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VISITATION

THE PROGRAMME OF THE CHURCH

CARL P. ANDERSON

A VISITATION programme for the church is essential. It is important for the one visiting as well as the one visited. However, before an individual visits, he must have an experience with his Lord, so he will be able to tell what is in his own heart. An important statement from the pen of inspiration tells us: "The first works of the church were seen when the believers sought out friends, relatives, and acquaintances, and with hearts overflowing with love, told the story of what Jesus was to them, and what they were to Jesus."—*Testimonies to Ministers*, p. 168.

Christ is our example in all things, and we have received this admoni-

tion from Peter: "Leaving us an example, that ye should follow his steps." 1 Peter 2:21.

The homes He visited were homes experiencing sorrow, grief, pain, remorse, despair, doubt, suspicion, trouble, joy and pleasure. We find Him conversing, teaching, consulting, instructing, and counselling in such homes.

In Luke 10:38-42 we read of the visit of Jesus to the home of Mary and Martha. In that home He had an opportunity to comfort one who was "troubled about many things." In Acts 10:38 "he went about doing good, and healing all." Yes, Christ was a great believer in a visitation programme, and also a great believer in helping those in need. The instruction on a visitation programme comes to the Remnant Church today. A church that is a visiting church is an evangelistic church. A church that is a visiting church is a live church and a growing church.

Visitation is vital to our own soul's salvation, for we read in *Christ's Object Lessons*, page 388: "Upon your faithfulness in this work not only the well-being of others but your own eternal destiny depends."

Many, many times we ask the

question, How can the work of God be finished? We look at the masses in our cities and towns, the many in the villages and rural areas. It seems like an impossible situation. We can never reach all these people with the few evangelists in our midst. And what is God's plan to finish this work? We are told by Mrs. E. G. White in *Historical Sketches*, page 150: "How can the great work of the third angel's message be accomplished? It must be largely accomplished by persevering, individual efforts; by visiting the people at their h o m e s." Another statement, in *Gospel Workers*, page 364, says: "In large cities there are certain classes who cannot be reached by public

HOME
VISITATION
DAY
June 1, 1957

"GO TO YOUR
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BY ONE AND COME
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JUNE 1.

meetings. These must be searched out as the shepherd searches for his lost sheep. Diligent personal effort must be put forth in their behalf."

Friend, do you fear to go and visit your neighbours? We should never fear to go on God's errands. He will guide and direct you and send His angels by your side. "Christ will guide them in their work, entering the houses of the people with them, and giving them words to speak that will sink deep into the hearts of the listeners. The Holy Spirit will open hearts and minds to receive the rays

coming from the source of all light."—Mrs. E. G. White in *The Review and Herald*, Dec. 29, 1904.

These, my friends, should be our marching orders. Let us take God at His promise, hold His hand, and He will lead us to those who heed Him, and He will even put words in our mouth to speak.

We should visit because it is God's programme for the church. It helps our spiritual experience, and it will help to hasten the coming of our Lord.

help work have been doing what the Lord desires to have done, and He has accepted their labours. That which has been done in this line is a work which every Seventh-day Adventist should heartily sympathize with and indorse, and take hold of earnestly. In neglecting this work which is within their own borders, in refusing to bear these burdens, the church is meeting with great loss. Had the church taken up this work as they should have done, they would have been the means of saving many souls.

Because of their neglect the Lord has looked with disfavour upon the church. A love of ease and selfish indulgence has been shown by many. Some who have had the privilege of knowing Bible truth have not brought it into the inner sanctuary of the soul. God holds all these accountable for the talents which they have not returned to Him in honest, faithful service, in making every effort possible to seek and to save those who were lost. These slothful servants are represented as coming to the wedding supper without the wedding garment, the robe of the righteousness of Christ. They have nominally accepted the truth, but they do not practise it. Professedly circumcised, they are in reality among the uncircumcised.

Why do we not become enthused with the Spirit of Christ? Why are we so little moved by the pitiful cries of a suffering world? Do we consider our exalted privilege of adding a star to Christ's crown—a soul cut loose from the chains with which Satan has bound him, a soul saved in the kingdom of God? The church must realize its obligation to carry the gospel of present truth to every creature. I entreat of you to read the third and fourth chapters of Zechariah. If these chapters are understood, if they are received, a work will be done for those who are hungering and thirsting for righteousness, a work that means to the church, "Go forward and upward."

RESULTS OF NEGLECT

Wherever a church is established, all the members should engage actively in missionary work. They should visit every family in the

NEGLECTED OPPORTUNITIES

ELLEN G. WHITE

IN the invitation to the gospel supper, the Lord Jesus has specified the work to be done—the work that the churches in every locality, north, south, east, and west, should do.

The churches need to have their eyes anointed with the heavenly eye-salve, that they may see the many opportunities all about them to minister for God. Repeatedly God has called upon His people to go out into the highways and hedges, and compel men to come in, that His house may be full; yet even within the shadow of our own doors are families in which we have not shown sufficient interest to lead them to think that we cared for their souls. It is this work lying nearest us that the Lord now calls upon the church to undertake. We are not to stand, saying, "Who is my neighbour?" We are to remember that our neighbour is the one who most needs our sympathy and help. Our neighbour is every soul who is wounded and bruised by the adversary. Our neighbour is every one who is the property of God. In Christ the distinctions made by the Jews as to who was their neighbour are swept away. There are no territorial lines, no artificial distinctions, no caste, no aristocracy.

OPPORTUNITIES SLIGHTED

The spirit of the good Samaritan has not been largely represented in our churches. Many in need of help

have been passed by, as the priest and Levite passed by the wounded and bruised stranger who had been left to die by the wayside. The very ones who needed the power of the divine Healer to cure their wounds have been left uncared for and unnoticed. Many have acted as if it were enough to know that Satan had his trap all set for a soul, and they could go home and care not for the lost sheep. It is evident that those who manifest such a spirit have not been partakers of the divine nature, but of the attributes of the enemy of God.

Some one must fulfill the commission of Christ; some one must carry on the work which He began to do on earth; and the church has been given this privilege. For this purpose it has been organized. Why, then, have not church members accepted the responsibility? There are those who have seen this great neglect; they have seen the needs of many who are in suffering and want; they have recognized in these poor souls those for whom Christ gave His life, and their hearts have been stirred with pity, every energy has been roused to action. They have entered upon a work of organizing those who will co-operate with them in bringing the truth of the gospel before many who are now in vice and iniquity, that they may be redeemed from a life of dissipation and sin. Those who have been engaged in this Christian

neighbourhood, and know their spiritual condition. If professed Christians had engaged in this work from the time when their names were first placed on the church books, there would not now be such widespread unbelief, such depths of iniquity, such unparalleled wickedness, as is seen in the world at the present time. If every church member had sought to enlighten others, thousands upon thousands would today stand with God's commandment-keeping people.

