover the heartening news that God does not place bounds around His forgiveness.*

*"Though your sins be as scarlet . . ."*

Coming to a stop beside the hitch-hiker, I observed that he was about forty years of age, not well kept in appearance, and wearing ordinary working man's clothing.

Since I was traveling only 65 miles and time was limited, I spent only a few minutes in friendly remarks and in finding out his destination, then inquired of his relationship with God.

He declared himself hopelessly lost. With that feeling he was about to sail for the Arabian oil fields, leaving his wife behind. On this day his destination was a city known for its dens of iniquity, where he intended to forget his troubles by drinking and carousing.

Further inquiry disclosed that he had been conscience-stricken ever since a violent crime he had committed several years previously. Following a barroom brawl, he had shot and killed another man. The court had ruled it "self-defense" and had cleared him. However, in his own mind he could not escape the fact that he was a murderer, having become involved in such a situation because of his own intemperance.

Now he was saying, "God could never forgive a man for murder."

I had quoted to him John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He agreed that these words held real hope of salvation for the ordinary run of sinners. But bloodshed — that was something else. To his mind murder was beyond any possibility of forgiveness, and he could not believe that the "whosoever" was broad enough to include his kind.

What a marvelous opportunity this seemed to be to magnify the greatness of God's redeeming grace toward all who call upon Him!

As the miles passed behind us, I pointed out to him from God's Word the price of our salvation and God's love therein revealed: "For when we were yet without strength, in due time Christ died for the ungodly. . . . But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:6, 8).

Again, I directed him to the assurance of the Scriptures to all repentant sinners: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7).

He listened attentively to that fervent appeal and priceless promise from God: "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" (Isa. 1:18). These words seemed to make some impression on him, and the reference to sins of "scarlet" and "crimson" symbolizing sin in its most violent aspect appeared to have touched his own.

Our destination now close at hand, I appealed to the man on behalf of Christ to confess his sins, repent of them, and surrender his heart to Christ. Then I further urged him to change his plans for the day, return home to his wife and share with her his experience with the Lord. By common consent, we stopped by the roadside for a few words of prayer before going our separate ways.

How we wish we could always know that those without Christ had accepted Him when they heard the Gospel. We do not always know. I do know that on that day that man found the truth concerning the grace of God that was beyond his wildest imagination. He discovered the good news

of salvation through Jesus Christ which, accepted by faith, could forever erase his burden of sin and guilt, release him from its power, and give him everlasting life. Christ was greater than his greatest sin.

Are you one of those people who believes that Christ's blood can atone only for "respectable sins"? Do you feel that your sins put you in a category separate from most other sinners — one for which God's grace does not grant forgiveness?

God has placed us all in the same class and has provided the same means for our salvation through the sacrifice of His Son Jesus Christ. Through the prophet Isaiah He gives a true picture of each of us: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:6). The Apostle Paul added: "For all have sinned, and come short of the glory of God; being freely justified by his grace" (Rom. 3: 23-24).

Any failure to measure up to God's will is sin, and it separates us from God. Christ paid the penalty of our sins in order to redeem us for God. He died for all kinds and all degrees of sin.

If you are one who has thought your sin was too great to receive pardon, if you are burdened with guilt, and if you want God and His way, won't you turn to Christ in faith? Confess your sins — yes, even your very worst ones — to Him, turn from the old ways of sin, and enter into new life through Christ. He has promised — with no reservations: "He that cometh to me I will in no wise cast out."

### **Irresponsive to God**

A man cannot get these Divine blessings if he does not want them. You take a hermetically sealed bottle and put it into the sea, it may float about in mid-ocean for a century, surrounded by a shoreless ocean, and it will be as dry and empty inside at the end as it was at the beginning. So you and I float, live, move, and have our being in that great ocean of the Divine love in Christ, but you can cork up your hearts and wax them over with an impenetrable cover, through which that grace does not come. And you do do it, some of you. — A. Maclaren, D.D.

### **"I OWE IT TO HIM"**

This expression is part of our language and indicates the winsome power of a thoughtful act or gracious favor. The recipient of such considerations almost invariably feels a sense of moral obligation to return the kindness or express appreciation in every possible way. "I owe it to him," we say. Indeed, we would be most ungrateful and unworthy if we did not respond in some such manner.

Sad to say, we are not always as responsive in gratitude and sense of moral obligation where they are infinitely more deserved. How do we react to God in His countless benefits toward us? He has given us rich blessings in life. Through Jesus Christ He has granted to us salvation with all the mercy, forgiveness, victory, and life that implies. In our time of need, Jesus Christ carried out the will of the Father: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Peter 2:24).

Surely this redemptive work of God is gracious beyond compare. Yet how many, perhaps even within the church, have not made a worthy response to this grace of God — this undeserved favor with its offer of salvation and eternal life? If they have felt any sense of responsibility to give their hearts and lives to the Lord, they have lightly passed it off.

His gift to us was costly to Himself, for it cost the lifeblood of His only begotten Son. Paul appeals: "I beseech you . . . BY THE MERCIES OF GOD, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). WE OWE IT TO HIM!

"Truly, truly, I say to you, he who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life" (John 5: 24, RSV).

# THESE ALL CAME



Can Christians be typed as to personality and temperament? Are those who come to Christ generally introspective, or quiet, or refined, or timid, or naturally good — or is His appeal broad enough to attract those of widely varying make-up?

A look at those early disciples is most enlightening. The Scriptural portraits of those followers illustrate the universality of His appeal embracing an entire cross section of human personality.

Our attention is first directed to Andrew, a devout and trusting soul, although a man of rude employment. He immediately confided the news to his brother Peter, "We have found the Messiah (which means Christ)" (John 1:41, RSV). Here we see that pronounced contrast of personalities which is so often observed within a family. Peter was the "he-man" type — rough, outspoken, impetuous, rude, and sometimes vulgar. We may note that beneath this rough veneer he was at times fearful and lacking in courage. When he met Jesus, he, too, knew he had found the Christ he was looking for, and followed Him.

Then there were the other fishermen brothers, James and John. They were rowdies spoiling for a fight if things did not go to please them. Jesus appealed to the highest and best in them, and "they left all to follow him."

Philip appears to have been a thoughtful, reflective type of person — perhaps somewhat of a philosopher who delved into life's deeper meanings. He was drawn to Jesus and bore his testimony to Nathanael: "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph" (John 1:45, RSV).

Nathanael was a jewel. Jesus noted at once that he was one in a million and said: "Behold, an Israelite indeed, in whom is no guile!" (John 1:47, RSV). This pious man saw in Christ a calling above anything he had ever achieved.

Thomas was the skeptical kind. He was not one to jump into anything hastily. His doubting nature plagued him later, too. Thomas took a long look and was convinced that Jesus was the Savior sent from God.

We could not by any means say that the members of this chosen group were so many peas in a pod. Their natures were so diverse as to make them seem a most unlikely combination for the Lord's work. The one thing they had in common was their conviction that Jesus was the Christ sent from God to deliver them from sin and give them life.

Among others attracted to Christ was a rich young ruler who was quite religious but who felt his spiritual poverty in His presence; an Italian centurion who was "up in the world," who hungered for peace with God and found it in Christ; a heathen jailor in Philippi who in a time of desperate fear learned of salvation through Christ and accepted Him.

Women, too, came to Him from widely differing backgrounds. Included were a sinful woman from Samaria; Mary Magdalene who had been demon-possessed; Mary and Martha — the one friendly and thoughtful, the other practical-minded and industrious; quiet and kindly Dorcas; Lydia, a successful businesswoman.

It was obviously not similarity of personality, nor of background, nor of occupation

that brought this motley throng to Jesus. The answer lies deeper. Some were devout, but yet felt the need of a more personal relationship with God and a longing for a higher way than they had yet found. Others had given themselves over to almost unrestrained sin in an effort to get some satisfaction out of life, and yet knew that this was an empty way that would lead at last to tragedy and loss. Each one was either openly or secretly longing for a better way of life than he had yet found. And when he met Jesus he knew he had found the answer.

