

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.

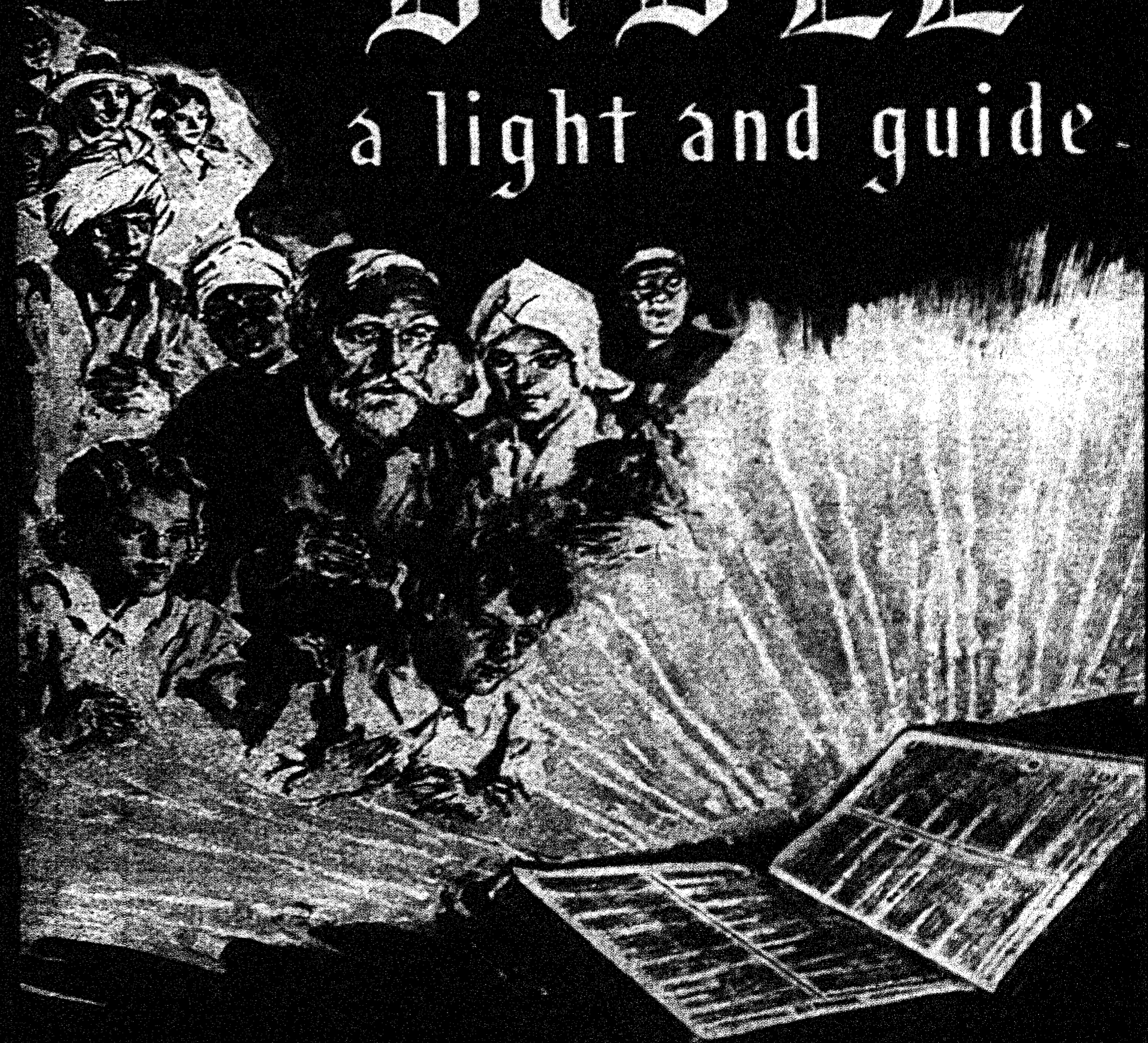
6. A policy should be adjudged on its results. Let the facts be made known. Let the men who know, tell the American people how many alcoholics there are among veterans. Let us consider in all honesty, how much of the great increase in alcoholism is due to drinking by the unfortunate men who were subjected 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. — Clipsheet.

* Dr. E. M. Jellinek, at a conference on alcoholism, Wisconsin University, August, 1950.

