

## GUEST EDITORIAL

## NEWNESS OF LIFE

Rev. F. A. Dow, Editor, "Free Methodist Herald"

Is it true that Christ was put to death on the cross, His body prepared for burial and laid away in a rock-hewn tomb? Is it true that death could not hold its prey, that the power of the eternal Father triumphed gloriously over the power of darkness, the wicked designs of men, the security of the sealed and guarded tomb, and the cold, grim fact of death, so that Christ arose in His immortal body, appeared and conversed with His disciples, and after forty days ascended to heaven? And is it true that all this was accomplished for our sakes, that we might be forgiven and justified and completely delivered from the power and dominion of sin?

If these things are not so, then is the Christian faith a fairy tale, it is all in vain, and we are yet the hopeless victims of Satan's power, and there is no assuring promise or convincing guarantee that we shall ever be free from sin's slavery with its present and eternal consequence.

But these things are true. The abundant evidence leaves no reason for unbelief. After the darkest hour this world has ever known there came an Easter morning, and its radiant light forever dispels the gloom of despair. Satan and sin and death met their Conqueror, and their defeat was decisive and overwhelming. As a sequence, a band of humble believers, endued with power from on high to witness with their lives, went forth to scatter a fire upon earth which shall never be extinguished until all the kingdoms of this world become the kingdoms of Christ.

The fact that all this is done for us puts upon believers the obligation of holiness of life. For "even as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." The newness of life in which we ought to walk means more than to have the righteousness of Christ imparted to us; it means a dying with Him to sin and a rising with Him to a new life in which sin shall not have dominion over us.

We should walk in newness of life because

**The Power is Available**

That power was demonstrated in the events of the resurrection. It is the glory of the Father. It is placed on deposit for us. We need not be the servants of sin.

In the light of the Easter story, in the light of what it did for Mary Magdalene and Peter, and the others, dare we place any limit on what the power of grace can do in a human soul? Dare we say, as some have, that "no man is able, either by himself or by any grace received in this life, perfectly to keep the commandments of God, but doth daily break them in thought, word and deed? Can God do nothing with sin but forgive it?" John Wesley asks: and his brother Charles exultantly answers:

"He breaks the power of cancelled sin,  
He sets the prisoner free."

The cleansing of the human heart from sin is indeed a tremendous thing—it demands nothing less than the power of God; but that power is assured to believers by the resurrection of Christ. "If we have been reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Life

is the sum total of those forces which resist death. By the indwelling of the living Christ, by the love of God shed abroad in our hearts by the Holy Spirit, by the expulsive power of a new affection, we may be made free from sin and enabled to walk in newness of life. "Even as, \* \* \* even so."

To walk in newness of life is the most convincing witness to the truth of Christianity which we can give to a skeptical world. The events of Easter furnished

**The Impetus for a New Evangelism**

"Go," "Tell," "Ye are witnesses." The disciples were ordinary men, but they turned the world upside down. From the Eternal Fullness they were filled with the Holy Ghost. Their hearts were purified by faith. The secret of their power was their holy living. The holy task of being true witnesses unto Christ can only be performed by holy people. If we would bear the living water of saving truth to the spiritual deserts of our world we must live in union with the source of spiritual life.

The story is told of the Arab delegation to the Peace Conference at Versailles that when they were about to return to their homes they were found, in the hotel where they had been entertained, trying to remove the faucets from the bathrooms and bedrooms, with the intention of taking them back to the deserts of Arabia. Of all the things they had seen in the western world, these faucets had impressed them as the most interesting and desirable. "Oh!" said they, "just imagine if those were in the deserts of our Arabia, and we had only to turn on the faucets to get all the water we need." Of course they were told that those fixtures, no matter how elaborate, were utterly useless in themselves; that long pipes went back through the earth to inexhaustible reservoirs of living water.

