A TIME FOR HONEST AND SERIOUS THINKING

Whether or not beer shall be served to men in the Armed Forces is not a small matter at all; it is an exceedingly serious matter, and the failure of many honest people to realize the long-term implications involved calls for a full display of the facts.

1. In 1941, there were 600,000 alcoholics in this country. Today, there are 950,000.*

2. If the extent of alcoholism among veterans were made known to the people of the United States, they would be immediately and terribly concerned.

3. We do not believe that a can of beer is a can of depravity. One can of beer a day will not cause drunkenness. Considered without regard to anything else, it is perhaps of slight importance. The matter of great importance is that it introduces many men, not previously drinkers, to the custom of drinking an alcoholic beverage.

5. The contention that the water in fighting areas is unfit, begs the issue. Of course it is unfit; of course the men want something to drink; of course they will drink beer and demand beer if nothing else is provided for them. The Armed Forces should show some enterprise in getting cokes, fruit juices, vegetable juices, and soft drinks of every description to the fighting front. Many of the men do prefer soft drinks, and have complained to their homes because only beer has been furnished to them. A very large proportion of the men in service have never consumed intoxicants before entering the Army; they have been taught in their homes and schools and Churches that it is better to let alcoholic beverages alone. The United States Government ought not to align itself with the brewing industry against the homes from which these young men come and in opposition to the teaching of the schools they have attended, to say nothing of the teaching of their Churches.

6. A policy should be adjudged on its results. Let the facts be made known. Let the men who know, tell the American people how many alcoholics there are among veterans. Let us consider in all honesty, how much of the great increase in alcoholism is due to drinking by the unfortunate men who were subjected to heavy environmental pressure to drink after they entered the Armed Forces. Above all, let us have no more of the statements that the boys at the front are “not compelled to drink beer.” They ARE compelled to drink beer so long as that is the only potable beverage furnished them. — Clipped.

* Dr. E. M. Jelinek, at a conference on alcoholism, Wisconsin University, August, 1950.
ABSOLUTE PREVENTION
OF ALCOHOLISM

In the column of the "Philadelphia Law­yer," The Philadelphia Evangelizing Bulletin (2:23-30) publishes a letter from a cor­respondent in regard to alcoholism, fol­lowed by an unusual comment:

The reaction of the 'Philadelphia Lawyer' is the same as already expressed sev­eral times before and which will con­tinually be expressed whenever this ques­tion comes before his column.

"Out of some 6,600 letters that come to his column every year, there are hun­dreds of heartbreaking ones from wives, mothers, and children telling alcohol has done to their husbands, fathers, and families.

"I don't know whether alcoholism is a disease or a sin. I don't know whether prohibition is the answer for it or not, but this I do know — if it be a disease, anyone and everyone should avoid the contagion for the sake of all those who suffer from it. As our doctors once wrote: 'Total abstinence is the best and only absolute prevention of alcoholism.'" — Clipsheet.

The alcoholic will do well to remember that Jesus Christ is the Friend of sinners.

WHAT — IF?

A skeptic once derided a Christian by asking: "George, what would you say if when you die you found there wasn't such a place as heaven after all?"

With a smile the man replied: "I should say — Well, I've had a good time getting there anyway!"

Then the Christian sent an arrow back to the skeptic — a question not so easy to answer. "I say, Fred, what would you say if, when you die, you found there was such a place as hell after all?" — Defender Magazine, in Bulletin, Evangelical Seventh Day Baptist Church, Washington, D. C.

SEVENTH DAY BAPTIST GENERAL CONFERENCE

ALFRED, N. Y., AUGUST 14-19, 1951

GOD'S CHOSEN PEOPLE

Any people are God's chosen who choose to do His will. Since "whoever will may come to Him and whoever will may know Him," it can be understood that any reason that any person and any person who seeks to know and to do His will are His. It is entirely inconceivable and altogether unbelievable that a living, sentient, empowering God our Father, would play favorites, that simply does not make sense.

God is so great, and we are so small. He is infinite, and we are finite. His universe is so vast, and our habitation is so local — how can any one person or any one people grasp the range of His wisdom and mercy and power?

