

and farm work the painting is not yet completed.

Pastor Skaggs meets with the young people's baptism class Sunday afternoons.

About 350 attended the annual turkey dinner. — Correspondent.

Accessions

Denver, Colo

By Letter:

Daryl White
Mrs. Daryl (Barbara) White
Robert White
Nola Gray

By Testimony:

Mrs. Leona Hastings
Sharon Widman
Edward Hansen
Richard Steele
Mrs. Richard (Mary) Steele
Donna Stephan
Sheila Davis
Dorothy Hastings
Patricia White
Jennifer Randolph

Farina, Ill.

By Baptism:

Irene Crandall

Fouke, Ark.

By Baptism:

Laura Jean Van Horn

Texarkana, Ark.

By Baptism:

Caroline Crow
Charles Crow
Ruth Crow
Robert FitzRandolph
Mr. Elvin Smith
James Ray Smith
Betty Smith
Shirley Smith

Births

Beebe. — A daughter, Mary Gladys, to Paul V. and Mary (Kimbrough) Beebe of Hayesville, N. C., on October 24, 1960.

Curtis. — A son, Michael Steven, to Glen and Joan Curtis of Riverside, Calif., on October 10, 1960.

Elmer. — A son, Kendall Eugene, to Jack and Ann Elmer of Riverside, Calif., on October 6, 1960.

FitzRandolph. — A daughter, Rhonda Kaye, was born July 28, 1960, to Wardner E. and Margaret FitzRandolph of Texarkana, Ark.

Hulett. — A daughter, Lisa Marie, was born October 17, 1960, to Mr. and Mrs. Douglas Hulett of Battle Creek, Mich.

Richards. — A son, Steven Kent, to Jesse and Velma (Rowe) Richards of Pittsburgh, Pa., on October 20, 1960.

Obituaries

Benner. — Laura Van Horn, wife of Deacon Bernard Benner, was born at Garwin, Iowa, May 15, 1899, and died at Denver, Colo., September 30, 1960, after an illness of several years.

Mrs. Brenner was a charter member of the Seventh Day Baptist Church of Denver and was the first clerk of the church. The wife of a deacon, she taught in the church school and was active in the business of the congregation.

Besides her husband, she is survived by two sons: Marvin Eshom of Denver, and George of Levittown, Long Island, N. Y.; one daughter, Mrs. Don Rubin of Denver; eight grandchildren; two great-grandchildren; five brothers and sisters as follows: F. S. Van Horn and Nellie Van Horn of Denver, E. B. Van Horn of Clinton, Okla., and Jess Van Horn and Mrs. Orla Kenyon of Nortonville, Kan.

Funeral services were conducted by her pastor, the Rev. Kenneth E. Smith. Interment was in the Crown Hill Cemetery.

—K. E. S.

Green. — Katherine C., wife of Roy C. Green, died at the home of her daughter at Charleston, Ill., on October 4, 1960, at the age of 78.

Married on April 11, 1908, she and her husband were lifelong residents of Farina, Ill. On April 10, 1915, she was baptized and joined the Farina Seventh Day Baptist Church, to which she remained faithful until death.

Besides her husband she is survived by two daughters: Mrs. Glenn Pontious of Chicago and Marguerite of Charleston; three sisters: the Misses Josephine and Anna Young, and Mrs. Nellie Schmidt, all of Farina; two brothers: Charles Young of Essex Fells, N. J., and Edward L. Young of Holly, Mich.; and two grandchildren: Mrs. Robert Benedict and Glenn Pontious, Jr., both of Chicago.

Funeral services were conducted by the Rev. Earl Phillips, with interment in Farina Cemetery.

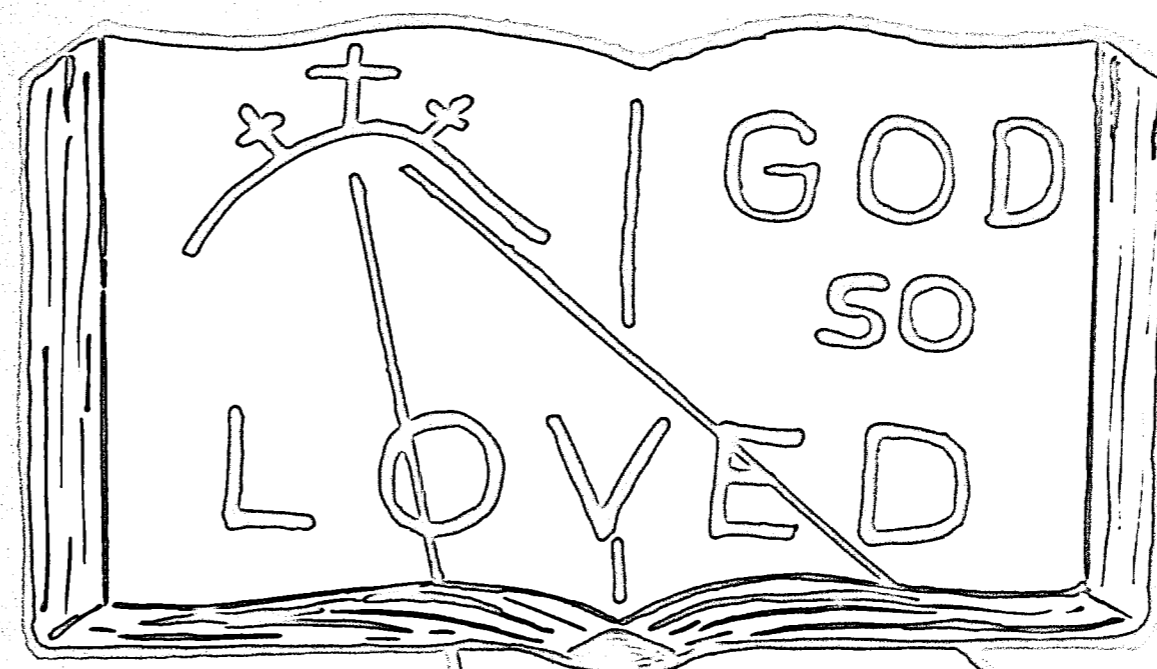
—Stella Crosley.

Maxson. — Julia M., daughter of Rowland and Julia Stillman Barber, was born June 13, 1870, in Porterville, N. Y., and died March 20, 1960, at Olean, N. Y., General Hospital after a long illness.

She was married to the late Braton Maxson of Porterville in 1893. She was a lifelong resident of the Little Genesee, N. Y., area, uniting with the Seventh Day Baptist church of that village when she was a girl. She served as Sabbath School teacher, superintendent, and as church clerk, as well as helping the Sunshine Society through her rug weaving.

Mrs. Maxson is survived by one son, Freeman, of Little Genesee; one daughter, Mrs. Helen Dunning of Bolivar, 6 grandchildren, and 15 great grandchildren. Funeral services were conducted by her pastor, the Rev. Eugene Fatato, with interment at the Little Genesee Cemetery.

—F.C.M.



THE WORLD



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. PAUL B. OSBORN, Editor
REV. LEON M. MALTBY, Managing Editor

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HEART TROUBLES

Everyone today has some heart trouble whether it be the physical heart or the emotional "heart." We locate our feelings in the heart because of the effect on our physical heart by our emotions or state of mind.

Just before the crucifixion Jesus spoke to His disciples in the upper room. "Let not your heart be troubled; ye believe in God, believe also in me" (John 14:1). Too many times today we find that people do not grasp the full impact of this statement.

The first part of what Christ said is advice which is given to us by most doctors, psychologists, psychiatrists, parents, children, and friends. "Don't fret." "Stop worrying." "Take it easy." "Relax." These are all variations of Christ's opening words. And yet they offer no solution to the problem which may be perplexing us. The power of mind over matter, making your will control your emotions is a good theory but it does not work unless the mind has assurance that difficulties will be overcome.

Some will hasten to add Christ's next statement as the necessary assurance that the heart and mind need — "Believe in God." And yet the human consciousness will falter at that thought, for we know that we are not right with God. "Let not your heart be troubled: ye believe in God." This in itself is not sufficient to bring a peace and rest to the anxious spirit. Every person has within himself the feeling of inadequacy in trying to reach God. If not, why do the heathen seek to appease deity by sacrifices of various and sordid types? Why should the civilized try furiously to better themselves through their good works? Experience shows that a belief in God who is great, powerful, holy, just, wise, does not in itself generate peace in the heart. Quite the contrary — the more one knows of God's requirements, the greater the sense of sin and condemnation becomes. We pause in fear before His majesty and righteousness.

THE SABBATH RECORDER

The Light of the World

The wonders of physical light as they have been brought to the world by the great scientists of our generation and just a few generations past have mystified the very few men who have discovered them. May we let a very brief consideration of some of these marvels fix our attention on the greater marvels of the light of the spiritual world.

1. Light is wave motion. We can measure the lengths and frequencies of the waves. Yet light goes freely through empty space where there is no material of which the waves may be formed. Can you explain it? The physicist cannot.

2. To explain other experiments we must admit that light acts like minute particles shot through space.

3. These waves, these particles, one or the other or both, travel at a speed that would take them around the earth more than seven times in one second.

4. Under some conditions one beam of light may combine with another one to produce darkness. Under different conditions, two such beams may combine to produce light with twice the amplitude of one beam alone.

