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THE CHALLENGE OF THE HOUR

J. L. SHULER

TWO things are more important for every Seventh-day Adventist at this hour than everything else in the world put together. Some may question this by saying, "Look how busy I am every day! See how full my daily programme is! Look at the many items that I must care for every day! How can you place your finger on two certain items, and say, 'These do above all else?'"

Upon the authority of the blessed Word of God, I make bold to say that being ready to meet Jesus, who is coming soon, and, along with this, doing all you can to help others be ready, are more important for you than all else. Do you agree with me? Of course you do.

This brings me to another pertinent question: Since we are all agreed that our own personal preparedness for the day of days and doing all we can to help others to be ready should have the "triple A priority," why then do we not make these two items primary? If every Adventist would follow this programme for the next six months, we would see vast sections of the field set ablaze for God. Why then do we delay to do this? What are we waiting for? Is this programme not already far past due?

[This is the first of three talks given at a laymen's congress—Editors.]

Make no mistake about it. If you and I will prepare the way, God will give us the desired results. Read Luke 3:4-6, and see what will happen when we prepare the way. The crooked shall be made straight. The converting power of God will be seen everywhere. Souls who are crooked in wrongdoing will be made straight in His righteousness. All flesh shall see the salvation of our God. He will finish the work and cut it short in righteousness.

Mark this well. The statement found in *Testimonies*, Vol. 9, p. 107, is exactly correct: "God will do the work, if we will furnish Him the instruments." Shall not a spirit of surrender and unreserved consecration so possess all our people that everyone will be constrained to say, "We will, under God, furnish Him the instruments so He will finish the work"? "Here am I; send me."

What is the secret of a finished work, for which all good Adventists long and pray? Read Psalms 110:3 and you will see: "Thy people shall be willing in the day of Thy power."

Read Nehemiah 4:6 and it will tell you: "So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work." The complete wall around Jerusalem was finished in fifty-two days when the people had a mind to work. So when the Advent people give entire, whole-hearted devotion to the work of God, He will recognize it by an outpouring of His Spirit without measure, and the work will be speedily finished.

Before Napoleon led his army into the Battle of the Pyramids in Egypt, he inspired his troops by pointing to the ancient pyramids. He reminded them that forty centuries of time were looking down upon them in those silent heaps of stone to see how each would act in the impending battle.

Today we can say, "Men and women of the Advent Movement! Sixty centuries of time are looking down upon you to see how you will act your part in this last mighty hour." See how this point is brought to us in *Life Sketches*, p. 246: "Never since the creation of the world were such important interests at stake as now depend upon the action of men who believe and are giving the last message."

When Dwight L. Moody was about to embark from New York for his first evangelistic campaign in England, a group of clergymen had a farewell reception for him just before his ship sailed. Naturally the topic of discussion was what response Moody's evangelistic appeal would receive in England. They all knew England was different. The matter was explored from various angles.

Finally, an English clergyman who was present walked over to where Moody was sitting, it is reported, and said, "Moody, God is waiting to show the world what He can do through

one man who is entirely surrendered to Him." Moody leaped to his feet and said, "Varley, by the grace of God I will be that man." He certainly gave God an entire consecration. This was the key to his vast soul-winning accomplishments.

In this closing hour God is waiting to show the world what He can do through His remnant people when they are fully surrendered to Him. Shall we not this day meet the challenge by giving God this unreserved surrender, so He can give us the results of a finished work?—*Review and Herald*.

commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

At that time they were without Christ but are now in Christ Jesus. At that time they were aliens and strangers but now they are fellow-citizens with the saints of God. At that time they had no hope but now they are built upon the hopes of the apostles, the living and the sure hope. At that time they were without God, but now they become the habitation of God. At that time they were far off, but now they are made nigh by the blood of Jesus Christ. What a wonderful change! What a marvellous transformation!

Why then, brethren and sisters, do members apostatize? Is it because they try to live again in the past and that is why there is stealing, and all kinds of troubles and headaches in the church? Yes, there are two kinds of Christianity—Christianity without Christ, and Christianity with Christ. Jesus' parable about the ten virgins throws light on this subject. The wise virgins with lamps and oil represent those who have Christianity with Christ, and the foolish virgins, though they had the lamps did not have the oil, and they represent the Christian church without Christ. And some day this group is going to be sorely disappointed. If any man has not the spirit of Christ, he has none of Him. A church without Christ has no salvation, no peace, no new life, and no hope, and is not qualified for translation or glorification, because they have the form of godliness but deny the power thereof.

The Christian church today is represented in the Book of Revelation as the Laodicean church. Christ, instead of being admitted into the church, is kept outside the church as a beggar and as a stranger. They keep Him out of their thinking; out of their planning; out of their activity, and so Christ says He is going to spew them out of His mouth. Yes, that is a true picture of many of the Christian churches of today. Thank God there is a remnant people, a true people of God, those who make their calling and election sure, who live day by day a victorious life; who

CHRISTIANITY WITHOUT CHRIST

S. THOMAS

WHAT is Christianity? Many definitions have been given, but the Spirit of prophecy says, "Christianity has a much broader meaning than many have hitherto given it. It is not a creed. It is the word of Him who liveth and abideth forever. It is a living, animating principle, that takes possession of mind, heart, motives, and the entire man." Again in that wonderful book, *Gospel Workers*, p. 282, we read, "Christ is Christianity." Therefore Christianity is neither a creed nor a dogma. It is neither Westernism, nor Easternism, neither civilization, nor organization. It is the word of Him that liveth and abideth forever.

I would like to divide my subject into three divisions. 1. The Christian Churches Without Christ. 2. The Ministry Without Christ. 3. The Christian Doctrines Without Christ. We shall take the first one, the Christian churches without Christ. As we listened to the president's report we heard that more than 2,000 people could not be accounted for. Instead of the membership standing at 18,000, we are 16,000. Maybe many have died, or have been transferred to some other Divisions, but a large percentage of them have apostatized.

Why do people who call themselves Christians apostatize? The number of apostasies is appalling. They come to the church by the front door, and they go out of the church by the back door. Ah, friends, may God

help us to stem the tide of this evil in our midst. Do people apostatize because of jewellery, or the Sabbath, or the temperance question, or the tithing? The real trouble is that people are baptized unconverted. Un-saved ones are baptized without having a real experience in Christ Jesus. They are baptized prematurely. They join the church soon, and they leave the church soon. Friends, if people are baptized without conversion and are joined to the church, there will not be a Christianity, but a Churchianity. May God save us from laying a foundation of that sort.

Tithe paying without Christ, Sabbath-keeping without Christ, non-jewellery without Christ, temperance without Christ, is not Christianity. What did Jesus Christ say to such people? "These ye ought to have done and not leave the other undone." Let me take the census of the lives of some of our members. They do not measure up to the standards when the testing time comes, the sifting time comes, the shaking time comes. They drop off. They have not taken their stand for the message as a result of the conversion of the heart. The life of the church without Christ is clearly pictured in Paul's epistle to the Ephesians. "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the

keep themselves always in touch with the Divine; who go forth conquering and to conquer not only in the ministry, but also in their lives. Yes, there are churches with Christ within.

Now I come to my next point, *The Christian Ministry Without Christ*. In John's gospel 10:1 we read, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Christ says, "I am the door." If a true minister of God had his business, his mission, his message from God, he enters into the fold by the door. The door of salvation is the working of the Holy Spirit within the life of the individual. That is the ministry of Christ. There can be no such thing as a ministry without Christ. He said, "He that climbeth up some other way, the same is a thief and a robber." Thank God for the sanctified, wonderful ministry. There is no entering into the ministry without a direct call from God or through the door of ministry. If we live in fellowship with Jesus Christ, the Chief Shepherd, we will be brought forth into His glory, and will show much fruit for our labours. I believe, brethren and sisters, with all my heart, that the call of the hour is evangelism.

The apostle Paul was a tent-maker and yet he was an evangelist. He preached the gospel of Jesus Christ, and established churches. William Carey was a cobbler. He had his business but he never failed to preach the gospel of Jesus. Yes, this is the call of the hour in 1956. Things have changed remarkably, today we need a new outlook, a new approach to evangelism.