The Sabbath Recorder

The BUBBLE

a light and guide



The Sabbath Recorder

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IN THIS ISSUE

Editorials: God's Chosen People.— God Works!	267
Features: Why I Became a Seventh Day Baptist	268
The Holy Spirit: Power or Personality?	269
Salvation and the Sabbath	271
A Change of Citizenship	272
Sources of Strength: "Our Saviour"	275
Children's Page: Learn to Do Good	279
Worldwide Bible Reading	Back Cover

Front Cover Picture

"The Bible — a Light and Guide"
Courtesy American Bible Society

ABSOLUTE PREVENTION OF ALCOHOLISM

In the column of the "Philadelphia Lawyer," The Philadelphia Evening Bulletin (2-23-50) 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 6,000 letters that come to his column every year, there are hundreds of heartbreaking ones from wives, mothers, and children telling what 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 one of our greatest 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. — Clipsheet.

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

Editorials

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 His will, it stands to reason that any person and any people who seek to know and to do His will are His. It is entirely inconceivable and altogether unbelievable that a loving, forgiving, 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, local children, is it not possible that His will might assume different forms among children of different groupings? 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. This 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 performance of such revelation 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 of Him in an ever-spreading movement to proclaim His message of salvation throughout the whole earth.

Is there any matter of greater importance than to know His will and to do it?

For example, the majority of Seventh Day Adventists believe in "the closing gift of prophecy" along with certain other phases of Christian truth, and the phenomenal growth of the people who state their belief.

Baptists, as such, believe strongly in the dictates and direction of the individual mind and conscience, in true soul liberty, along with certain other phases of Christian truth.

Having tasted Baptist liberty, and having practiced it for well over three hundred years, and I mean Seventh Day Baptists are not likely to reach to any other and a practice that would in any way violate the freedom which they have so long enjoyed.

However, there is a definite place in the kingdom of God for Seventh Day Adventists, Baptists, and Seventh Day Baptists, along with several hundred other denominations and groups.

Having established this fact, are Seventh Day Baptists are confronted with unprecedented opportunities of service and growth.

Why?

Because of the open and opening doors of opportunity for service and growth!

Are we constantly dreaming to be among God's chosen people?

GOD WORKS!

Yes, God does work. "I am God, He said."

Jesus said, "My Father is working still, and I am working." John 6:17 (RSV)

And, "We must work the works of him who sent me, while it is day; night comes, when no one can work." John 9:4 (RSV)

God works in the world of creation and in the world of men. He works in our lives. His Holy Spirit strives with the

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 a permanent rejoicing 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 works!" You, too, will say again and again, "I know whom I have believed." You, too, will feel that the day of hope for the Christian Church 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.

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 sprinkled 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 certain 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.

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

"I do not know how many of our people in America know about the experience of a German friend, Richard Knecht, who last year was baptized by Pastor Tshaung 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.

"Asked 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, China, from Recorder readers would be very much appreciated."

In 1929 I migrated to South America. There the Catholic Church is a strong power politically and economically. What I saw there disgusted me so much that I never again entered a Catholic Church!

I traveled quite a bit and finally set out with one friend 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 dead, 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 wandered 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: 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 longing for.

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

and if necessary with my family, to follow God's Word in the Bible.

Studying the different denominations I found that the Seventh Day Baptists are the closest to the Bible truth. With the kind advice of Dr. and Mrs. Thorngate I took my stand, and have found the peace and happiness for which I was longing and which earthly pleasures could not give.

May our Heavenly Father help me to keep my word and go forward in my chosen way. And may our Father be with all of you.

(Note: See also editorial, God's Word.)

The Holy Spirit: Power or Personality?

By MRS. FREDERIK J. BAKKER

(This message was based in part on Weymouth's translation of the New Testament. Given at a gospel service in the Seventh Day Baptist Church of Christ, Plainfield, N. J., August 5, 1950.)

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 3: 5.
The Holy Spirit of Promise. Ephesians 1: 13.
The Holy Spirit. Ephesians 4: 30.
The Spirit of Holiness. Romans 1: 4.
The Spirit of Christ. Romans 8: 9.
The Spirit of God. Romans 8: 14.
The Spirit of Glory. 1 Peter 4: 14.
The Spirit of Life. Romans 8: 2.
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

Water. John 7: 38, 39 (The new birth).
Fire. Exodus 13: 21 (Pillar of fire by night).
Wind. John 3: 8.
Oil. (Oil of comfort, gladness, anointing.)
Rain and Dew. Hosea 6: 3.
Dove. (At Jesus' baptism.)
Voice. Isaiah 30: 21.
Cloven Tongues. (At Pentecost.)

The Holy Spirit has power, almighty power, for He is God (as will be pointed

out by many proofs from the Scriptures). But He is more than power. He is a person, not a mere power or influence. Some say the Holy Spirit is merely the "power of God." This is not a suitable title for Him. He is, however, correct to say He has the power of God. He also gives it, because He is the third person in the Godhead, and He proceeds from the Father and the Son (John 14). Although He existed eternally from the beginning along with the Father and the Son, He is "the eternal Spirit" Hebrews 9: 14.