(Continued on page 7)

I'm glad that Christ did not end His statement there. "Let not your heart be troubled: ye believe in God, believe also in me." Now we find the answer. Christ is the one who brings rest to the weary soul, peace to the troubled heart. He is the "balm in Gilead" as the song says. He is able to do this because as God, He reveals the love as well as the holiness of our Creator. He manifests the concern as well as the majesty of God. Those who consider that God is unconcerned over the fate of His creation and unapproachable because of their sins find in Christ the God who has shown His concern for them by offering His life as the sacrifice for our sins. Then, with God on our side, we need no longer fret over the cares of this world.

Heart trouble? Jesus says, "Believe in Me!"

BELIEVE IN JESUS

What does it mean to "Believe in Me" as Christ commanded His disciples? The Amplified New Testament, taking the Greek words and expanding them in English to allow us to grasp the depth of their meaning, has this to say concerning "believe": "Adhere to, trust in, rely on." These words mean more to us than the word "believe" by itself. In the New Testament sense, "to believe" means more than an intellectual grasp of certain facts, more than a recognition of the truth; it is a complete dependence of the life upon Christ and His work.

We Are Wrong

What does it mean to believe in Christ? First, it means that we admit we are sinners. It is not easy to admit this. The greatest sin is pride, which prevents us from acknowledging before Christ what He already knows: that we have sinned and done evil in His sight. It is this pride which causes the frustrations that develop from feeling one way and trying to live another. I can never remember a time in my life when I did not believe the story of Jesus, nor did I ever doubt that He came into the world to die on the cross for the sins of mankind. For years I considered myself a Christian because I "believed" these facts. But when I entered high school and found that I was living the same type of life as those who took no thought of Christ — swearing, lying, pleasure-mad — I was forced to admit to Christ that I was the sinner for whom He died. To truly believe, adhere to, trust in, rely on Christ, we must admit that we are sinners.

We Are Helpless

Second, and this is only an extension of the first, we realize that we are helpless to save ourselves. All our works of righteousness are not able to give us accreditation in the sight of God. Perhaps men may see our good works and compliment us, but we still fall far short of the glory of God. This is what Christ

meant when He told Nicodemus, "Ye must be born again . . . born of the Spirit." We need a power from outside ourselves to put within us the new motives, desires, and life so that we can stand before God. If we are not helpless in our own strength, then Christ died in vain. His death was for our justification. If we can justify ourselves before God. He would not need to have given His life as a ransom for us.

Trust His Sacrifice

Third, we depend on Christ's death to release us from the penalty of sin. This gives us the peace of heart which is promised by Christ. No more fear of condemnation, only a sense of our relationship with God. "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 (Isaiah 53:6). . . . who his own self bare our sins in his own body on the tree" (I Peter 2:24). Believing in Christ means depending on this fact for our salvation.

Continue to Trust

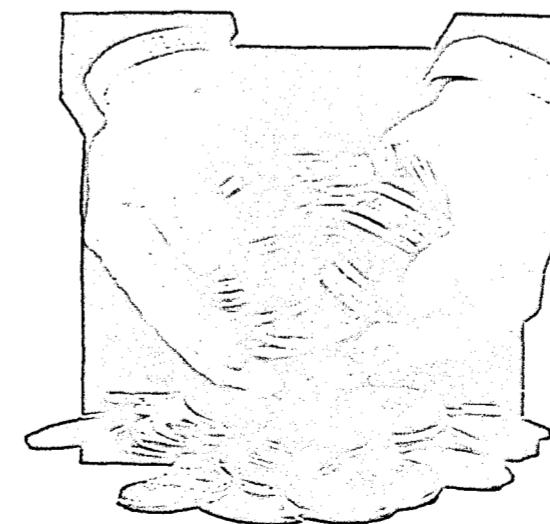
Finally, having admitted our guilt and helplessness and relying on His death making atonement for our sins, we commit the present and the future to Him also. Paul says in Romans 8:28 "We know that all things work together for good to them that love God . . ." How do we know? Look at verse 31 and following, "If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? . . . Who shall separate us from the love of Christ? . . . For I am persuaded, that . . . (nothing) . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Do you believe in Christ in this way? This is what He expects of you. He invites you to come and believe on Him. Why not trust Him, rely on His work of salvation, adhere to His love today? It's up to you!

Seventh Day Baptists, along with other evangelical Christians believe that the primary compulsion for any Christian church is the proclaiming of the Christian Gospel to all men. A personal saving knowledge of Jesus Christ is the foundation of the Christian Church.

In the 10th chapter of Mark is recorded the story of the rich young ruler who came to Jesus and said, "Good Master, what shall I do that I may inherit eternal life?" Jesus told him, "You know the commandments: Do not kill, Do not commit adultery, Do not steal, Do not bear false witness. Do not defraud, Honor thy father and thy mother." And the young man answered Jesus by saying, "Master, all these things have I observed from my youth." And then Jesus said to him, "One thing thou lackest: Go . . . sell whatsoever thou hast and give it to the poor . . . and come, take up the cross, and follow me."

Often this story has been used to argue against the possessing of wealth, and rightly so, in many cases, but it goes beyond this for it is primarily a call to follow Christ. Here is a young man who had from all appearances lived an exemplary life. From his youth he had observed all of the commandments; he had never killed, he had never committed adultery, stolen, or borne false witness. He appeared to be a very ethical man in his daily life. But still, he lacked something.



A Question of Action

"What must I do?" he asked Jesus. His question was one of action. And Jesus' answer was also one of action. Notice the number of verbs used in Jesus' answer: "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; come, take up the cross, and follow me." Go, sell, give, and come, take, and follow — what a course of action! His previous life was marked by one of negatives — do not kill, do not steal, do not commit adultery, do not bear false witness. Now Jesus was calling for a life of positive action. It was not just the absence of sinful actions which he needed, but his need required some positive steps. But it was too hard for him, so he went away sorrowful. The one element in his life which he lacked he still lacked, because he was unwilling to take the positive steps and follow Jesus.

But now let us turn our attention to another man in the New Testament who likewise felt a lack in his life. In the 10th chapter of Acts we can read the story of Cornelius. Notice the qualities ascribed to Cornelius.

(Continued on page 11)

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The Same Problem

But even to a devout, God-fearing man such as Cornelius, the same statement could be made which was said to the rich young ruler, "One thing thou lackest." And what was that one thing? It was the same thing that so many people lack today. He did not have the Gospel of the Lord Jesus Christ. But unlike the rich young ruler, he did not turn away sorrowful. He accepted the word of God as it came to him and he sent for Peter to come and teach him.

Peter's Message

And when Peter came to Cornelius he spoke these words: "Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him. You know the word which he sent to Israel, preaching good news of peace by Jesus Christ (he is Lord of all), the word which was proclaimed throughout all Judea, beginning from Galilee after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all that were oppressed by the devil, for God was with him. And we are witnesses to all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree, but God raised him on the third day and made him manifest; not to all the people but to us who were chosen by God as witnesses, who ate and drank with him after he rose from the dead. And he commanded us to preach to the people, and to testify that he is ordained by God to be judge of the living and the dead. To him all the prophets bear witness that every one who believes in him receives forgiveness of sins through his name."

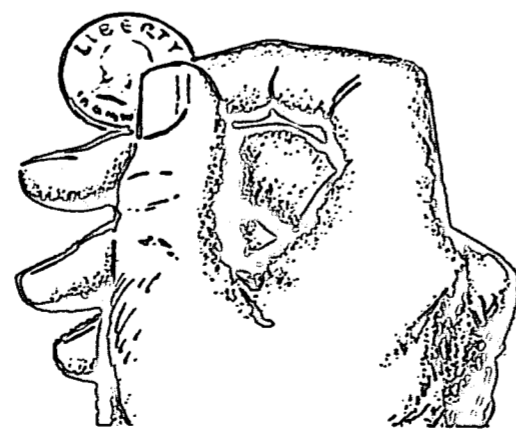
The Result

And it was after this message had been delivered to Cornelius by the Apostle Peter, that the gift of the Holy Spirit fell upon him. And he, with his family, were baptized in the name of Jesus Christ.

From this story of Cornelius come two significant messages for our own day. We have noted that Cornelius was a devout, God-fearing man who gave liberally and who was a man of prayer, but still there was a lack in his religious life. And oh, how many people there are about us who are similar in this way. There are many who believe in God and who are basically devout, even among those who never attend church. And in the matter of alms, most of our contemporary society give liberally to worthy causes. In the matter of prayer we are perhaps much weaker than Cornelius, but still most people believe theoretically in prayer and can even recite the Lord's Prayer and perhaps give grace at mealtime. In general, most of the people with whom we come in contact are basically ethical and moral. Perhaps, like the rich young ruler, they have obeyed most of the laws of the moral universe from their youth up. They have not killed, or stolen, or committed adultery, and except for a little gossip, they have not borne false witness—but still there may be a lack in their lives.

What Do We Lack?

It may be that one of the things which we lack is expressed in the answer of Jesus to the young man, "Go and sell what thou hast and give it to the poor." But I think the principal lack of most of us is expressed in the rest of the verse. "And come, take up the cross and follow me." Or again, the thing which we lack is the same thing which was lacking in the life of Cornelius. We lack the Gospel of Jesus Christ. And though we



Wherefore do ye spend money
for that which is not bread? and
your labour for that which satisfieth not?
ISAIAH 55:2

may abide by the rules of right conduct, though we are perfect neighbors and good people, if we do not have the Gospel of Jesus Christ, and if we have not committed ourselves to Him, and accepted His grace and love—there is a lack in our lives. And just as the devout man, Cornelius could not rightly be called a Christian until after Peter had come to him with the message of Christ, I cannot honestly see how anyone in our own day can be rightly called a Christian who has not received the message of His salvation and come under the power of the Holy Spirit. Without this there is a lack in our lives.