Thank God we in South India are full of courage. We hope that 1956 will break all previous records of soul-winning. Evangelism—soul-winning—is the call of the hour. Paul was a soul-winner but he said, "I keep under my body, and bring it into subjection: Lest that by any means, when I have preached to others, I myself should be a castaway." If he had preached a Christianity without Christ to others, he would have failed in his mission. He would be a castaway when Christ comes in His glory.

As Christ pictured the events to take place prior to His coming He described two kinds of servants—

those who would be giving the people meat in due season. The others would be saying, "My Lord delayeth His coming." Yes, there are two kinds of ministries, one is the lip service, the other is a heart service. Both are preaching the second coming of Christ. Both give some kind of meat to the people. But one not only preaches but practises the message. The other one depicts the coming of Christ to our earth. He explains the prophecies, but in his heart he says, The Lord delayeth His coming. Brethren, as we look into our own



PICTURES NEEDED!

We need many clear, black-and-white pictures that portray our work throughout the Southern Asia Division. These pictures should show activity in our schools, hospitals, dispensaries, evangelistic efforts, baptisms, church dedications, investitures, institutes, congresses, ordination services, council and mission sessions, rallies, or any other interesting subjects which will depict the work in the field.

To help cover the cost of these, we will pay from Rs. 3/- to Rs. 10/- for each negative and print accepted. A brief description of the subject must also accompany each picture and negative. They will be used to promote the work both here in the Division and overseas. Send your negatives and pictures to The Secretary, Post Box 15, Poona 1, immediately. Thank you.

D. S. JOHNSON.



hearts, do we believe without a shadow of doubt the third angel's message? Do we believe the Spirit of prophecy? Do we believe the prophecy of the 2,300 days? Do we believe in the message which has made us a peculiar people in the world? Do we believe this message one hundred per cent? Or, do we have doubt? Ah, brethren, if we do, our fate will be a very sad one. Yes, there is a ministry without Christ.

I come to the last point, *Christian Doctrines Without Christ*.

You remember how the apostle Paul convinced the philosophers at Athens of his literary skill, but the results were poor. He did not accomplish much. And so when he wrote to the Corinthians later he said, "For I determined not to know anything among you, save Jesus Christ, and Him crucified." This is the sum and substance of the gospel. This is the essence of the gospel. This is the Alpha and Omega of the gospel.—Christ and Him crucified. Paul resolved, he determined, he made up his mind not to preach anything else, not to glory in anything else but Christ and Him crucified. This is the centre of all our doctrines.

Can we preach the tithing question from the light of the crucifixion? Can we preach the Sabbath question from the light of the crucifixion? Can we preach the health question from the light of the cross? Can we preach the life of immortality from the cross? Yes, when we study all these different phases of truth from the angle of the crucifixion how beautifully the truth stands! Never should a sermon be preached, nor a Bible study given without pointing the hearer to the Lamb of God which taketh away the sin of the world. If we make Christ the central point of all phases of our message, then we will surely see results. Jesus promised that. He said, "I, if I be lifted up from the earth, will draw all men unto Me." What did He mean by "being lifted up"? John 3:14 says: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Did He not then mean His cross? His crucifixion? Yes, friends, He did, and so when Jesus Christ is lifted up in our preaching, in our doctrines and in our sermons, He will be as a magnet drawing all men unto Himself.

Yes, there are teachings and doctrines without Christ. There is a social gospel. What is a social gospel? It is a gospel without Christ. There is a Modernistic gospel. What is it? It is Christianity without Christ. If man or angel come and preach to you any other gospel than what Jesus and the Bible teaches, Paul says, "Let him be anathema." Let him be accursed. Let us preach Jesus Christ as the centre and the substance of the message.

The Bible speaks of the power of

the gospel. What is the power of the gospel? Christ Himself is the power of the gospel. The Bible speaks of the light of the gospel. Christ says, "I am the Light." The Bible speaks of the truth of the gospel. Jesus says, "I am the Truth." The Bible speaks of the faith of the gospel. Jesus is the Author and Finisher of our faith. The Bible speaks of the ministry of the gospel. Christ is the ministry of God. And so we cannot get away from Jesus Christ and the gospel. Therefore, a church without Christ; a ministry without Christ; doctrines without Christ would be like trees without roots, lamps without lights,

rivers without water, salt without savour. Christ said: "Come unto Me, learn of Me, receive Me, believe Me, love Me, follow Me, abide in Me. For without Me ye can do nothing." Without Him our churches would be hopeless. Without Him our ministry would be fruitless. Without Him our doctrines would be lifeless. Yes, brethren and sister, if we lift Jesus up in all that we think, in all that we plan, in all that we do, our lives, our message, our ministry will be blessed of God. We will be a power for God in this world. May God help us to preach and to practise Christianity with Christ.

permitted to interfere with these aggressive plans for the giving of the message in that field. E. L. Sorensen, I. K. Moses and our field leaders, will be busily engaged in helping the workers to implement the good plans which have resulted from these budget meetings.

It was good to meet with the constituency of the Ceylon Union from March 30-April 1. This meeting was held in the Bethel Chapel, which is familiar to all who have ever been connected with our work in Ceylon. A full delegation from the various churches and institutions was present for this meeting and interesting reports were brought by L. F. Hardin and M. M. McHenry, as well as the leaders of the various departments. New towns entered during the biennial period just past are Endermulla, Kadawatta, Galle, Nawalapitiya, Avissawella, Puwakpitiya, Pilyanda, Weedagama. In addition to this a very substantial work has been done in the two churches in Colombo, Bethel Chapel and Nugegoda. We now have a membership in Ceylon of 573. During the past three years 175 persons have been baptized throughout the field.

One of the most encouraging features of the work in Ceylon is that of the school at Mailapitiya. The administration building, girls' hostel, and industrial building, as well as teacher's quarters, have been completed and these are much appreciated by our workers in charge of the school as well as our constituency. There is still great need at the school for a boys' hostel, a few more teachers' quarters and development of the fine agricultural tract. One can easily see the results of the work which has already been done on the coconut estate, but additional development must be carried on if the estate is to produce to the full. Brother E. L. Juriansz and his co-labourers, as well as the leadership of the field, are to be commended on the progress which has been made thus far.

A total of Rs. 11,024 has been received in mission offerings during 1955. Tithe income has amounted to Rs. 36,804 during the same year. Our constituency in Ceylon ought to be commended on the continued strong support of the cause of missions, as well as the work in their own field.

BUDGET MEETINGS—SOUTH INDIA AND CEYLON

D. S. JOHNSON

AT THE time of writing, the various Unions are holding their budget meetings throughout the Southern Asia Division. It has been an inspiration to the writer to meet with the leaders of the work of the South India Union and Ceylon. Our work in the South India Union has expanded greatly during the past few years. There are over nine crores of people in this area and in 136 places we have organized churches with a baptized membership of 7,596. There are now 246 Sabbath schools with a membership of 10,613. During the year 1955 more than 900 persons were baptized in this field.

The finances of the field have been greatly promoted by Brother S. John and during 1955 a total of Rs. 91,467 was received in tithe. Total foreign mission offerings amounted to Rs. 77,902. How grateful we all are to see the increased responsibility borne by the church membership in the support of God's work.

As the leaders met from March 26-28, new plans were made for the progress of the work during the remainder of 1956 and for the days to come. In each of the local missions arrangements were made for the establishment of new work in one or more places. Plans were also finalised for the establishment of the church at Madura and it is hoped that during 1956 a new church school building

can be built beside the present church building in Madras. Additional plans were laid for the development of the work at Secunderabad and Hyderabad, and that will benefit the church in a material way.

The plans for developing two fields in Kerala have been implemented and the committee took action appointing Pastor L. C. Charles as the president of the South Kerala Section and Brother A. D. Jackson, as the secretary-treasurer. Pastor P. C. Matthew was appointed director of the North Kerala Section, and for the time being the accounts of the North Kerala Section will be kept at the Union office in Bangalore and Pastor I. K. Moses will be the acting secretary for this unit.

"Specials" totalling Rs. 90,172 were made available at the time the budget was presented and the committee was able to distribute Rs. 463,686 this year.

