SABBATH Recorder

for February 22, 1958

The Church at Worship


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

She was a member of the Welton Seventh Day Baptist Church until it disbanded. She was preceded in death by her father, mother, and one sister, Lena.

Funeral services were conducted in the McGinnis Funeral Home, DeWitt, by the Rev. C. Dana Boggie, pastor of the Methodist Church. Burial was in the cemetery at Welton, Iowa.

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

She was married to Zina C. Hughes December 24, 1911. She was a lifelong member of the Jackson Center Seventh Day Baptist Church. She is survived by her husband; 2 sons, Roderick Franklin and Zina C. Hughes, Jr., and 2 daughters, Joan (Mrs. John) Longenecker and Donna Mae (Mrs. C. Eugene) Burchett, all of Sidney; and a sister, Myrtle Ritter, of Canton, Ohio, and Ella Frink Walters, was born July 15, 1904, and died Jan. 12, 1958.

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

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

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

In October, 1915, he was baptized by Pastor Charles Sayre and joined the Albion Seventh Day Baptist Church. He married Miss Eleanor Walters of Battle Creek, Mich., on April 4, 1916. One daughter, Adrie, was born to this union.

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

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

V. W. S.
Introducing the Editor of This Special Issue

Evangelism

Every Christian church in the world is just one generation from extinction. Its only hope of living lies in evangelism. Unless each succeeding generation of youth is won to Christ the church will die. So evangelism is the very lifeblood of Christianity, and it holds its own within the church.

The world also needs Christian evangelism. The larger portion of the human race is outside the Christian religion, holding allegiance to one or another of the world's many religions. Some of these religions have variable teachings for every section of the country from East to West. A Bible teacher of unusual communication ability, he was called to a responsible post a few years ago at the School of Theology of Alfred University, Alfred, N. Y. Approaching the age of retirement, he resigned to assume his present editorship as a denominational field evangelist working under the Missionary Board.

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


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Our Cover

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

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

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

What is this Gospel message? It is about the God who "so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life." He needed a message. He sent to Joppa and asked that Peter come to his home to tell him what he needed to know. Near the close of the chapter we read that the Holy Spirit fell on Cornelius and his party while Peter was still saying this. One needs to hear and accept the Gospel message to enter into Christian salvation.

This message, proclaimed in the power of the Holy Spirit, and heard with believing hearts, has been changing lives ever since that nineteen hundred years ago! Peter stood up to preach the first recorded Christian sermon. It is the message preached in the house of Cornelius. It is the message Paul spoke in Antioch, and Philippi, and Ephesus, and Corinth. It is the message preached in India, and his followers are still there — according to E. Stanley Jones, about the finest group of Christians on earth today. It was preached by Luther, and Calvin, and Wesley, and Knox. Whether in ancient times by Chrysostom, or later by Savonarola, or Spurgeon, or today by Chuck Templeton or Billy Graham, it is still "the power of God for salvation to everyone who believes, for the one whom the Lord loves best to dwell in and to be the companion along life's way."

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

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Friendly Persuasion

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

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

Jimmie got up slowly and stood at the big window. This was the first time he had ever noticed the side yard, and he was disgusted. It was on Monday evening that Jim decided he would have to buy a car. He got up slowly and backed away from the window. It suddenly occurred to him that this place might be livable after all.

It was on Monday evening that Jim decided he would have to buy a car. He wouldn't be caught dead riding a bicycle any more because nobody rode a bicycle caught his eye. Well, the neighbors are giving us the old 'once-over,' he guessed. Wonder if the Ellis family is good enough for Elm Street? Jim could make out a well-furnished room in the house across the street? I guess old man Wilson's window was a table or desk which held the phone and several books between flowerpot book ends. As he stood there he heard what might be the neighbors' telephone or doorbell. It was the phone. Jim stepped back from the window as someone came in, and picked up the receiver. It wouldn't do to be caught spying on the neighbors the first day. He sat down again on the packing box, but he could still see across the garden. Well! A very attractive young lady was talking on the phone, but she was looking at Jim! A very attractive young lady.

"Jimmie!"

It was from the kitchen. They were ready for him to help move the stove into place. He got up slowly and backed away from the window. It suddenly occurred to him that this place might be livable after all.
at the Willis Manufacturing Company. It was too far to walk, though. He was on his way home to 27 Elm Street and it seemed funny to walk by the old place — the place that had been home for almost nineteen years. In the next block was the library. Maybe they would have a book on building a boat — a kind of "do-it-yourself" book that would give him some ideas. For two evenings now he had been looking over the big basement at the new house and he could see a long winter project. Maybe in the spring he would have a nice little runabout on Hastings Lake.