The second point in the story of Cornelius which we should not fail to grasp is the part that Peter played in his conversion, for although Cornelius was a devout man, God-fearing, and a man of prayer, there was no way that he could become a Christian unless someone gave the message to him. We do not become Christian just by inspiration. The Holy Spirit acts in one's conversion only after the Gospel has been presented in one manner or another, either through the preaching or testimony of one who has received the message, or through the written word of Scripture or the written testimony of a Christian. No one becomes a Christian who has neither heard nor read about Christ. And this is the responsibility of the Christian. We cannot be content in merely letting the church serve as a social center for the community, or seeing it as just an inspirer to ethical and moral action, preserving the peace and tranquility of a stagnant society. Christians are called upon to be evangelistic in proclaiming Christ to the world. As the Apostle Paul wrote to the Church at Rome: "But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent? . . . So faith comes from what is heard, and what is heard comes by the preaching of Christ."

Seventh Day Baptists are united with other Christians in this evangelistic task

of proclaiming the message of salvation through faith in Jesus Christ. For even though one may keep all the commandments of God from his youth; and even though one may be a devout, God-fearing man, there still may be that "one thing lacking."

The invitation of Jesus is given to you, "Come, take up the cross and follow me."

The Light of the World

(Continued from page 3)

5. Light may produce the sensation of red, orange, yellow, green, blue, or violet according to its wave length, while a mixture of all of these wave lengths produces the sensation of white, no color at all. Again, this same light falling upon a West Virginia hillside in the autumn makes us stand in awe at the blaze of color.

Man has not worked this all out. Quite the contrary, each new discovery the scientist makes seems to puzzle him more than the one before. Can we question that God planned it all in the first place? The Bible says:

"And God said, Let there be light; and there was light."

In the light of such thoughts is it hard to believe that as the body is equipped to receive and appropriate physical light, so the soul is intended to make use of spiritual light? The Bible says of Jesus: "In him was life and the life was the light of men." All biological life depends on sunlight. So the life of man, the real life, the eternal life, depends entirely on the Lord Jesus. He said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Through Him and through Him alone, eternal life is available to each and every one of us.

It is just as natural and just as necessary for us to open our spiritual eyes to the Lord Jesus Christ as it is to open our physical eyes to the "daystar" of this world. Why not turn from darkness to light today? Let Jesus, the Light of the World, come into your heart.

Truly this old teaching is as modern as today's newborn babe.

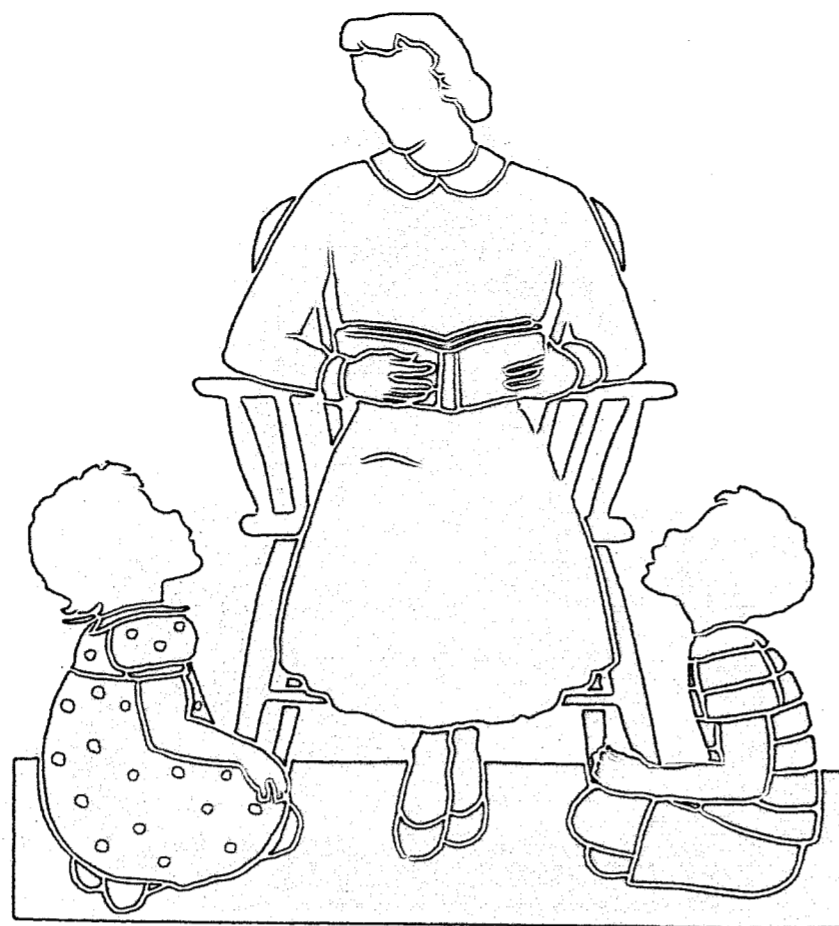
From Creation it has been the duty and privilege of parents to have the responsibility of training their children. The value of good, basic home training in the life of a Christian family cannot be overemphasized.

Physically speaking, God has provided us with a beautiful world, spiced with the changing of the seasons, which He faithfully reveals to us each new day.

Spiritually speaking, God is present in all the good and the beautiful. Helping our children to have a keener realization of God's presence at all times and the part each one has in His plan for the world is part of the parents' duty and responsibility. Creating a Christlike atmosphere in the home should be a challenge for every homemaker and mother.

In our present age we are wonderfully blessed with conveniences which make for easier living. We must not forget for a single moment that God is back of all things and that His supreme gift to the world was His Beloved Son, Jesus. It is easy to see and love all the pretty things and take part in the various exciting forms of recreation. These loves should come second only to a greater love and a deeper devotion for God and His Son. Bringing children into a "Father-child" relationship with God, to me, is the supreme task of parents.

In our family relationships with God in the morning around the breakfast table, we use *The Upper Room* to guide our meditation. The children, ranging from 6 to 18 years of age, contribute to the prayer in his or her own way. All of us feel that as we pause while the day is new that we gain strength, courage, and guidance to carry us along our day's journey.



We like the lovely verse of a poem by Annie Johnson Flint called, "One Day at a Time":

One day at a time, and the day is His day;
He hath remembered its hours, though they haste or delay.
His grace is sufficient; we walk alone;
As the day, so the strength that giveth His own.

These lines have helped us to realize that yesterday and tomorrow are God's days. Only today is ours and if we partake of the Bible truths daily, drink deeply of the beauty of God's creation, and constantly seek to do His will, we cannot go astray.

Much has been said and written about how to have family devotions, but a great deal depends on the attitude of the parents in regard to this practice. If the father won't, the mother must lead out and interest the remainder of the family to find his or her place in the devotion period.

The Christian family that includes the daily family worship as a normal, essential phase of daily life can truly become transformed. To such a family it is a source of satisfaction and power which can permeate and enrich all experiences of family living, thus giving to them a new meaning and worth.

The last decade has seen a general (perhaps not genuine) religious awakening, and at the same time it has seen mushrooming of materialism, militarism, unchristian political ideologies, and a sub-Christian standard of moralities. The same motives that have prompted people to seek satisfaction and security in Christianity have driven them also to seek satisfaction and security in things more tangible though less Christian.

In the latter part of the sixth chapter of Matthew Jesus has spoken concerning material things for which people seek, things which in themselves may not be bad, but which for the Christian must not be the ultimate goal.

Jesus was an exponent of the "first things first" philosophy and here in the heart of the Sermon on the Mount, which might be considered the constitution and by-laws of the Kingdom of God, He places a significant teaching about Christians and what they should seek.

I SEEK KINGDOM ENTRANCE

Seek ye first the kingdom of God (Matt. 6: 33a).

There are four senses in which the Kingdom of God may be understood. 1. All creation is God's kingdom. Since He created it and owns it He has the ultimate rule over it. 2. Sometimes the heavenly abode of the departed dead is referred to as the Kingdom of God. 3. The millennial kingdom which will be inaugurated at the close of the present age and at the return of Christ is certainly a justifiable use of the term, the Kingdom of God. 4. There is a present kingdom upon this earth made up of all true Christians, believers and followers of Christ, who are subject to God and own Him as king. There is an ob-

vious relationship between each of these aspects. It is to the last of these that we wish to make particular reference at this time.

Some have felt that the Kingdom of God is some kind of a supremely spiritual, political, and perhaps socialistic state toward which we are moving in the Church, and in government by the influence of the Church. This is by no means the Biblical conception of the Kingdom of God which we are to seek. The Bible teaches us that the kingdom is at hand, but more, it teaches that the kingdom is now existent. Jesus said, "The kingdom of God is in the midst of you" (Luke 17:21, RSV).