Truly God has blessed the work in the South India Union and we rejoice in the evidences of His leadership. Most gratifying is the large number of experienced and well-trained leaders we now have in that section of our Division field. Extensive plans were laid for evangelistic work during two periods between now and the end of 1956. No other programmes of a personal nature or of the church, will be

Our churches in Colombo have set a fine example in the Uplift work. In 1954 Rs. 4,328 was raised by both churches in a campaign which lasted nineteen weeks. Again in 1955, with a combined goal for the two churches of Rs. 6,050, the work was completed within eight weeks. The brethren in Colombo were happy to report a total receipt from Uplift of Rs. 6,821 in less than three weeks during the early part of this year. This short, successful campaign should provide inspiration to other areas of the field who are having trouble getting their campaigns under way.

Pastor L. F. Hardin was requested by the committee to take the Missionary Volunteer department under his direction and Pastor N. O. Dahlsten has been asked to take the direction of the Home Missionary and Sabbath School departments. The Voice of Prophecy has been strongly promoted throughout the island of Ceylon and the fruit of this promotion is evidenced by the report that in ninety-eight per cent of the baptisms in recent years the V. O. P. has had a part.

It was an inspiration to participate in the programme when the corner-stone was placed for the new office building to be constructed at 7 Alfred

House Gardens. Appropriate remarks were made by L. F. Hardin, the president of the field, and the constituency thanked God for the evidence of His guidance and leadership in the departments of the work. God has greatly blessed the seed which has been sown in these fields of South India and Ceylon and friends around the world will join in praying earnestly that the work will continue to progress until the Master announces, "It is finished."

CEYLON UNION

President: L. F. Hardin

Secy-Treas.: M. M. McHenry

Office Address: 7 Alfred House
Gardens, Colpetty, Colombo

NEW HEADQUARTERS BUILDING IN CEYLON

FRANCIS R. SCOTT

THE Ceylon Union has long been cramped for sufficient office space to carry on its work. The union offices have for many years been in a portion of the Bethel Chapel annexe, and this arrangement has not given ample room to either the union or

the church. The Voice of Prophecy work has been carried on in the president's residence nearby.

We in Ceylon are very happy that this unfortunate situation will soon cease to exist. One of the high-lights of the closing day of the recent biennial session was the laying of the corner-stone for a new building in the presence of delegates from all the churches in the Island.

Pastor L. F. Hardin gave a brief review of the need for such a building. The new brick and re-enforced concrete structure is to be 72 x 36 feet in size. Offices, including Voice of Prophecy work space, will occupy the ground floor, and the upper storey will furnish quarters for the president and his family. Brother Hardin introduced Pastor D. S. Johnson, who laid the corner-stone as the happy members visualised their new headquarters building now taking shape before their eyes.

The building will be located immediately behind the Bethel Chapel on one of the lots purchased some time ago.

The Ceylon Union is grateful to the Division and our people everywhere for making this new monument to the work of God possible.

THINK ON THESE

A willing helper does not wait until he is asked.—*Selected.*

* * *

He who conceals a useful truth is equally guilty with the propagator of an injurious falsehood.—*Augustine.*

* * *

Above all things, always speak the truth; your word must be your bond through life.—*Haliburton.*

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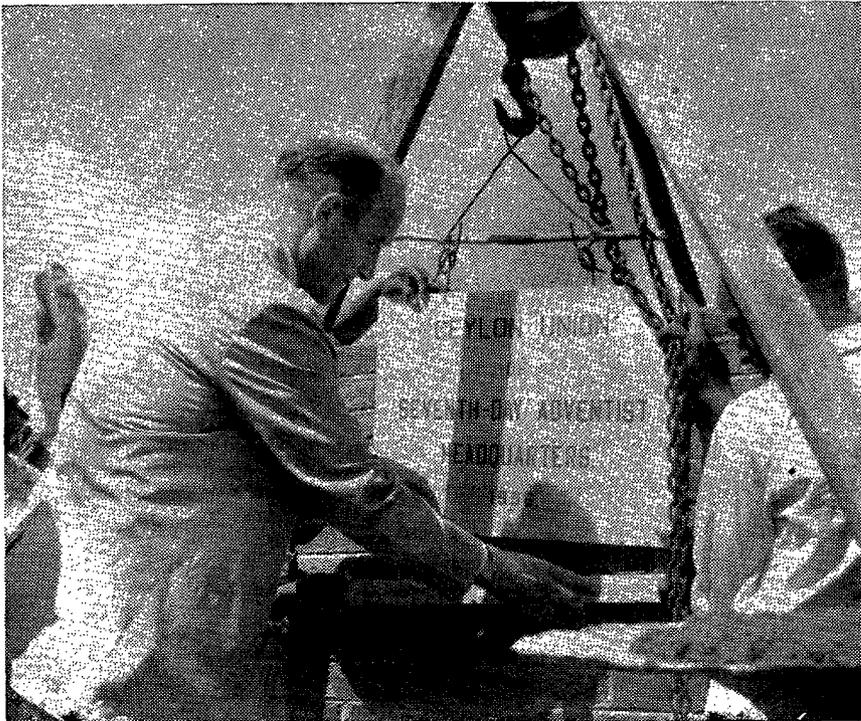
Weigh not so much what men say as what they prove; remember that truth is simple and naked, and needs not invective to apparel her comeliness.—*Philip Sidney.*

* * *

Whatever parent gives his children good instruction, and sets them at the same time a bad example, may be considered as bringing them food in one hand and poison in the other.—*Balguy.*

* * *

Nothing is or can be accidental with God.—*Longfellow.*



Pastor Johnson laying the corner-stone for the Ceylon headquarters.



Are Our Schools DISTINCTIVE or POPULAR?

O. A. SKAU

FOR years, we as a denomination have recognized that the closing hours of this world will be perilous ones. Evil forces in the world will combine to upset and destroy God's work. Various methods will be used, and unless we are careful we may be led astray. As I have studied church history, I have noted how various organizations have been led step by step away from their former ways until today, as far as schools and instruction are concerned, they are no longer distinctive denominationally. They have become public schools in fact and purpose. It is this danger that I fear more than anything else in our educational work.

As a people we have much counsel regarding our educational work. God has sent us message upon message and there is no excuse should we be led astray by the clamour for worldly instruction and degrees. Below is listed some of this counsel.

OUR SCHOOLS AND THEIR WORK

"The fear of the Lord is fading from the minds of our youth because of their neglect of Bible study.

"Principal and teachers should have a living connection with God, and should stand, firmly and fearlessly, as witnesses for Him. Never from cowardice or worldly policy, let the Word of God be placed in the background. Students will be profited intellectually, as well as morally and spiritually, by its study."—*Testimonies*, Vol. 5, pp. 26, 27.



THE PURPOSE OF OUR SCHOOLS

"If morality and religion are to live in a school, it must be through a knowledge of God's Word. Some may urge that if religious teaching is to be made prominent, our schools will become unpopular; that those who are not of our faith will not patronize the college. Very well, then let them go to other colleges, where they will find a system of education that suits their taste. Our school was established, not merely to teach sciences, but for the purpose of giving instruction in the great principles of God's Word, and in the practical duties of everyday life. This is the education so much needed at the present time."—*Testimonies*, Vol. 5, p. 25.

"If a worldly influence is to bear sway in our school, then sell it out to worldings, and let them take the entire control; and those who have invested their means in that institution will establish another school to be conducted, not upon the plan of popular schools nor according to the desires of principal and teachers, but upon the plan which God has specified."—*Counsels to Teachers*, pp. 88, 89.

"I was shown that our college was designed of God to accomplish the great work of saving souls. It is only when brought under the full control of the Spirit of God that the talents of an individual are rendered useful to the fullest extent."—*Testimonies*, Vol. 4, p. 427.

DANGERS THREATENING OUR SCHOOLS

"Our college stands today in a position that God does not approve. I have been shown the danger that threatens this important institution. If its responsible men seek to reach the world's standard, if they copy the

plans and methods of other colleges the frown of God will be upon our school.

"The time has come for me to speak decidedly. The purpose of God in the establishment of our college has been plainly stated. There is an urgent demand for labourers in the gospel field."—*Testimonies*, Vol. 5, p. 27. (Italics supplied.)

This counsel came a long time ago. Would her counsel be different today regarding our schools? Would it? Are we prepared to say that time has changed and that we are not bound by this counsel today?

AN URGENT APPEAL TO ALL WHO STAND IN RESPONSIBLE POSITIONS

"In the name of my Master I entreat all who stand in responsible positions in that school, to be men of God. When the Lord requires us to be *distinct* and *peculiar*, how can we *crave popularity*, or seek to imitate the customs and practices of the world?"—*Testimonies*, Vol. 5, p. 26.