Jesus Christ has a universal appeal to men today. The rich and the poor, the devout and the vulgar, the wise and the simple, the old and the young, the quiet and the outspoken, introverts and extroverts face a common spiritual need to know and be at peace with God, to find a remedy for their failures, to discover the real meaning of life. A scene described from a recent Billy Graham meeting, in which a teen-age girl with hair in a pony tail, and a stately looking, middle-aged gentleman walked down the aisle to make their profession of faith, illustrates this common sense of need and its satisfaction in Christ.

Wherever and whenever men feel the futility of their own ways, long for a better way, and are lonely for God, Jesus Christ appeals to their hearts. The fullness of His work in those who are committed to Him is declared in the Apostle Paul's assertion: "He is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and consecration and redemption" (1 Cor. 1: 30, RSV).

As Son of God, Christ authentically portrays God the Father in terms men can understand and with an appeal that calls forth faith. He declared: "He who has seen me has seen the Father" (John 14:9, RSV).

As Son of Man, He sets forth before the whole race the perfect ideal of manhood and the means of its attainment. Both sexes and all ages discover in His life and character the faultless example of what their characters and lives should be, and find Him inspiring in them the noblest aspirations. Those who commit themselves to Him and His way discover the validity of

His claim, "I am the way, the truth and the life" (John 14:6).

As suffering, self-sacrificing Savior He gives substance to promises of divine grace, redemptive love, and new opportunities to rise above our failures of the past. Paul expresses the wonder of this love thus: "While we were yet helpless, at the right time Christ died for the ungodly. . . . God shows his love for us in that while we were yet sinners Christ died for us" (Rom. 5:6, 8, RSV).

Yes, and there is the appeal of a living Christ who rose triumphant over the power of sin and the grave. He lives and through His living Spirit is able to penetrate the deepest consciousness and motives of those given to Him, with His comfort and holiness and strength. "He is able for all time to save those who draw near to God through him, since he always lives to make intercession for them" (Heb. 7:25, RSV).

Ask anyone who has given his heart to Christ if he has any regrets. He will doubtless add his testimony to that of Scripture: "No one who believes in him will be put to shame" (Rom. 10:11, RSV). If you will give yourself to Him, you will be fully satisfied, too.

"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:12, 13).

## Light-Giving

A young man who had heard the Gospel accepted Christ. A little while after this, a Christian teacher asked him: "What have you done for Christ since you believed?" He replied: "Oh, I'm a learner." "Well," said the questioner, "when you light a candle do you light it to make the candle more comfortable, or to have it give light?" He replied, "To give light." "Do you expect it to give light after it is half burned, or when you first light it?" He replied, "As soon as I light it." "Very well," was the reply, "Go thou and do likewise; begin at once." Shortly after there were fifty more Christians in town as a result of the man's work.

An easy way? No, the way of Christ presents

## A TREMENDOUS CHALLENGE

There are those who take a superficial view of the Christian faith and conclude that it is little more than an easy way out of life's obligations. The run-of-the-mill Christian, they say, has made his profession of faith in an attempt to elude the responsibility and consequences of his wrong deeds and to secure an easy passage to heaven.

Perhaps that has been your attitude and you have doubted that the call of Christ presents a worthy challenge. If so, will you make a reappraisal with us in an effort to discover the true nature of His call?

Christ's searching demands are reflected in His words: "He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; and he who does not take his cross and follow me is not worthy of me." Did you say no challenge? Here is a call to devotion above our strongest and tenderest earthly ties.

In Luke 9:23, 24, He gives a most penetrating charge to His hearers: "If any man would come after me, let him deny himself and take up his cross daily, and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake, he shall save it" (RSV). This is a call to abandon life to Him and to serve Him without regard to cost.

Should there be any thought that an easy profession of discipleship meets His requirements, here is His answer: "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven" (Matt. 7:21, RSV). Nothing less than faithful obedience to the revealed will of God meets the test.

And what about the ethical and moral standards He set before His followers? Does the way of grace absolve us from responsibility to live according to the holy will of God in these matters?

Well, Jesus attacked the sham and hypocrisy of the outward piety of the relig-

ious leaders of His day. He declared that a man's character is basically what he thinks and wants in secret — and not what he may do because of outward restraints. He said that a man could be holy only when his thoughts and intents were pure and good.

He filled the commandments just full of meaning for His followers. He expanded the commandment against murder until it embraced even unreasonable anger. He broadened the commandment against adultery to include the lustful look and thought. He demanded discipline of thought and impulse to the point of maiming the body if necessary. He required honesty so uncompromising that an oath was utterly forbidden. Forgiveness to the extent of "seventy times seven," love and kindness to enemies, doing good for the sake of good rather than for reward, undivided loyalty to Him and His way were — and are — His requirements. It is small wonder that He warned would-be followers to first count the cost of discipleship!

He also reminded His hearers that He came "not to bring peace, but a sword" — to make the cleavage between righteousness and unrighteousness clear and uncompromising. His call is to those who will make a full and open break with evil, with courage to face the conflict that will result.

Then, lest His disciples should fail to grasp the possible cost of serving Him, Jesus foretold violent persecution by unbelievers. "They will put you out of the synagogues; indeed, the hour is coming when whoever kills you will think he is offering a service to God" (John 16:2, RSV).

There were, of course, those in that day, as well as those today, who thought they could get something for nothing by following Him. They were disillusioned by hard realities and turned away from Him.

Others accepted His call as a challenge, not knowing just what they must face for Him, but in faith that He would uphold them. Some patiently bore slander and in-

justice, returning good for evil, and daily paid the price of living His way. Others became martyrs, being crucified, beheaded, stoned, beaten, killed by wild animals, and facing diabolical torture. In a world of darkness and unbelief that line of witnesses stretching down to our time shines as bright stars in honor and as beacons to lead others who hear the call of Christ.

Wherever and whenever people have truly come into the holy presence of Jesus Christ, there has been awakened in them aspiration to goodness, purity, and godliness. He offers the secret of their attainment with the assurance of achievement by His help. And His call is a challenge for courage unlimited, full consecration, self-denial, for aspirations far above those of the world.

His gracious act of laying down His life a ransom for us makes His claims upon us strong and persuasive. Thus it was that the Apostle Paul said: "I appeal to you, therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God . . ." (Rom. 12:1, RSV).

If Christ offers us as a gift of grace the salvation and eternal life we can never attain or win by ourselves, let it be remembered that He does ask of us our very best as the raw material with which He may work.

The question is in the final analysis not, "Is there a real challenge in Christ's call?" — but, "Do I have the courage and faith to accept that challenge?"

"Are ye able," said the Master,  
"To be crucified with me?"  
"Yea," the sturdy dreamers answered,  
"To the death we follow Thee."

"Are ye able," still the Master  
Whispers down eternity,  
And heroic spirits answer,  
Now, as then in Galilee.

"Lord, we are able," our spirits are  
Thine,  
Remold them, make us like Thee, di-  
vine.  
Thy guiding radiance above us shall be  
A beacon to God, to love and loyalty.

—Earl Marlatt.

## ALL THIS IS EVANGELISM

Reflections for the Laity

1. To keep one's heart full of love, one's face full of smiles, and to give the contagion of faith through every contact — this is evangelism.

2. To give a Christian directive to every conversation, and, when the opening comes, to bear positive witness for Christ — this is evangelism.

3. To help one's Church to be marked by the spirit of friendship, and to demonstrate the spirit of joy and victory in all our Christian fellowship — this is evangelism.

4. To have a good word to say for one's minister, and to invite the unchurched to come and receive the message — this is evangelism.