Others have felt that the Kingdom of God is entirely a subjective force existing within the hearts of men. When Jesus said that the Kingdom of God is in your midst, He could not have been teaching of a kingdom within the heart, because He was speaking to a group of Pharisees, people of whom He had said repeatedly that they were not of God's Kingdom. It is significant to note that the word you is plural. The Kingdom of God is within you as a group; it is among you; it is in your midst. Right here on earth, all around us and among us, in our midst, is the kingdom which Jesus bids us seek.

A great deal is said in the Bible about seeking, but how is one to seek? The world is full of seeking, confused people who do not know how or where to seek and who will grasp at any straw. And there are so many ways urged upon us. Many times we are urged to seek happiness and the Kingdom of God by philanthropy, or social progress, or moral conduct, or church membership, or by membership in one of the

cults. Recently we were joined at a restaurant table in New York by a lady who, when she had overheard part of our conversation, asked if we were Christians. Assured that we were, she expressed her delight at being seated with us. It gave her an opportunity, she said, to share her atheism. She spoke of Christianity as an opiate, and assured us that she was happy and contented in her unbelief. Later in the course of the conversation, she told us that she had just left one of the cults and was about to join a spiritist movement. The poor lady was not as contented as she supposed. The world is full of seeking, unhappy, needy people, people who are not finding because they are not seeking aright.

Only One Way

Our seeking must be built around the Lord Jesus and the Bible. The living Word and the written Word are God's two means of revelation to us. If we seek through them we shall find, even as God has promised. The Bible is specific that Jesus is the only way by which one may gain entrance into the Kingdom of God: "For there is no other name under heaven given among men whereby we must be saved" (Acts 4:12). If He is received by faith, the one receiving Him will be saved by His grace. It's the most simple thing in the world. In fact, it's too simple for the world, for the world would rather do something spectacular and difficult than to receive the Kingdom of God as a gift of grace without doing anything to earn it.

In Luke 12:32 Jesus teaches, "... it is your Father's good pleasure to give you the kingdom." Yes, it is God's gift. Let us seek the kingdom, not as something earned, but as something given to us by God. It is given to us for the asking, but only through Christ.

II SEEK KINGDOM RIGHTEOUSNESS

Seek ye . . . his righteousness (Matt. 6:33b)

There is a certain advantage to being born a citizen of our country, and further advantages accrue to the one who is a good citizen of the country, obeying its laws and regulations.

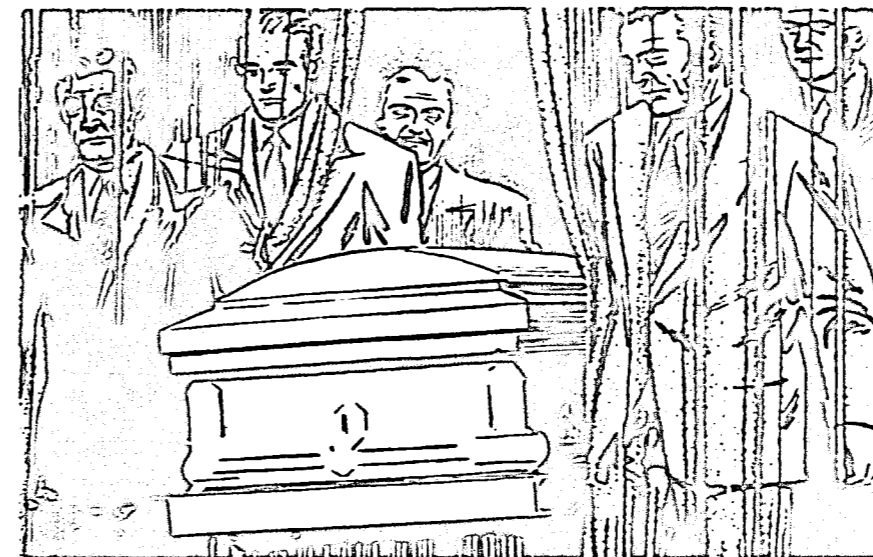
God gives us imputed righteousness when we are born into His Kingdom by the new birth. By this all our sins are cleansed, and we stand before God without our sins, because they have been laid on Christ. God thus looked at Christ on the cross and saw our sin; He looks at us and sees the righteousness of Christ. If we are born again and have this imputed righteousness, this will spur us on to the righteousness of holy living.

God will no more tolerate wickedness, lawlessness, disobedience in His kingdom than will a just and orderly nation. It is incumbent upon the citizens of the Kingdom of God that he shall obey the laws of the kingdom. God said, "Be ye holy; for I am holy" (Lev. 11:44; 1 Pet. 1:16). Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 6:48). Disrespect for God, man, and society seems to be often the order of the day. The world has run the whole gamut of wicked practices; carelessness, crime, corruption, communism, and chaos. We are in the throes of spiritual upheaval. Why is this so? It may be because Christians have not been seeking kingdom righteousness. The Church of Christ is largely to blame for this condition because we have been enjoying armchair Christianity. We have been asleep at the post of duty. Smugly complacent, self-satisfied in our comfortable salvation while Satan takes the world to damnation. God does not want armchair Christians. God wants men in His kingdom of spiritual stature, men standing with a positive righteousness which reaches into every realm of life. If God does not bless us it is because

we have not been seeking. He will bless when we seek kingdom righteousness.

Positive Living

The righteousness of God is not just a passive abstinence from a few practices which have been condemned by the church. The man who claims kingdom righteousness because he does not drink, smoke, or beat his wife has a long way to go. There is a positive righteousness which God demands. He's not so much interested in what we **don't** as in what we **do**. Jesus was rebuking this negative attitude when He told the Pharisees that while they were tithing their mint and cummin they were neglecting the weightier matters of the law.



Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them (Rev. 14: 13).

A question to ponder: What will men say at my death? "He did little of evil, and little of good; afraid to do good lest he be criticized by man; afraid to do evil lest he be criticized by God. He lived a small, fragile life, sterile and useless to both God and man." Or will they say, "This was a man of positive righteousness. He did much for God in the world, and so much for the world, in God, that if there was evil in his life it was obscured by the good and therefore unnoticed and unknown to the human eye"? God give us the grace to live positively! And let us hear the commendation of our Lord, "Well done, thou good and faithful servant."

III RECEIVE KINGDOM BLESSINGS

And all these things shall be added unto you (Matt. 6:33c).

God has promised, "My God shall supply all your needs according to his riches in glory by Christ Jesus" (Phil 4:19). We must approach this teaching with care, for dependence upon God does not mean for us to sit idly by waiting for heaven's gifts. God's Word teaches industry even as it teaches dependence: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8). Here again is an apparent paradox, that we are told not to seek for material things, yet are to be industrious in providing for the needs of our families. The two are not mutually exclusive. The answer is found partly in the "first things first" philosophy of Jesus — "Seek ye first the Kingdom of God" — and also in the fact that Christian industry within the will of God is a part of seeking God's righteousness.

Christian industry maintains that ultimate provision is at the hand of God. Even in one's industry he must never lose the sense of dependence upon God. To lose the sense of dependence upon God is to cease seeking the Kingdom of God. Rather, let us give heed to the "first things first" philosophy of Jesus. "Seek ye first the Kingdom of God, and his righteousness; and all these things will be added unto you" (Matt. 6:33).

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At Caesarea there was a man named Cornelius, a centurion of what was known as the Italian Cohort, a devout man who feared God with all his household, gave alms liberally to the people, and prayed constantly to God.

What wouldn't most ministers give for a church full of men and women such as Cornelius. He was a devout man, and not only that, he raised his family in the same pattern. He was also generous in his giving to charity. He presumably was a very good neighbor. Furthermore, he was a man of prayer; not just when he was in trouble and needed help, not just when he went to church, but constantly.

Achieving Christian Fellowship
 "If we walk in the light as he is in the light, we have fellowship
 one with another." (1 John 1:7)

God is light. Light is truth. Darkness is sin. Light is sought by most men, for it is light that reveals to him the beauties of those things that surround him. Man was made to live and enjoy the light. Darkness drives away the light — it overpowers it so that man's sense of perception is lost. Sin is darkness. Sin would overpower the light of God and would destroy that which is beautiful. It would cover up the beauty so that it cannot be seen. There is light which will penetrate darkness and force it away. But the darkness is still there and if something obscures the source of light or if it is turned off, darkness is once more upon us. This is true in the day — when the sun no longer shines upon the portion of the earth upon which we live, darkness falls upon us.

"God is light, and in him is no darkness at all." There is often something which casts a shadow upon our light; so that even in the day we must have a light to see what we want to do. So it is in our lives — there are so many shadows that fall across our way of living that we do not send forth a perfect light. This is not true of God — for God is perfect — in Him is no darkness at all. God is perfect and His way is perfect.

This is the message which Jesus brought upon the earth. It is the message which His disciples took with them wherever they went. God is light — there is no darkness in Him.

Seeking Light

Even as God is light, Christian leaders have urged men to seek the light. Not only is this light which lighteth every man that cometh into the world, but it is the light which will bring a perfectness first in the lives of men, and also into the lives of the race of mankind. This is the way of life to be sought by all — that

they would look to God the Father of light and the giver of all light and seek to walk in His light. If we walk in His light we have fellowship with Him. Remember Adam hid himself from the fellowship of God because he was ashamed. Man has been doing it ever since, for man is ashamed of the works of darkness even when he practices them himself.