What more need we say? Is not this a time when we need to watch and pray? God forbid that we at this time should sell out and experience what other organizations have experienced. They once were distinct. Are mission schools distinct today or are the public schools under a mission name? Think it over. Think it through, and let us pray earnestly for Divine guidance in these days of perplexity.



AS CONSCIENCE SPEAKS

M. CAROL HETZELL

A RIPPLE of excitement spread across the assembly hall of Granville High. The principal had just announced the dates for commencement exercises. Proud seniors, with eyes bright, nodded knowingly to one another while anxious juniors shuffled their feet in impatience at the long delay another year entailed.

Jane Baron hardly noticed the sharp elbow of the girl sitting next to her. "Just think," the girl bubbled with another friendly jab, "one more month and you'll be marching down this aisle wearing a cap and gown! Finished! Aren't you simply thrilled at the thought?"

But the feeling Jane was experiencing made her fight hard to hold back the tears. For as long as she could remember she had known that this day might come, but now that she was face to face with it—well, it was pretty bitter medicine.

The words of the principal kept ringing in her ears: "At eight o'clock on Friday night, June 10, the 1955 commencement exercises will be held here in this auditorium. Members of the senior class will want to get their orders in immediately for invitations and announcements."

The rest of the announcement faded away in the echo of those words: "On Friday night . . . Friday night . . . Friday night . . ."

What should she do? Would they let her graduate without attending the commencement exercises? What would the rest of the class think of her? The bell for dismissal ripped through Jane's thoughts. As she rose and started up the aisle toward the exit, a disappointed girlish voice behind her exclaimed to no one in particular, "Well, what do you think

of that? Jane acts as though she doesn't even *want* to graduate!"

The next period was study hall for Jane. Deciding it would be better to get this matter settled at once, she made her way to the principal's office, where after a short wait, she was granted an interview.

"You see, Mr. Greenlee, I'm a Seventh-day Adventist, and it will be impossible for me to appear on Friday night to receive my diploma," Jane explained.

"I don't think I understand," the principal replied. "I thought the Adventists kept Saturday for Sabbath, not Sunday. Now this exercise is a perfectly dignified affair held on Friday night. Surely you can participate."

Tears filled the young girl's eyes as she shook her head. "No, sir; Friday night is a part of the Sabbath. We keep the Sabbath from sundown Friday to sundown Saturday, and I just wouldn't feel right about it. So if you could let me receive my diploma in absentia, I would be most grateful."

"Highly irregular, highly irregular," Mr. Greenlee murmured, and gazed thoughtfully at the student before him. This was something new in student problems.

"I shall have to take the matter up with the administration. I shall let you know in a day or so what we decide. In the meantime I wish you would think it over. Surely your parents wouldn't insist on your missing graduation. Why, this is one of the high points in your life. Please do think it over, Miss Baron."

Jane stumbled out of the office. Somehow she managed to get through the rest of her classes. She was only too glad when the dismissal bell marked the close of the day.

Word gets around—about people, and their problems. Before the end of the next day it seemed that nearly everyone in school knew that Jane wouldn't be able to graduate with the rest of her class—something about her religion! There were a number of raised eyebrows. Young people didn't generally let religion interfere

that much in their lives. Some asked Jane herself about it.

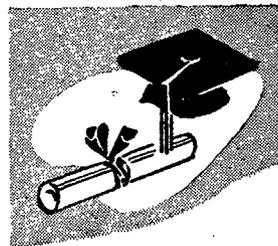
As simply as she could Jane tried to explain about the Sabbath. Its origin in Genesis at the close of the creation week. How it was intended for a memorial of God's creation, a day of rest and worship for man.

And as she explained, several pairs of ears heard for the first time some of the truths of God's Word. For the first time hearts began to wonder, and young minds began to inquire more deeply. Two of Jane's classmates, Peter and Tom, began to study the Bible. The rest of them put their heads together and planned a visit to the principal's office.

It came as a complete surprise to Jane when one day Mr. Greenlee called her into his office and announced that the date for commencement had been changed! "At the request of the entire senior class!" he said with some enthusiasm. "There is no precedent for such an action. But I agree with the students: Anyone who holds such deep regard for her religion as to be willing to miss high school graduation rather than to offend her conscience deserves special consideration. Commencement will be held one day earlier."

The young girl's joy knew no bounds! With a heart filled with praise to her loving heavenly Father she flew through the remaining days to graduation. Ahead lay college.

But while Jane's problems were ended, far more serious problems were darkening the horizons of her two inquiring classmates. The young men had caught sight of the straight and narrow pathway, and the road signs indicated an entirely different life for them. Peter decided that he wanted to study for the ministry in the Seventh-day Adventist Church. When he told his parents, members of another faith, of his desire, they refused to listen to him. Again and



again he tried to tell them of the wonderful truths he had found, but they would not listen. Tom, too, had crashed head-on into an impenetrable barrier in his home.

The young men stood at the crossroads of eternity. To turn one way meant the comforts of home, loving parents, parental support in future education, an automobile. In the other direction lay years of work, loss of home and loved ones, hardships perhaps, but at last heaven and the joy of seeing other souls partaking of the tree of life because of their witness.

And like Abraham and Lot, one man chose east, the other west.

Peter made his way to an Adventist college and there enrolled in the theological course. He is there today, working every inch of his way, proud of his manhood that enabled him to hearken to the voice of conscience, and praying that someday the hearts of his parents will be softened, that God may enter there.

Tom, who gave ear to the pleas and enticements of his parents, has let slip from him the first glimpse of the straight and narrow path in favour of easier highways. But who knows? Perhaps someday he, like Lot, will be led by God's angel up the mountain path to safety and the Holy City.—*Review and Herald*.



except in a Christian school, in an Adventist school, staffed by devoted Christian teachers who understand the "great object of life."

To the above may be added another reason for giving to our young people the true education—it is the coming conflict. "The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place—that the world is on the verge of a stupendous crisis."—*Education*, p. 179.

Our schools should be cities or havens of refuge. They must be more than places of instruction. They must be in a position to impart knowledge, to develop the mind, to strengthen the body and to cause the student to develop spiritually—as well as socially. Culture and refinement must be a part of his development. The church can be no stronger than the schools, and the real life of this denomination may be measured by its adherence to the principles of Christian education. The public schools cannot be a foundation for the Adventist church. Please note and remember these and the following sobering facts. Most youth who leave the Adventist Church are those who have attended public school. A survey was made of 422 youth of Adventist homes between the ages of fifteen and twenty-five. Of the young people who had attended Christian schools and came from united homes eighty-seven per cent were church members, eight per cent had been disfellowshipped and five per cent had never been baptized. Of those who had attended Christian schools but came from divided homes, eighty-six per cent were church members, nine per

CHRISTIAN EDUCATION— S. D. A. EDUCATION

O. A. SKAU

WHAT is *Christian education*? "True education means more than the perusal of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the *harmonious development* of the physical, the mental and the spiritual powers."—*Education*, p. 13. (Italics supplied.)

Is that the type of education Christ had? Yes, and please note the record of His education. "And Jesus increased in wisdom and in stature, and in favour with God and man." Luke 2:52, Revised Standard Version.

Here we have the four-fold development aimed at in giving Christian education to our children and youth. Christian education trains the head, the heart, and the hand. It aims to help the individual to grow physically, mentally, spiritually, and socially. The world today needs men. It is said that "the greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for right though the heavens fall."—*Ibid.*, p. 57.

The next question is this, Why get a Christian education? That is easy to answer, because the public schools do not concern themselves with the four-fold development of children and youth. The Bible admonition is "Train up the child in the way he should go; and when he is old, he will not depart from it." Proverbs 22:6. Christ's admonition to His disciples was, "Feed My lambs." John 21:15. The reason for this counsel is plain, especially in the light of the stated object of true education. "In the highest sense, the work of education and the work of redemption are one; for in education, as in redemption, other foundation can no man lay than that is laid, which is Jesus Christ."—*Ibid.*, p. 30. And further, "To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—this was to be the work of redemption. This is the object of education, the great object of life."—*Ibid.*, pp. 15, 16.