5. To have a concern that the children about one's Church are given a chance to fall in love with Jesus through attendance upon the services and membership in a Church School class — this is evangelism.

6. To have a deep love for children, and to teach them to know Jesus as their own Savior and Lord, as teachers in the Church School — this is evangelism.

7. To make home life beautiful in the love of Christ, and to have a time for family worship of the type which is perfectly natural to such a family — this is evangelism.

8. To be perfectly sincere in Christian conduct that neighbors and workmates shall have a deep respect for one's Christian profession — this is evangelism.

9. To engage in friendly visitation upon the sick and the newcomers, and the people who have no Church affiliation — this is evangelism.

10. To be a visitor in a special period of such visitation, and to call in homes to commend Christ to every member of the family who is not a member of the Church — this is evangelism.

11. To cultivate a friend for Christian commitment through the art of letter

## Share It!

A wise man of long ago offered this advice: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. 11:24). His sage advice as to the generous handling of the common things of life might equally well be applied to the handling of spiritual truths.

Experience proves the fact that the more freely we witness for Christ and His way the more real He becomes to us, while the more we keep our faith to ourselves the smaller it becomes and the less He means to us. To give is to keep — to keep is to lose. If we want a great faith, we must give it to others.

Jesus in His wisdom and understanding of man was aware of this fact. When the demon-possessed man He had healed wanted to travel along with Him to sit at His feet and learn, Jesus told him: "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mark 5:19). Here is indicated not only the nature of the believer's testimony, but its benefit to himself as well. It is noteworthy that Jesus, interested as He was in the spiritual life and growth of this convert, told him to stay at home and give his testimony among his acquaintances. He knew that quite aside from the possibility of winning others to the Kingdom, this man would profit from the experience.

The nature of faith in Jesus Christ is

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writing, especially upon the occasion of an anniversary or a time of emergency in the family — this is evangelism.

12. To encourage one's pastor to keep the warm spirit of the Gospel invitation in every sermon that he preaches, and to give active support to him through special evangelistic periods — this is evangelism.

—Ernest A. Mathres, Board of Evangelism, Genesee Conference, from the Missionary Reporter.

such as to produce an overflowing and spontaneous testimony. The discovery of forgiveness, the filling of heart-hunger, the finding of life filled with beautiful purpose and hope is too good to keep. It was not enough for Andrew to merely find the Messiah for himself; he had to tell Peter before he could be satisfied. Philip could not rest until he had passed the good news of Jesus Christ on to Nathanael. The new Christian instinctively wants to tell others of his new-found faith, and in so doing he finds his own happiness made greater.

Then, too, the Gospel of Jesus Christ when received becomes a matter of stewardship, and a sense of duty to pass it on grasps the heart of the true Christian. Whatever else he has done for the Lord in the way of personal obedience, the Christian somehow feels that his service to the Lord has fallen short unless he has vocally expressed his faith before others. Paul's personal experience with the Lord laid upon him an urgent sense of duty: "Woe is me if I preach not the gospel." There is in the devout Christian layman that same sense of awareness that he will come out the loser if he does not openly declare his faith to others. No true Christian may feel exempted from the commission of Jesus: "Ye are my witnesses."

There are certain pronounced blessings to the believer resulting from sharing his faith. The promise of Christ, "Lo, I am with you always, even unto the end of the world," becomes a felt reality. There is a sense of partnership with the Divine. Paul felt that when he said, "We pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20). It was this awareness of his partnership with Christ that made Paul well nigh invincible. This sense of being linked with the Lord in His purpose to redeem the world strengthens our faith and gives us courage and vision.

Another result of sharing our faith is a sense of accomplishment — the feeling

that we have served the Lord and helped another. The Apostle James wrote: "... he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:20). There is deep happiness in seeing wasted lives reclaimed for the Lord with characters transformed and life goals exalted — especially when that has come about as the result of our sharing our faith in the Savior.

Then there is the bolstering of faith that comes from seeing the redeeming work of Christ performed in those to whom we have witnessed of His power. Little children sometimes make some rather large claims for the abilities of their daddies. How proud they are when he does just what they claimed he could — whether it be to drive a home-run or whatever. Our Lord made great claims for Himself and taught us to believe them and make them known to others: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28). To share those claims is to see Him prove His power anew.

Finally, there is the deepening persuasion that results from speaking repeatedly of the merits of a thing. A conscientious salesman becomes an agent for a certain product after having studied its specifications and being persuaded of its superiority. But his enthusiasm mounts as he continually demonstrates its worth and speaks of its good points. We may be persuaded that "there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). But our faith grows as we pass this Gospel message along; as we compare His call and His way with all the other ways by which men seek for peace with God and for real life; as we see His claims borne out in the lives of those who commit themselves to Him — along with what He does in our own lives.

The wise man speaks once again: "He that winneth souls is wise" (Prov. 11:30). Indeed he is — for when we share our faith it grows!

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"He who believes in the Son has eternal life; he who does not obey the Son shall not see life, but the wrath of God rests upon him" (John 3: 36, RSV).

## WHO'S A HYPOCRITE?

A common excuse for not joining or attending church is that there are hypocrites in the church. Unfortunately there are hypocrites in the church as well as outside it, but that fact should not surprise anyone. If diamonds had no value there would be no imitation diamonds. If the Christian religion were untrue and church membership had no value there would be no counterfeit Christians or church members.

Some imitations are quite easily recognized; others are not. So it is with hypocrites. There are several kinds of them. The best known one is the outwardly pious church member, always on hand at church services and prayer meetings, full of pious phrases and ever pointing out his own goodness and the faults of others. He parades his religion like the Pharisees of Jesus' time who prayed on the street corners to be seen. At heart they are selfish and shrewd like Ananias and his wife, Sapphira, who sold their property and gave a part of the price to the church, pretending they had given all. This type of hypocrite is often quite easily recognized.

Then there is the nominal Christian, the church member who never was really converted. He seldom attends church except on special occasions, but he has a score of ready excuses. He rates his contacts in the church only for their social or business value. In the presence of church people he appears interested in religion and church affairs, but in other circles his membership in a church is never suspected. The news of the death of one such man was being read by two of his friends. The closing sentence of the item read, "Funeral services will be held in the Methodist Church of which Mr. Jones was a member." The reader paused and then exclaimed, "Well, I declare! So Jones was a Methodist! Who would have guessed it?"

A third type of hypocrite is the non-Christian who claims to be just as good as Christians and church members. He picks the poorest example of a church member with whom to compare himself. He ridicules and criticizes Christians, often most unfairly. He may live up to a fairly high moral standard but his motives are far from Christian. He obeys the laws be-

cause he fears the consequences if he doesn't. He is afraid of what people will say if he fails to follow the accepted pattern, whether it is particularly good or not. He lacks sincerity, honest humility, and brotherly love. He is more or less proud of himself but his jealousy and selfishness are only partially hidden.

Since the church is constantly teaching against hypocrisy there is naturally much less of it in the church than outside it. Furthermore, the church offers splendid opportunities to overcome hypocrisy. Then the old excuse that there is hypocrisy in the church is weak and groundless indeed.

But that excuse is probably not the real reason why the people who use it do not become Christians and join the church. Their own selfishness is more likely the real reason. They do not want to give as much of their time, talents, and possessions

as their own consciences would demand of them. They are hiding behind a false excuse for their decisions and conduct. Are they not themselves hypocrites?

When Jesus was impressing upon Peter that he must be faithful to the end, even under persecution, Peter pointed to John and said, "Lord, what about this man?" Jesus replied, "What is that to you? Follow me" (John 1:22).

The duty of everyone is to obey the command of Jesus, "Follow me." We cannot place upon others the responsibility for our own decisions and conduct. God will judge each one of us, not by the conduct of others nor by the excuses we offer for our failures, but by the motives deep down in our own hearts. Let each of us search his own heart and make sure that he will not be found a hypocrite.