Since, therefore, God is working out His will through the lives of His small, finite children, is it not possible that His will might assume different forms among children of different groups? May He not be using those of His children who are peculiarly adapted to accept and proclaim phases of His will for that purpose? Thus, all of His children would have a definite part to perform in bringing to bear upon the life of the world the whole will of God.

There is a vast difference between the whole will of God and doing God’s will wholly. One, finitely speaking, will never be able to do the whole will of God wholly, in no way excuses him from trying. It is possible to do the will of God wholly in so far as His will has been revealed. Yet with the whole world of mankind, their condition will come fresh revelations from time to time.

We are trying to say that God’s will is not completely revealed to the people of any single denomination. Nevertheless, all denominations, which seek above all else to do His will, are being used by Him in an ever-spreading movement proclaim His message of salvation throughout the whole earth.

THE SABBATH RECORDER
spirits of men. He strives with our spirits. When the Spirit gains entrance into the life of a sinner, no wonder there is rejoicing in heaven! There ought to be more rejoicing on earth!

Just as the most lasting and genuine thrill and peace of life come when we wholly surrender to Christ, so there should be a0 perming over the experience of others who accept Him.

You who read the testimony that follows this editorial are in for the thrill and assurance of a lifetime. If you become gripped by Richard Knecht's experience as we have, you will be rejoicing the rest of your days. You, too, will exclaim, "God won't let me say again and again, "I know whom I have believed." You, too, will feel that the day of hope has dawned. You, too, will believe beyond the shadow of a doubt that Seventh Day Baptists are at the threshold of an enlarging and more effective witness for Christ and the Sabbath. Truly, "this is the Lord's doing; it is marvellous in our eyes." Psalm 118:23.

Let us read what Mrs. George (Helen Shaw) Thorngate has to say about this outstanding testimony. She writes:

"I do not know many of our people in America know about the experience of a German friend, Richard Knecht, who last year was baptized by Pastor Tsaung of the Shanghai Church and joined the Seventh Day Baptist Church of Shanghai, China.

"A non-Nazi German stranded in Shanghai before World War II, he is to be admired for his courage in taking the stand he has. Our prayers should go with him."

"As to tell his Christian experience to the Chinese Church, Richard Knecht wrote a statement in English which he gave at a Friday evening meeting, Principal Chang translating into Chinese. We brought this statement with us and it may interest and inspire others as it has us. I am sure that letters of encouragement to Mr. Knecht, sent in care of T. M. Chang, Grace High School, 38 Zikawei Road, Shanghai, would be very much appreciated."

Why I Became a Seventh Day Baptist

By RICHARD KNECHT

When I was eight days old my parents took me to their Roman Catholic Church where a priest anointed me with water, and so I became baptized and a Roman Catholic. I was too young to agree or protest.

In Germany the state supports the religious organizations, and so the school children have to attend religious lessons and mass. Twice a week I had to go to the seven o'clock morning mass and twice a week attend religious school lessons. We were taught catechism and the Bible. The catechism teaches Church doctrines, and the Catholic Bible contains parts of the original Bible which the Catholic Church chooses. Every month we had to go to confession and Holy Communion.

After leaving school I grew cool towards the Church and finally did not go any more to confession and Communion, which for Catholics was obligatory at least once a year.

In 1929 I migrated to South America. There the Catholic Church is a strong political and economic force. I saw there disgusted me much that I never again entered a Catholic Church!

I traveled quite a bit and finally set out on one trip from Germany in a small sailing boat to go to the Far East. On this eventful trip I was to look toward God.

Once in a storm on the Arabian Sea, after a long struggle with the waves, exhausted and near death, I found myself crying for God's help. And, then, afterwards, in the Indian Ocean on calm nights, the wonderful heaven with its clear moon and the thousands of stars above, my thoughts wondered toward heaven and I remembered what I was taught in school, the sizes and distances of the stars, sun, and moon. How frightfully small our world and myself in the universe! Who has created all this and who keeps it in its course? The only answer could be from the Creator of all things, God.