Here is the blue print of Christian education. Here is stated the real object of true education and from this it is clear that such an object cannot be obtained in any other place

cent had been disfellowshipped, and five per cent had never been baptized. Of those coming from united homes but had attended public schools, fifty-four per cent were church members, fourteen per cent had been disfellowshipped, and thirty-two per cent had never been baptized; while of those who had attended public schools and came from divided homes, twenty-six per cent were church members, sixteen per cent had been disfellowshipped, and fifty-eight per cent had never been baptized."—Extracts taken from a lecture by E. E. Cossentine in Florence, Italy, on August 22, 1948, quoted in a report in the Southern European Division.

It has been stated further that eighty-five per cent to ninety-five per cent of worldly trained men drift away from Christ, while ninety-five per cent to ninety-eight per cent of men trained in our schools remain true to Christ. Other training aside from our own would spoil our ministry. Even the so-called Christian schools today are filled with infidelity and scepticism. Our schools do build character. Our children and youth are properly polished. Please note Ps. 144:11, 12, "Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood: That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace." God promises, "I will

save thy children." Isa. 49:25, but we must place them where the spirit of God is.

Today is your opportunity. Will you co-operate with God and save your children for His work and for eternity? Then place them where the influence of Christian teaching and Christian teachers can help them build characters that will stand the test and carry them through to the kingdom.

SOUTH INDIA UNION

President: E. L. Sorensen
Secretary: I. K. Moses
Treasurer: S. John
Office Address: 9 Cunningham Road, Bangalore

PARENTS' DAY IN MADRAS CHURCH SCHOOL

MISS B. WHITTAKER

THE Madras S. D. A. Church School celebrated Parents' Day on December 16, 1955. The afternoon melted into a pleasant evening as parents and pupils, teachers and guests lifted their voices in a chorus of thanks to God and sang the beautiful hymn, "Now Thank We All Our God." All were expressing their heart-felt appreciation of God's benevolent hand in the affairs of this growing institution.

Brother O. D'Costa led the assembly in prayer after which the headmistress, Miss J. Linsdale, read

the interesting report of the school year. She traced the growth of the school, which started in 1951 with seventeen students, to 1955 with an enrolment of 101 students. She also asked the parents to co-operate with the teachers in helping the children with their studies and most of all in their character building, for which the school has earned a good name in the city.

The school not only prepares students to be good citizens in this world, but prepares them for citizenship in the world to come. The report ended with a brief summary of the work done during the year.

Pastor A. H. Farthing in a short speech reviewed the progress of the school, its teachers and students, and exhorted them to work for a better, brighter, and more brilliant school in the year that was to follow.

The thrilling hour for the honour students followed with the distribution of prizes by Mrs. Farthing. It was a pleasure to see the beaming faces of the successful pupils as they walked away with their prizes.

The programme that followed was well planned. The children did their parts well. The Kindergarten class rendered a song entitled, "Rat-a-tat-a-tat." This was enjoyed very much by the audience. "Pictures in the Fire," an illustrated poem on nursery rhymes was an interesting item that brought to the grown-ups memories of their childhood. A trio sung by Mrs. Farthing, Mrs. Gomez and the writer was followed by a dialogue—"The Gardener and the Rain." This was acted by the Kindergarten children, and depicted twelve beautiful flowers and Mr. Rain. Another song well rendered by the Senior classes was, "The Minstrel Boy." A short play, "What Christmas Brings," was well appreciated by the parents and visitors.

The happy evening came to a close with the singing of the School Song. It was agreed by all that December 16 had indeed been a red letter day in the school year.

The chief subjects of study in these schools [the schools of the prophets] were the law of God, with instruction given to Moses, sacred history, sacred music, and poetry.—*Education*, p. 47.



Mrs. Farthing distributing the prizes on Parents' Day at the S. D. A. Church School in Madras

FOR THE YOUTH

WHAT IS CHRIST DOING FOR YOU NOW ?

E. L. MINCHIN

THE soldier looked straight into my eyes and said, "Will you tell me, sir, what does Christ mean to you now? What is He doing for you now? I am hungry to hear what He is doing for you this very day, not what He meant to you last year, but what he means to you today. Will you please tell me?"

He was an Adventist lad serving his country in Germany. He had come for the servicemen's congress with a hungry and needy heart. He longed to hear that Christ was really saving someone and giving peace and happiness now; that He was this very day real and precious to someone.

We went for a walk in a nearby forest and talked and prayed together. He had come from weeks and months of association with worldly men in the army. He had felt the pressure of the world's coarse hand upon him. His need now was Christ and the warm, vibrant testimony of some fellow Christian who right then had an experimental knowledge of the saving power of Christ in his own life.

As the young soldier waited for a reply, I felt a challenge to my heart that I will not soon forget. If that searching question had been addressed to you, what would you have said. What testimony could you have borne? What present experience of Christ's love and saving power could you have related?

MANY SEEKING CHRIST

There are many other youth in the church today like this lad. They are discouraged by their own failures, and those of others, but they are still looking, hoping, and longing for something they do not have. There is a restlessness in many hearts, a vague sense of need difficult to express.

All over the earth men and women and youth are looking to the Christ of the Christian. They are anxiously

asking those who profess to know His power, "Is He able to solve my problems? Is He able to change my nature? Is He able to give me victory over my sins and lasting peace?" What reply are you able to give to the world that awaits your testimony?

Perhaps you were baptized several years ago. You bear Christ's name. Now you are called to bear witness to the reality of His love and to His saving power in your own life. Without such witnessing, Christianity appears to have no power and no vital message for this world. Without such witnessing, Jesus Christ is put to open shame by His professed followers. To know Jesus is to love Him. To love Him is to long to make Him known to others and to make manifest the charms of His character.

"If Christ is abiding in the heart by faith, you cannot keep silent. If you have found Jesus, you will be a true missionary. You are to be enthusiastic in this matter, and let those know who do not appreciate Jesus that you have found Him precious to your soul, that He has put a new song in your mouth, even praise to God."—*Messages to Young People*, pp. 200, 201.

Arthur was the only Adventist among more than forty employees in an engineering shop. As is common in such places, rough language and filthy talk were often the order of the day. Arthur sought by a sincere and Christlike life to bear witness to his faith.

One day Sid, a lad of seventeen who had been watching Arthur and who was deeply impressed with his life, said, "Arthur, I have been watching you. You are different from us all. I know you do not smoke or swear or join in dirty talk around the place. What makes you so different? I want to know more about your religion."

Arthur was ready, and was soon gladly telling of his faith in a Saviour

who had filled his life with joy and who had given him a love for the pure and the worth while.

After several conversations Sid finally said, "Arthur, if He has done that for you, I want Him to do it for me too." Soon Arthur had arranged with the local pastor for Sid and his sixteen-year-old brother, Bill, to have Bible studies. Within a few weeks these brothers had taken their stand and were baptized. They came from a large family. The parents thought their sons had gone crazy. However, the mother, out of curiosity, came to the baptism of the boys.

As they stood together in the water the Holy Spirit spoke to her heart also. Within a short time the mother, two sisters, and another brother joined Bill and Sid in rejoicing in this wonderful message—all because one faithful Adventist youth bore witness daily to a Saviour who kept him, put a song in his heart, and saved him from sin and worldliness.

The church today needs thousands more such youth who really know their Saviour and who always have a living testimony to bear of Christ's love, of His saving power, and of His soon coming.—*Review and Herald*.



STILL SCATTERED

Myrtle M. Krejci

The sheep are scattered so far and wide
Over the prairie and bleak hillside.
They do not know it is nearly night,
When the Shepherd's fold will be
closed up tight.

And all who are left outside the door
Will never find shelter forevermore.

The Master is calling, "Go find My
sheep;

The storm is breaking. Oh! do not
sleep!

There is many a one who'll gladly come
in

Out of the world of darkness and sin,
Safely to rest within the fold,
If only to them the warning is told."

Oh! let us make haste the message to
give;

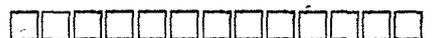
And seek out these souls, wherever
they live,

In far mountain valleys and over the
plains,

In cities and towns, along country
lanes.

Let us seek for the aged, the child, and
the youth;

Then tell them of Jesus and His
blessed truth.



PARDONED

W. JOHN CANNON

THE last glimmers of twilight were fading when David Cotton and I, in company with the guard, crossed the deserted prison yard. Everything was quiet. The sombreness of our surroundings impressed us with the tragic penalty that is paid for crime. Only a few moments before, we had been talking with the warden of the penitentiary, a genuine Christian gentleman. He had glanced up at the daily number board, and said with a sigh, "We have 1,638 inmates. Oh, if only something could be done to help them." After a moment's pause he had faced me and said, "Do you know, it is up to men like you." What a challenge!