—Neal D. Mills.

*We can discover*

## *The Secret of Christian Personality*

If Jesus Christ has the power to forgive sins and transform character, as the Church maintains, there ought to be something distinctive about the personality that is committed to Him, and as a matter of fact and experience the committed Christian does possess certain distinctive qualities. This was very obviously so in the days of Christianity's infancy when she, a highly moral and ethical religion, was growing in the midst of a heathen and pagan culture which practiced all the immoralities without restraint. In today's world, regulated as it is by the laws, ethics, and mores of a nominally Christian society, the differences between Christians and non-Christians are not as obvious, but the genuine Christian still possesses distinctives which set him apart as a man of faith.

The man of faith is marked by a sweetness of personality, a foregoing of selfish desire for personal gain, a victory over sin and Satan, a peace, a trust, a calmness in

every situation, and a desire to cooperate with God in His purposes for the world. These distinctives of the Christian personality are possessed in varying degrees by different Christians. Everyone has known a few of the dear saints of God who are so Christlike in character that it is like a breath from heaven just to be near them. Some of us still have a long way to go in our Christian lives before our personalities become so distinctively "Christian."

It has often been asked, "What is it that makes the Christian tick?" "What is the secret of the Christian personality?" In all truth there is no *secret*, for God has openly revealed the answer in the Bible. It is hidden from none and one need only take up the Book and read to find both the ground for our hope in Christ and also the *secret* or, better said, the *source* of the distinctive Christian personality. The basis for the distinctive Christian personality may be summed up in the phrase, "Union with

Christ." When the Christian becomes conscious of being inseparably united to Christ, when he knows that Jesus Christ lives within him, when he allows Jesus Christ to take over the controls of the inner life, then the Christian has found the key to the distinctive Christian personality.

### *A Word of Admonition*

Jesus has not left us without witness at this point for He has admonished us, "Abide in me, and I in you. . . . I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:4, 5).

Please notice the specific nature of Jesus' language. Here we are not called upon to follow Jesus, or to be like Jesus, or to abide with Jesus, but specifically to abide *in* Jesus. With this admonition to us Jesus has also given His wonderful promise to abide *in* us. Upon this union with Christ all our Christian activity and achievement is dependent. The Bible says, and we have found it to be true, that without this union with Christ we are woefully inadequate and totally incapable of accomplishing anything for the sake of Christ and His Kingdom. Surely union with Christ must be the basis, the source of all that is fine and good in the Christian personality.

### *A Word of Intercession*

St. Paul was deeply concerned for the Ephesian Christians, for those of Jewish background, lest they spurn the grace of God and return to their Jewish legalism, and for those of Gentile background, lest they renounce the ethics of Christianity and return to the immoralities of their pagan past. As a result of his own personal Christian experience St. Paul ~~knew~~ that inner meaning and the power needed for the transformed Christian life could accompany the saving relationship only as the Ephesian Christians found union with Christ. To that end he prays in the true spirit of intercession, "That Christ may dwell in your hearts by faith" (Eph. 3:17). His prayer reveals to us his conviction that union with Christ is reached through an act of faith.

Living as we do in a generation that seeks to find its answers largely through the formulae of science and the arguments of logic, it is sometimes hard for us to understand

that the Spirit of Jesus, a person who died nearly 2,000 years ago, can yet live today, and further, that He can live in the hearts and lives of those who will receive Him. But come apart and step into the spiritual world for a moment. As you surrender your life to Him and in faith open your heart to Him you will find, as others have, that "Christ may dwell in your hearts by faith." Union with Christ will then become to you a fact learned by experience, a fact as real as any of those which may be learned by observation in the material world about us.

### *A Word of Explanation*

Even when he was undergoing the hardships of imprisonment in Rome St. Paul was excited and thrilled by what God was doing in the infant church. How he rejoiced that the Gospel had now been made available both to his kinsmen the Jews and to the Gentiles among whom he felt called to a special ministry. With a thankful heart he saw the Gospel of Christ bring salvation to the Gentiles and transform their lives from wantonness to distinctive Christian personalities.

How is this great change to be explained? What has made the Christian faith vital, meaningful, and workable for these Gentiles who have been so far from the principles of Christianity? It is union with Christ that has made the difference. It is, says St. Paul, "Christ in you, the hope of glory" (Col. 1:27).

How very different this experience of Christianity is from the concepts that characterize the other religions of St. Paul's day. He calls this union with Christ a "mystery," which brings to the minds of his readers the practices of the mystery religions then so popular in the regions of the eastern Mediterranean. Those sects were characterized by their many secret doctrines and mysteries which were communicated in wild orgies and frenzied rituals of initiation to those chosen to share in them. Usually, lowest standards of behavior were the norm for the mystery religions.

In contrast to those, however, St. Paul makes it clear that the "mystery" of which he speaks is no indecent thing but rather is the finest and purest concept that man can experience, and further, it is not the kind of mystery which must be shrouded with secrecy but one which, by its very na-

ture, must be openly revealed, for it is "Christ in you, the hope of glory."

What a wonderful explanation of the *secret* of the Christian personality this is. It is Christ *in* us which is the hope of glory. It is Christ *in* us which is the source of the distinctive Christian personality.

#### *A Word of Testimony*

Says a well-known proverb, "The proof of the pudding is in the eating." We are thankful that the importance of union with Christ rests on the basis of experience and is not merely an untried hypothesis. Saul the Pharisee and Paul the committed Christian are two distinct personalities. It was a long, long way from the self-righteous Saul who justified murder in his effort to stamp out Christianity to the humble man of God who placed love at the apex of Christian experience, who confessed himself "chief of sinners," and who was willing to be murdered for the sake of the Savior whom he had come to love and to whose work he was dedicated.

Out of his own experience St. Paul could make his wonderful testimony, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me . . ." (Gal. 2:20). The personality of the hateful, spiteful Pharisee is dead. Thank God! This is so real to St. Paul that he feels conscious of having himself died while now Christ inhabits his whole being and personality. It is no mere hypothetical argument, but the valid testimony of experience. The glib tongue may recite the words, but the devoted spirit can understand the reality of union with Christ.

It is surely this same experience which today brings inner meaning and reality to our saving relationship with Christ. How exciting it is to catch the vision that Jesus Christ lives within us and acts through us. Faith becomes radiant and vibrant, work performed in the Lord's name becomes a joyous privilege, a new sense of motivation and discipline moves us, and personality becomes distinctively and beautifully Christian when we are possessed by the reality that Christ lives within us, that we are inseparably united to Him.

Indeed, union with Christ is the *secret* of the distinctive personality. Union with Christ is "What makes the Christian tick!"

—C. Rex Burdick.

## Salvation

### A Living Relationship

(Continued from page 3)

Great Christian truths must of necessity be couched in human language for the sake of communication. We must remember, however, that dictionary definitions of these words do not exhaust their meanings when they are used to convey spiritual truth.

We must not, therefore, be content with memorizing and mental assent to creedal expression. Knowledge of such facts does not necessarily constitute redemptive experience. The Apostle James, speaking of the futility of mere mental acknowledgment of facts, says, "Even the demons believe — and shudder," concerning the one supreme God (Jas. 2:19, RSV). But they are still opposed to His holy rule. Observation reveals frequent instances of those who are well versed in the doctrines of the Gospel but whose wayward lives attest that they have never given themselves over to the redeeming power and influence of Jesus Christ.

The Gospel is the Good News that within the realm of human history and experience God's justice and mercy met in Jesus Christ to deliver sinners from condemnation and lift them from the overwhelming power of evil. And that doctrine of the Gospel becomes salvation and life when it meets with a spirit of repentance, faith, and submission to God's redemptive work through Christ at the very springs of life.