The library was more than helpful and Jim had three books under his arm as he stood in line at the check-out desk. It was four-thirty in the afternoon, but the first year out of high school is a little lonely, too. Especially when you live in a new neighborhood. When he looked at her he knew she was a Miss Davis. She walked awayJim had a feeling that she was almost nineteen years. In the next block she lived.

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

Jim laughed. "Quite welcome." He handed it back.

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

"Oh, I don't mind," she said. When he looked at her he knew she was teasing. "Then you may call me Mr. Ellis."

"Thank you, Mr. Ellis."

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

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

"That's very nice of you, but I'm not planning to go," she said. Maybe he had rushed things a little, he thought.

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

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

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

"Well, what about tomorrow night?"

She shook her head. "I don't go on Friday night."

"Well, at least I'm not getting the brushoff. I thought maybe you had another date."

"I have," she laughed, "at church." Jim said, "I really believe in it, but we aren't churchgoers much. Is your church a lot like the Adventists?"

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

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

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

"Well," Jim hesitated, "I think maybe we should talk about something else next time. When will the next time be?"

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

Jim looked up at her.

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

She laughed at his bewildered look.

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

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

They were at the porch steps by now. (Continued on page 13)
METHODS OF EVANGELISM
Which Methods Are Best for This Age?

Many people read of the work of an evangelist like Billy Graham and say quietly to themselves, "I wish I were an evangelist and could win men like that." Of course, God never makes but one like Billy Graham, or Dwight L. Moody, or Finney or Wesley at all. Each looks like someone else. Each must be himself. Yet all can be evangelists. Would you like to know some ways that you may be a soul winner? Here are a few ways.

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

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

The Preacher
There is a crying need of more really evangelistic preachers in the world. The various denominations of Christians are nearly all short of ministers. Statistics show a present lack of over 75,000 ministers in this country. This may be the result of our present emphasis on the need for scientists and engineers, but more likely the result of parental and church attitudes. The church needs hundreds of additional leaders with a "born again" experience of God's grace, with a certainty of a divine "call," as His messenger, and with a liberal endowment of "common sense"—which is not at all common, but quite rare. It is the possession of judgment and sound reason and tact that enables one to meet people and situations with graciousness and Christian Spirit. It helps one to see that dealing with people in love and understanding is more important than tradition or dogma.

Of course, a minister today needs as broad an education as he can secure, both in theology and in general knowledge. His hearers are increasingly an educated people whom he must be able to challenge and inspire in the things of eternal value. "For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the follcy of what we preach to save those who believe" (1 Cor. 2:2). To tell an educated and scientific world that the secret of living and heaven is more important than tradition requires ability of the highest quality. We need great preaching of the unsearchable riches of Christ. Will you proclaim it?

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

Think of such a man as George Mueller of the Bristol Orphanages who received between six and seven million dollars for the support of his children, and never asked a single man for a cent. He asked God for it. Or think of Hudson Taylor and the China Inland Mission which was supported by faith and prayer. Or think of Dr. Laubach of our own day and his life of intercessory prayer. "More things are wrought by prayer than this world dreams of."

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

A mighty work of God occurred in that church and Moody sought to learn why there had been such a difference between the morning service and the evening service which seemed to be the beginning of the revival. He learned that an invalid in the London church had read in some religious paper of the work of a great evangelist in American named Dwight L. Moody. The invalid wrote Mr. Moody to her church and that a revival might take place in the church she loved. After the morning service that seemed to Moody so cold and un receptive the invalid's sister announced that a stranger, a Mr. Moody from America, had preached in the church that morning. Immediately the invalid said, "I do not care for lunch today, and please do not disturb me; I want to be alone." She spent the afternoon in earnest prayer that God would begin a revival in her church.
that night. Moody was sure that this praying invalid was the medium of the revival. Are you a shut-in, or handicapped? Or still very active? In any case you can pray.

The Musician
Many people sing or play some instrument, but how many have dedicated their ability to winning souls for Christ? Beverly Shea has surrendered his magnificent voice and dedicated his life to that task. How about some of the rest of our musicians? Only Christianity is a truly singing religion because it has abiding joy at the heart of it. And that joy was not finished or complete in the writings of songwriters as by all the sermons in the world.