To redeem men who have fallen is the mission of our Saviour, and we have been called to help in this work. That arresting thought impressed me deeply as we made our way to the death block—D Block as it is known officially. Our guide called out to the men on the wall, and the special guard was soon at our side to admit us to the place where the condemned enter, never to leave alive. Keys rattled in the locks. The barred double doors at the bottom of the stairs and then at the top opened to admit us to one of the saddest places in all the world.

The one light that burned over the guard's table cast deep shadows before the cells of the doomed men. In the first cell was the young man we had come to see. In two days' time this twenty-three-old was to die for murdering a girl of seventeen years. At our last visit he had paced the floor in utter despair, but today there was a glimmer of hope in his eye. He had been studying the Word of God, and that can bring peace to any heart. Furthermore, the warden had told him that a petition was before the governor of the State asking for clemency.

Could it be that at this late hour the governor would intervene? We were reading from the third chapter

of John when the telephone rang on the table at the end of the block. The captain came hurrying down the corridor. He seemed excited. "I must interrupt," he said to the young man; "the warden wishes you to have this message at once. The governor has commuted your sentence to life imprisonment!"

There was nothing more to say. It was a few moments before the young prisoner could take it in. One could see the thrill of the moment growing greater with passing seconds. He had thought he was soon to die, but now he was told that he could live! We cannot share that thrill because we have not passed through the agony of waiting for death.

"I want to be a better man. I want to please God," he said with great earnestness. "Go and tell my parents."

FULL PARDON

As we again crossed the prison yard it was with happier hearts, for a life had been spared and, we trust, redeemed. "The wages of sin is death; but the gift of God is eternal life." Rom. 6:23.

After this experience I understood a little better that verse in Psalms 32 that reads, "Blessed is the man unto whom the Lord imputeth not iniquity." We could read the text without the slightest injury to the meaning, "Blessed is the man unto whom the Lord says, 'Not guilty.'"

If it thrills the soul of a doomed man to be spared from physical death, how much greater should be the blessedness of a reprieve from

eternal death! Not commutation to a life sentence, but full pardon. So complete is this pardon that we can stand before God as if we had never sinned (*Steps to Christ* [Army and Navy ed.], p. 62). In our fallen state we are condemned to die, but the "Lord hath laid on Him the iniquity of us all." Isa. 53:6.

Do you know the joy of sins forgiven? If not, confess your sins, and you will be pardoned.—*Review and Herald*.

RALLY TO WHAT ?

K. H. W.

"THIS has been the best meeting I have ever attended. I will never forget it as long as I live."

It is always cheering to hear this sentiment expressed in various ways following a large congress or convention. It encourages the hearts of the leaders who have spent not merely hours but days, weeks, and months preparing each part of the programme so that it will be most effective.

There is very real danger, however, that following even the most inspiring of meetings we may go home and be almost the same persons we were before we went. This is tragic because money was spent—often a

VISITOR'S DAY

THE Sabbath School has many special days. Best of all the thirteenth Sabbath when we all try to treble our regular offering. We have Investment Sabbath, Birthday specials, etc., but have you ever tried VISITOR'S DAY?

In some other Divisions our Sabbath Schools have set aside a special Sabbath early in the quarter for VISITOR'S DAY. I wish all of our Sabbath Schools would plan for a visitor's day soon.

On this day make it a point to have a good programme. Let everyone invite his neighbours to the Sabbath School. You will be pleased by seeing a larger attendance at your Sabbath School after you have planned a good VISITOR'S DAY.

—O. W. LANGE.

considerable sum—by ourselves, perhaps the church, and even by the conference, in order that we might be benefited and might return to be a greater blessing to our churches and communities. Moreover, souls who through our witness might have learned the truth must yet wait with longing hearts and unsatisfied souls.

Why then do we not see greater results? Perhaps because the underlying purpose for most congresses is not sharply defined in our thinking. We may have come to look upon the meeting as an end in itself (which it is not!). When a rally of some kind is announced, it is usually not difficult to build up considerable enthusiasm for it, and a large attend-

ance results. Then what? Is a greater amount of missionary work done afterward? Are more souls won? Has the coming of Christ thus been hastened?

Quite likely in some cases all of these questions could be answered in the affirmative. Usually, however, is there not considerably more enthusiasm for the rally than for the work? Christ said, "I must work . . . : the night cometh, when no man can work." John 9:4.

It is now late. No longer dare we indulge in a rocking-chair type of religion—much activity but getting nowhere. The hour is here when instead of rallying to the rally we must rally to the work!—*Review and Herald*.

WOULD YOU BE HAPPY IN HEAVEN?

FREDERICK LEE

“WOULD you be happy in heaven?” someone may ask.

But do not be too quick to answer this question. It is not so easy to answer as some might think.

“What!” you say, “who would not be happy in heaven? Doesn’t the Good Book tell us that in heaven there will be pleasures for evermore?”

Yes, the psalmist states, “Thou wilt shew me the path of life: in Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore.” Ps. 16.11.

But to what kind of joy and pleasure does this refer? Is it the kind of pleasure that interests people most today?

The popular saying is: “All this and heaven too.” Nothing is more false than the concept that one can have all the pleasures of earth as well as the future pleasures of heaven.

Even if God should open the pearly gates wide enough for unconverted persons to go in, they would not stay long, for not only would heaven be boring for them, it likewise would be a place of torture.

Perhaps some have not thought too much about this; thus they deceive themselves into thinking that one who can enjoy the entertainment prepared especially to suit the tastes of the unconverted masses will also find joy in the pure and holy pleasures of the world to come.

To find out how false this idea is, ask yourself this question: “Would my friend, who is now almost wholly absorbed in the latest best seller fiction, the popular rhythms today called music, the floor shows and the drinking of the night club, the movies that great crowds attend, the worldly dress that the worldly mind loves so much, and all the other wholly worldly interests that are taking men and women by storm today—would this friend enjoy a Sabbath school class, the hour of Sabbath worship, a prayer meeting, a

GREETINGS

FROM OVERSEAS FRIENDS

THOSE attending the Division Council will recall our action of March 11, 1956 requesting that greetings be sent from the Southern Asia Division to former workers who have laboured with us here and who are now in their homelands. These letters were sent out during the Council and I wish it were possible to share all the interesting responses which we have had from these beloved friends who are representing us in other countries. Dr. H. C. Menkel writes, “Your letter of March 14th bringing greetings from the Quadrennial Council had a really heart-warming effect. After having spent the greater part of one’s life for a cause, it brings cheer to find that one is still remembered. I am greatly interested in the plans for the hospital in New Delhi. That comes close to my heart. I have many roots anchored in that territory and any evidence of their sprouting is like one experiences at springtime in the garden.”

An interesting letter was received from Elder A. L. Ham, and after the comments on some of the facts and figures sent in our letter, he writes as follows: “I watch with interest for reports of evangelistic work in Southern Asia from time to time, and I am very grateful to our heavenly Father for His constant blessing upon the work over there.”

Pastor A. F. Tarr comments, “In response to the greetings which you have sent us, we would convey to the Southern Asia Division our very sincere appreciation for their thoughts of us, and the assurance of our prayers that God will continue to bless richly the work in that thickly-populated part of His vineyard.”

From Elder E. R. Osmunson, who is now president of the Minnesota Conference, come these encouraging words: “The report which you have of the progress in Southern Asia is most encouraging. It is an indication that the Spirit of God is being poured out in India the same as in the other parts of the world field. Surely the time cannot be long delayed when the work will be finished and the Lord Jesus will return. We must be faithful until that time. Please express to the workers in Southern Asia our sincere thanks for the message of best wishes sent to us. We remember the work there in our prayers.”

These are typical responses from those to whom the letters of greetings were sent. We thought we should share a few of these warm messages which have come in from those who have laboured with us and are now supporting the work with their gifts, their prayers, and their labours in the churches overseas.

D. S. JOHNSON, *Secretary*.

Christian song service, the healthy and wholesome social events of the true Christian?"

Of course the answer is No. Such a person would not be happy amid the pleasures of the Christian here on earth or in heaven.