Darkness and Light

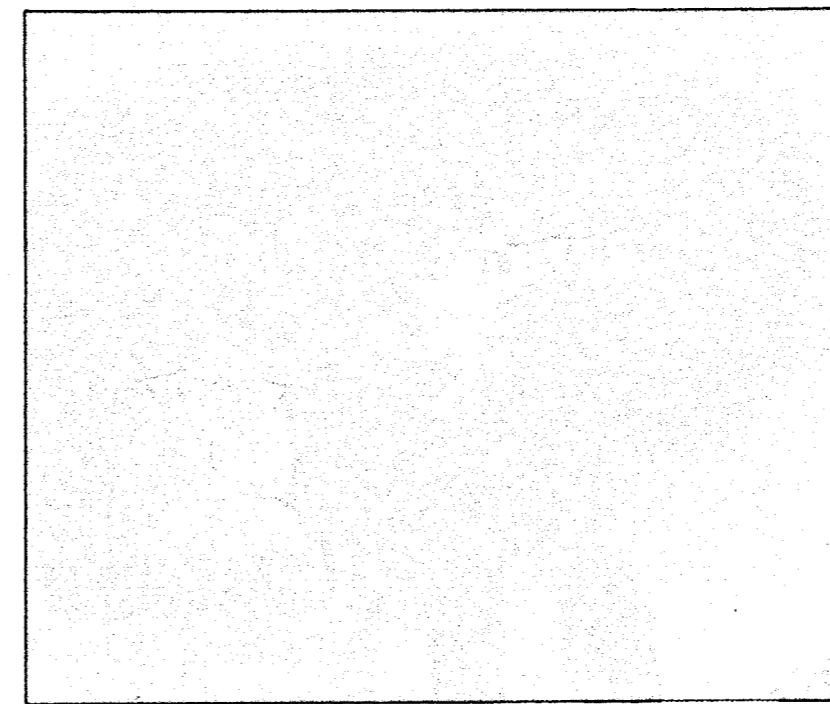
Fellowship with God leads into light; it leads into truth; it is the path that leads to perfection. "Be ye therefore perfect even as your father which is in heaven is perfect."

But whenever man walks in darkness, he is outside of God's fellowship. Man may be seeking to follow in the way of Jesus Christ, but when he yields himself to sin, he is at that moment outside the fellowship of God and walking in darkness. How easy it is to stumble when one walks in darkness.

A man living in Arkansas had to go home through the woods. The path was familiar, but one night he had to go home after darkness had settled. He was riding a bicycle on a path through the woods, feeling his way along. Although he traveled that path every day, he suddenly found himself flying through the air and sprawling on the ground. In the darkness, he had veered enough from the path to hit a stump which so effectively separated him from his bicycle that, grope around as he would in the dark, he could not find it.

John tells us that if we say that we have fellowship with God and walk in darkness, we lie. Men cannot consistently walk in darkness and have fellowship with God. If we walk in darkness, we do not have that fellowship. But in the

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THE CALL OF CHRIST TO YOUTH

My message is primarily directed to youth. A long life lies before you; days, months, and years in which you will live out your allotted span of life. One of the most important decisions confronting you is, "How shall I spend my days upon this earth?" I call your attention to the words of Christ in Matthew 7:24-27:

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

In these four verses we have a challenge thrown out to build the house of a truly satisfying life upon an immovable foundation. Jesus tells each one that the wise man is he who hears and does His teachings whereas the foolish man is he who hears and does not do them.

WHO CALLS?

Who is the person who gives the call? Why, it is Jesus, of course. But who is this Jesus that demands that we hear and obey? In His time some thought that He was Elijah, Jeremiah, or another of the prophets. Today there seems to be just as much confusion. Many Jews have now come to regard Christ as a true

prophet. Others hold Jesus to be a philosopher like Plato or Aristotle. But one day Jesus turned to His twelve disciples and asked them bluntly, "But whom say ye that I am?" It was Peter who acted as spokesman for the disciples, "Thou art the Christ, the Son of the living God." And Jesus said, "Upon this rock (the fact that He was the Christ, the only-begotten Son of God) I will build my church" (Matt. 16:15-17).

Jesus was no ordinary mortal. We are informed by Scripture that He was "in the beginning with God," and that He "was God" (John 1:1,2). The tragic error being made by many spiritual leaders today is the "downgrading" of our Blessed Lord to the level of ordinary mortals. When men make Jesus someone less than He really is they dishonor and rob Him, and His words of the power and authority that rightfully belong to Him. He said, "All power is given unto me in heaven and in earth" (Matt. 28:18). And in that high-priestly prayer (John 17) we read of Jesus saying to His Father,

Thou hast given me power over all flesh that I should give eternal life to as many as Thou hast given me.

Where is the man who can truthfully say that he had "power over all flesh" and that he could "give eternal life"?

Who then is Jesus? He is none other than the Son of God, the second person of the eternal Godhead. He is God . . . Deity speaking to us, and calling us to

a life of obedience to His eternal words. Dare we, knowing who issues the call, disregard His voice? To do so would be the height of folly. With Peter we cry out,

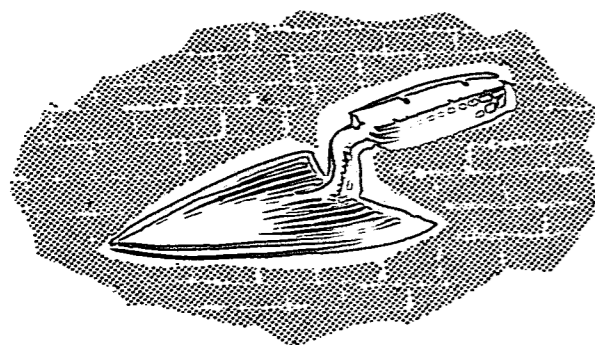
Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God (John 6:68-69).

BY WHAT RIGHT?

Someone may ask, "By what right does Jesus claim my allegiance to His sayings?" My answer is this: He loved the world, the sinners and the saints. He loves me, He loves you, too. And did He not prove it?

Greater love hath no man than this, that a man lay down his life for his friends. (John 15:13)

Yes, His love . . . His suffering, bleeding, dying love that secures for us eternal redemption, constitutes the greatest right or claim upon our lives, our love, and our allegiance to His teachings. "For ye have been bought with a price" (1 Corinthians 6:19) What greater claim can there be than the boundless love of Jesus Christ for the individual soul? Think of it! He sinless Creator come to earth and died a terrible and ignoble death for our release from guilt and eternal judgment; and do we dare ask, "What claim does Christ have upon me?" He gave Himself for us. Can we conscientiously do less than give ourselves to Him?



BUILD ON THE ROCK

What then, is this call to Christ? It is a call to build your spiritual house upon a rock . . . the foundation of Christ's teachings as outlined in the Gospels. Christ broke in on my consciousness when I was a young man of nineteen. For nearly thirty years it has been my joy to know Him in a personal way as my Savior from sin, from boredom, and from

a purposeless life which so many are leading today. Young People! Your lives stretch out before you. Most of you will realize a good and long life . . . BUT what do you plan to do with your life?

Are you obsessed with the false ambition of being wealthy or famous? I am reminded of Dr. Albert Schweitzer, a man gifted in many fields. He could have been a successful and famous pianist, or a wealthy surgeon. Instead he chose a humble field in Africa where he uses his skill to heal the bodies of his dark-skinned brethren. And there is our beloved Dr. Victor Burdick at the Makapwa Seventh Day Baptist Mission in Nyasaland, Africa. He might have remained in this country and be earning far more than he now receives as a medical missionary. But don't go around feeling "sorry" for him or for those who labor with him. They are to be envied, not pitied, for they have found the secret that serving others constitutes the greatest happiness attainable on earth.

THE HAPPY END

But this life is not the end of the story. One day you are going to die. One day you are going to stand in the presence of God to give an account of the deeds done in the body. What then? Happy is that young person who dedicates his life to God by heeding the teachings of Christ. He who builds his life upon Christ can withstand any disaster that may beat upon him; for if he has built upon the Rock he will not be moved by the shocks of life that beat against him.

Will you not by simple faith look up into the face of Jesus and receive Him as your Savior, your Master, and your coming King? Will you not answer the call of Christ, and start building your life upon His teachings? For one day Jesus will come again and will rule over a kingdom whose boundaries reach to the end of the earth. Be wise, heed, and obey; and as thousands of others before you have found, you too will know that "His yoke is easy and his burden is light."

Walking in the Light

(Continued from page 12)

seventh verse he transfers the object of our fellowship from God to our fellowmen. If we walk in the light, as He is in the light, we have fellowship one with another. Fellowship denotes an equality — a company of equals or friends — it denotes common participants. If we walk in the light as Jesus is in the light, we are a company of friends. We are equals in the sight of God and one another.

We seek one another's good — his welfare — his walk in the way of life. As we walk in the light, in the way of Jesus who said, "I am the way, the truth, and the light," we have fellowship one with another.

Cleansed from Sin

This true equality comes in the beginning of our walk and our fellowship; for the blood of Jesus Christ His Son, cleanseth us from all sin. This is the only way that we have fellowship with God — and that we become participants with him in the light to pass under the cleansing flood of the blood of Jesus Christ. I have no fellowship with God except as the blood of Jesus Christ cleanseth me from sin; you have no fellowship with God except as the blood of Jesus Christ cleanseth you from sin. Therefore, we are a company of equals. We have fellowship with one another and with God as the blood of Jesus Christ cleanseth us from sin. We must be friends if we are walking in the light of Jesus Christ.