Personal Visitation
Thousands of people have accepted Christ because someone asked them in a kindly way, "Are you a Christian? I wish you knew my Savior." Dwight L. Moody was won to Christ in a personal visit, and he won hundreds in that way. It is no Be sure first that you have yielded to you is often your greatest help for another.

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

Kindness
Russell Conwell was an eloquent preacher and lecturer, but he probably won more people to Christ by his kindness than by his eloquent sermons. He made over a million dollars from delivering his celebrated lecture, "Acres of Diamonds," and gave it all away. He not only made a great church out of Temple Baptist Church in Philadelphia, but he founded Temple University so that more young people could get an education. His kindness became contagious. Charles B. Gough was a drunkard. One day he lay in the gutter, bloated and insensible, with the flies buzzing around his mouth and the sun beating mercilessly upon him, and passed him by with contempt upon their faces. Finally a woman with pity in her heart came by. There seemed to be nothing to do, though she was too drunk to hear her voice. She brushed the flies away, then laid her handkerchief gently over his face and went her way. When he finally awakened, his first consciousness was of the dainty handkerchief over his face. "Somebody cared," he said, "and it is time I cared, too." He became the greatest prohibition lecturer of his day. Do you try to be kind, really kind? The Lord can bless your deeds of love for the lost and needy. Why not let Him?

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

Never hand out something just because it is printing in the form of a tract. Many tracts are not fit to distribute. Know what you are handing to another. Then be sure to give to a God of love and mercy, a God who is soft to anger and quick to forgive. Tell them that the Highest is fighting with them, and probably your friends are not in the fight. Pity people more than you condemn them. Criticism may add to their agony, but do not contribute to their help. Follow Jesus in His treatment of the needy.

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

d. Never violate confidences nor relate a private conversation to others. What burdened sinners and sufferers need, next to God, is a trustworthy friend in whom to tell their difficulties.

e. Be a good listener. The pressure of hidden troubles and sins is like the pressure of pus in a boil. It needs to be released.

f. Use such a chance to point men to God. Jesus did that. Do not condemn people, encourage them. Jesus did that. "Neither do I condemn you; go, and do not sin again."

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

It was a beautiful, moonlight night in central Iowa forty-odd years ago. A large company was coming out of the church at the close of the service. There had been a fine young man who wanted to talk with me. His request was a bit surprising to me for he had a prominent part in the church and was not known to be particularly interested in the work of the Lord. I knew he had been used by the Lord in his service for a number of years and had known him for a long time, but I was surprised at his request. He wanted to talk with me and I knew he had a strong conviction that he was being led to do something he had not done before.

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

I had not long to wait. Almost in a torrent he poured out the story of his weakness and sin and asked for my help. I pointed him to the first step in the process of salvation, to talk with the Lord in prayer and surrender. Nothing seemed to touch him or lift him out of the despair which held him in its grip. I was young Christians with little experience in dealing with others and began to feel oppressed that I was failing to help this friend in need.

Almost unconsciously I began to sing, "Just as I am, without one plea, There is no response, there is no need; With bared hands I come to Thee For every need.

And in the midst of the deepest despair and the darkest night, the light of the moonlight shone upon the paths of the soul. The Lord was leading my friend to faith in the saving power of His Son. And the next day he was saved.

That is what Caesar Milan told Charlotte Elliott when she asked him what it was that made him seek to lead others to faith and saving faith. He said, "It is what I call the secret sin. And I found that when I talked to people about saving faith, I would bring up the secret sin, and the Lord would come to me and say, 'He is ready to believe.'"

That friend has been a successful college professor and now his son is a minister. That night coming back to me like a Bodelian dream, I have heard that hymn without the tears that I once heard it with. That night is a memory of Christ and the victory our Lord alone can give. Do you wonder that I have the memory of that night coming back to me like a flood? That friend has been a successful college professor and now his son is a minister.

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

That is what Caesar Milan told Charlotte Elliott when she asked him how he was making an impression. He said, "I have found that when I talk to people about saving faith, I would bring up the secret sin, and the Lord would come to me and say, 'He is ready to believe.'"

He felt it necessary to say more to the friend with whom he was talking. Jim Jones points out that by next summer he will have a boat! During the week Jim came to be able to hear the telephone next door almost as well as he heard his own. He had a chair placed where the packing box had been, and when he conceived the idea of placing the phone near the window he called her up to demonstrate the only phonovision set in town. By the evening of their first date Jim had reason to believe that he was making an impression. He even thought he heard her peaking at him through the big window one evening when he was looking for her.