And not only in the world do we see the result of the church's neglect

to work in Christ's lines. By this neglect a condition of things has been brought into the church that has eclipsed the high and holy interests of the work of God. A spirit of criticism and bitterness has come into the church and the spiritual discernment of many has been dimmed. Because of this the cause of Christ has suffered great loss. Heavenly intelligences have been waiting to co-operate with human agencies, but we have not discerned their presence.—*Testimonies for the Church*, Vol. 6, pp. 294-297.

house, healing the sick, comforting the mourners, soothing the afflicted, speaking peace to the disconsolate.”—*Gospel Workers*, p. 188.

“We should not seclude ourselves from others. In order to reach all classes, we must meet them where they are. They will seldom seek us of their own accord.”—*The Desire of Ages* (1940), p. 152.

4. *He urges us to do as He did.*

“The presentation of the truth, in love and in simplicity, from house to house, is in harmony with the instruction that Christ gave His disciples when He sent them out on their first missionary tour. By songs of praise, by humble, heart-felt prayers, many will be reached.”—*Testimonies*, Vol. 9, p. 34.

5. *We must give an account if we do not.*

“My brethren and sisters, visit those who live near you, and by sympathy and kindness seek to reach their hearts. Be sure to work in a way that will remove prejudice instead of creating it. And remember that those who know the truth for this time and yet confine their efforts to their own churches, refusing to work for their unconverted neighbours, will be called to account for unfulfilled duties.”—*Ibid.*, pp. 34, 35.

6. *This work will keep us from certain evils.*

“Visit your neighbours in a friendly way, and become acquainted with them. . . . Those who do not take up this work, those who act with the indifference that some have manifested, will soon lose their first love, and will begin to censure, criticize, and condemn their own brethren.”—*The Review and Herald*, May 13, 1902.

7. *It will bring greater results.*

“There is need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen.”—*The Ministry of Healing*, p. 143.

SEVEN REASONS FOR HOME VISITATION

F. W. HUDGINS

1. *We will never reach some if we do not visit them in their homes.*

“We are not to wait for souls to come to us; we must seek them out where they are. . . . There are multitudes who will never be reached by the gospel unless it is carried to them.”—*Christ's Object Lessons*, p. 229.

“Salt must be mingled with the substance to which it is added; it must penetrate and infuse in order to preserve. So it is through personal contact and association that men are reached by the saving power of the gospel.”—*Thoughts from the Mount of Blessing*, p. 36.

“In large cities there are certain classes that cannot be reached by public meetings. These must be searched out as the shepherd searches for his lost sheep. Diligent, personal effort must be put forth in their behalf. When personal work is neglected, many precious opportunities are lost, which, were they improved, would advance the work decidedly.”—*Testimonies*, Vol. 9, p. 111.

2. *Personal, private sympathy will open the closed heart.*

“Go to your neighbours one by one, and come close to them till their

hearts are warmed by your unselfish interest and love. Sympathize with them, pray for them, watch for opportunities to do them good, and as you can, gather a few together and open the word of God to their darkened minds.”—*The Review and Herald*, March 13, 1888.

“In Christlike sympathy we should come close to men individually, and seek to awaken their interest in the great things of eternal life. Their hearts may be as hard as the beaten highway, and apparently it may be a useless effort to present the Saviour to them; but while logic may fail to move, and argument be powerless to convince, the love of Christ, revealed in personal ministry, may soften the stony heart, so that the seed of truth can take root.”—*Christ's Object Lessons*, p. 57.

3. *Jesus set the example of personal work.*

“Our Saviour went from house to



SOUTH INDIA UNION*President: E. L. Sorensen**Secretary: I. K. Moses**Treasurer: S. John**Office Address: 9 Cunningham Road, Bangalore***TANJORE WEEK OF PRAYER
AND MV CAMP**

J. I. CRAWFOLD

THE first week in March was set aside by the management of the E. D. Thomas Memorial High School for a combined Week of Prayer and Youth Camp. Point Calimere, the extreme South east tip of India, provided the setting. Sixty-three students and seven adults joined in a hike to the lighthouse where the keepers treated us royally and took us up the winding stairway to where the lights were kept.

Highlight of the camp was an investiture of sixty persons on Sabbath afternoon. A very marked interest is taken by these students in the Missionary Volunteer work. Some who failed to qualify this year determined to make the grade by next year.

Although the eating and sleeping facilities at our disposal were very primitive there was no word of complaining. Heavy kettles and bags of provisions were transported by rail, the boys and girls both sharing in the coolie work involved. The return trip of seventy-two miles lasted all night because of our failure to make a proper train connection. That night we took cat naps on as many as six trains and arrived back at Kudikadu the next morning tired but happy. All agreed that the ruggedness of the camp life did not detract from its spirituality. On the final Sabbath many of the students stood requesting baptism, and all joined in consecration.

**WOKING AMONG THE
LOMBARDIES**

ELLA MAY STONEBURNER

IN THE Guntur district, situated in the Eastern Ghats, there is a nomad people living away from the hustle and bustle of busy villages and cities. These are the Lombardies

or gypsies of India. Recently there has been a call from these people for medical work to be started in their villages. Through the contact made by Doctor and Mrs. Samuel of Guntur, two of these people learned the truth and were baptized. Several visits have been made by our workers back into these villages.

On February 4 eleven of us, including Mrs. Sorensen and Mrs. Soule from Bangalore and nurses and workers from our hospital here at Nuzvid, made a three-day trip to one of these villages called Gunduganumala. Eight months previously N. P. Daniel, a male nurse, graduate of Nuzvid, was sent back there to open a dispensary.

Mr. Suryanayak, the head man of this village, gave some land to our mission and built a home for Mr. P. Devadanam and his wife who have been living there for the past two years. He also gave a shed for the dispensary. The plot of land donated is very good and its location in the village is very convenient. On arrival there after a hot, tiresome journey of twenty miles by foot and bundy; we were greeted very cordially by the villagers, Brother Daniel and Mr. Devadanam, who had decorated the grounds with paper and flowers and a large welcome sign. We were there only about thirty-six hours. During this time we saw many patients and had two meetings for the villagers. Brother Daniel has done good work here. He is handicapped because of the language but he has made many friends and in a letter which I received just yesterday he says the patronage of the dispensary is increasing. I am sure many a sick person has found relief because of this good work.