Years rolled by. I did well and enjoyed the pleasures of this world. But I did not find the happiness and peace I was looking for.

When two years ago here in Shanghai Bible lectures were given I thought, "Perhaps I can gain something from this." I attended regularly and found how different are the teachings of the Catholic Church from the Barths. I recognized that the Lord's day is not Sunday, but the Sabbath. And I decided to break with my Church, and to become a Seventh Day Baptist."

The Holy Spirit: Power or Personality?

By MRS. FREDERICK J. BARKER

(This message was based in part on Wednesday's translation of the New Testament, "Given is a gospel service in the Seventh Day Baptist Church of Christ, Pleasant, N. J., August 1, 1940.

The Holy Spirit's Many Names

The Comforter, John 14:16
The Spirit of Truth, John 14:17
The Spirit of Adoption, Romans 8:15
The Spirit, John 15:5
The Holy Spirit of Promise, Ephesians 1:17
The Holy Spirit, Ephesians 4:7, 16
The Spirit of Holiness, Romans 1:4
The power politician, Ephesians 5:8, 9, 21, 23
The Spirit of God, Romans 8:4
The Spirit of Glory, 1 Peter 4:14
The Spirit of Life, Romans 8:11
The Spirit of Grace, Hebrews 10:29
The Spirit of Judgment, Isaiah 28:6
The Spirit of the Lord, Luke 4:18
The Eternal Spirit, Hebrews 9:14

Emblems or Symbols of the Holy Spirit

Fire: Exodus 15:21 (Pillar of fire by night).
Wind: John 3:8
Oil: (Oil of anointing, anointing oil).
Rain and Dew, Hosea 6:3
Dove: (At Jesus' baptism).
Voice: Isaiah 59:20

The Holy Spirit has power, almighty power, for He is God (as will be pointed out by many verses in the Bible).


Often the above mistake is made in ignorance, even by Christians. So many are not sure when He is given or when He is not given. It is the same with your work and all your relationships to Him. But our relationship is personal.
We are to worship Him with the Father and the Son.

Another pitfall to avoid is to seek the fullness of the Holy Spirit apart from Christ, or to give Him above Christ. He never glorifies Himself, only Christ. He is always pointing to Christ as the source of all fullness. "In him dwelleth all the fullness of the Godhead bodily." Colossians 2:9.

In John 1:32, 33, we find the Spirit descending upon Christ in the form of a dove. It is important to note that the Spirit exalted Christ here, and the Holy Spirit was holy recognized as people looked at Christ the Source, on whom the Spirit dwells. The Spirit’s office here was to identify Christ to the onlookers, not to glorify Himself.

The Spirit’s fullness is received not by seeking Him independently of Christ, but only through Christ as the source. As we yield to Christ, and ask Him and the Father, we receive the Spirit and His power. The Father is more willing to give His Holy Spirit than we are to receive Him.

Nothing in the Bible indicates we may not pray to the Holy Spirit directly, although we are not directly commanded to do so. However, we are commanded to pray "in the Spirit." Also, the Spirit prays for us, making groanings which cannot be uttered.

Is the Holy Spirit power or personality? He is a person, and He has almighty power, for He is God. He is infinitely more than power. He works, the power of God is at work mightily.

The Spirit’s Attributes and Characteristics

As God:
- Omniscient. 1 Corinthians 10:19.
- Synonymous with God. 1 Peter 4:14.

As a Person:
- May be grieved. Ephesians 4:30 (Shows emotion).

The Office and Work of the Holy Spirit

- Bears witness. Romans 8:16; John 14:26b.
- Indwells believers. John 14:17; Romans 8:9.
- Prays for us. Romans 8:26b.
- Helps infirmities. Romans 8:26b.
- Is Author of the new birth. John 3:5.
- Identifies and exalts Christ. John 1:33, 34.
- Seals believers. Ephesians 1:13b.
- Inspired the Scriptures. 2 Timothy 3:16.
- Gave liberty. 2 Corinthians 3:17b.
- Imparts the love of God. Romans 5:5.
- Reveals future things. John 16:15b.