In Genesis, the Trinity, or the Triune God is referred to in the creation, "Let us make man in our image" (1 John 1). It explains the Trinity: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."

Never insult God by calling the Holy Spirit "it." He is referred to by the third person pronouns He, His, Him. (In Romans 8: 16, and a few other passages in the King James and American Standard Version, you find "it," but this is a mistake of grammar and wording made in translating the text into English. John 14: 17 uses it correctly.)

Often the above mistake is made in ignorance even by Christians, for many are not sure who He is, what His office and work are, and what our relation is to Him. But our relation is a personal one.

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 exalt 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 fulness 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 not recognized as people looked at **Christ the Source, on whom the Spirit came**. 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, "with 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. But wherever He works, the power of God is at work mightily.

The Spirit's Attributes and Characteristics

As God:

Omnipresent. Psalm 139: 7-13.
Omniscient. 1 Corinthians 2: 10.
Omnipotent. Romans 15: 19; Luke 1: 35.
Synonymous with God. 1 Peter 4: 14.
Creator and giver of life. Job 33: 4.

As a Person:

May be grieved. Ephesians 4: 30 (Shows emotion).
He speaks. Acts 1: 16.
Has His own power. Romans 15: 13.

The Office and Work of the Holy Spirit

Convicts of sin. John 16: 8.
Comforts. John 15: 26.
Guides. John 16: 13.
Teaches (reveals truth). John 16: 14.
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.
Gives power. Acts 1: 8.
Is Author of the new birth. John 3: 5.
Identifies and exalts Christ. John 1: 33, 34.
Seals believers. Ephesians 1: 13b.
Invites sinners to come to Christ. Acts 7: 51 with Genesis 6: 3a.
Inspired the Scriptures. 2 Timothy 3: 16.
Gives liberty. 2 Corinthians 3: 17b.
Imparts the love of God. Romans 5: 5.
Changes character. Galatians 5: 22-24.
Reveals future things. John 16: 13b.

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 to "walk in the Spirit."

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

Earnest of the Spirit — 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: John 14: 16-27; 15: 5-12, 16, 26, 27; Romans 8: 8-16, 26-28.

Salvation and the Sabbath

By REV. KENNETH A. STICKNEY

Pastor, Rockville and Second Horkinton, R. I.
Seventh Day Baptist Church

(Continued from last month)

(Course given at Lewis Camp near Ashaway, R. I., July 18-27, 1959.)

Let us look at the spiritual side of it, for once we see this it will bring new and fresh meaning to the Bible and all that we cherish as Seventh Day Baptist young people.

1. Most of our Old Testament is symbolic and is a shadow of that which we have in the New Testament, the central figure being none other than Jesus Christ, our Saviour and Redeemer, for it all points to Him who is the most amazing character of the miracle Book of God. No other book has as many writers living in different times, and yet speaks of one plan of God's redemptive love through His Son, the Messiah promised in the Old Testament as far back as Genesis 3: 15, continuing through the patriarchs such as Abraham. (Genesis 22: 17, 18); Jacob. (Genesis 32: 12); the prophets such as Isaiah (53), Daniel (9: 24-26). This latter prophecy is no doubt twofold in character for it speaks of the Messiah, bringing everlasting righteousness (verse 24) and the Messiah being cut off (verse 26). The one refers to what we know as the Second Coming of our Lord, while the latter refers to the idea of the Cross and the destruction of Jerusalem which are closely woven together as if they were all to take place approximately at the same time when as a matter of fact they are centuries apart, so far 1950 years apart, and we have no idea how many more years we are going to have to wait for His return. Peter writes in his second epistle, chapter 3: 8. "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." You see, God's time is not ours to measure, so we have in Daniel the plan of the ages, God's redemptive love for man and His final victory over all sin and evil.