At the present time two of the children of this village are attending our school at Narsapur and already requests have come in from four others who would like to attend Narsapur next year. Since we began our work in this village, five or six patients

from different families there have found their way to our hospital at Nuzvid seeking medical aid which we are not equipped to give in their village. One of these patients was the brother of Mr. Suryanayak, the head man of the village. He came to us in a dying condition, anæmic with diarrhoea and vomiting. He had lost the use of his legs and was too weak to even sit. To look at him you were sure he wouldn't live very long. But after two months of patient treatment and tender nursing care plus two transfusions and much medicine, he was able to leave our hospital a new man. Not only new physically, but also he and his wife had learned a new truth. How happy we were to see him attending morning worships and taking part in the singing. Pastor Jesudas, our chaplain, had studied daily with him and before he left the hospital he felt he was well on his journey to the Kingdom. He promised us before he left that he would continue studying and he and his wife would both take baptism later.

Please remember these people in your prayers. Not only this man and his wife but all the Lombardies of that area.

There are many Hindu villages around there and the people are begging us to come and start work in their villages also. During our meeting on the last night there a representative from one of these villages, brought the request that we come and start a school in his village so the children could learn and his people have the opportunity of hearing our truth and the sick be helped. He had walked eight miles to bring this request.

What shall we do about these calls? Who will go? May the Lord give us the wisdom and the means and the people to warn these souls before it is too late.

NANDYAL EFFORT

E. S. SUDARSHANAM

AT the year-end budget meeting definite plans were laid for a strong evangelistic programme in the South Telugu Section, and it was voted for Pastor G. Isaiah, president of the section, to conduct a town effort at Nandyal in association with Brethren M. B. Alexander, K. David, and the writer.

Nandyal is one of the taluk headquarters in Kurnool District, located on the metre-gauge line, 90 miles north of Guntakal. This is one of the oldest Christian centres, in and around which we have many Voice of Prophecy students.

Four years ago Adventists found their way to this town, and a good interest developed through the Voice of Prophecy Bible lessons. Brother P. Devaprasad was stationed here from 1954 to 56, and Brother M. B. Alexander succeeded him from the beginning of 1956.

Plans were under way early March to proclaim the advent message in this new centre, and it was possible for us to open the meetings on the 24th of March. People thronged to hear Pastor Isaiah. The pandal was packed to its capacity—three hundred people. Besides, many were standing outside. The second night there were four hundred fifty in attendance.

A special story hour has been arranged for the children. Silence has been maintained, and the people have heard the message and appreciated it.

Thank God that these meetings are well started. We solicit an interest in the prayers of the "TIDINGS" family for our meetings so that a rich harvest of souls may be gained as a result of this effort.

THE GLORY OF V. O. P. WORK

G. GURUBATHAM

WHILE travelling a few years ago I saw a begger at a bus station. He had no hands. Instead he had a few finger-like projections hanging out of his shoulders with which he was begging. He couldn't feed himself; someone had to feed him.

On another occasion I saw a young woman at an exhibition. She, too, had no hands; but she did all her work with her legs. She cooked, ate, combed and plaited her hair—yes, all with her legs.

When I saw these two unfortunate people I realized my indebtedness to a merciful God who had granted me the use of my two hands. Imagine what it would be like to have no hands—then we can appreciate the joy and satisfaction of being physically normal.

To my mind, the evangelist has for many years had only one "hand"—the right hand, or the medical work. But, as the curtain comes down on the history of evangelism God has provided another "hand"—the left hand, or the Voice of Prophecy work. Equipped with these two hands the evangelist can speed up his work.

A small boy was looking out of the window with his imaginative powers at work. "If all the trees in the world became one huge tree," he thought, "and all the axes in the world became one big axe; and all the arms in the world became two mighty arms; and those mighty arms took hold of that big axe and felled that huge tree, how great a fall that would be!"

Isn't that a fitting illustration! If all the workers and members rally together and unitedly put forth their efforts, how soon might the work be finished—how soon would we see Jesus come!

The Voice of Prophecy broadcasts from Radio Ceylon were a great blessing to our organization. But now the Ceylon Government has banned all religious broadcasts. However, although we release no religious broadcasts over Radio Ceylon, the "Voice" is not silenced. If the workers launch out with stimulated effort they can become a great mouth-piece and thereby increase the membership of our schools.

Each worker should be encouraged to enrol at least five students in the Bible School; some can enrol even ten students. By assisting thus, we will have the privilege of taking part in the V. O. P. programme.

The V. O. P. has devised a unique method of maintaining contact with their students when the latter have completed the Bible Course. Two intimation cards are issued—one to the local V. O. P. office for filing, the other to the worker concerned. The worker is then held responsible for contacting those interests in his area and sending a periodical report on them to the respective V. O. P. secretary. The worker also gives the names of such students to the church members who, too, can play their part in keeping alive the newly-created student interest.

In some villages where there are ten or more V. O. P. students, a Branch Sabbath School may be conducted quite successfully. When such a group has been formed, the V.O.P. secretary is contacted and he sends the necessary Sabbath School supplies and quarterlies to this group. This is then considered a V. O. P. Branch Sabbath School having had its beginnings in the Bible School.

About ten miles from Tinnevely are two villages—Aladipatty and Madathupatty where more than ten students are residing. One of these is a baptized member who has prepared two more candidates for baptism. Recently, Brother Yesudian and I visited Madathupatty and established a Sabbath School there. We request your prayers for this new Sabbath School.

We re-consecrate ourselves and our work to God during 1957 and pray that He will bless us, and that many more souls may be added to His church.

ATTENTION MV'S!

The MV Pathfinder Club at Ayr, North Queensland, Australia, is busy collecting butterflies as a hobby and the members are anxious to contact butterfly collectors among our youth in Southern Asia with a view to exchanging specimens. Please write (air mail preferred) to:

**R. Gotts, Headmaster,
Seventh-day Adventist Primary School,
Cor., Parker and Wilmington Streets,
AYR, North Queensland,
AUSTRALIA.**

and good netting to you all!

R. W. Shorter.

CHRIST OUR RIGHTEOUSNESS

(Part I)

A. G. DANIELLS

as condensed and abridged by

DR. N. A. BUXTON

In the Foreword to his book, Elder A. G. Daniells writes, "A suggestion made by a number of fellow ministers has led to the preparation of a chapter on the subject of Righteousness by Faith from the Bible standpoint as an introduction to the compilation from the writings of the Spirit of prophecy. This, it is believed, will give Scriptural authority and permanence to the theme which is of such vital importance to God's people at this time."

THE following, then, is the first or introductory chapter, referred to above, from the book "CHRIST OUR RIGHTEOUSNESS," extracts from which are the basis of this series of articles. This chapter gives the Bible teaching on the subject before proceeding to the Spirit of prophecy messages.

"CHRIST OUR RIGHTEOUSNESS is the one sublime message set forth in the Sacred Scriptures. However varied the forms and phrases in which this message may be unfolded and presented, yet always, from every point of the circle, the central commanding theme is, CHRIST OUR RIGHTEOUSNESS. . . . Thus it is throughout the Sacred Volume—every phase of truth unfolded, points in some way to Christ as our Righteousness." (Capitals supplied.)