We are told by an inspired witness: "The sinner could not be happy in God's presence; he would shrink from the companionship of holy beings. Could he be permitted to enter heaven, it would have no joy for him. . . . He would be a discordant note in the melody of heaven. Heaven would be to him a place of torture; he would long to be hidden from Him who is its light, and the centre of its joy."—*Steps to Christ* (Army and Navy ed.), pp. 17, 18.

So the startling fact is that if one

is to enjoy the pleasures of heaven, he must learn to enjoy some of those pleasures now. This means a severe change in one's habits of life. This cannot be brought about in a day or overnight. It is the work of a lifetime, and all should remember that time is short. Of this we are warned:

"It is a solemn thing to die, but a far more solemn thing to live. Every thought and word and deed of our lives will meet us again. What we make of ourselves in probationary time, that we must remain to all eternity. Death brings dissolution to the body, but makes no change in the character. The coming of Christ does not change our characters; it only fixes them forever beyond all change."—*Testimonies*, Vol. 5, p. 466.—*Review and Herald*.

THIRD COMMANDMENT

5. With what does the Bible charge Esau?

Answer: "Lest there be any fornicator, or profane person, as Esau." Heb. 12:16. The third commandment calls upon us to distinguish between the holy and profane, or common. Esau was called a profane person because he did not do this when he sold his birthright, which had to do with his relation to God. This was equal to blasphemy.

FOURTH COMMANDMENT

6. Did Adam and the whole human family know the fourth commandment before the law was written by God and given to Moses?

Answer: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2:1-3. Since the Sabbath is a memorial of creation, it must have been celebrated in the Garden of Eden and from that time forward. Hence it was known to all.

7. Was the Sabbath made for the Jewish people alone, thus excluding all other peoples?

Answer: "And He said unto them, The Sabbath was made for man, and not man for the Sabbath." Mark 2:27.

8. What experience recorded in Exodus 16 proves that the Sabbath was known and observed before the law was written at Sinai?

Answer: "And Moses said, Eat that to day; for to day is a Sabbath unto the Lord: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws?" Ex. 16:25-28.

FIFTH COMMANDMENT

9. What did Noah say about his son Canaan who had shown him disrespect?

A BIBLE STUDY

THE LAW BEFORE SINAI

MARY WALSH

It is commonly believed and taught that the Ten Commandments did not exist until they were given in written form at Mount Sinai. It is also alleged that they were given specifically for the Jewish people. We must reverently and prayerfully examine Holy Writ to learn the truth concerning this important matter.

1. What did Adam, our first parent, do that reveals that the moral law was in existence in his day?

Answer: "Thy first father hath sinned." Isa. 43:27. "Wherefore, as by one man sin entered into the world." Rom. 5:12. Could Adam have been guilty of sin had there been no law to violate? "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. "For by the law is the knowledge of sin." Rom. 3:20. "For where no law is, there is no transgression." Rom. 4:15.

From the following outline we will see that all the Ten Commandments were known before they were given in written form on Sinai.

FIRST COMMANDMENT

2. What did Jacob request his household to do before going to Bethel?

Answer: "Then Jacob said unto his household, and to all that were with him, Put away the *strange gods* that are among you." Gen. 35:2. Jacob in his stand against strange gods clearly demonstrates his knowledge of the first commandment.

3. Of what were the forebears of Abraham guilty?

Answer: "And Joshua said unto all the people, Thus said the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served *other gods*." Joshua 24:2. The Lord charged Terah, Nachor, and others with violating the first commandment.

SECOND COMMANDMENT

2. What did Rachel, Jacob's wife, take from her father Laban?

Answer: "And Rachel had stolen the images that were her father's." Gen. 31:19. Laban, Jacob's father-in-law, had images that he worshipped. If the second commandment, which forbids the making and worshipping of images, was not known, then why did Jacob take these same images of Laban and bury them in Shechem? (See Gen. 35:1-4).

Answer: "And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren." Gen. 9:24, 25.

SIXTH COMMANDMENT

10. What did Cain do to his brother Abel.

Answer: "Cain rose up against Abel his brother, and slew him." Gen. 4:8.

11. What did God call Cain's deed?

Answer: "And the Lord said unto Cain, Why art thou wroth? . . . If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Gen. 4:6, 7.

SEVENTH COMMANDMENT

12. Was the commandment that prohibits adultery known in the days of Joseph?

Answer: "And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. But he refused, and said unto his master's wife . . . thou art his wife: how then can I do this great wickedness, and sin against God?" Gen. 39:7-9. There must first be a standard by which to measure a deed before it can be classified as good or evil. Therefore the seventh commandment was in force in the days of Joseph.

EIGHTH COMMANDMENT

13. Did Jacob sin when through fraud he took from his brother both the spiritual and temporal birthright?

Answer: "And he said, Thy brother came with subtilty, and hath taken away thy blessing. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and behold, now he hath taken away my blessing." Gen. 27:35, 36. Although Jacob repented, yet he suffered the penalty for his violation of the eighth commandment.

NINTH COMMANDMENT

14. When Jacob practised deception and falsehood on his blind and

aged father, could this be classed as a sin?

Answer: "And Jacob said unto his father, I am Esau thy firstborn." "And he said, Art thou my very son Esau? And he said, I am." Gen. 27:19, 24. If the ninth commandment, which forbids all deceptive practices, had not been in force, then Jacob could not have been condemned for his lying.

TENTH COMMANDMENT

15. Coveting always precedes stealing. Was Eve guilty of sin in desiring that which was not hers?

Answer: "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat." Gen. 3:6. Eve could have done all this with impunity had there not been a commandment prohibiting such a course.

We can clearly see from a study of the Bible that the Ten Commandments were in existence before Sinai. —*Review and Herald.*

I DARE YOU!

Marilyn Lee Todd
(16 years old)

I dare you! not to climb the highest mountain, nor to swim the deepest lake; not to be the fastest runner, nor the greatest chance to take.

But to do as God would have you—for a day or for a week. Be in charity with all; be loving, humble, meek.

To come with heavy burden to the presence of your Lord, and when you leave—go to the world; light-hearted, live His word.

To walk in Jesus' footsteps along the road each day, and help each struggling wanderer regain the blessed way.

To smile when trouble's at its worst, and when your luck is down. And, smiling, help another to lose his worried frown.

Go—spreading then the gospel of the Lord to ev'ry land. And preaching to all races of the blessed Son of man.

For this is life—the way to live, to carry God's Word through. Try living it for just one day—or for a week. I dare you to!

LOST BECAUSE OF US ?

K. H. Wood

"HOW terrible it will be in the last day to find that those with whom we have been familiarly associated are separated from us forever; to see the members of our families, perhaps our own children, unsaved; to find those who have visited our homes, and eaten at our tables, among the lost. Then we shall ask ourselves the question, Was it because of my impatience, my un-Christlike disposition; was it because self was not under control, that the religion of Christ became distasteful to them?"—*Christian Service*, pp. 91, 92.

Much prayerful introspection could well follow the reading of that comprehensive question, for to be responsible—even partially—for the loss of a soul, is a fearful thought. Yet such a record of personal accountability is being drawn up for each of us—a record that someday we must face. With this truth before us we should ever be mindful that almost daily we rub shoulders with people who either are being attracted to Christ or are being influenced against Him by what they see in us.

This does not mean that all with whom we come in contact would be converted if Christianity were perfectly exemplified in our lives. Even if the parents in a given home were paragons of Christian virtue, this would not in itself guarantee the salvation of all the children within the family circle. For three and a half years Judas was in the presence of Him who was "altogether lovely," yet by refusing to let Christ cleanse his selfish and corrupt nature, he sealed his own doom. Thus, the decision for or against God must ultimately be made individually by each boy or girl, man or woman.

This fact does not obviate the clear responsibility that we all have, to make our faith as attractive as pos-

sible, for the plain inference of the inspired paragraph quoted above is that some will finally be excluded from heaven because we have made our religion "distasteful" by our impatience, un-Christlike disposition, or lack of self-control. Some of those who are thus lost may be our own children, or even our co-workers.

It may be unpleasant to acknowledge that we are casting a wrong influence on others, but if this is true even to a small degree, now is the time to face up to the situation. Instead of offering excuses, let us confess our past failures, and humbly pray in faith that the loveliness and beauty of Christ may even yet make our lives and beliefs attractive.