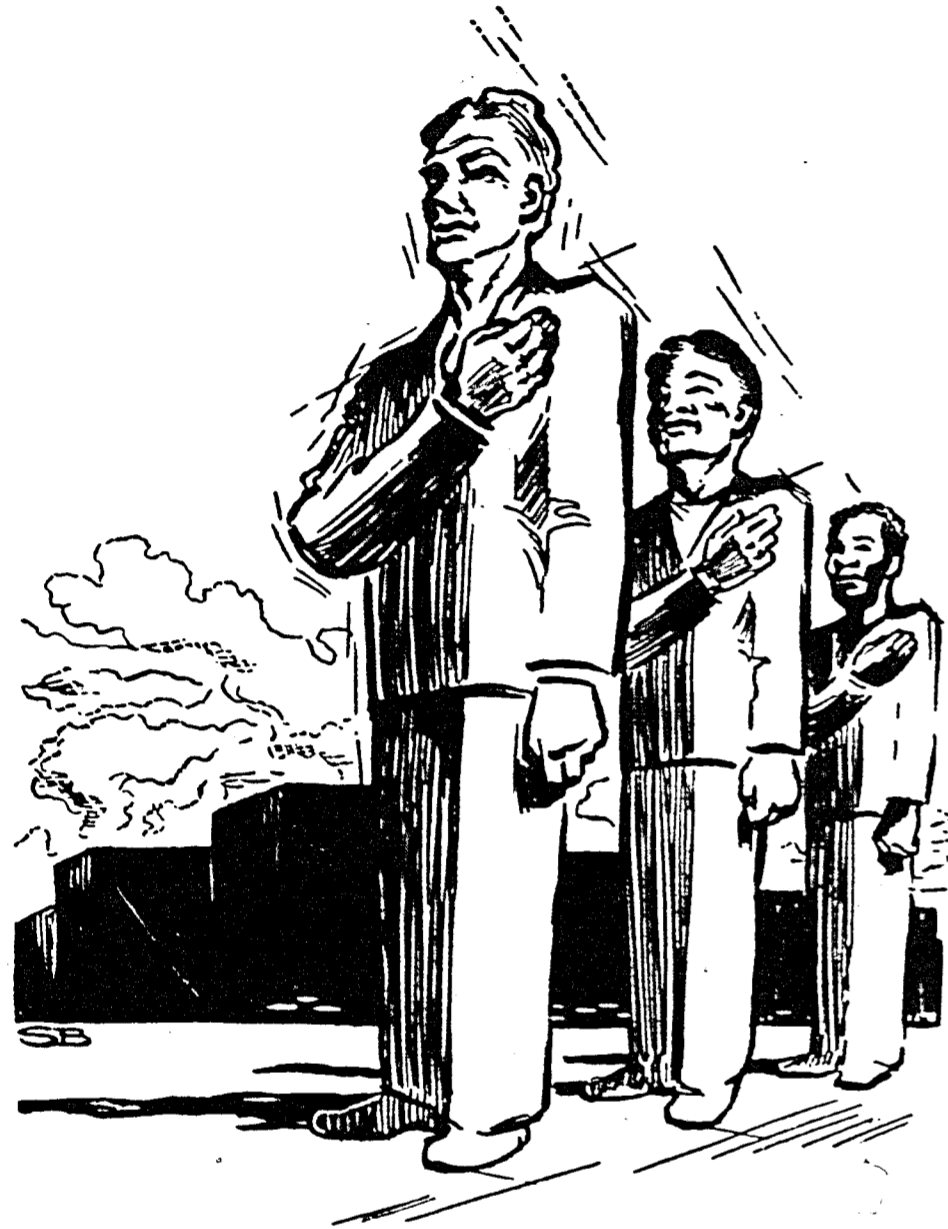
Likewise the story of creation is symbolic. Sometimes we have thought of the sacrifice and offering as the only symbol which represent in picture form our Lord's sacrifice for us on the Cross. In case we do not know about it or understand it let us look at the Book of Leviticus, chapter 16, beginning with verse 7. We notice here that there are two goats — one is called the Lord's goat and the other the scapegoat. The first goat was to be killed by Aaron and the blood sprinkled for an atonement, which means "to cover." So when the Jew brought his sacrifice he did so because he believed that his sins were covered because he had been obedient to the command of God. In other words he believed God's Word and it was his faith and trust in God that brought assurance of his sin being covered.

The scapegoat was to remain alive with Aaron laying hands on the head of the animal which signified that the sins of the people were transferred to the body of that animal. The animal was then sent out in the wilderness to die. Now there is a symbolic meaning to this which if our minds don't grasp it, if we just see only a lot of animals being incredibly sacrificed upon Jewish altars, we miss a blessing. It all is a pre-figuration of the sacrifice of Christ upon the cross, who came not only to cover our sins, but to take away the sin of the world. John 1: 29. "Jesus shed His blood to take away our sin just as the goat which was killed by Aaron, yet He was also taken outside the city gate to die and bear our sin in His own body just as the scapegoat was sent out in the wilderness to die bearing the people's sins in its body.

Now just as all this is a symbol for the story of creation, and just as little understood by the majority of people in the Christian Church today. Part of the r

(Continued on page 274)

A Change of Citizenship



A great many citizens of the United States were born in some other land than this, and were once subjects and citizens of other countries than ours; they have shouted 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 their old countries to this, they vote for the rulers of our country, they enlist in our army if the nation needs their services in war, and they obey our laws just as the people who have been born here 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

a few words to you. Ordinarily it is called conversion. You will hear people speak of it as a change of heart, which means a change in one's determinations and purposes and affections.

Paul speaks of this change of citizenship in these words:

"Who hath rescued us from the power (i. e. government) of darkness and hath transferred us into the kingdom of the Son of His love." (Personal Translation.)