The Believer’s Relation to the Holy Spirit

Born of the Spirit and baptized with the Spirit—This happens at the new birth. Indwelt by the Spirit—Every Christian is so indwelt.

Walking in the Spirit—We are "walk in the Spirit.

Sealed with the Spirit—We have the assurance of security. Ephesians 1:13.

Earnest of the promise—The promise of Christ's return. (I am indebted to Doctor Robert C. McQuilkin, president of Columbia Bible College, Columbia, S. C., for the above outline which I have called "The Believer’s Relation to the Holy Spirit.")

Results in the Life Lived by the Spirit’s Power

We have the following rewards as we yield to the Holy Spirit’s control:

- Power (for service).
- Peace.
- Joy.
- Fruit (after witnessing for Christ in the Spirit’s power).
- Love.

Scripture Reading

To study this subject, it is helpful to carefully read these passages of Scripture:


THE SABBATH RECORDER

Salvation and the Sabbath

By REV. KENNETH A. STICKNEY

Porto, Rockville and Second Hertford, B. I

Seventh Day Baptists Church

(Patron and Editor)

(Continued from last month)

(From verse in the New Testament)

(Author of the New Testament)

(Continued from last month)

(Continued from last month)
A Change of Citizenship

A great many citizens of the United States were born in some other land than the United States, and were once subjects and citizens of other countries than ours; they have shunted for other rulers and cheered other flags than those they now shout for and cheer. Some were once subjects of the royal ruler of Britain, or Italy, or Holland; but they have changed their homes from the government of darkness and evil, and the dark and evil things are the things they do and love to do.

Paul, in the passage quoted above, speaking of the power of darkness, means the government of darkness, just as when we call Great Britain a power we mean a government which has power over its own subjects, and is able to oppose the power of other governments. Those who have God as the king they obey and are loyal to, are citizens of the kingdom of God; and those who obey and are loyal to the evil and wrong spirit that is in the world, and in themselves belong to the government of darkness and evil, and the dark and evil things are the things they do and love to do.

A change of citizenship, then, means a complete revolution in one's allegiance, it means giving up allegiance to one, and giving allegiance to another government. The Bible and Jesus teach us of a change of citizenship, of which we wish to say

law of your being which brings you into companionship with your kind; and this companionship, this fellow citizenship with evil people, determines what you think and what you do, determines all your consciousness activities, your affections and your destiny, makes you think and feel and do your worst instead of your best, though in your heart of hearts you wish there were some way to think and feel and do your best instead. You give your heart's allegiance to the evil you despise and fear, and are a citizen of a power you wish there were deliverance from, but have never found in yourself.

There is a deliverance, there is another citizenship, there is an allegiance which will give you joy and peace, a government that offers you the liberty of the Sons of God. Your deliverance is in Jesus Christ, this other citizenship is the citizenship of the kingdom of God; the allegiance which will give you joy and peace is giving your heart's confidence to God, your Father.

You may try to deliver yourself, but you must just as well try to find some other way of growing as to find some other way of being a good man than the one God shows you in Jesus. Resolving to be a good man will not make you a good man, as you doubtless know from many times trying, but Jesus will.

Suppose you wish to get out of the citizenship of ignorance and out of fellow-ship with ignorant men. There is only one way — go to school, or if not to an ordinary school, give yourself up to be taught by someone you can put your confidence in, and go into the citizenship of learners and not the fellowship of ignorant men who do not care to learn, but are satisfied with their ignorance. You may try to set up a kind of learning of your own and say you do not like the multiplication table of the books, but will have one of your own; only you would not be so ridiculous as that, but would perhaps do so because there is a multiplication table that a trusted teacher set you to learn.

Why is not this as reasonable as trying to set up some other way of being good than by doing God's will? There is another way of being good, and it is just as ridiculous to set about finding some other way, as it is to set about making a new multiplication table.