A definition of a friend is: "one who knows all about me and still loves me." There is the one who knows a little about us and finds fault with us. But when one knows all about us and still loves us, that one is a friend. Such friends should Christians be, who all have been cleansed by the blood of Jesus Christ. It is through this common sacrifice that we are able to appear before God at all.

We have in these verses from I John a seeming paradox, for at one moment we are told that if we walk in darkness, we do not have fellowship with God. Thus,

in the eighth verse we are told that if we say we have no sin, we deceive ourselves and the truth is not in us. We have not the truth if we walk in darkness; nor have we the truth if we say we have no sin. It makes us partakers of darkness whichever way we look at it, doesn't it? And so we are, except for Jesus Christ, our Lord.

If we think we are perfect, we lie. There is no man who lives a perfect life, and if he does not live a perfect life, he is a sinner. The Pharisees thought themselves perfect and boasted of their accomplishments to God. They made comparisons between themselves and those who had not the evidence of the accomplishments which they saw in themselves. They made comparisons between themselves and those who did not practice all the ritual and ceremony of the religion of Jehovah as they knew it.

Today men still boast of their knowledge and accomplishments before their fellowmen — yes, even before God Himself.

There are those today who claim that they cannot sin because they are sanctified by the blood of Jesus Christ. Man is still prone to sin, even though he has been sanctified by the blood of Jesus Christ. "If we say we have no sin, we deceive ourselves and the truth is not in us."

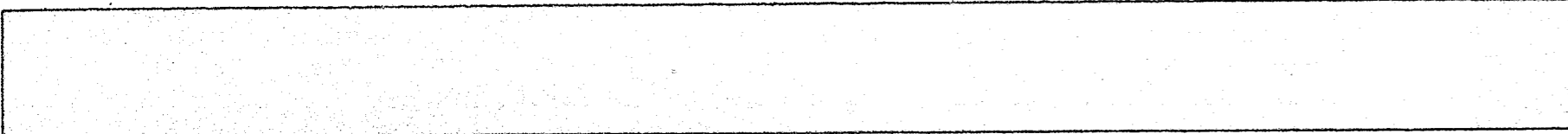
In verse 9 our paradox straightens out and becomes a living truth. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Lifting the Darkness

It is not the knowledge of Jesus Christ that keeps us from all sin. His way is the perfect way, His way is light, His way is truth. Our way is darkness, our way is a lie.

But as we recognize that our way is darkness, there is a way to lift that darkness. If we confess before God that we are sinners, that we walk in the darkness,

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Paul was a man of prayer, according to 1 Thessalonians 1:2. And in verse 3 we find that he gave thanks for the Christians at Thessalonica as he remembered their **WORK OF FAITH**. This is only the first step of their Christian experience, but to understand the epistle, the church, and to capture the message of God for us we must have a thorough knowledge of what this work of faith really is.

The Amplified New Testament uses this phrasing to describe "faith in Christ": "The leaning of the whole personality on Him in complete trust and confidence in His power, wisdom and goodness." Related words are "trust" and "believe." Faith in the New Testament sense is more than just a thought or state of mind; it is a dependence on and a surrender to Jesus Christ as Lord and Savior.

The story is told of a man who many years ago wanted to reach a point across the river one winter. Since the nearest bridge was many miles away and the ice on the river prevented any boat travel, the man was urged to cross on foot. "The ice is safe," he was told. So he started out the next morning, even though it was so foggy he could not see far ahead. As he went, he carefully felt each step, testing it before he placed his full weight on the ice. It seemed that he scarcely dared draw a breath for fear the ice would break beneath him. Suddenly he froze with horror as he heard a sound. Listening, he heard bells, tramping sounds, and then a singing voice. Suddenly, coming out of the mist toward him from the far shore was a sight which amazed him — a man driving a team pulling a sled loaded with pig-iron, singing with no concern at all. Our cautious friend, smiling at his own timidity, and reassured by the weight of the sled, forgot his fears and walked briskly to the other side of the river.

Many times we claim to have faith in Christ — but is our faith the "pig-iron" type, or a "breathless" faith? New Testament faith is that which completely trusts in Christ, leaning upon Him with no reservations.

Turning to God

The source and object of the faith of the Thessalonians is not discussed by Paul in the epistle, for they knew the Gospel which had been declared unto them. In Acts 17: 3 we read that Paul's message in Thessalonica was that Christ had died and risen again, and that Jesus was the Christ. He proclaimed to them from the Old Testament and from personal experience the "Good News" of salvation. Christ died for your sins, that you might be forgiven. He was raised again that you might live before God. And this Jesus is the Messiah, the expected One, who has come, and will return to receive His own unto Himself. This was the faith of the Thessalonian Christians — they leaned on Jesus, believing His suffering was for them. They completely trusted Him and had confidence in His power, wisdom, and goodness.

But Paul gave thanks, as we pointed out, not just for the faith of those early Christians, but for their **work of faith**. This New Testament faith is bound to make a difference, and the **work** energized by their **faith** was the difference that was made. They **turned to God** (v. 9).

The assumption is easily made that if they turned to God, they must have been

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THE SABBATH RECORDER

What About

The Sabbath?

Seventh Day Baptists would like you to know two things: why we observe the seventh day and why we feel that all Christians should do so. Believing as we do that the seventh day is the Sabbath, that no other day was ever divinely ordained to take its place, that the obligation to observe it still rests on mankind, that Christians are missing a blessing by not doing so, and that we will be judged for our rewards according to the life we have lived, we have no apology for presenting this matter. In fact, we cannot do otherwise.

Not for Salvation

Let us say first that we do not keep the Sabbath as a means of salvation, but as a part of God's revealed will for conduct of His followers. In the exodus God redeemed His people and then gave them His law to show them how to live out their salvation. The Sabbath is a matter of Christian living, of full surrender. It, as obedience to God's other laws, should follow salvation as day follows night. Every Christian should consider this claim. We are primarily interested in bringing people to a fuller knowledge of the truth, so that their living will be nearer to the standard that God set up, and thus receive a greater blessing in His service.

Ancestry and History

We observe the Sabbath instead of the first day of the week because of the ancestry and history of the two days. We find in Scripture that God blessed and sanctified a specific day, the seventh. He set it apart for a specific purpose, as Creation's birthday. That day cannot be changed to any other any more than one's own birthday or anniversary can be transferred to another date. God blessed the seventh day. That means He put His presence into it as in no other day. As His presence in the burning bush made that locality sacred, and His presence in the tabernacle made it holy, so the holiness of the seventh day lies in His special presence in it.

THE SABBATH RECORDER

God Himself instituted the Sabbath at the time of the Creation; thus it has existed since the beginning of time. It was made for mankind in general. Ancient history tells us that it was observed by nations which antedated the Hebrews by centuries. It was always a day of rest and worship. First, a day of refraining from work, for the effects of fatigue to wear off, and the recuperation of physical, mental, and spiritual strength.

The spiritual side is important. It is a day for meditation upon God — meditation on His power, His providence, His law, and our duty to Him, communion with Him — a day to use for the things of God.

Origin of Sunday

Sunday was associated with sun-worship from the early times. It was the great day of Baalism. Sabbath desecration and idolatry went hand in hand in the downfall of Israel.

There is no trace of Sunday observance in the practice of the New Testament Church, nor in the apostolic teachings. It came into the Christian Church in the middle of the second century as a result of a compromise by Christians who wished to escape the persecution under Hadrian, who drew no distinction between Jews and Christians. To emphasize that they were not Jews so that they would escape the persecution they discarded everything Jewish, including the

Sabbath, which was the most outstanding point of likeness.

So, since God set apart a definite day, and since Sunday is a man-made substitute, we observe the seventh day because of the ancestry and history of the two days.

God's Command

We observe the seventh day because God commanded us to keep it — and that command has never been repealed. In the heart of the decalogue we find, "Remember the Sabbath day to keep it holy . . . the seventh day is the sabbath of the Lord thy God." The Ten Commandments are not just arbitrary laws written on tables of stone, but eternal, universal, unperishable, moral principles, expressing God's righteous will for all mankind in all times and in all climes.

They antedated the Jews by centuries. The Sabbath antedates the law. Long before the law was given, Cain killed Abel his brother and was punished for murder. It even antedates the fall.

Jesus reiterates the command in the Gospel record, not in so many words, but by His example in keeping it and by teaching proper observance of it. There is no command anywhere for the observance of Sunday, nor any hint of any sacredness for the day whatever.

Christ's Example

So, too, we observe the seventh day of the week because Christ honored it by His example and by giving it back its spiritual meaning. As His custom was He went into the synagogue on the Sabbath. He had much controversy with the religious leaders on the manner of observance of the Sabbath, but not a word is said about a difference of opinion as to which day should be kept. Jesus did for the Sabbath what He did for the commandments against murder and adultery, taking obedience to them back of the simple act in itself to the deep inner motive of the heart. He purged the Sabbath of all the pharisaic restrictions, all the additions which made it a burden instead of a blessing as God intended it to be.

There is no hint in the New Testament in any of His teachings as to Sun-



time of the resurrection is not given. It's just simply the time of the discovery of the empty tomb.

New Testament Church

We observe the seventh day because Paul and the New Testament Church observed it. There's no record of any change of day, not even in the account of the Jerusalem Council which was called to settle matters in dispute. Evidently the Sabbath was not such a matter.