The world today is looking, not for a religion of mere theory or of negative prohibitions, but for the kind demonstrated by our great Example—a religion that both conquers sin and lends a helping hand to the sinner. Christ was fearless in rebuking evil, but with this severity He coupled a ministry of tender love. The major portion of His time was spent in speaking words of courage to those who were weary of life's burdens, in restoring the confidence and hope of those who had fallen into sin, and in bringing health and healing to the sick. No wonder the common people heard Him gladly! This was no "hair shirt" type of religion—not a religion of gloom and penance—but a warm, strengthening, and attractive faith, the kind for which earnest souls everywhere are longing.

Many of our children, our relatives, and our acquaintances who today may seem far from the kingdom, will gladly embrace the message we have espoused when the beauty of Jesus is seen in us. Thus will be demonstrated anew the truth that "the strongest argument in favour of the gospel is a loving and lovable Christian."—*The Ministry of Healing*, p. 470.

* * *

The world is waiting for Christianity to demonstrate that it possesses what it professes.—*Marion F. Moorhead*.

* * *

Those who have suffered much are like those who know many languages; they have learned to understand and be understood by all.—*Madame Swetchine*.

A THOUGHT FOR THE WEEK

H. M. TIPPETT

"Contempt on All My Pride"

SOME philosopher of language has seen in the Chinese character for the pronoun "I" the figure of two crossed swords. Whether the association be real or imaginary, no more appropriate symbol could be conceived of the conflict that every Christian finds within himself. Edward Sandford Martin describes in these lines this unresolved inner conflict that spoils so many lives:

"Within my earthly temple there's a crowd.

There's one of us that's humble;
one that's proud.

There's one that's broken-hearted
for his sins,

And one who, unrepentant, sits and
grins."

There are none so unhappy as those whose untamed will wages constant battle with a struggling heart, whose ego and self-sufficiency taunt their inward impulses to humility. The greatest servility in the world is to be bound by a foolish pride. The greatest freedom is in the heart surrendered to Christ and the will yielded to His counsels.

How dismaying it is to discover in our little everyday dealings with people that our centre of sovereignty is not in Christ but in ourselves. Too often our exaggerated self-esteem makes us feel hurt at being ignored, or full of vainglory at being praised. Peter missed the wonderful opportunity to learn humility in the glorious radiance of the transfiguration, but when in the dimly lighted upper room Jesus, the Lord of life, stooped down to wash his feet, he caught the vision. When we, too, catch the wonder of the Saviour's sacrifice, we will pour contempt on our poor pride, and cry like Peter, "Not my feet only, but also my hands and my head." John 13:9.—*Review and Herald*.

YE MAKERS OF MEN

Some carve in the white gleaming marble
The things that in fancy they see;
Some fix them with canvas and colour,
And bring them to you and to me.

Some guide with "Thou shalt" and
"Thou shalt not,"
Some seek to inspire with a song;
You build with a subtler material—
The traits that shall make the race
strong.

When the statues have weathered and
fallen,
When the paint on the canvas is dead,
When the precepts and priests are
forgotten,
And the songs and their singers are
sped,

You shall live in the lives you have
moulded
And filled with the courage of ten.
The great Master Workman be with
you!
I hail, you, ye makers of men!

—Selected.

Southern Asia Tidings

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Miscellany

● PASTORS O. O. Mattison and M. E. Kemmerer returned to Poona on the 25th of April. These brethren have both attended the budget meeting in Burma and have visited some of the institutions and churches in that field.

● MR. and Mrs. E. A. Streeter have now left Poona after visiting with Pastor and Mrs. E. R. Streeter. After collecting their luggage at Mussoorie they will take the narrow gauge railway from Lucknow to Falakata where they will be located during this term of service. Brother E. A. Streeter recently received his college degree from La Sierra College in Arlington, California. It is good to have these experienced workers back in the field with us again.

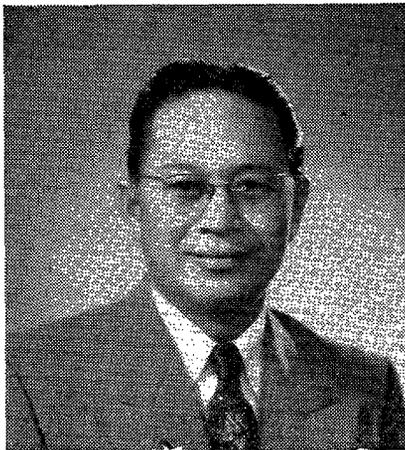
● PASTOR and Mrs. C. B. Israel recently spent two weeks in Bombay preparing for the Institute of Scientific Studies for the Prevention of Alcoholism which is to be held from May 13-25. About 20 of our workers from all sections of Southern Asia will be attending the Institute this year.

● ELDER W. A. Scharffenberg will soon be arriving in Southern Asia to help with the Institute of Scientific Studies for the Prevention of Alcoholism in Bombay. Brother Scharffenberg is well known to our group and his enthusiasm in the promotion of temperance work has been appreciated by all.

● DR. Andrew C. Ivy, President of the International Commission for the Prevention of Alcoholism, will be arriving in Bombay on the 14th of May. Dr. Ivy is Professor of Physiology and Head of the Department of Clinical Science at the University of Chicago. The Temperance work is of mutual interest to Dr. Ivy and to Seventh-day Adventists, and because of his interest in this work he is coming to lecture at the Institute in Bombay. A number of our workers will have opportunity to meet Dr. Andrew C. Ivy for he will be visiting Rangoon, Calcutta,



MEET OUR WORKERS



FREDDIE BA TIN graduated from our Meiktila Training School, Burma in the year 1929 and was appointed as an evangelist in the Myaungmya local mission. After two years in the gospel ministry he was appointed headmaster of the Myaungmya Boarding School. The following year Brother Ba Tin was transferred to Meiktila Training School and continued on the teaching staff of that school for eleven years. Then he served as V. O. P. secretary of the Union for over a year. At the present time Brother Ba Tin is carrying the responsibility of three Union departments—namely, the Educational, the Home Missionary, and the Sabbath School.



Delhi, Bangalore, and Colombo while here in Southern Asia.

● ON THE 2nd of May, 1956, Miss Hannah Jessie will be married to Johnson Samuel Christian at the church at Prakasapuram. Johnson Christian will then take up his work at the Bangalore Middle School.

● DR. VERNA ROBSON recently passed through Poona on her way to Karachi after having spent several months at the Christian Medical College, Vellore.

● STUDENTS of the Christian Medical College, Vellore, are now enjoying a brief vacation. Brother Paulson is locating at Nuzvid for a few weeks during this period and Brother John Abraham will be spending a few weeks with the medical workers at Surat.

● BROTHER D. H. Skau left Bombay on April 20, 1956, on the

first lap of his journey to the States to join his family. We wish him Godspeed as he travels and as he completes his work towards the Master's degree at Pacific Union College.

● PASTOR and Mrs. A. E. Rawson left Bombay on Sunday April 22 at midnight for a short furlough. During their time in the United States Pastor and Mrs. Rawson plan to visit the Voice of Prophecy headquarters and study ways and means of improving our own Voice of Prophecy work here in Southern Asia. They will be especially working on the problem of the production of records for the various programmes which are prepared here in Poona.
—D. S. J.



ASLEEP IN JESUS

JOHNS—Mrs. Hannah Johns was baptized in 1915 in Bombay by Pastor Pettite. From Bombay Mrs. Johns moved to Ceylon after her husband's death, and in 1942 came to live with her daughter, Miss J. Johns, who is attached to the Mission Hospital at Wai as the senior nursing sister.

Mrs. Johns fell ill on June 25, 1955, and after several months of illness, passed away peacefully on the morning of March 25, 1956. Her remains were brought from Wai to Poona, a distance of fifty miles.

Pastor A. E. Rawson, assisted by Pastor L. J. Larson and the writer, conducted the funeral service. A short address was given by Pastor Rawson at the Salisbury Memorial Church, after which the funeral procession moved slowly on to the cemetery at Salisbury Park where our dear sister was laid to rest awaiting the resurrection morning.

Mrs. Johns was 77 years of age when she fell asleep and leaves her daughter, Miss J. Johns, and many friends to mourn her. Her only hope was in the soon coming of our Lord and Saviour, and it may well be said of her: "Blessed are they that die in the Lord."—N. G. MOOKERJEE.