When the Divine message of the Gospel meets human will and purpose submitted to God, redemption becomes an accomplished fact. For then the redeeming power of God made manifest through Jesus Christ and effective through His Holy Spirit is released to cleanse the heart from the power of evil and to fill it with holy motives and power.

True Christianity is a relationship, not merely a creed.

"For 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, RSV).

## A Christian accepts

# Social Responsibility

The question is often raised: How far does the Gospel of Jesus Christ extend? Does it stop with the individual in whose heart Christ has given the new birth? When salvation comes to a man, does it come to his family, his home? What effect does the saving Gospel have upon society, upon economics, upon government and world affairs? The answers to these questions would indicate a variety of opinions depending upon one's understanding of the Gospel, its meaning, and how it works in the world of men.

The basic premise for an understanding of the Gospel is that it has meaning only as it is cast in human personality. It is set within the heart of the individual. The Gospel cannot save the world except as it transforms the lives of persons who in turn make up society and the various segments of world population. This personal concept of the Gospel was announced by Jesus as He began His ministry in Galilee, "preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:14, 15, KJV). The invitation to be members of God's Kingdom was given to any and all who would repent of their sins, turn around from the old life and accept the new by simple faith, or trust, in the good news of redemption through Christ.

Nicodemus came to Jesus to inquire how one could enter into the Kingdom of God. Jesus answered him, "Except a man be born again he cannot see the kingdom of God" (John 3:3). John, in writing this account, includes further amplification of this teaching about the spiritual life in the familiar "Gospel in a nutshell" (John 3:16), which says that whoever (anyone at all) believes in the Son of God becomes a member of His Kingdom. The next verse indicates that the Kingdom is not for a few but should encompass the whole world — "that the world through him might be saved."

A redeemed person who belongs to God

has had a change of heart, a new experience in his relationship to God. He wants to please Him and live like Him. This experience overflows to the other person to introduce him to Christ and help him to live under the rule of God. Those who are subjects of God's Kingdom abide by His laws and regulations.

Ministers are sometimes told to preach "the simple Gospel," leaving out a concern for social and economic evils and injustices. William Gordon, a Tory of colonial times, complained about ministers preaching on independence for the colonies. "I most heartily wish that he (a minister) and many others of his profession would confine themselves to Gospel truths," he said. But the Gospel is not alone for the individual or his personal sins; the Gospel is salvation for sin in any form, and injustice in society falls under condemnation. The Bible has a message of hope for the oppressed, and God's people are on the side of the downtrodden.

The Gospel reaches into the heart of an individual, remaking him into a new creature of God. Two or more individuals make a society. Christians thus reborn give new birth to the social order. Society cannot be redeemed apart from the persons involved, but as the followers of Christ live the Christian way in everyday contacts, they can and do influence and change society.

William Temple has this to say in his book *Christianity and the Social Order*: "I should give a false impression of my own convictions if I did not here add that there is no hope of establishing a more Christian social order except through the labour and sacrifice of those in whom the Spirit of Christ is active, and that the first necessity for progress is more and better Christians taking full responsibility as citizens for the political, social, and economic system under which they and their fellows live." (New York: Penguin Books, 1942, p. 76.)

The Bible pointedly teaches that God's



grace is never limited to the individual. Once received by faith it demands a response — action — as in Leviticus 19: 2: "Ye shall be holy: for I the Lord your God am holy." Cain, confronted by the Lord after the slaying of his brother Abel, asked,



"Am I my brother's keeper?" Of course he was. How can one escape responsibility for a brother? The Ten Commandments stress loyalty to God first, to be followed by proper behavior in human relationships.

The prophets proclaimed that faith in God was reason to be concerned with the needs of others. Isaiah said, "Learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow" (Isa. 1:17, RSV). Amos denounced those "who afflict the righteous, who take a bribe, and turn aside the needy in the gate" (Amos 5:12, RSV). In chapter 8, verses 4-7, RSV, Amos says: "Hear this, you who trample upon the needy, and bring the poor of the land to an end, saying, 'When will the new moon be over, that we may sell grain? And the sabbath, that we may offer wheat for sale, that we may make the ephah small and the shekel great, and deal deceitfully with false balances, that we may buy the poor for silver and the needy for a pair of sandals, and sell the refuse of the wheat?' The Lord has sworn by the pride of Jacob: 'Surely I will never forget any of their deeds.'"

Jesus in the Sermon on the Mount gave practical instructions in righteousness for citizens of God's Kingdom as they mingle in society. These ethics of the Kingdom are often in sharp contrast with current

ideas of what is right in an unchristian society.

The New Testament epistles present both doctrine and ethics; faith and action; commitment and response; the joy and peace of personal salvation, and the resulting duty to work for justice and good will in society. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let everyone of us please his neighbor for his good to edification" (Rom. 15:1, 2). "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2).

Paul warns about accepting "another gospel: which is not another" (Gal. 1:6, 7). He means that there is only one Redeemer, the giver of salvation to all who will trust Him. This does not mean that the application of the Gospel is limited. The Gospel demands, through a sensitized conscience, that justice be given to all mankind. The Christian may not know the answer to such problems as race relations, but he insists that every man regardless of color is entitled to equal justice under the law.

James wrote against showing partiality to one class because of wealth or social standing over another because of lack of possessions and prestige. He pointed out the evil of reserving the best seat and giving of extra attention when a man with gold rings and fine clothing comes into an assembly, while a poor man dressed shabbily is told to stay in the back. (See James 2:1-7.) Concerning the unfair advantage the rich have over the poor in economic affairs, James says, "Come now, you rich, weep and howl for the miseries that are coming upon you. You have laid up treasure for the last days. Behold the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the harvesters have reached the ears of the Lord of hosts" (James 5:1, 3, 4, RSV).

The Gospel demands of all Christians that the sum total of human relationships be based on an application of the teachings of the Lord Jesus Christ. Paul summarized our duty as follows: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

—C. Harmon Dickinson.

## Positive scriptural statements concerning

# THE SABBATH

Protestants believe that the Bible, and the Bible only, is the all-sufficient rule of faith and life — the final authority in matters of doctrine and conduct. Nothing not found in the Bible, be it tenet or precept, is obligatory to man. Conversely, any principle or command contained in the Bible is binding on him. What about the Sabbath? Is it in the Bible? If not, it is no concern of ours. If it is, we dare not disregard it but must observe it. Nor should we reject it without an examination of the Scriptures to determine whether or not it is to be found therein. Let us make such an examination.

Turning, logically, to the first book, Genesis, the book of beginnings, we read the account of the creation. Climaxing that account we find the institution of the Sabbath. God set apart and blessed a specific day, the seventh, "because that in it he had rested from all his work which God created and made" (Gen. 2:2, 3). A reference takes us to Exodus 20:11 where we read: "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it." This is the reason for the fourth commandment: "Remember the sabbath day to keep it holy . . . the seventh day is the sabbath of the Lord thy God" (vs. 8-10). God made the seventh day holy, and commanded men to keep it so.