You know how much the Bible speaks of the kingdom of God, the kingdom of heaven, and the kingdom of His Son, and it calls the Evil One a prince, or ruler, who has his subjects and citizens who are opposed to God, as their prince is.

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.

Have you not often felt when you have sinned that, though you knew you sinned of your own accord and willfulness, there was yet something that had power over you to bring you into the sin? And have you not felt, too, that you had something in common with sinful men and women, a kind of bond that bound you to them, though you did not like to have it so, and you disliked yourself because it was so? This is because there is a kind of fellow citizenship among those who sin, expressed by the old proverb, "Birds of a feather flock together."

You do not like and trust your company, you dislike it and have no confidence in it, but yet you keep it up from this

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 speak and do, determines all your conscious 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 might 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 fellowship 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 out of 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 patiently learn the 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 no other 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 it is, 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 heaven.

Let Jesus rescue you from the government that makes this world dark and evil, that rules over everyone who gives his allegiance to it, makes him full of darkness, of thoughts and words and deeds that are fit only for the darkness and not for the light. If you will become a disciple of Jesus, a new loyalty will spring up within you, a new fellowship will be your pleasure, a new aim and purpose will begin with you, a new life will be your joy, a new destiny will be your hope. Let Jesus be your Prince, and God your King, and the kingdom of God determine your life; then you will be rescued from the government of darkness and transferred into the kingdom of the Son of God.

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- No. 2. The Birth from Above
- No. 3. Salvation by Faith
- No. 5. Following Jesus
- No. 6. Growth in the Spiritual Life

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(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 we see in 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 a spiritual truth.

However, we must not stop there lest we think more of His creation than the Creator Himself, for this is idolatry. The highest of all His creation 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 creatures, 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, and there is where redemption is first revealed. Genesis 3: 15. This is the love of God for His slave who ran away and 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, He saw our mark of 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 about 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 of Jesus that He was the Creator of the world. We find that even God the Holy Spirit is made mention of in this story. Genesis 1: 2 reads: "and the Spirit of God moved upon the face of the waters." This is a matter of faith and believing 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 bondservant 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." Weymouth 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 Nicodemus, 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 from above. Now Paul has another word for this idea of the new birth: he calls it 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 6: 15 says, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creation." So you see, there is a connection between the creation story and 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 mentioned in Revelation 21. Unless 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

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of Boulder, Colo.

(This is number 2 in a series of three addresses presented at Ministers' Conference, Milton, Wis., May 15-18, 1950. Number 3 will follow in the next special 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 some said, "This is of a truth the prophet that cometh into the world," the reference being to the Messiah they expected. "Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone." During the night He and His disciples went from near Tiberias, where the multitude had been fed, to Capernaum, farther north on the coast. The multitude again sought Jesus the next day, and not finding Him where they expected, and, surmising where He had gone, went to Capernaum seeking Him. Upon finding Him, they asked, "Rabbi, when camest thou hither?"

Jesus did not directly answer their question, but said, "Verily, verily, I say unto you. Ye seek me, not because ye saw signs, but because ye ate of the loaves and were filled." Jesus makes this emphatic by repeating the word "verily." It was not that they were interested in Him as the Messiah, their Lord and Saviour. They were

primarily interested in Him as an earthly king who could supply their physical needs and make things easy for them, the same thing that many today are seeking.

Jesus then began to teach them about spiritual things under the figure "Bread of heaven." When they pressed Him for a more definite statement about just what this bread was, He said, "I am the bread of life," and continued to speak at some length concerning the matter. But with their blind eyes, deaf ears, and hard hearts, the Jews could not understand spiritual teachings, and therefore murmured against Him. They wanted a temporal kingdom, a temporal king, and temporal food. They could not understand about a spiritual kingdom, a spiritual King or Saviour, for they were not interested in things of the Spirit.

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 Holy One of God." These words are like Peter's own magnanimous self, and sprang 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 that presents 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 words. This was a resolution on the part of the Twelve to adhere to Christ, and was so expressed as to intimate that they would not entertain 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 words of eternal life." They did not fully understand Christ's discourse, for as yet the doctrine of the Cross was a riddle, but in general they were satisfied that He had the words of eternal life, that is, that the words of His discourse showed the way 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 His foregoing discourse, 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 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." If Jesus is the Messiah, 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 hath reigned unto death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord." They believed that this Jesus they knew in the flesh was 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 gospel as boldly to venture our souls upon it, knowing whom we have believed, then, and not until then, shall we be willing to venture everything else for it. Many have the inward feeling that they are not what they ought to be, or what they desire to be. There may even be the feeling that they have lost something they once possessed, and the constant cry of the soul is, "Who will restore my true self to me?" Before we became Christians, our conscience told us that we were sinners, and beneath the burden of guilt our spirits groaned "Who will help us?" As when one finds he is suffering from a physical ill, or from a relapse from a former ill, so it is when the sinner awakes to the consciousness of his guilt, or to the realization that he has lost his first love, "To whom shall I go? For what physician shall I now send?" He must go somewhere. He cannot remain contentedly where he is. He must apply for needed help to someone.