Every time went nicely on the appointed evening including an exciting win over the old rival, Lakeside. It was on the way home that they got into conversation about two famous movie stars. No matter how it was stated the truth was the same. "At the bottom rung of the ladder" — just as I am — that is the way Christ receives and saves. That is where and how He will receive you. Will you come — just as you are?
evenings between Jane and the project of the same name, and by early summer he had made considerable progress with both. It was inevitable that one moonlight evening on Hastings Lake, Jane, the girl, was introduced to the other "Jim." Jim had planned carefully the things he wanted to say and somehow he felt that she would know beforehand about how he felt. That's something a fellow has to count on, he figured.

It was one of those evenings that seemed unloved in loving things. Anything was as it should be until everything went wrong. Somehow they got to talking about marriage and Jane and Jane had some definite views: views that Jim felt defensive. Again it was the religious question.

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

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

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

Jim stared off at the lake. She sounded so distant, so objective. He thought of all the things he had never said and somehow they just didn't fit anymore.

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

"I'm sorry," she said softly. "That's the first time you've said that. I'm sorry about things. I love you, too. Very much. I wouldn't want you to become anything if you didn't actually believe in it. That wouldn't work out in the long run. Let's not talk about this tonight. Maybe while I'm away at college we will know how we stand."

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

There was a long silence full of peepings and looking at him in a way that was very reassuring.

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

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

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

Late in August Jane left for college in Wisconsin. Jim was soon getting a steady flow of mail and he found that he had something in common with her parents. They exchanged news of her activities and sometimes sent their letters in the same envelope. It was in September that he accepted their invitation and went to a basketball game. He knew she was there, but within a few weeks he found a personal appreciation for the church and he got special help from a sermon entitled, "Sabbath Day Baptists." On the way out that day he picked up some literature to check a few details for himself.

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

The pastor of the church should be the key to preparation. With his official board a responsibility list should be prepared listing every person, old and young, for whom the visiting campaign is especially directed. Group visits should be especially planned to be made at the homes of the unchurched people. Many denominations today are successfully using this method in one form or another. How do they go about it?

Responsibility List

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

Selecting the Teams

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

A message from Miss Beth Severance, nurse, teacher, and for many years the leader of our Makapwa Mission in Nyasaland.

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

It was the last Thursday night meeting of the school year; a worship service had been conducted by a student, and Joan closed the meeting with a farewell service, also a reminder to follow Christ at home as well as at school. As I remember now, the meeting was officially over, but the students were still seated as if waiting for something to happen. I do not think any of us were aware of what the Lord had in store, but a sense of expectancy seemed to be present.

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

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

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ONE TWO SOLDIERS

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

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

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

"Are you going to Perris?" he asked. "Yes," I said, "I have to go right through Perris." "Do you know where the Perris Garage is?" he asked. "My car is there."

I began to wonder why when his car was in a garage, he didn't know where the garage was located. (Continued on next page)

THE SABBATH RECORDER
THE SABBATH RECORDER

Personal Evangelism. An Experience of a Young Pastor

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

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

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

Together we repeated John 3:16 and then I asked that he insert his name for 'Jim.' "Do you like to accept Christ today, Jim? He is ready and willing to accept and cleanse you."

"Yes, I would!" was the emphatic reply. We knelt by our chairs and each prayed a simple prayer of faith and thanksgiving. As Jim rose to his feet he had a new look. With a smile and a word of thanks he continued, "We will start right. It is impossible to begin in the middle. Jim, what is your relationship to Christ?"

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

THE SABBATH RECORDER

CERTAINTY OF SALVATION

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

Isaiah describes our need as follows:

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

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

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

"I'd tell you you were crazy. It couldn't be done!"

"But with this I started to illustrate the spiritual with the physical illustration.

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

"Without any hesitation and looking me straight in the eye he replied, 'I'm going to hell where I belong!'"
his name, he gave power to become children of God” (John 1:12). The Church has been teaching this for nineteen centuries and yet the churches are full of people who don’t know whether they are saved. I have met folk who have been earnest, sincere Christians from childhood until they were over eighty years old, but were not sure they were saved. Why is this?

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

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

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

How can we be sure?