There is, in the Bible, evidence of the existence of the seven-day week between the creation and the giving of the Ten Commandments. (See Genesis 8:10, 12; 29:18-20, 27-30; 50:10.) There are also hints

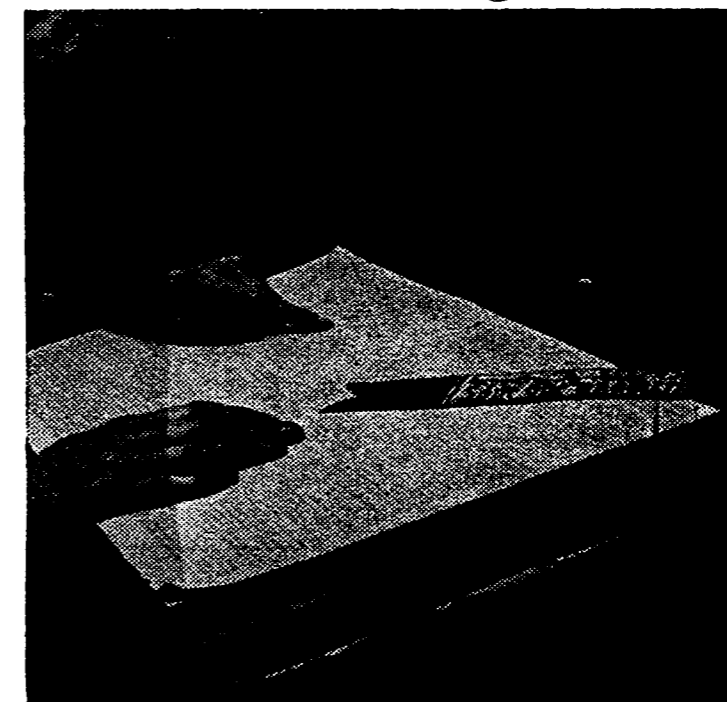
or traces of what many scholars consider the observance of the last day of the week as a time of sacrifice.

From the time of the giving of the manna in the wilderness (Exodus 16, especially vs. 23-30) the Sabbath held an important place in the history of Israel. Not that it was a new thing, nor given to them alone.

It was instituted centuries before the call of Abraham, their forefather, and was observed as a special day by ancient peoples who antedated him by centuries. "The Sabbath was made for man," said Jesus (Mk. 2:27). That is, for humanity in general, not just for the Jews. To be sure, it was given to them as a special sign (Ezekiel 20:12), and a special reason for observing it was given — gratitude for their deliverance

from slavery and oppression in Egypt under Pharaoh (Deut. 5:15). By the same token, should not we, who have been delivered from the bondage of sin and the dominion of Satan, show our gratitude for our salvation by obeying God's command to "Keep the Sabbath day to sanctify it"? Was not God's purpose in making known to them His holy Sabbath (Neh. 9:14; Ezek. 20:12) like His making them custodians of monotheism, of the Scriptures, and other things — to preserve it for humanity?

We find in the writings of the prophets rebuke for formal and forced observance of the Sabbath, and a stressing of its spiritual aspects. We find, too, blessing pronounced for keeping it set apart for the Lord and not trampling it underfoot by using it for one's own business and pleasure (Isa. 58:13, 14). Its importance is



stressed in the prophecy about the destruction of Jerusalem in Jeremiah 17:27 (the fulfilment of which is recorded in 2 Chron. 36: 19). Sabbath desecration was the reason. Nehemiah used this in pleading with the people for revering the Sabbath (Neh. 13:17, 18). Sabbath desecration and idolatry went hand in hand as the cause of Israel's downfall. Is this, perhaps, not due in some measure to the fact that the most common form of idolatry was Baalism, and that Baal's sacred day was not the Sabbath, but the day of the sun?

When we come to the New Testament we find that the Sabbath was observed by Jesus and His followers. He honored it by giving an example of attendance at religious services on that day. Beyond that He gave definite teachings as to proper Sabbath observance — ways in which it might confer the blessing which God intended, instead of being a burden and a bore as the Pharisees had made it. One of the major topics of controversy between Him and the religious leaders was as to the attitude toward the Sabbath. He did for the fourth commandment what He did for the sixth and seventh and the rest — making it a matter of inner motive, and not just actual outward

act. He wanted to burn God's laws into their hearts — to take conformity to God's will deep down into their inner beings.

In the history of the early church, as recorded in the Book of Acts, we find the apostles and other Christians observing the Sabbath as a day of worship. Paul in his epistles urges law observance as a matter of love to God. "Love," he says, "is the fulfilling of the law" (Rom. 13:10). In other words, the motive for obeying God's commands is not slavish fear, but grateful love. Love produces obedience. As John expresses it: "This is the love of God, that we keep his commandments, and his commandments are not grievous" (1 John 5:3). Obedience is the requirement of love.

Yes, the Sabbath is in the Bible, and since it is, we are morally bound to keep it holy. It is a Christian duty, but much more. It is a means of grace, bringing rich blessing. And more yet! It is a means of showing our love and gratitude toward God. Perhaps it is not too much to say that our attitude toward the Sabbath is a measure of our love to Him who "gave his only begotten Son . . . that we might have eternal life" (John 3:16).

—Lester G. Osborn.

## RESOLUTIONS OF A BELIEVER

I will pursue a godly life with a confident spirit. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15: 7).



I will always try to keep my words and life consistent with my profession of faith in Christ. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10: 32).



I will set my goals in life high. "Let every one that nameth the name of Christ depart from iniquity" (2 Tim. 2: 19b).



I will courageously stand by my convictions at all times. "I will never leave thee, nor forsake thee. . . . The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13: 5b, 6b).

I will be careful to maintain a sense of true values. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6: 33).



I will not be defeated by my failures. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1: 9).



I will make it the rule of my life to discover and to do His will. "Ye are my friends, if ye do whatsoever I command you" (John 15: 14).



The promises of Christ are mighty, and our possibilities in Him are limitless. What resolutions will you make as a believer?

## UNCONQUERED AREAS

Until very recent years Mt. Everest was among those unconquered, and seemingly unconquerable, areas of the earth. Several expeditions of mountain climbers had made determined efforts to reach its summit, and each expedition had failed, sometimes when the goal was heartbreakingly close.

On May 28, 1953, the eighth expedition succeeded in reaching the summit. It is noteworthy that the means at their disposal for this achievement were scarcely, if any, different from those used in previous efforts. It was still a matter of making the climb on foot; equipment was about the same; courage and stamina were still principal ingredients. Knowledge of techniques and courses gained from previous experiences were determining factors in the success of this eighth venture.

In the life of the Christian certain areas of thought, disposition, and conduct often appear to defy conquest. Selfishness, impurity, ill will, fear, suspicion, and other sinful inclinations almost without number seem too deeply rooted in our nature to ever be subdued. For the sincere Christian this is a disturbing fact. One of the great Christians of all time, the Apostle Paul, confided: "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. . . . Now if I do what I do not want, it is no longer I that do it, but sin which dwells within me" (Rom. 7: 15, 20, RSV). So disturbed was the apostle over these unconquered areas in his life that he cried out: "Wretched man that I am! Who will deliver me from this body of death?" (Rom. 7: 24, RSV.) Is that not the cry of the Christian longing for the holiness of Jesus, and yet aware of his many flaws of character?

Conversion experience, the Christian must remember, does not mean an instantaneous conquest of every evil in life and the cessation of the struggle against sin. It is a turning in the right direction and dedication of life to Christ and His way. It is the acceptance of a new and high

principle of life setting the course for each choice and decision. It is the discovery of new power making possible the carrying out of high resolves in life. In conversion the believer comes into possession of spiritual resources which, rightly used, can remake life in the mold of God's holiness.

The process of cleansing the life of every evil impulse, Scripturally known as "sanctification," is a continuing work of God's grace in those who have entered upon the Christian life by faith. In 1 Thessalonians 4: 3, it is declared: "This is the will of God, even your sanctification," and in connection with this declaration readers are urged to exercise discipline in their own conduct. The teaching is clear that the holy will of God in its determination to deliver men from all sin lays upon the believer the responsibility of bringing every part of his life under subjection by the power of Jesus Christ. Therefore, we are admonished to "work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure" (Philippians 2: 12b, 13). It is the responsibility of the individual to bring every part of his life under the redeeming power of God through Jesus Christ. Thus he is "working out his own salvation" in the sense of making it a far-reaching reality.

Hope should characterize the Christian's struggle to conquer the as yet unconquered areas of his life. Assurance as to his present relationship with God and what his ultimate spiritual attainment shall be through Christ is a source of vision and courage to press on. John says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3: 2-3).