The first day is mentioned just twice, once in Acts 20:7, and once in 1 Corinthians 16:2. The former, from a study of the passage, was quite evidently on what we call "Saturday night" and Paul spent Sunday walking 19 miles across the isthmus to meet his companions and the ship where they had preceded him, a thing he certainly would not have done if he had considered the day sacred in any way.

The other reference is to first days in general. And that not as a day of worship, but as a day of business, of bookkeeping; a day for figuring up accounts and laying aside a portion "at home" to be used in the Lord's work.

The argument from silence should be used with caution, but the fact that the Jews who were watching Paul to find something to accuse him of did not mention the day of rest and worship is very significant. Would these opponents of Paul have let such a glaring departure from their religion go unchallenged? We think not! Besides, Paul himself testi-

day or first-day observance. In fact, the first day of the week is mentioned just six times in the Gospels, and all of these refer to the same day, that on which the resurrection was discovered. There is no thought of sacredness nor of any gathering for worship. You will note, too, that the

fies to the fact of not having offended in anything against the customs of his fathers, which he could not have done had he been observing another day. But he said that in touching the righteousness of the law he was blameless. That is, he had not violated any of God's commandments. Many times we read of his meeting with believers and preaching on the Sabbath — not only to the Jews, but the Gentiles as well. But there is no mention whatever of his preaching on the first day.

Our Love for Christ

The greatest reason for our observance of the seventh day of the week is that we believe it to be a part of God's will for our conduct. John says, "This is the love of God, that we keep his commandments." So we, delivered from sin and Satan, redeemed by the blood of the Lord Jesus, respond in love and gratitude by keeping the Sabbath, which is in a very real sense a type of that rest from our own works which we have by faith in the atoning death of Christ on Calvary.

Listen to the heartbreak in God's voice as He says, "Oh, that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever."

Summing up

To sum up, we observe the seventh day instead of Sunday because of the ancestry and history of the two days, because God commanded its observance and that command has never been repealed, because Jesus Christ observed it and taught how it should be kept spiritually, because Paul and the New Testament Church kept it and no other day, and because the love of Christ constrains us.

A CALL TO SURRENDER

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Why not make that last line read,
"Shall have my life, my soul, my all?"

Walking in the Light

(Continued from page 15)

He will forgive our sins, He will lift the darkness, and we will walk in the light.

Confession is necessary. The Pharisee does not confess himself a sinner — he is complimenting himself upon his achievements. The one who recognizes that he is a sinner and confesses his sin before God is assured of cleansing.

When one has confessed that he is a sinner, is that all that is necessary? God will forgive our sins as we confess them. As we are baptized into Jesus Christ our sins are washed away. But what about the life that we live afterward? Is it perfect? Whenever we recognize our sin, we need to confess and to seek forgiveness with the knowledge that it is forthcoming. Daily, we who live among men need to seek forgiveness and cleansing; for our way is not perfect: "If we say that we have not sinned, we make him a liar and his word is not in us."

Christian fellowship is that fellowship which is composed of those who see the light of God and who seek to walk in that light. It is composed of those who recognize their sin and make confession of it before God. Having made confession they are sure of cleansing, and will walk in the light of truth which is the light of God. Whenever one stumbles and whenever one falls, he must confess his failure before God who will forgive him and cleanse him from all unrighteousness.

Unrighteousness is as a stain that comes upon a garment. It soils the garment. It makes it unsightly; except as it goes to the cleaners and the stain is removed. So unrighteousness is a blot of darkness keeping us from the light; but confession brings forgiveness and forgiveness brings cleansing.

Man too often tries to hide his sin; and it takes darkness to hide it and darkness is sin. Men cannot hide his guilt from God. It must be confessed and forgiven. If man will confess it, it is readily forgiven. And as we walk in the light we have true fellowship one with another.



(Continued from page 16)

away from Him. In Ephesians 2:12-13 we read that we were "aliens . . . and strangers . . . having no hope and without God in the world," but "now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Today some have gone so far from God as to deny His existence. But whether we deny Him or just ignore Him, we are far from Him. The Thessalonians turned to God.

This turning must come through Christ, for without Him, God is unattainable or unapproachable. Philosophers of all times have sought knowledge of God, but human reasoning ends up with a false idea of God. Either God is infinite and so far above all His creation as to be impersonal, or else He is personal, like a man, and thus limited in power, finite. But God revealed in Jesus Christ is both Infinite and Personal, for God's love as well as His majesty is revealed to us so that we may turn to God.

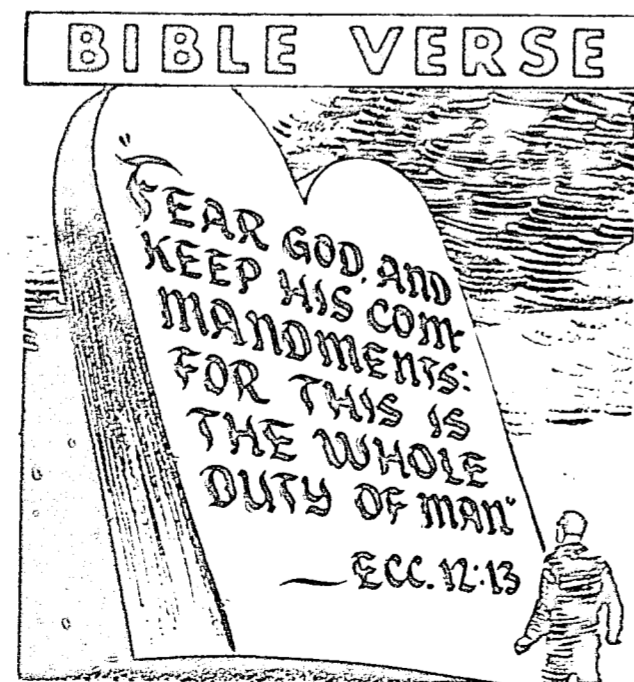
Turning from Idols

There is another point that is sometimes forgotten. The past may be forgiven, but it is there. Paul not only thanks God for their work of faith in turning to God, but that they "turned to God from idols." This is the final part of this first step of Christian experience. "Old things are passed away, behold all things have become new." Humanly speaking it is impossible to leave behind the altars we have built for ourselves — the pleasures, habits, patterns of life. But with the turning to God through Christ, it is possible. John wrote in his first epistle, "Love not the world." Christ said, "Ye cannot serve God and mammon." So Paul remembers how they turned to God from idols. A teen-ager once questioned one of his friends, "How will you know which girl to marry, you go with so many?" Now this could be a problem for some people for awhile, but once the girl has been met, there is no question. This

is what Horace Bushnell called the "Expulsive Power of a New Affection." A definite part of the Christian experience is the forsaking of old, selfish ways for God's new ways.

The idols of the Thessalonians were those things by which they hoped to gain eternal life, escaping punishment and finding favor with God. Now, in Christ, they no longer had any need for idols, for they knew that **IN CHRIST ONLY IS THERE FAVOR WITH GOD.** By faith, we too may realize this. Christ taught it in John 14:16: "I am the Way, the Truth, and the Life. No man cometh unto the Father but by me." Peter told the Jewish leaders, "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). And Paul continues in 1 Timothy 2:5, "For there is one God, and one mediator between God and men, the man, Christ Jesus."

Today there are many idols that by faith we must leave behind. Ambition, pride in our own achievements, attainment of material gains, family, friends, even husband or wife, become the idols which keep us from turning to God. The Gospel is presented so that by faith we may turn to our heavenly Father through Christ, leaving behind the false and transient things of the earth. Why not accept the Gospel, accomplish the work which is bound to follow faith in Jesus Christ, and "TURN TO GOD FROM IDOLS"?



THE SABBATH RECORDER

The Christian Life

Studies from the Book of Joshua

The Book of Joshua is one of the major books of the Old Testament. It takes up quite a bit of space in the Word of God for the record of military victories. Thus we think of the book primarily as a book of the history of the conquest of Canaan. Yet there is a deeper meaning. It is a picture not only of the conquests of the land of Canaan, but also of the conquests in the Christian life. Just as the Promised Land was a place of warfare for Israel, so is the Christian life a battleground to the Christian. Only as we go into the land after the new birth through faith in Jesus Christ can we possess all the blessings of the Christian life. Canaan is the place of spiritual rest and victory and as we enter we find, through faith, rest and victory in the Lord Jesus Christ. Only as we recognize that Joshua is to the Old Testament what Ephesians and Hebrews are to the New Testament can we see its depths of meaning and importance.

In fact, most of Israel's history is a parallel to the Christian life from the liberation from Egypt to its final end. Israel was brought out of bondage by God. So are we, for we "were dead in trespasses and sins" and God "who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)" (Eph. 2: 4, 5). Saved: set free from the bondage of sin, to enter the Christian life, a land flowing with milk and honey. Israel was saved for a purpose and men today are saved for a purpose. That purpose is to enter in and conquer the land which the Lord gives us. God said, ". . . arise, go over this Jordan, thou, and all this people, unto the land which I do give to them . . ." (Joshua 1: 2).

In our study of the book we shall try to suggest briefly such parallels of the conquest of the land by God's people and the conquest of the Christian life.