Righteousness—its source, its nature, the possibility of its being obtained by sinners, and the conditions upon which it may be secured, are set forth in great clearness in that original, authoritative text book on righteousness, the Bible.

THE SOURCE OF RIGHTEOUSNESS

"Righteousness belongeth unto Thee." Dan. 9:7.

"The Lord is righteous in all His ways." Ps. 145:17.

"Thy righteousness is like the great mountains." Ps. 36:6.

"Thy righteousness is an everlasting righteousness." Ps. 119:142.

"The righteous Lord loveth righteousness." Ps. 11:7.

"There is no unrighteousness in Him." Ps. 92:15.

THE NATURE OF RIGHTEOUSNESS

"Regarding the nature of righteousness, the Scriptures are most explicit. It is set forth as the very opposite of sin, and is associated with holiness, or godliness.

"Awake to righteousness, and sin not." 1 Cor. 15:34.

"The new man . . . created in righteousness and true holiness." Eph. 4:24.

"Goodness and righteousness and truth." Eph. 5:9.

"Follow after righteousness, godliness . . ." 1 Tim. 6:11.

"All unrighteousness is sin." 1 John 5:17.

"Perhaps the finest and most inspiring statement regarding righteousness in all the Word of God is the following concerning Christ: 'Thou hast loved righteousness, and hated iniquity.' Heb. 1:9. This places righteousness as the antithesis, the direct opposite, of iniquity, or sin.

THE SUPREME QUESTION

"Is righteousness in any degree inherent in human nature? If so, how may it be cultivated and developed? If not, is there any way of obtaining it? If so, by what means, and when?"

"The Scriptures declare that 'all have sinned.' Rom. 3:23.

"I am carnal, sold under sin." Rom. 7:14.

"There is none righteous, no, not one." Rom. 3:10.

"I know that in me . . . dwelleth no good thing." Rom. 7:18.

"This clearly answers the question as to whether righteousness is in any degree inherent in human nature. It is not. On the contrary, human nature is filled with [all] unrighteousness. Rom. 1:29.

GOOD, GLAD NEWS

"But in this same Word we find the good, glad news that God has provided a way by which we may be cleansed from our unrighteousness, and be clothed and filled with His perfect righteousness." We learn from the Scriptures that there have been men and women who have laid hold of the righteousness of God:

"Righteous Abel" 'obtained witness that he was righteous.' Matt. 23:35; Heb. 11:4.

"Noah—'Righteous.' 'A just man and perfect.' Gen. 7:1; 6:9.

"Abraham believed God, and it was counted unto him for righteousness. Rom. 4:3.

"Lot . . . that righteous man . . . vexed his righteous soul." 2 Peter 2:8.

"Zacharias and Elisabeth . . . were both righteous and blameless." Luke 1:6.

The Gentiles, to whom Paul had preached, had "attained to righteousness, even the righteousness which is of faith." Rom. 9:30.

How did they accomplish this? Upon what conditions? "Was it because the times and conditions in which these men and women lived were favourable to righteousness? Or was it due to the special and superior qualities inherent in them?"

"All the records of the times and of individuals give a negative answer. *They were people with natures like our own.* . . . They obtained the priceless blessing of righteousness in the one way, the only way, it has been possible for any human being to secure it since Adam sinned." (Italics supplied.)

THE ONLY WAY

"The way of being made righteous is given great prominence in the New Testament. The clearest and

fullest exposition is found in . . . Romans. At the very beginning . . . [Paul] declares: 'I am not ashamed of the Gospel. . . . For therein is the righteousness of God revealed.' Rom. 1:16, 17. It is the Gospel that reveals to men the perfect righteousness of God. The Gospel also reveals the way that righteousness may be obtained by sinful men, namely, by faith. This is presented at greater length in the following statement:

"By the deeds [the works] of the law there shall no flesh be justified [accounted righteous] in His sight: for by the law is the knowledge of sin. But now the righteousness of God without the law [works of the law] is manifested, being witnessed [approved, accepted] by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.' Rom. 3:20-22.

"In the first part of this statement, the apostle shows the part which the law takes in the problem of justification. 'By the law is the knowledge of sin.' The *knowledge* of sin; not the *deliverance* from sin. The law points out sin. . . . But the law cannot deliver from sin. No effort of the sinner to obey the law can cancel his guilt or bring to him the righteousness of God.

"That righteousness, Paul declares, is 'by faith of Jesus Christ: . . . whom God hath set forth to be a propitiation [an atoning sacrifice] through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.' Rom. 3:22-25.

"It is through faith in the blood of Christ that all the sins of the believer are cancelled and the righteousness of God is put in their place to the believer's account. O, what a marvellous transaction! What a manifestation of divine love and grace! Here is a man born in sin. As Paul says, he is 'filled with all unrighteousness.' His inheritance of evil is the worst imaginable. His environment is at the lowest depths known to the wicked. In some way the love of God shining from the cross of Calvary reaches that man's heart. He yields, repents, confesses, and by faith claims Christ as his Saviour. The instant that is done, he is accepted as a child of God. His sins are all for-

given, his guilt is cancelled, he is accounted righteous, and stands approved, justified, before the divine law. And this amazing, miraculous change may take place in one short hour. *This is righteousness by faith.*"

ABRAHAM FOR EXAMPLE

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found?" Rom. 4:1.

"Anticipating his answer, we reply: Abraham had found righteousness. But how? By what method? Paul tells us:

"If Abraham were justified [accounted righteous] by works, he hath whereof to glory; but not before God.' Rom. 4:2.

"Made righteous by works is a suggestion, a proposal,—if such a thing could be. Is that *the* way to obtain righteousness?

"What saith the Scripture? Abraham believed God, and it [his belief] was counted unto him for righteousness.' Rom. 4:3.

"This statement settles forever the way by which Abraham obtained



TO HELP US STAY YOUNG

On the occasion of the celebration of his 80th birthday anniversary, Herbert Hoover, ex-President of the United States, said: "The older I grow, the more I appreciate children. Now, at my 80th birthday, I salute them again. Children are the most wholesome part of the race, the sweetest, for they are freshest from the hand of God. Whimsical, ingenious, mischievous, they fill the world with joy and good humour. We adults live a life of apprehension as to what they will think of us; a life of defence against their terrifying energy; a life of hard work to live up to their great expectations. We put them to bed with a sense of relief—and greet them in the morning with delight and anticipation. We envy them the freshness of adventure and the discovery of life. In all these ways, children add to the wonder of being alive. In all these ways, they help to keep us young."



God's righteousness. It was *not* by works; it was *by* faith.

"Having settled the question as to how Abraham secured the righteousness of God, Paul proceeds to show that it is the only way any one else can obtain righteousness.

"To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.' Rom. 4:5.