Because of this hope, St. Paul did not utterly despair over the sins yet unmastered in his life. Speaking of his ideal to fulfill

the purposes of Christ in himself, he said: "Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. Let those of us who are mature be thus minded . . ." (Philippians 3: 13-15, RSV).

Past defeats in attempting to master besetting sins do not necessarily mean that

defeat is the Christian's ultimate lot. Growing experience with Christ, growing awareness of His power, and a deepening understanding of the secrets of managing those previously unconquered areas of life lead to victories never before experienced. Therefore, do not become discouraged and defeated, but "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3: 18) — and you will in time conquer the unconquerable.

## A NEW CONCEPT OF LIFE

In the Beatitudes (Matt. 5: 3-12), often called "The Charter of the Kingdom," Jesus set forth a radically new concept of life and happiness. It involved a new attitude toward God, self, and fellow men; a higher conception of righteousness; and a seemingly absurd idea of how to achieve the best things in life.

Consider, for example, the blessedness pronounced upon the poor in spirit to whom belongs the Kingdom of heaven. Absolute self-reliance is the key to getting the best things in life, says the world. To admit weakness is to defeat oneself. Christ has taught us, though, that to acknowledge our weaknesses and spiritual poverty is the key to receiving the blessings of God's Kingdom. Humility of spirit is a crowning virtue in the Christian concept, and it produces a beautiful and wholesome pattern of life.

Equally startling to the common mind is the view that those who sorrow over their sins shall as a consequence find comfort; that the meek shall gain possession of the earth; that craving for righteousness shall be satisfied; that the merciful will find a like response; that purity of heart, and not outward piety, is the secret to seeing God; that peacemakers shall be identified as children of God; and that to suffer on behalf of Christ and righteousness is an experience to cherish and a means to great reward.

Yet Jesus taught that this was the way

to deep and abiding blessing, and He knew all the secrets of life. He demonstrated the truth of this teaching. His life among men was one of self-abasement, humility, and willingness to suffer for righteousness' sake. This course led to the cross, but the result was a triumphant resurrection — and by that cross He became the Savior of men and wins the hearts of men to God and righteousness.

For the Christian our Lord's new concept of life means that life becomes profitable only when it is invested in something larger than itself. It means that virtue when sought for itself brings happiness. It means that godliness is power. It means that right thinking leads to God's blessings. It means that the Christian may live by principle, and not by expediency; that in God's moral scheme of things righteousness has its own rewards; that to suffer for righteousness is an investment bearing eternal rewards — it is not a loss.

Those who through faith hold to this concept of life have nothing to lose and everything to gain. They can live in absolute sincerity, without the pressure of sham and hypocrisy. They can live according to conviction without the distracting thought of compromise. It is a way of inner harmony and satisfaction, and it is open to all who will commit their lives to Jesus Christ as Savior and Lord. Will you not make that decision today?

### Especially for youth



Are you just "trying," or are you trusting? You will want to read of this teen-ager's experience. He discovered that the best things cannot always be earned.

## Al Saw The Light

cause him to stumble, and everything seemed lost. His was an up-and-down experience, and at times it seemed there was so much against him that it was hopeless to keep trying.

One day, though, an event occurred that was to change his whole life. A once-wayward friend returned to town, an amazingly changed person with the testimony that he had found forgiveness for his sins and had given his heart to Christ. This young Christian invited Al to his home for a Sabbath afternoon visit, and in short order asked him, "Are you a Christian?"

A pause, then, "Well — I'm *trying* to be."

"If you were married, would you be 'trying to be married'? Wouldn't you *know* that you had given your heart to a certain girl and she had given hers to you?"

"Why, yes, I guess I would."

"You can *know* that you are a Christian, too," Al's friend continued. "To become a Christian is an act of faith. If you love and trust in Jesus Christ, you can know whether or not you have given yourself to Him and have received His promises."

"But I'm not good enough for Him. I try to live right, but I just can't seem to keep from doing some things I know are wrong. We are supposed to keep all the commandments and live like Jesus lived, and I just can't do it." Al was greatly troubled.

"No, you can't be good enough to save yourself and to be worthy of God's love," replied the friend. "None of us can. The Bible tells us that our righteousness is 'as filthy rags' in God's sight. It says, too, that 'all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in

Al was a "good" young fellow. At least he tried hard to be, and no one could say he was really "bad." He came from a good Christian home and much of his home training had soaked in. He had learned the commandments and tried hard to keep all of them, and he tried to follow the example of Jesus.

Actually, though, his own conscience told him that he was not as good a fellow as others might think. He had the temptations that are so common to teen-agers, and he did not always master them. His thoughts and acts were not always pure; his temper got the best of him at times, causing him to do and say things he later regretted; he was not always obedient to his parents, and he knew he fell far short of doing God's will.

Al had a religion all right, but it offered little comfort and help for real living. It taught him the truth that God is holy and demands holiness of those who would come into His presence. It also taught him that "the wages of sin is death," and he felt condemned for his own sins. His religion left him struggling and afraid.

Oh, he had his better moments, when he felt he had not slipped, at least not too badly, for a few days. At such times he had a comfortable feeling that things were all right between him and God. But then some old temptation would crop up to

Christ Jesus' (Rom. 3:23-24). In Isaiah 53:6 we read: 'All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.' No matter how we try, we are weak and cannot be perfect by our own strength. We need forgiveness and help. We become Christians and are saved by faith in Jesus Christ who came to be our Savior."

Al was skeptical. "It sounds too simple. I am guilty myself for the mistakes I've made. It seems to me that I have to live a good life to be acceptable to God."

"You are right," responded his friend. "We must choose to obey God. But we can never *earn* our salvation, if we are trying to be good just because we are afraid of God. We all sin, and one sin means failure to measure up to God's standard. The Gospel of Jesus Christ tells us that God still loves us though we have failed Him many times, and that He sent Jesus Christ to give us the forgiveness and help that we all need. John 3:16 says: 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'

"We can be saved because God loves us and wants us for His own, not because we are worthy of everlasting life. 'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast' (Eph. 2:8-9)."

"I still don't understand how I can know my sins are forgiven," Al persisted.

"Jesus Christ died to pay the penalty for our sins and to give us assurance that forgiveness is real. Isaiah said: 'He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed' (Isa. 53:5). When Jesus Christ died on the cross He was giving Himself as a sacrifice for us. God Himself was suffering through Jesus for our sins, and was willing to grant forgiveness to those who call on Him. The price of forgiveness has already been paid. If you are now willing to confess your sin and need and to believe the promises of God made through Jesus Christ, you may belong to Him and have everlasting life."

Al was sincerely looking for the truth,

but he was hard to convince. This idea of a God who *wants* each of us to be saved and belong to Him, and who had actually provided the way of forgiveness and life, was too big for him. He and his companion talked, studied, and prayed.

One day Al objected, "I just can't *feel* I could be saved and become His so simply."

His Christian friend replied, "To accept Christ and receive His promises is a matter of faith — of believing the Word of God. We cannot depend on our feelings. They change according to circumstances. Even our health affects our feelings. Salvation and eternal life rest on solid facts, regardless of our feelings. God has sent Jesus Christ. Christ has actually suffered for our sins by His death on the cross, and He has risen from the dead and lives forever to help those who belong to Him. Those are the facts upon which God calls us to accept His mercy and commit our lives to Him. If you feel your need and want to serve the Lord, won't you now believe the promises of God because of what Christ has done, and give your life to Him? Do that by faith, and in time you will grow to *feel* that His salvation is real."

The light burst upon Al. He saw that he had been working for something that could only be received as a gift of God's grace. He now knew that the Lord wanted his love and loyalty and would through Jesus Christ enable him to live righteously.