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 he finds Jesus Christ his Saviour, 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 I have found myself; rejoice with me, for I have recovered that which was lost." The soul recognizes Christ because He meets its needs, fills in its outlines, satisfies its longings, and translates into the language of definite conceptions those vague and perhaps shadowy aspirations which formerly could not formulate themselves into speech.

To inquiring Jews, in the Saviour's day, who wished to settle the question as to whom they should go with their religious questions, there were three rival systems claiming their attention. There were the Sadducees, the skeptics of the Jewish nation. They had no faith in the supernatural, or in the future life. They main-

tained that there was no resurrection, neither angel nor spirit. The Pharisees were the high ritualists of the ancient Jewish Church. They conformed to the letter of the Mosaic enactments, and, not content with that, they added many interpretations and other things they professed to have received by tradition, and which they regarded as equally important with the written precepts of the Pentateuch, much of which was actually written in their Talmud. There was a religion of externalism. The Essenes were the ascetics of their age, and we do not contact them in the Gospels, probably because they withdrew from society in general, and formed a separate community which had little to do with other people. They were the prototypes of some we have in the world today, some of whom think it wrong to enjoy the physical blessings which God has given us, to wear a piece of jewelry or a wedding ring, to play, or hear played, great classical music, confining themselves to chanting psalms and singing hymns.

How much better than all this, how much safer, it is to meet the soul's hunger with the bread which God has provided, and its thirst with the water which God has furnished in Jesus Christ! It is true there are some difficulties connected with revelation, and it would be foolish to deny that; but suppose revelation, with its Saviour and its gospel, were entirely swept away, our soul problems would still remain, and we would be deprived of the advantages which revelation brings.

The wounds of the patient in a hospital may be very painful, and the fever high. Suppose the patient should insist on expelling every doctor and every nurse, would that improve his condition? No, for every ill which he before experienced would continue, and be intensified. No one gets rid of ills of the soul by tossing the Bible away and rejecting the Saviour; he only throws away the remedy for human sin. To be ignorant of sin and its results, gives no peace to the troubled heart. France tried that for a time, and her rivers ran red with blood of the slain. Communism has tried to rule God out, and peace has been trampled in a mire of blood. May it be ours to bow before

the throne of Him whose service is freedom, and whose scepter is love.

"To whom shall we go?" Shall we go to ritualism? Many feel this might be effective, but when we examine it carefully, we find that men often mistake form for power. The repetition of set forms and phrases, the observance of outward ceremonies, even baptism and the Lord's Supper, if nothing more than form, avail little. It is the character of the soul that gives quality to the rite, and not the observance of the rite alone that quickens the soul. It is the spirit of the worshiper that gives value to the worship, and not the correctness of the worship that gives regeneration to the heart. Forms are the garments in which spiritual life arrays itself, and they are beautiful when worn as the expression of an inner life. Jesus said to His disciples, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Their religion was an outward, formal thing. It is the inner life that makes outward rites garments of beauty.

The giving up of the good things of life with the idea that we are doing penance, and that we are commending ourselves to God thereby, is a poor picture of the strength and happiness of him who, having Christ within him, is independent of external influences, and can enjoy even luxuries in such a way as to glorify the Lord. It is a nobler thing to have comfort, and offer that to God through its right enjoyment, than it is to make one's self miserable under the delusion that we shall thereby please God. It seems that God wants us to enjoy the good things of life, or He would not have put so many of them within our reach.

We cannot satisfy the longings of our souls by placing ourselves with the Sadducees and question and doubt God, Christ our Saviour, the Holy Spirit, or the Bible as the Word of God. Nor can we join with the Pharisees and give ourselves over to ceremonies. Rites and ceremonies are outlets for inner spiritual life, but they should never take the place of it. There may be some satisfaction in withdrawing one's self from the world, but asceticism is an abnormal thing, and will not cure the

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, "Thou hast the words of eternal life." Does salvation come through words? Yes, for wondrous are the words of our Saviour when they are received by faith. It was no empty boast of His when the Saviour said, "The words that I speak unto you, they are spirit, and they are life."