"What kindness! What great compassion! The Lord, who is 'righteous in all His ways,' offers His own perfect righteousness to any and every poor, weak, helpless, hopeless sinner who will believe what He says. Read it again: '*To him that worketh not, but believeth on Him, . . . his faith is counted for righteousness.*'

"So important, so fundamental is this way of righteousness that the apostle goes on through this entire chapter to restate and repeat and press home to all what he has made so clear in these few words. Here are some of his statements:

"Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.' Rom. 4:6.

"We say that faith was reckoned to Abraham for righteousness.' Rom. 4:9.

"It was imputed to him for righteousness. . . . It was . . . written . . . for us also, to whom it shall be imputed; if we believe . . .' Rom. 4:22-24.

"Thus it is explained just *how* faith takes the place of works and is accounted righteousness. This wonderful truth should be perfectly clear to every believer; and it must become a personal experience. It should enable us to cease from our own works, efforts, and struggles, and to enter into calm, trusting, living faith in the merits, the obedience, the righteousness of Christ. These we may present to God in the place of our failures. We should joyfully accept the pardon and justification granted, and should now experience the peace and joy which such a marvellous transaction is able to bring to our hearts.

"Therefore being justified [accounted righteous] by faith, we have peace with God through our Lord Jesus Christ.' Rom. 5:1."

(To be Continued.)

NORTHWESTERN INDIA UNION

President: T. R. Torkelson

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INVESTITURES AND BAPTISMS AT ROORKEE AND HAPUR

C. H. TIDWELL AND I. M. CHAND.

At the close of school in the two boarding schools in the Northwestern India Union, Pastor B. M. Shad, the Missionary Volunteer secretary for the Upper Ganges Section, and Charles H. Tidwell of the Union Mission Volunteer department, conducted investiture services at Hapur and Roorkee.

On March 9, 42 children were invested at Hapur with representation in all the pre-Friend Classes and also in the Friend Class. The next weekend an investiture service was held at Roorkee with 40 being invested and all 8 of the Missionary Volunteer classes represented, three of whom were Master Guides. At both Roorkee and Hapur many certificates for Bible reading and Missionary Volunteer Book Club work were presented along with almost one hundred vocational honours.

During the closing days of the 1956-57 school year a large group of Missionary Volunteers were getting

ready for baptism. On the last Sabbath before the close of school, six were baptized at Hapur and 13 at Roorkee.

Brother S. James recently con-

to Jesus for the first time and decided to be baptized at the end of the school year. Most of them regularly attended the baptismal class. Thank God, 13 remained true to the promise they had made.

On the afternoon of March 16, each one of them followed the example of the Saviour. I am sure the angels of God were present watching over each candidate as she or he entered the baptismal tank and there was great rejoicing in heaven. The heart of our



Pastor I. M. Chand (on right) with thirteen students who were baptized.

ducted a unique Week of Prayer. All the students realized that it was indeed a week of blessings. All had determined to live for God. But sixteen young people gave their hearts

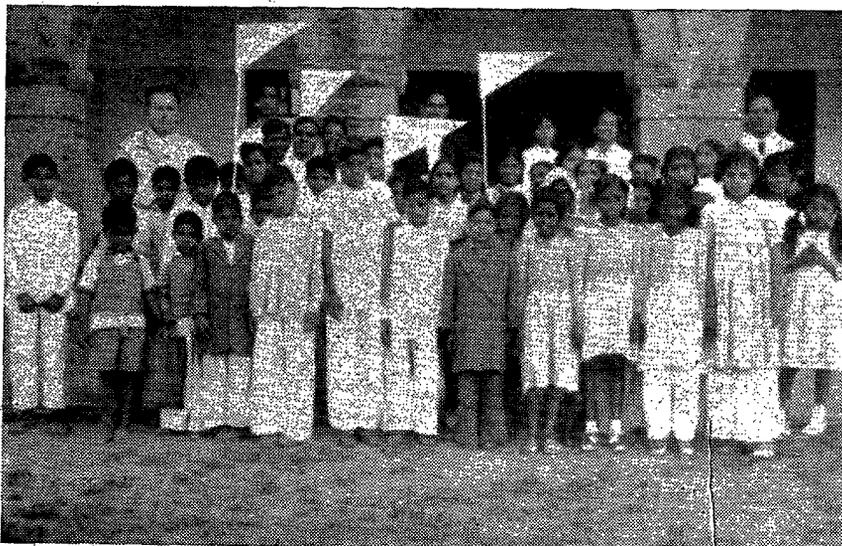
dear Saviour was made glad because thirteen of the young people had accepted Him as their Redeemer.

We are glad that our schools do encourage the young people to prepare for the life to come. God has a very definite work for them to do. The time is short and Jesus is soon to come. Let us prepare our young people to be the future leaders of the cause. As these 13 young people have taken their stand, let us pray for them so that they may be faithful and loyal throughout their lives and glorify the name of God.

THE GREATEST OF THESE IS OBEDIENCE

A unique report of the Sabbath School held in Delhi on February 2, 1957, and given by Mr. George G. Isaiah.

THOUGH I speak with the tongues of Sabbath School items, and though I use many different ways to make my report interesting and fail to impress the members of the importance of the memory verse,



The forty-two students who were invested on March 9, 1957, at Hapur School. They represented all the pre-Friend and Friend Classes.



The forty students who were invested on March 15, 1957, at Roorkee School. They represented all the eight MV Classes.

"Whatsoever He saith unto you, do it." (John 2:5), I am become as a rusted saw of the Great Carpenter.

Though I have the gift of excellent presenting of the report and can understand all my responsibilities as a secretary and do not urge my brethren to follow Him as James and John, Andrew and Simon Peter did, I am indeed as noisy sounding brass with no more value than a tinkling cymbal.

And though we have the best songs sung, last week's one being Hymn No. 462 after the silent prayer, and though we plead in all sincerity and earnestness for the forgiveness of sins as in the prayer offered by Mr. Enos David and we find our hearts full of darkness as of the night, we are doubtless become as creaking doors locked on rusted hinges of disobedience.

And though we listen to touching Mission stories week by week like the one given by Miss Grace Washington soon after the secretary's report, and though we sing a verse or two as that of Hymn No. 448, and though we offer prayers of thankfulness and discuss and declare the wonderful lessons of the past as done by Mr. Isaiah and Mrs. Sen respectively, and though we participate with great zeal in interesting lesson studies as that conducted by Pastor Torkelson last week, and we fail to bring forth better results, it profiteth us nothing.