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

1. God honors sincere faith. “If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For man believes with his heart and so is justified, and he confesses with his lips and so is saved” (Rom. 10:9, 10). Now the confession mentioned is not to a church, or a minister, or a priest; it is a confession made to God. We are business with headquarters when we enter into Christian faith. We turn to God in simple faith and simplicity. God’s love has corded our hearts. Him sometime like this, “Dear Father, I believe you sent Jesus Christ into the world as the Redeemer of mankind and that you accept Christ as your Savior.” You may be sure if you are honest with God He will be faithful with you. If you confess, He will receive you as His own.

You know, do you not, whether you have ever gone to God with confidence, “Abba! Father!” (Gal. 4:6.) An unsaved person thinks of God as a Father. You do not guess, or hope so; you know! And if you have not yet made such a confession to God, why not bow your head and do it now?

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

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

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

3. Knowing other Christians as brothers. “We know that we have passed out of death into life, because we love the brethren” (1 John 3:14). A new quality love. Others know a Christian’s heart, a deepening interest in all men to be sure, but especially a new love for all other Christians. When Jesus said, “Surely, I say to you, as you did it to one of the least of these My brethren, you did it to Me.” (Matt. 25:40.)

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

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

That New Year’s was on Friday, the regular time for prayer meeting. Because the people were late leaving the business meeting it was announced that there would be no meeting for prayer that night. Fortunately our pastor’s daughter, Miss Ethlyn Davis, invited all the young folks to her house for supper and a sing. There was a nice group of young folks in the Garwin group, with several visitors from Wisconsin and Kansas. Altogether there were fifteen to eighteen young people from Garwin and some visitors from the twenties. There was to be a dance in town that night and I planned to go to one of the boys. But I loved to sing so I agreed to stay with the young folks. About the time I planned to leave, our pastor, Rev. John T. Davis, came in and said he would like to have a meeting before we left. It was about as dead a meeting as I had ever known. Not many of the young people were really Christian, and they seemed to be so because of the quarrel in the business meeting, so this prayer meeting was depressing, also.

I can remember about as clearly as though it was last night the thoughts that ran through my mind. I wished I would get this darn thing over, I want to go to the dance,” I thought. And after another few minutes while I thought, “If no one else is going to stir up this dead meeting I would better stir it up myself.” For, besides being a wild and wicked youth, I was a bit about the fact that I had bad habits young men acquire, I was a hypocrite. More than once I had attended a tent meeting where I would raise my hand for prayer yet someone come back to talk to me, and then argue with them about the Sabbath question. If I bested them, as I often did, I would laugh at them, then leave. Or I would give someone a testimony, if there was opportunity, stating how wonderful I found the Lord, and then go back to the tent meeting. What I really did was to ever possessed me to get up among this group of young friends to give a hypocrisical testimony when everyone of them knew I was not a Christian I shall never know. But I did rise among my friends there in the Garwin parsonage to insult the Lord with my hypocrisy. But it was like a lightning rod, for it was not the God of vengeance! Instead of smiting me down as I deserved, God’s Spirit came to my heart with convicting and wooning power. Out in the kitchen
with my brother I knelted at an old cane-bottomed rocking chair to pour out to God my need and hunger. It was there in His mercy that God redeemed a sinner and a hypocrite.

Others at that prayer meeting felt the touch of God's Spirit and were converted. It was a night long to be remembered, the beginning of a real work of grace in the church at Garwin. Instead of preaching a sermon the next morning, our pastor asked the young people who had found the Lord to give their testimony so that the people depressed and discouraged by their quarreling might know that God still loved needy folks. After some of the young group had spoken I got up to give my witness. About the first words I spoke were these: "My brethren!" The afternoon before I had said, "I" and "you folks," but God had changed all that while I knelt before an old rocking chair.

When I was born into God's family His other children became my brothers and sisters, and I knew it—even if they did quarrel. "We know we have passed out of death into life, because we love the brethren."

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

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

Those who seek God's guidance are not always sure at the moment. "For we walk by faith, not by sight" (2 Cor. 5: 7). Sometimes it is a long time after we have prayed that we may see the proof that the way we set out to be leading was wise and best. But the longer we put Him to the test the clearer His guidance becomes, and we learn to expect it day by day as confidently as we expect the sun to rise.

And so I go on, not knowing, I would not if I could. I'd rather walk in the dark with God. "And should we ever have to walk alone in the light, I'd rather walk with God by faith, than walk alone by sight."

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

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

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

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

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