Truly this was the beginning of new life for him. He had peace and assurance with his Heavenly Father. His life was under new management and he found his chief joy in seeking to do God's will in each act of life.

The Christian life was not always easy. He had his temptations, his difficult choices to be made. There were moments when faith was weak and he made his mistakes. But now he knew that God was on his side, wanting to help him and give him victory, and he rose again in faith and hope. He found that Christ replaced his lower desires with higher and purer ones, and that as he grew in faith many old temptations lost their hold on him. Christ helped him through the difficult teen-age years

(Continued on page 23)

## BUILDING BRIDGES

Did you ever have a desire to build bridges? Most boys have probably at one time or other had such a desire. Your "Teen Talk" writer once helped a small group of Boy Scouts on a camping trip build an arched footbridge over a little stream that had to be crossed to get to the swimming hole in the river. Using only axes and the material available in the woods it was a task that took several days. However, it was good experience and, though crude, was quite serviceable for several years.



There are many kinds of bridges which can be built quickly in case of emergency if the workers have the materials and the training. The accompanying picture shows a quickly constructed footbridge across the Black River in northern New York. It is a type of pontoon bridge to be used in cases where there is not time for more permanent bridges. Other pontoon bridges requiring more time and heavier equipment use rubber rafts which can be inflated and will hold up heavy trucks or tanks.

There is another very new kind of bridge that can be used for spans of 40 to 60 feet — a bridge that can be put in place by two men in a matter of minutes. It comes folded in the middle and carried on top of a truck equipped with a hoist. The operator backs up to the chasm or river

to be spanned and shifts the gears on his truck. The bridge rises like a closed jack-knife and then opens as it comes down. It will take two jeeps side by side or one medium tank.

Isn't it wonderful what man can invent to get himself or his vehicles quickly across those deep ditches or swift rivers which bar his progress to the desired objective? More wonderful is the bridge that Christ built which makes it possible for us to be forgiven of our sins and to come joyfully into the presence of God Himself.

The Bible tells us that Jesus has broken down the middle wall of partition that once separated Jews and Gentiles in the temple. Just as truly He has laid down His life as a bridge between us and God. This is not something new; it was done long ago at the cross of Calvary, but it has to be discovered by each one of us and has to be used individually in each generation. Have you seen and used that bridge? Are you now on the other side? Have you crossed over from the world's side to God's side where happiness is complete? If not, venture out in faith on that narrow footbridge which you can trust. Get the thrill of crossing and the assurance of safety.

—Leon M. Maltby, "Teen Talks."

(Continued from page 22)

and has led him into a life of satisfaction and service.

Why do I know so much about the personal experiences of Al? Because his experiences are mine — and they are those of countless other young people who have found real life through personal commitment to Jesus Christ as Savior and Lord. We share the thrill of one who wrote:

Now I belong to Jesus,  
Jesus belongs to me;  
Not for the years of time alone,  
But for eternity!

Are you Christ's and He yours? Have you found peace with God through Him? You may have this assurance: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

# The Sabbath Recorder

## Changes

Have you ever seen a redbud  
 On a dark and dreary day,  
 When its boughs were bleak and barren  
 With no beauty to convey;  
 And then wondered why 'twas worthy  
 Of such wonderful acclaim,  
 Why they praise its pretty pageantry  
 And prime poetic fame?

Have you ever seen a human  
 With habitual hateful ways,  
 Like a sour and surly Saxon,  
 Snarling, snatching as he plays;  
 And you could not help be curious  
 Why Christ died on Calvary,  
 To redeem such ragged rascals,  
 From a rank eternity?

Then you saw a redbud blossom,  
 Opened by the sun and rain;  
 Then you saw this surly person  
 After he was born again;  
 And no longer did you wonder,  
 Since your answers you could see,  
 For they both were things of beauty  
 When God's Spirit set them free.

—James J. Dooley (From *Home Life*, copyright by  
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 Convention. Used by permission.)

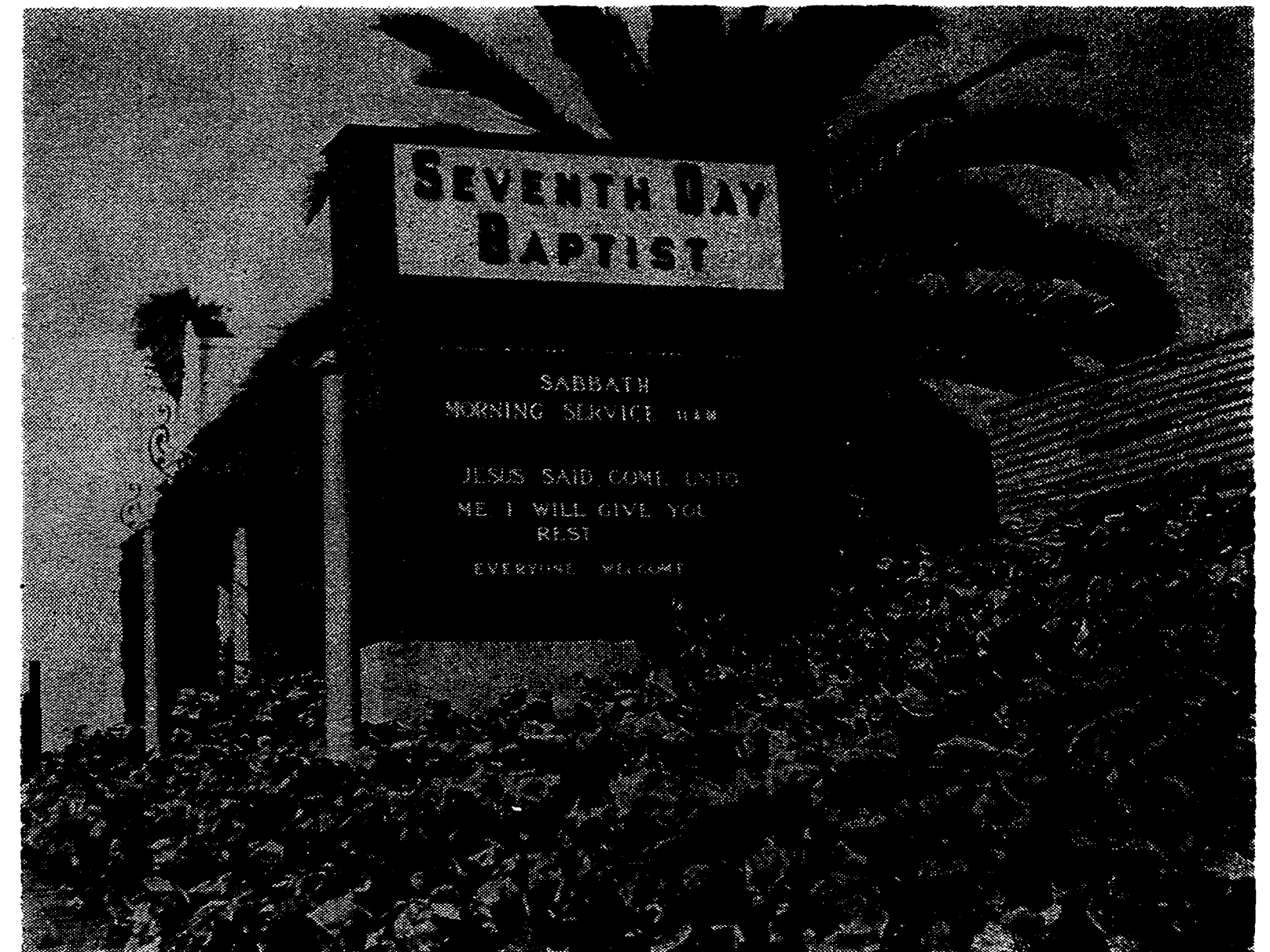


Photo by L. H. North

*Give thanks for your church.  
 Show it by weekly attendance.  
 November is attendance month.*