But you need a teacher you can trust, one you are sure of as knowing God's will and being able to teach you what and how to do it. Jesus is such a teacher. God's way is revealed in and by Him. Do not try any other way than His, because there is no other way. Come into the fellow citizenship of those who are learning God's will of Jesus Christ. This citizenship is the citizenship of the kingdom of God.
(Continued from page 271)

because of the neglect of reading and studying God’s Word. It is my prayer that when we are finished with these lectures that you may have a thirst to read His Word daily after getting a little taste of some of the rich truths from the symbols of God’s Word. What is the spiritual truth that is the creation story? In the first place we see that “In the beginning God created...” The fact that God was the Creator makes the story sacred and spiritual in its essence. Jesus told the woman at the well in Samaria that God was Spirit and they that worship Him must do so in spirit and in truth. John 4:24. Here is a truth that many do not seem to realize. God leaves His mark of identification on all of His creation even to the point that man must worship in spirit and in truth. As God is Spirit and Truth, so must man worship Him. So the fact that God is Spirit makes all of creation sacred.

However, we must not stop here. We think more of His creation than the Creator Himself, for this is idolatry. The highest of all His creations is man. We know that man was created out of the dust of the ground; that God breathed into him and he became a living soul; that God gave him dominion over all living things. When He finished this first recorded miracle He pronounced him good. This meant that he was righteous for a holy and righteous God could do nothing but create a perfect man. However, God knew all possibilities before He ever created him for he was created with a free will, the right to choose for himself, and, unlike all other of His creations, man was created for fellowship with Him. When man disobeyed God by eating of the forbidden fruit, that fellowship was broken because of sin which is contrary to God’s nature, but this loss of fellowship did not erase the mark of identity. As there is where redemption is first revealed. Genesis 3:15. This is the love of God for His people, a love which also had to be bought back. Man did not deserve or merit this great love of God toward him, but God saw you and me down through the ages to come, and in His identification by being created in His own likeness and image thus bought us back when our Lord died on the cross for us.

The New Testament gives us a relationship of the story of creation to that of Jesus who is our Redeemer. In John 1:1-14 we are told that “In the beginning, the Word being in the beginning, the Word being with God, and that the Word was God.” This Word is none other than Jesus Himself—and we are told that all things were created by Him. Now this does not conflict in the least with what we have in Genesis for in chapter 1:26 we read these words, “Let us make man in our image, after our likeness.” Notice the “us” and “our”; here is the first indication of three persons in one God which we call the Trinity. He is God the Father, God the Son who became man, and God the Holy Spirit. John says that Jesus was the Creator of the world. We find that even God the Holy Spirit is mentioned of in this story. Genesis 1:2 reads: “and the Spirit of God moved upon the face of the waters.”

The most famous of all His creations is man. We understand and believe God’s Word on our part for we can never fully understand this as we are finite and have a limit to our knowledge, whereas God is infinite and has no limit to His knowledge. To fully understand would make us equal with God. Jesus is the only one who may claim such equality. Paul testifies to this fact in Philippians 2:6-8, “Although from the beginning He had the nature of God He did not reckon His equality with God a treasure to be tightly grasped. Nay, He stripped Himself of His glory, and took on Him the nature of a bond servant by becoming a man like other men. And being recognized as truly human, He humbled Himself, and even stooped to die; yes, to die on a cross, with translation. You see Paul says that Christ was equal with God, but that He became man and in so doing humbled Himself even to the point of dying on the cross, the place for the worst of criminals. Christ did this for us.

Now the Bible has another creation of which the story of creation is a symbol. It is that of the new birth. In John 3, we have the episode of Thomas, a spiritual leader of the Jews. He had seen the miracles of Jesus and had heard Him teach. He was concerned enough to go and see Jesus at nighttime when He would be most likely to be alone with Him. Jesus told this spiritual leader that he had to be born again. When Peter asked another word for this idea of the new birth: it calls this a new creation. In 2 Corinthians 5:17, He says, "if any one be in Christ he is a new creation, old things have passed away, behold all things have become new." Galatians 5:16 says, "for in Christ Jesus neither circumcision avail anything, nor uncircumcision, but a new creation. So you see, there is a relationship between the creation and the new creation, as there is between the story of creation and the story of redemption. But God gives all of us in Christ the second creation of a new heart that all of us must have in order to be prepared for the new heaven and the new earth that T
die for them. There is nothing in the Bible that says we have this new birth, we cannot see the kingdom of God (John 3:3)." (To be continued)

Sources of Strength: “Our Saviour”

(An Excerpt)

By REV. ERLO E. SUTTON

Pastor Emeritus, Seventh Day Baptist Church

of Boulder, Colo.