The greatest of Evangelists, Christ Jesus, the Messiah, suffereth long

and is kind; and with His merciful arms out-stretched bids us let Him cleanse our hearts as He did the temple of old. Then having heard His call and such items as given in the



AS LEARNERS IN HIS SCHOOL

H. M. TIPPETT

IN one of the picturesque churches in France there stands a badly scarred and mutilated statue of Christ. To the casual visitor it seems cheap and crude amid the exquisite stained-glass windows, the white marble altar, and the tall, graceful columns that reach to the high, curved roof. It arouses the curiosity of passers-by because all the other images in the church are objects of real beauty. Upon closer inspection one finds the statue has no hands. At the base of the statue a bronze plaque bears the inscription: "You Are My Hands."

It appears that when the original church was bombed in the last war, this relic was the only thing salvaged from the rubble. The pastor of the new church saw in it an opportunity to impress upon his flock a lasting and spiritual appeal.

In His life on earth the Saviour's hands were often raised in prayer and blessing. They were laid upon

Home Missionary service by Mrs. Karnaker, and having heard talks about participating in the Uplift campaign, and having sung the Hymn No. 429, "Jesus, I will follow Thee, For I hear Thee calling we;" and having given offerings such as the Sabbath School offering of Rs. 41-2-0 and thank offering of Rs. 20 besides the expense offering, and closed our Sabbath School with a word of prayer by Mrs. Allen, should we not surrender our hearts and follow the Master, the Source of love that envieth not, that vaunteth not itself, and which is not puffed up.

The doing member doth not behave unseemly between Sabbaths to offer his services for the Master for he seeketh not his own comfort and is not easily provoked, nor dwelleth upon evil reports concerning his brethren, beareth all things, believeth all things, and hoping all things will work according to the Master's will.

And now abideth speeches, cheerful giving, obedience; these three, but the greatest of these is obedience.

the sick, and they became whole again, upon the blind, and they were made to see, upon the deaf, and their ears were unstopped. With His hands He held the little children close to Him, broke the bread for the hungry multitude, and washed the disciples' feet.

But the promise of Jesus was, "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do." John 14:12. As He went about doing good, so must we do the same. This text seems to suggest that we must first follow His example in doing works of blessing as we have opportunity, if we would be prepared for those "greater works" we hope to do in His last-day Pentecost.

God's work will be accomplished with or without our consecrated skills. It is for us to choose whether we will accept the privilege of sharing with Him the glory of the day of ultimate triumph.—*Review and Herald*.



IT WAS a snowy, stormy winter. The roads were bad, and many of the church members lived far away from the city. Consequently the prayer meeting attendance was poor.

Then a happy thought came to the pastor's mind. He would organize his church into small prayer groups. Those near the church could meet there, but those in the country would meet in homes nearby.

Soon the organization was effected. The response, in some respects, was most heartening. There were several neighbourhood groups that were as large as the general prayer meeting had been.

In a matter of months an interest had sprung up in the territory where one of the prayer groups was meeting. The interest grew. Then a church was organized, and a little chapel was built to the glory of God. This was the result of just one of the prayer groups.

The small-group organization is God's plan. "And the children of Israel went up harnessed [margin, "by five in a rank"] out of the land of Egypt." Ex. 13:18. Christ was their head, their organizer, their guide (1 Cor. 10:4). Observes the servant of the Lord: "The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err."—*Testimonies*, Vol. 7, pp. 21, 22.

The purpose of this small-group organization is that they may "work and pray in Christ's name," with the promise, "Their numbers will increase."—*Ibid.*, p. 22.

AS FEW AS TWO

This small company is not a group of twenty or twenty-five, but of two, five, seven, or ten. Jesus promised, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven." Matt. 18:19. So the company may be as small as two. The servant of the Lord points this out in the statement, "If in one place there are only two or three who know the truth, let them form themselves into a band of workers."—*Ibid.*

Two of our sisters recently tried this plan. They had but a few in their section of the city who had ac-

Laws of Soul Winning—7

SMALL-GROUP ORGANIZATION

G. A. COON

cepted the truth. But they began a prayer group. I had the privilege of passing their way on an evening when their group was meeting. That evening there were perhaps more visitors than members. God's plan of organization pays.

Some time ago a young pastor of one of the churches in which I conducted a revival series, was so much impressed with the law of organization that he asked me to aid him in organizing his entire church into small prayer and working groups.

Since "ye are . . . a royal priesthood" (1 Peter 2:9), it follows that each member of the church must be responsible for something definite. No one would think of a priest's having no definite responsibilities. He is expected to assume an important role. So we organized the church into small groups of about seven each. Some groups had only four or five. But every member of every group was given an office—an important office—in that particular group.

The leader was called a receptionist. Another was termed associate receptionist. The treasurer of the group kept the financial records. The secretary kept the missionary report records. The trumpeter contacted all the members, each week, either by telephone or in some other way, to make sure each one had a way to get to the weekly group meeting.

The foreign light bearer was the member of the group who had moved away from the church to some other church, but who had not yet called for

transfer of membership. The home light bearer was the member of the group whose duty it was to write to the foreign light bearer, sharing the blessings of the group week by week, telling him of the inspirational things that had happened, and calling for the report of the foreign light bearer.

Often during a series of revival meetings I feel in need of exercise. So I take walks early in the morning, and feel much better physically for it. In like manner an organization that makes it possible for every member to exercise his talents strengthens the spiritual life and helps develop character.

TWO FLOCKS OF CHICKENS

In my early ministry I heard one of the leaders of a union conference relate an experience he had while visiting a poultryman. He stated that some of the chickens were severely picked. They were bleeding around the necks. Another flock not far away was beautiful and active.

Our elderly brother asked the poultryman what made the difference in the two flocks. He replied, in effect: "The one flock of chickens have been fed all they can eat, but they get little or no exercise. That is why they pick one another. They must do something for exercise. The other flock, so healthy looking, have to scratch for their food. I am careful not to overfeed them."

As the elderly minister spoke, I could almost picture two churches. One was organized into working groups. The other was preached to Sabbath by Sabbath, but was not made to feel that perfection of character was dependent upon each one's acting his part in the great plan of salvation.

The pastor and I discovered that in



a church of about a hundred members the organization into small groups could be effected in a few hours. The visitation programme, however, will take several days, perhaps weeks. But it is a joyful task. Our church members love to be visited. They long for fellowship. They will deeply appreciate this interest in them. And if they are not forced, scolded, or nagged, they will co-operate beyond expectation.

No one should become discouraged if the plan does not function perfectly the first month, or even the first three months. But if the laws of soul winning are followed, the organization will grow more and more successful.

One of the most heartening experiences I have ever had was in a church of some three hundred members. The pastor had moved to another district. A new pastor was coming. In the interim the church debt, the church school expenses, the school building, as well as the Ingathering had all crowded in, until the members were almost discouraged. They had but recently spent so many thousands of dollars in trying to erect a new church school building that it seemed they did not have a dollar left. Certainly there was no enthusiasm to raise any more money.