A New Adventure

Chapters 1 and 2 are a general survey of the book as Joshua seeks to prepare the people, with God's help. He reviews their past history of how God brought them out of slavery to stir them up so that they would be ready to go. Then he tells them to be "strong in the Lord" (1:6) because of what God has done for them. This in turn will give them courage (1:7) to face their enemies. Joshua then suggests that they count the cost to see if they are willing to pay the price for taking the land flowing with milk and honey (1:10-2:4).

Just as God's people stand on the

threshold of a new adventure with God so the newborn Christian stands at the entrance of a new life, no longer to "walk according to the course of the world . . ." (Eph. 2:2) but to walk with Jesus Christ, our Joshua, into a new way of life. If one is to do this he must be willing to go with Christ. He must be strong in the Lord so as to be courageous in battle. He must be willing to pay the price for possessing the land of blessings. The price is great as we will see in later chapters.

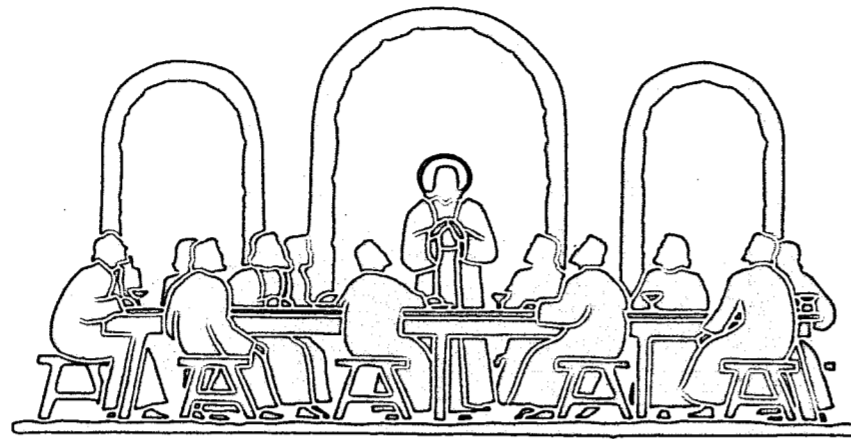
Memorials

Chapters 3 and 5 tell us about the road to blessing, a memorial being set to the safe crossing of the River Jordan, and the preparing for battle. This all took place after forty years of wilderness wandering, most of which was added because of the people's unwillingness to pay the cost for taking the land. Then they were ready and God gave them instructions for crossing into the land of blessing. (Chapter 3). They were to place the ark of covenant before them for it represented God's presence among His people. As long as the ark was before them and was given its rightful place the people were blessed of God. God opened the Jordan and they passed over to the other side on dry ground (Chapter 4). Upon their arrival, two monuments were set up to remind them of the safe passage over Jordan. After setting up the monuments of twelve stones each, they observed circumcision and celebrated the Passover (Chapter 5).

There is a real parallel here. God asks for first place in our hearts for His ark, Jesus Christ. If we are to have a safe passage from the mediocre Christian life to one of rich blessings, we must place Christ first and before us. He must go before us to open the way. Upon our arrival in the land of blessing we are to set up a memorial to the crucifying of self with Christ at Calvary. Galatians 2:20 says: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." The greatest memorial in Christianity is the cross which reminds us of the crucifixion of Christ for our sins and the crucifying of ourselves with Christ. It was here at the cross that we were by faith granted safe passage into our land of milk and honey, the Christian life.

After remembering our safe passage we must prepare for battle, for the enemies of God are on every hand. This preparation involves the separating of our hearts by Christ from the evil powers of the world. Colossians 2:10:11: "And ye are complete in him . . . in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Paul teaches here that we are to renounce sin and allow Christ to cut away the evil so that we can be restored to God and thus rejoice in the face of the enemy as Israel

did when they celebrated the Passover. Only as the heart is right with God through this circumcision by Christ can there be rejoicing and celebrating in the face of our enemies of this life.



Victory and Defeat

Chapters 6 and 7 give us pictures of a victory and a setback. The victory came at Jericho, when God's people followed His instructions to the letter. Even though they seemed ridiculous to military men, the walls of Jericho fell (chapter 6). In the next chapter, the Israelites return from their great victory but sin comes along with them. Achan brought some of the spoils from Jericho which God had forbidden. Thus they went out against the small and insignificant city of Ai, they experienced a setback. It wasn't until sin was put out of the camp and completely destroyed that they regained the lost ground. "Thou canst not stand before thine enemies until ye take away the accursed thing among you" (7:13).

God has given us instructions for taking our Jerichos. All Christians have such strongholds to conquer. Our Jerichos are forces within our own personalities which cause conflict; some weakness of temperament or character; an impossible family situation; habits. Whatever it is, God has given us instructions for overcoming it. He tells us to bring it to him in faith believing, and in His time He will give us victory. He says to compass the problem quietly and wait patiently. If we follow God's directions to the letter, the walls of our Jerichos will come down, for with God, nothing is impossible.

We may come back from fresh victories over our sins, the big struggles in life and then allow sins to come into our camp — the sins of overconfidence, prayerlessness, and disobedience. Then we go against little everyday temptations

and we are defeated. This comes about because of sin in our life. Until the sin in the life is put out and completely destroyed through Christ we cannot stand before the smallest enemies.

Maintaining Liberty

Chapters 8 to 10 complete the conquest of the south by Joshua and the people of God. After Ai, Joshua returns to Gilgal and takes the people into the valley of Shechem with Mt. Ebal, a barren, rocky mountain on one side and Mt. Gerizim, a fully wooded slope on the other. Here in this natural amphitheater Joshua reads the laws of liberty to the people of God. They had gained their liberty by the help of God, but now they had to maintain that liberty by following God's directions.

Our Joshua, Jesus Christ, led us to liberty at Calvary over the law of sin and death. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:1-2). Christ not only makes us free from this law of sin and death, but also gives us the laws necessary for maintaining liberty. He was made under the law and lived under the law so that He might be without spot or blemish before God. When Christ

comes into your heart He brings not only salvation, but the laws of liberty and the Holy Spirit writes them on your heart (Hebrews 8:10 and 10:16). Thus we have not only liberty by Jesus Christ, but the way to keep that liberty.

Alliance with God

Following the reading of the law in Shechem they rested at Gilgal for a season. During this time the people of Gibeon tricked Joshua into making an alliance with them so that he would not destroy their city. Joshua kept that alliance even when he discovered that he had been tricked. Then five Amorite kings made an alliance against Gibeon, Joshua responded by engaging them in battle. The Lord took a hand and the slaughter that day was greater because of the hailstones from God than because of the swords of Israel.

We find in this a rich parallel with a person who accepts Jesus Christ. By accepting Christ, the person makes an alliance with God, an alliance which He will honor at any time. As soon as this alliance is made Satan goes to work and makes alliances with the forces of evil to destroy the Christian. The evil alliance attacks the Christian who, like Gibeon, should turn to his Joshua, Jesus Christ. When the Christian does this, the victory is certain.

Chapter 10 ends the first phase of the conquest. The entire southern part of the Promised Land falls into the hands of God's people and they are now ready to swing north to complete the conquest of the land which God had promised to give them.

In the light of the study of the first half of the book, continue your study of chapters 11 to 24, noting the conquest of the north (11-12), the division of the land and appointment of cities of refuge (13-22), and the farewell address and death of Joshua (23-24). As you study, seek out the parables.

Seek parallels such as these: the fruit of victory (11); possessing our possessions (13: 1-6); the satisfied life (13: 29-33); reward of discipleship (14); living to capacity (17); avoiding perils (22); principles to follow (23); and the power for service (24).

A careful study and formulating of the parallels to the Christian life will make the Book of Joshua more important to you than just a book of history. It will make it a book of conquest of this life to gain all the riches in glory by Christ Jesus.

The Sabbath Recorder

You Can't Pay The Price

The modern sales pitch is "buy now — pay later." Many eager people, anxious to have all the latest labor-saving devices or luxuries, are being saddled with debts beyond their reasonable ability to pay. Wise, business-minded people scoff at the ones laden with time-payments, for they have "counted the cost" and keep their purchases within their ability to earn and capacity to pay.

But there is one area where most people fail to realize that they are under an obligation that they cannot possibly pay — the obligation of sin. The Bible says that "all have sinned and come short of the glory of God," and ". . . the wages of sin is death." Everyone has the consciousness of God and the uncomfortable feeling of being in debt because of failure to live according to His standard. Many are working hard to "live out" their obligation to God, to become righteous in His sight so that they may be accorded entrance into His presence forever when this life is done.

Many people, trying to do this, copy the perfect life of Jesus as a guide for pleasing God, but the more one tries to copy perfection the more he realizes that he can never meet "the payments"—that he will never become good in God's sight.

It is to these people that the welcome news comes that the price is already paid — that Jesus Christ not only gives us an example, but has died and has already paid the death penalty for us sinners. The Bible says that we are "not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a Lamb (a sacrifice) without blemish and without spot" (1 Pet. 1: 19).

You cannot pay the price. But Jesus has volunteered to meet the payment for you. All that is necessary is to confess your debt, your sins and shortcomings, your failure to live up to God's standard, and ask Christ to apply His death — the payment of sin's penalty — to you, accepting Him as your Lord and Savior. Why not do it NOW, before it is too late? You can't pay the price, but Jesus can. Why not let Him?



Courtesy of Old Sturbridge Village News Bureau, Sturbridge, Mass.

A Puritan Thanksgiving

(See page 11)