(This is number 2 in a series of three addresses presented at Ministers’ Conference, Moscow, Wash., May 19, 1983, which comprised the second issue of the Sabbath Recorder.

In chapter six of the Gospel of John there is recorded the story of Jesus feeding the five thousand. The multitude was greatly impressed by this, and one said, “This is of a truth the prophet that cometh into the world.” The reference being to the Messianic expectations. Jesus therefore proceeded to them to say “Who of you do not have bread?” The multitude replied “We have here only five loaves and two fish, but we have no limit to His knowledge. To fully understand would make us equal with God. Jesus is the only one who may claim such equality. Paul testifies to this fact in Philippians 2:6-8, “Although from the beginning He had the nature of God He did not reckon His equality with God a treasure to be tightly grasped. Nay, He stripped Himself of His glory, and took on Him the nature of a bond servant by becoming a man like other men. And being recognized as truly human, He humbled Himself, and even stooped to die; yes, to die on a cross, with translation. You see Paul says that Christ was equal with God, but that He became man and in so doing humbled Himself even to the point of dying on the cross, the place for the worst of criminals. Christ did this for us.

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Upon hearing what Jesus said, "many of his disciples went back, and walked no more with him." This touched the heart of Jesus, and He turned to the Twelve and said to them, "Would ye also go away? Simon Peter, acting as spokesman, said, "Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and know that thou art the Christ, the Son of God." These words are like Peter's own magnanimous self, and spring from
the love of his heart. We wrong that devoted apostle when we regard him as a mere creature of impulse.

"To whom shall we go?" This is the first question put to itself when a man awakes to moral consciousness, and feels that heart-longing to be what he ought to be, a longing that cannot be expressed in the language of his day. The religious resolutions on the part of the Twelve to adhere to Christ, and was so expressed as to intimate that they were of the least thought of leaving Him. In Peter's answer, three reasons for faith in the Saviour may be discerned.

First, Jesus satisfied their deepest spiritual wants. In Him they had found provisions for their whole nature, and had learned the truth of His saying, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." They could truly say, "Thou hast the righteousness unto eternal life through Him. In His foregoing discourse, Jesus directed them as to what to do that they might inherit it. His having the "words of eternal life" is the same with His having power to give eternal life to as many as were given Him, as many as would accept Him. In lowering the requirements, Jesus had assured eternal life to His followers, and the Twelve fastened upon this plain saying, and resolved to stick to Him.

With the assurance that we have, much of which they did not then have, we, too, can join heartily with them in saying, "We believe, and are sure, that Thou art the Christ, the Son of God." He must bring in an everlasting righteousness (Daniel 9: 24), and therefore He has the "words of eternal life." According to Romans 5: 21, "as sin reigned unto death, even so might grace reign through righteousness unto eternal life through the Messiah." He must be in the kingly lineage of David, or he could not form the typical picture of the Messiah promised to their fathers, and expected by them, and that He was not a mere man, but the Son of the living God. In times of apostasy it is good to have recourse to things we feel are sure, and to stick to them. What the Twelve knew, they knew by experience; this is the best knowledge. When we have so strong a faith in the Sovereignty of God and the righteousness of Christ, it is not because we have heard too many things about Him, but because we have found them in Him. The Bible is a book of revelation, and it is not surprising that, they are not what they ought to be, or what they desire to be. There may be others who have found something they once possessed, and the constant cry of the soul is, "Who will restore my true self to me?"