We smile at the simplicity of the Arab. But for us to depend alone on the "fixtures" of religion is just as useless. No amount of eloquence, or talent, or organizing and executive ability, or form or ceremony can take the place of that union with the risen Christ, through whom we derive

**The Power of Holiness**

Many who read these lines will concur in the conviction expressed by Dr. W. E. Sangster that the church, in general, "is living far below the New Testament offer and promise. There is not enough difference between the people inside the church and those outside to be impressive. Men cheerfully ignore the Christian faith, repudiate public worship, private prayer, and all the means of grace, and live, so they believe, as good a life as their church-attending neighbors. And in thousands and thousands of instances the professing Christian lacks that quality of life which would inevitably, though unconsciously, rebuke such inverted Pharisaism, and make it self-conscious and ashamed.

"Holiness is potent and mighty. Like the Word of God it 'is living, and active, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit.' It rebukes sin. It creates the appetite for itself. It blasts doubt and fosters faith. No man is quite the same after contact with a saint. He may fly from him, and even, in the obduracy of sinning, hug his sin the tighter, but always uneasily, he remembers." The need, then, which exceeds all others, is holiness.

To walk in newness of life is the path to the ultimate goal of our calling, which is, some day, to share

**In the Likeness of His Resurrection**

Since the central teaching of the New Testament is that, through Christ, every provision is made that we might be saved from sin, we should therefore "Follow peace with all men and holiness without which no man shall see the Lord."

John says, ::Beloved, now are we the sons of God, and it doth not appear what we shall be, but we know that when he shall appear we shall be like him \* \* \*. And every one that hath this hope in him purifieth himself, even as he is pure."

Our future resurrection in the likeness of our Lord is only the consummation of a spiritual resurrection which is begun in this life if now we can truthfully say our citizenship is in heaven, from thence also we may "look for the Saviour who shall change our vile body, that it may be fashioned like unto his glorious body." Amazing feats of power are being performed by men. They laugh at the seemingly impossible. Earth, sea and air yield to their almost endless inventions. To speed, power and discovery for both constructive and destructive purposes, they admit no limit. So much is this in evidence that the things which are spiritual and eternal are almost lost sight of and the worship of the all-wonderful Christ is forgotten. This surely is man's day.

But the power to impart life, to transform human nature, to raise one from the death of sin to the life of righteousness, to change this body of flesh, or its dust, to an incorruptible, immortal body—that power belongeth to God only. It is the glory of the Father.

Yes, this may be man's day, but the Day of the Lord cometh, then what shall the wisdom of this world profit—what shall it profit though we should gain the world and miss the eternal goal?

The meaning and the message of Easter is that "the exceeding greatness of his power is released to usward who believe," that we might "reckon ourselves dead indeed unto sin, and alive unto God through our Lord Jesus Christ," and, "When Christ, who is our life, shall appear, then shall we also appear with him in glory."

**CHINESE HOPE**

Much hope for the future of Christianity in China is expressed by the president of China Youth For Christ. He has listed the following five reasons for his convictions: 1. Chinese Christians and Christians around the world are praying as never before for China. 2. The educated classes in China have accepted the Gospel as never before in the last few years. 3. Chiang Kai-shek was willing to sacrifice his name and reputation in order to stop the fighting. Likewise, the Communists seem willing to stop fighting for the sake of the war-weary people. 4. The Chinese church is beginning to feel the burden of evangelizing China itself. 5. God's work will go forward despite obstacles. Christianity is a forward-moving thing always.

Physical and economic conditions beggar description, he said. On one night alone in the last week of January, he reported, bodies of 250 children were picked up in Shanghai alone. Sixty million Chinese are now homeless. Contrarily, the spiritual revival is going on. Together with Rev. David Morken of Los Angeles, director of Youth for Christ in the Far East, Gih conducted two weeks of meetings in Shanghai in January and more than 1000 Chinese accepted Christ as Saviour. The name of this gentleman is Andrew Gih, of Shanghai.