I was brought in to conduct a revival series. The discouragement was so great I could actually feel it. Finally one night I was so troubled by this defeated, down-hearted attitude that I could scarcely sleep. Then I decided to put into effect the law of organization, together with the law of priesthood. I organized some fifty groups, giving every member of each group a definite responsibility.

In a period of eight days from the time we began the organization until the new pastor came we not only finished our revival series, organized the church, and trained some of the members, but also had \$1,004 in cash to help lift the church financial burden. Many of the bands also had pledged to go over the top for the coming Ingathering campaign.

If we wish to witness an outbreak of Pentecostal power, let us use the law of the priesthood in combination with the law of organization, and see what God can do.—*Review and Herald*.

BLESSINGS RADIATE

O. W. LANGE

WORKING for others brings blessing into our own hearts. Just as one cannot come from a perfume shop without carrying

some of its sweet odour, so by yielding ourselves as instruments to bless others we also receive a rich blessing. Hear the sweet experience of Moses Po of Burma:

"It was recently my privilege to visit a friend who was ill in the hospital. She had been operated on for appendicitis only the day before I called. Since her condition was serious she thought she would die.

"Her people lived far away in the country so none of her relatives knew of her condition or were able to visit her. As I stood by her bedside I felt so helpless because I could do nothing but speak a few encouraging words.

"Just as the time for visitors to leave had come I asked her if there was anything I could do to help her. The suffering lady in a weak voice said, 'Please pray for me. If it is His will He can heal me, it is my only hope.'

"Praying for this earnest soul gave me a richer and deeper Christian experience. It has shown me my need to be fully consecrated to God every day."

Laymen are to be a blessing in their communities. If every one will do his part the Lord can soon finish the work.

"Wherever a church is established, all the members should engage actively in missionary work. They should visit every family in the neighbourhood, and know their spiritual condition. If professed Christians had engaged in this work from the time their names were first placed on the church books, there would not now be such wide-spread unbelief, such depths of iniquity, such unparalleled wickedness, as is seen in the world at the present time. If every church member had sought to enlighten others, thousands upon thousands would today stand with God's commandment keeping people."

—*Testimonies*, Vol. 6, p. 296.

EMPTY PLACES

ALLAN PAGE-DEHU

In your church are there seats that are empty

At the evening hour of prayer?
Do you sigh that the words of the preacher
Should be lost on the emptiness there?

If in some way the world had grown better,
And its people forgotten to fear;
If their hatred and strife had all ended,
And each eye become strange to a tear;

If they saw in the skies of the future
Not a cloud to the close of the day,
But the hope of an early tomorrow,
And if such hope forbade them to pray,

You could cease for a moment to wonder
That your church had forgotten its need,
That its burden of prayer is not pressing
And it has nought with Heaven to plead.

But be sure that if we could behold them
With these eyes that are used to the night,
In the seats that are empty of mortals
Would be weeping the angels of light.

FOUR of the most beautiful chapters from the teachings of Jesus are before us this week—chapters 14 to 17 of John's Gospel. Added to their profound teaching is the fact that they are our Lord's last discourses to His disciples, and are peculiar to this Gospel.

In John 12:26 Jesus said: "If any man serve Me, let him follow Me; and where I am, there shall also My servant be." This prophetic touch is then abruptly terminated, without explanation. Compare chapter 17:24 on the thought of the ultimate destiny of the believer, now so prominent in the mind of the departing Master, and in His last words to the disciples. "From earthly exile He turned their thoughts to the heavenly home."—*The Desire of Ages* (1940), p. 662 (Miss. ed., p. 652).

In John 14—and there is no doubt that this was spoken while still at the supper table (see *Ibid.*, p. 672; p. 662)—He elaborates this theme. Some of His references to future separation, plus the ominous signs of their times, had evidently caused them concern; such, for example, as: "Yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." John 13:33.

"Let not your hearts be troubled; believe in God, believe also in Me." John 14:1, R. S. V. It is better to read all three of these phrases in the imperative. There was a sense in which all Jews believed in God, even those who condemned Jesus. But "the present trouble of the hearts of the disciples arose from a want of a true belief in God; and the command is to exercise a true belief, and to realize the presence of the Father, as manifested in the person of the Son."—*Ellicott's Commentary*, on John 14:1.

"In My Father's house are many mansions. . . . I go to prepare a place for you. . . . I will come again, and receive you unto Myself. . . . And whither I go ye know, and the way ye know." John 14:2-4.

"Mansions. The word, which is used in the New Testament only here and in v. 23, is a substantive formed from the significant Johannine verb abide (cf. 2 Cor. v. 1)."—*Hoskyns, The Fourth Gospel*, p. 454.

Sabbath School Lesson Help

by HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

For Lesson 7, May 18, 1957

JESUS GIVES FINAL INSTRUCTIONS

abiding places, to Christ's departure and return by a known way, brought doubting Thomas' query as to what goal and what way (John 14:5). Christ's reference to Himself as "the way, the truth, and the life," and as the only avenue to the Father, set Philip to what Edersheim calls a "carnal literalising"—"shew us the Father, and it sufficeth us." Chap. 14:8.

Philip's prayer had already been answered, but he perceived it not: "No man hath seen God at any time; the only begotten Son, . . . He hath declared Him" (John 1:18; compare 1 John 1:1, 2).

THE TRUE VINE

In John 15 the Lord's teaching on the true vine is based on Old Testament thought. Israel was planted "a noble vine" (Jer. 2:21); she was "fruitful and full of branches" (Eze. 19:10; compare 15:1-6; 17:5-10); she sent out her boughs unto the sea, and her branches unto the river" (Ps. 80:8-12, compare Isa. 27:2-6). The contexts show that Israel failed and became a "degenerate plant."

Jesus is now the incorruptible vine, His disciples the fruitful branches, so that prophecies of Israel's rejection and the substitution of the Christian church are fulfilled at one and the same time (1 Cor. 12:12-27; Col. 1:18; 2:19; compare 1 Cor. 10:17).

"My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away." A comparison with Mathew 21:33-40; Mark 12:1-11; Luke 20:9-16 shows Christ's teaching that God also is the owner, tending His own vine. Cutting off the dead branches is the removal of false disciples like Judas (John 13:30; compare 1 John 2:19; 4:1).

The cleansing is the removal of unnecessary tendrils, a process that

strengthens the true branches. "The pruning will cause pain, but it is the Father who applies the knife."—*The Desire of Ages*, p. 677 (p. 668). This purification comes only to those who abide in the love of Christ. "It is through the word that Christ abides in His followers. This is the same vital union that is represented by eating His flesh and drinking His blood."—*Ibid.*; cf. John 15:10 on obedience and abiding love. "To abide in His love and to keep His commandments are therefore but two modes of saying the same thing."—*Hoskyns, The Fourth Gospel*, p. 477. Compare John 3:35; 5:20.