Second, Jesus showed the wiser of His discourse showed the wiser of them the paths of the land, and the ways to eternal life, set it before them, and directed them as to what to do that they might inherit it. His having the "words of eternal life" is the same with His having power to give eternal life to as many as were given Him, as many as would accept Him. In lowering the requirements, Jesus had assured eternal life to His followers, and the Twelve fastened upon this plain saying, and resolved to stick to Him.

Many cures are offered, some of them under fanciful names of religious isms, but they do not satisfy, there is something lacking, and the one seeking spiritual help may say, "That is not what I seek," or, "That is not what I need." But when, in the person of Jesus, they find that which will give him life, or will restore that which he feels he has lost, and he exclaims to his friends, "Now we are sure that you have found the Messiah," those words were, "Who will restore my true self to me?"

Jesus knows the cure. He finds that which will give him life, or will restore that which he feels he has lost, and he exclaims to his friends, "Now we are sure that you have found the Messiah," those words were, "Who will restore my true self to me?"

The soul recognizes Christ because He meets its needs, fills in its outline, and has the conditions of happiness within that other man could not form the typical picture of the Messiah promised to their fathers, and expected by them, and that He was not a mere man, but the Son of the living God. In times of apostasy it is good to have recourse to things we feel are sure, and to stick to them. What the Twelve knew, they knew by experience; this is the best knowledge. When we have so strong a faith in the Sovereignty of God and the righteousness of Christ, it is not because we have heard too many things about Him, but because we have found them in Him. The Bible is a book of revelation, and it is not surprising that, they are not what they ought to be, or what they desire to be. There may be others who have found something they once possessed, and the constant cry of the soul is, "Who will restore my true self to me?"

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First, Jesus satisfied their deepest spiritual wants. In Him they had found provisions for their whole nature, and had learned the truth of His saying, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." They could truly say, "Thou hast the righteousness unto eternal life through Him. In His foregoing discourse, Jesus directed them as to what to do that they might inherit it. His having the "words of eternal life" is the same with His having power to give eternal life to as many as were given Him, as many as would accept Him. In lowering the requirements, Jesus had assured eternal life to His followers, and the Twelve fastened upon this plain saying, and resolved to stick to Him.

With the assurance that we have, much of which they did not then have, we, too, can join heartily with them in saying, "We believe, and are sure, that Thou art the Christ, the Son of God." He must bring in an everlasting righteousness (Daniel 9: 24), and therefore He has the "words of eternal life." According to Romans 5: 21, "as sin reigned unto death, even so might grace reign through righteousness unto eternal life through the Messiah." He must be in the kingly lineage of David, or he could not form the typical picture of the Messiah promised to their fathers, and expected by them, and that He was not a mere man, but the Son of the living God. In times of apostasy it is good to have recourse to things we feel are sure, and to stick to them. What the Twelve knew, they knew by experience; this is the best knowledge. When we have so strong a faith in the Sovereignty of God and the righteousness of Christ, it is not because we have heard too many things about Him, but because we have found them in Him. The Bible is a book of revelation, and it is not surprising that, they are not what they ought to be, or what they desire to be. There may be others who have found something they once possessed, and the constant cry of the soul is, "Who will restore my true self to me?"

Second, Jesus showed the wiser of His discourse showed the wiser of them the paths of the land, and the ways to eternal life, set it before them, and directed them as to what to do that they might inherit it. His having the "words of eternal life" is the same with His having power to give eternal life to as many as were given Him, as many as would accept Him. In lowering the requirements, Jesus had assured eternal life to His followers, and the Twelve fastened upon this plain saying, and resolved to stick to Him.

Many cures are offered, some of them under fanciful names of religious isms, but they do not satisfy, there is something lacking, and the one seeking spiritual help may say, "That is not what I seek," or, "That is not what I need." But when, in the person of Jesus, they find that which will give him life, or will restore that which he feels he has lost, and he exclaims to his friends, "Now we are sure that you have found the Messiah," those words were, "Who will restore my true self to me?"

Jesus knows the cure. He finds that which will give him life, or will restore that which he feels he has lost, and he exclaims to his friends, "Now we are sure that you have found the Messiah," those words were, "Who will restore my true self to me?"