This address would be too long if we tried to repeat all of the promises made by the Master, but let us give you a few of them, the first of which is the keynote of them all, the golden text of the Bible: "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." Wonderful words are these, bringing hope to the human heart! Words that tell the guilty that God loves them, so that when they believe the dread of the Almighty is removed. Faith in these words gives certainty where before was doubt, and peace where formerly was despair. They give life and significance to any form of ritual that believers may adopt, and make the desert and the crowded streets alike to them, if only there they may serve God. It puts music into the heart, the undertone of which is independent of circumstances, and they begin to know the meaning of the blessed assurance that "Whosoever drinketh of the water that I shall give him shall never thirst"; but it "shall be in him a well of water springing up into everlasting life." In the pardon which Christ proclaims, the soul finds peace and joy, and the song that was slumbering in the heart becomes a chorus of praise. That which was rather vague is made definite and distinct, and, as in the case of Paul, the great aspiration of life is to win Christ and "press toward the mark for the prize of the high calling of God in Christ Jesus."

"To whom shall we go?" Can we believe the words that fell from the lips of Jesus our Saviour? Yes, for they are the words of Him who was approved of God by signs and miracles which He did; they

are the words of Him who died upon the cross, and rose from the tomb of Joseph; they are the words of Him whose life shines before men's eyes with the radiance of deity, and whose life and teachings have transformed the lives of millions. Christ our Saviour has put hope into individual hearts, and benevolence into our social life. The weary, the burdened, the perplexed, and the troubled have learned with fullest confidence the meaning of the words, "Come unto me, and I will give you rest."

Jesus in the flesh would not long be with His disciples, but He promised to be with them in spirit all the way, even unto the end of the world. To Him could they always go, as have millions since, and as can we. The despised One has become the glorified of all men; the Rejected has become the cornerstone and capstone of that kingdom which is to endure eternally. It is for that message the world waits today; it is that message of Christ our Saviour that you, the ministers of the Seventh Day Baptist Church, have the privilege of preaching.

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 455,388 in September to a peak of 617,302 in December, 1949. The monthly attendance figures are as follows: September, 455,388; October, 592,074; November, 564,673; and December, 617,302.

Preliminary reports for the first two months of 1950 show attendance well above the 500,000 mark. More than 560,000 were present at services in January and during February, which had four Sundays, 543,576 attended chapel.

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.

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 also always strive to do good. I have known people who prided themselves on never doing evil, but left out the commandment, "Do good." As 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 benediction 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 indeed our duty and privilege 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 into the minds and lives of the girls and boys they teach. Through them you will learn goodness, purity, courage, and other Christian virtues. Thus your Christian teachers, yes, and your Christian parents, find you are growing in Christian understanding and conduct.

Then those Christian words, Christmas, Easter, the Lord's Supper, the Bible, and worship mean more to you as you become more active in your Sabbath school class and department and Church service.

It is from your Christian teachers and parents that you learn the difference between right and wrong in terms of the choices which you yourselves must make under their guidance. Thus you learn true

religion and your Christian conduct shows that you have been regularly under the influence of the Church and Sabbath school.

Yes, our Sabbath school and Church can produce these wonderful results in the lives of girls and boys. If it is a really successful Christian school, we should offer a prayer of thanksgiving. If each teacher and pupil does his part with God's help, it will be successful. Let us have as our watchwords, "Don't do evil, do good."

"And Jesus increased in wisdom and stature, and in favour with God and man." Luke 2: 52. Let us try earnestly and prayerfully to follow His example.

And let us ever be attentive in our service for Christ, following the service of our Church prayerfully and promptly. Recently in a Church service which a company of soldiers attended, the pastor said, "We will arise." Instantly before the rest of the congregation had seemed to grasp what he said, the soldiers were on their feet. What made them do it? Yes, the first notes of the Star-Spangled Banner were being played. Is there any reason why the rest of us should not be as attentive? What does it show to everyone? If it shows love of our country, can we not show our love for God in a similar way?

Besides being reverent in His house, how else can we show we love and reverence God? We can show God our love and reverence by prayer, praise, thanksgiving, loyalty, obedience, repentance, doing things for His people. Can you mention other ways in which we may show our reverence for God?

How does God speak to us? He has two ways of speaking to us. Sometimes through other people He lets us know what He wants us to do and sometimes He speaks to us through our own conscience. We must listen for His voice.

Sabbath Rally

Rally means: not more talk about it, but more walk in it; not more facts about the truth, but more acts according to it; not starting more contentions, but more living up to intentions. — Riverside, Calif., Church Bulletin.