The soul recognizes Christ because He meets its needs, fills in its outline, and has the conditions of happiness within that other man could not form the typical picture of the Messiah promised to their fathers, and expected by them, and that He was not a mere man, but the Son of the living God. In times of apostasy it is good to have recourse to things we feel are sure, and to stick to them. What the Twelve knew, they knew by experience; this is the best knowledge. When we have so strong a faith in the Sovereignty of God and the righteousness of Christ, it is not because we have heard too many things about Him, but because we have found them in Him. The Bible is a book of revelation, and it is not surprising that, they are not what they ought to be, or what they desire to be. There may be others who have found something they once possessed, and the constant cry of the soul is, "Who will restore my true self to me?"
ills of the individual soul or the ills of the world.

There is but one remedy for the ills of individual souls and for the ills of the world, and that is Jesus Christ our Saviour. What are the qualifications that we should go to Him? Peter answers us in seven short words, "You must believe the words that fell from the lips of Christ's Saviour." Yes, for they are the words of Him whose eyes beheld the rays of the sun of the ages, whose heart was filled with the radiance of deity, and whose life and teachings have transformed the lives of millions. Christ our Saviour has put hope into the hearts of the world's despair. He has given life and significance to what is but a memory. It is no empty boast of His when He declares, "Because I live, ye shall live also." It was no empty boast of His when He proclaims, "Your bodies shall become a well of living water." These words tell the guilty that God loves them. "Do good," He says, "and you will have opportunity, doing good of every kind to all, as far as possible." We owe goodness to both rich and poor, wise and foolish; even to those who may do more evil than good. The good we do is much more important than wealth or position, skills or abilities. Very often someone who perhaps does not seem to be successful as success goes is a benefaction to everyone around him, even the whole community, because his life is pure and good and he is faithful to God's tasks.

Doing good requires much patience and study. It is often a task to lend strength to those who seem to be weak, through Jesus who gives us strength. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

Every Sabbath in Sabbath school, Christian teachers are putting good thoughts to their students, who are growing in the stature. "And Jesus increased in wisdom and stature, and in favour with God and man." Luke 2: 52.

We must listen for His voice, and be attentive in our service for Christ, following the service of our Church, and getting acquainted with the latest reports about the Church service. In the first two months of the year, 543,576 attended chapel. October, 592,074; November, 564,673; and December, 617,302.

The Sabbath Recorder

**Children's Page**

**LEARN TO DO GOOD**

By MIZPAH S. GREENE

We are taught never to do evil. As Christian girls and boys not only must you never do evil, but you also must always strive to do good. I have known people who prided themselves on never doing evil, but left out the other half of the command, "Do good." When you become members of the Christian Church, it becomes your duty and privilege to be kind and merciful to others as you have opportunity, doing good of every kind to all, as far as possible. We owe goodness to both rich and poor, wise and foolish; even to those who may do more evil than good. The good we do is much more important than wealth or position, skills or abilities. Very often someone who perhaps does not seem to be successful as success goes is a benefaction to everyone around him, even the whole community, because his life is pure and good and he is faithful to God's tasks.

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**INCREASED ATTENDANCE AT ARMY RELIGIOUS SERVICES**

A continuing increase in attendance at religious services conducted at Army chapels during the last four months of 1949 is indicated in figures compiled by the Office of the Chief of Army Chaplains. Total attendance at services conducted by Protestant, Catholic, and Jewish chaplains in the Army rose from 85,388 in September to a peak of 617,302 in December, 1949. The monthly attendance figures are as follows: September, 433,388; October, 592,074; November, 564,673; and December, 617,302.

Preliminary reports for the first two months of 1950 show an increase of over 500,000. More than 560,000 were present at services in January and during February, which had four Sundays, 53,376, 53,176, 53,988, 54,388.

The figures reported do not reflect attendance by military personnel at services in civilian Churches during the period covered. - Release, Office Chief of Army Chaplains.
Worldwide Bible Reading
THANKSGIVING TO CHRISTMAS
November 23 - December 25, 1950
Theme: "THE BIBLE — A LIGHT AND GUIDE"

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