The Sabbath Recorder

Worldwide Bible Reading

THANKSGIVING TO CHRISTMAS

November 23 - December 25, 1950

Theme: "THE BIBLE — A LIGHT AND GUIDE"

NOVEMBER		9 Bible Sabbath	Psalm 23
23 Thanksgiving	Psalm 121	10	Psalm 119: 97-104
24	Psalm 1	11	Luke 15
25 Sabbath	Matthew 5	12	Isaiah 40: 1-8, 28-31
26	John 1: 1-18	13	1 Corinthians 13
27	Exodus 20: 1-17	14	1 John 3
28	Psalm 51	15	Romans 12
29	Luke 11	16 Sabbath	Matthew 25
30	Psalm 27	17	John 3: 1-21
DECEMBER		18	John 14
1	Psalm 43	19	Matthew 11
2 Sabbath	Psalm 119: 105-112	20	Hebrews 12: 1-13
3	Proverbs 4: 1-19	21	Revelation 21: 1-7, 22-27
4	John 8: 1-19	22	John 17
5	John 12: 23-36	23 Sabbath	Isaiah 53
6	2 Peter 1	24	Matthew 1: 18-25
7	Isaiah 55	25 Christmas	Matthew 2: 1-12
8	Psalm 91		

—American Bible Society, Adapted.

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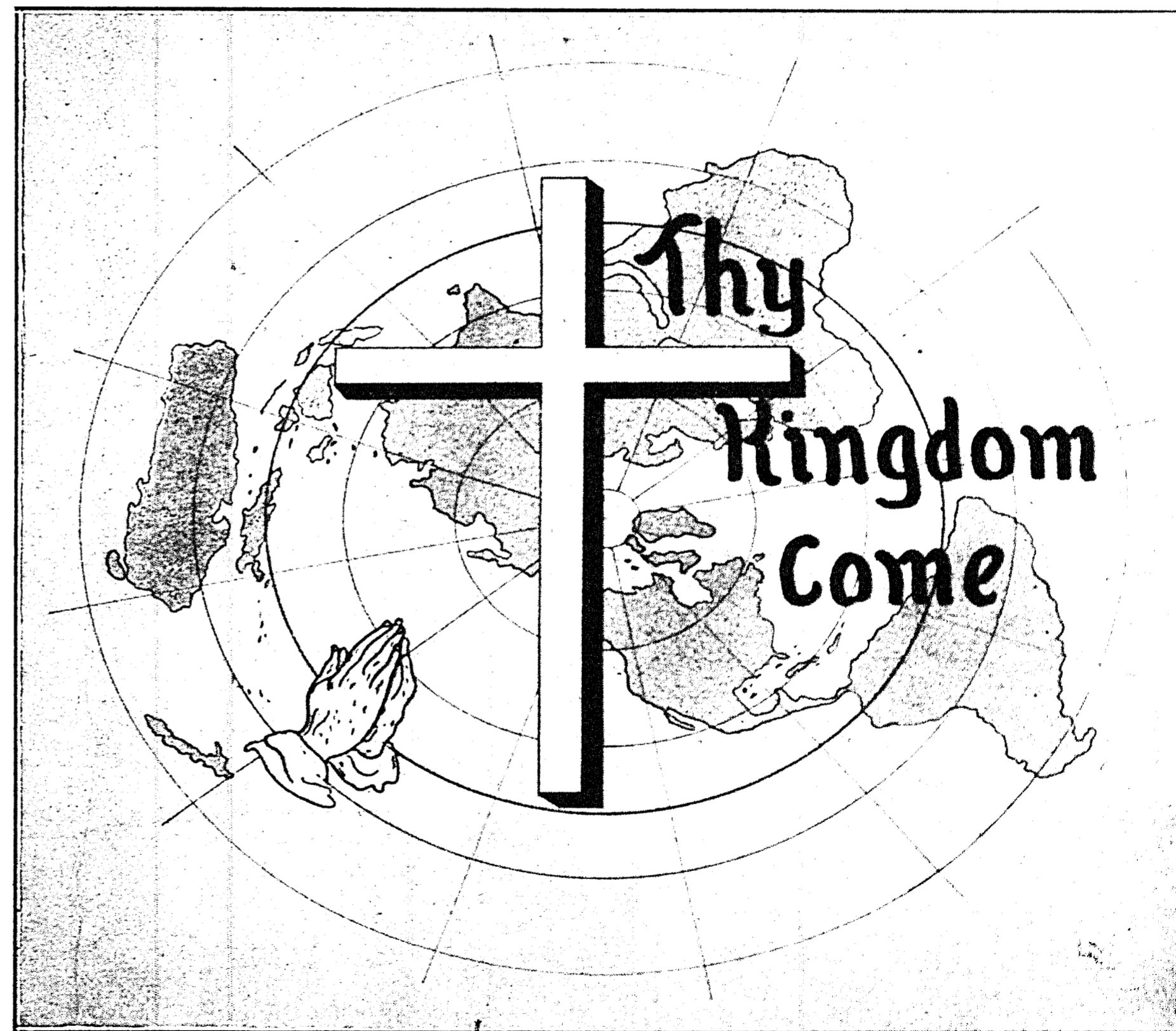
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