It is characteristic of God to love. It is typical of the world to hate (1 John 3:1-15). These thoughts appear in John 16, wherein Jesus warns the disciples of worldly hate before comforting them with assurances of the coming of "the Spirit of truth," who is also called "the Comforter," the reprover of sin, the guide to all truth, the revealer of the future, and the glorifier of Christ (verses 7-14).

"Comforter" is a precious word to us, but it expresses the meaning of Christ's word *Paraclete* inadequately. The Revised Standard Version prefers "Counselor"; others give "Helper" or "Advocate." This latter word originally included the idea of "Strengthened," "Supporter." All these words are necessary to understand the comprehensive powers of the Spirit who was to take the place of the Christ, whose departure was expedient in the providence of God. Only twice before has John recorded prayers of Christ (chs. 11:41, 42; 12:27, 28), but in chapter 17 he gives the most wonderful prayer of our Lord before His disciples—the high-priestly prayer. It is a solemn self-consecration, an irrevocable dedication to God's will.

"Father, the hour is come; glorify

These references to the eternal

Thy Son." There is the dramatic recognition of the focal point of history, the exaltation of Jesus Christ, Son of God, Saviour of the world.

"Holy Father, keep through Thine own name, those whom Thou hast given Me." There is the eternal, unchanging, protecting love of God for helpless men. Though offered for disciples, it is an oblique prayer for the world also (see verses 21, 23).

"Righteous Father, . . . I have declared unto them Thy name, and

will declare it." There is Christ's recognition of a just God above a sinful world, and His own unswerving decision to declare that holy name by dedication to the uttermost, even to the cross.

"Sanctify them through Thy truth." There is man's need and its answer. "The truths of the word of God meet man's great practical necessity—the conversion of the soul through faith."—*Christ's Object Lessons*, p. 100.—*Review and Herald*.

shadows of hate and the torture of the cross descended upon Him, "He fell dying to the ground."—*Ibid.* (1940), p. 693 (Miss. ed., 679). The disciples were asleep. Jesus was, humanly speaking, utterly alone, true to the undoubtedly Messianic figure of solitariness in Isaiah 63:3, on which see comment in *The SDA Bible Commentary*. "There was silence in heaven" in this unique moment when divinity suffered with humanity (*The Desire of Ages* [1940], p. 693 [Miss. ed., p. 679.]).

The disciples had gone sleepless for many hours. Luke alone adds the characteristic touch that they were "sleeping for sorrow" (chap. 22:45). Christ's teachings on conquest through death, the mounting and ominous hostility of the world, were a crushing grief to them. Did men ever know such sorrow as afflicted Jesus and this band of men at this time?

Matthew and Mark make no mention that "there appeared an angel unto Him from heaven, strengthening Him." Luke 22:42. It was with these heavenly messengers that Jesus habitually lived. They sustained Him in life (Matt. 4:11), guarded Him in death (John 20:12), escorted Him on high (Acts 1:9), worship Him in heaven (Ps. 24:7-10), and with Him will return in glory transcendent (John 1:51).

"No traces of His recent agony were visible as Jesus stepped forth to meet His betrayer." "Christ's agony did not cease, but His depression and discouragement left Him."—*Ibid.* (1940), p. 694 (Miss. ed., p. 680). So wonderful is real prayer and the ministry of angels! From that moment the Son of man faced squarely the full fury of human hate and cruelty.

The kiss was common among Jews and early Christians (Rom. 16:16; 1 Peter 5:14). That it should now be the sign of betrayal by an intimate, was execrable, and became the symbol of treachery. Compare *The Desire of Ages* (1940), page 696 (Miss. ed., p. 681): "He kisses Him repeatedly, and appears to weep."

"Friend, wherefore art thou come?" Matt. 26:50. No answer came to that question. "Friend" was used among comrades, such as soldiers, sailors, scholars (see the same word

Sabbath School Lesson Help

For Lesson 8, May 25, 1957

GETHSEMANE

GETHSEMANE is an ineffaceable Christian memory—the prayer place of Jesus, the garden of His agony, close to Calvary. In this small area, beyond "the brook Cedron" (John 18:1), scarcely a mile from the walls of Jerusalem, there took place the supreme anguish of our Lord, His crucifixion, burial, and resurrection. (Compare John 19:17, 41; 20:15.) These events are the climax of the greatest story ever told. They are inseparable parts of the great atonement.

The name *Gethsemane* (meaning "oil-press") appears only in Matthew 26:36 and Mark 14:32, but all four Gospels refer to different aspects of Christ's presence in the Garden or the Mount of Olives prior to His arrest, hence our lesson is found in Matthew 26:31-68; Mark 14:27-65; Luke 22:31-53; John 18:1-14. John omits the agony and the sleeping of the disciples, but mentions the Garden as a place of prayer, and the presence of Jesus and the disciples there at the time of His arrest (John 18:2).

For the last time Jesus sought solitude in Gethsemane. Thereafter privacy was denied Him, and He sought no respite from fierce and hateful publicity. This night, however, after the psalm sung at the close of the Last Supper, Jesus knew that events of a revolting nature were imminent: "All ye shall be offended because of Me this night." In a few short hours the Shepherd would be

smitten and the sheep scattered (Mark 14:27; compare Zech. 13:7).

People sometimes utter the folly that Jesus died with no assurance of victory and no hope of resurrection. Immediately after His reference to Zechariah 13:7, He said: "But after I am risen again, I will go before you into Galilee." Matt. 26:32. These words fell on deaf ears at the time, and no expectancy of resurrection is seen in the disciples in the immediate post-crucifixion hours (John 20:9). But the angel told the women: "He is risen from the dead; and, behold He goeth before you into Galilee." Matt. 28:7. In verse 16 the disciples kept their Galilee appointment with the risen Christ.

"My soul is exceeding sorrowful, even unto death," are the words of Jesus in His greatest agony over the sin of the world. "He is tempted to fear it will shut Him out forever from His Father's love."—*The Desire of Ages* (1940), p. 685 (Miss. ed., p. 673). Sorrow isolates the individual and creates a desire for human sympathy. "In the supreme agony of His soul He came to His disciples with a yearning desire to hear some words of comfort from those whom He had so often blessed and comforted, and shielded in sorrow and distress."—*Ibid.* (1940), p. 687 (Miss. ed., pp. 675, 676).

When the agonies caused by the dark malignity of sin weighed down His sensitive soul, when the sinister

in Matt. 20:13; 22:12); and indicates Christ's loyalty to one of "the twelve"; but what a barbed arrow that question was to the traitor's heart!

Peter's reaction to a multitude "with lanterns and torches and weapons" (John 18:3) was a resort to force against a member of the high priest's entourage (Matt. 26:51). Christ's was a repudiation of the sword (compare Jer. 47:6; Eze. 21:28-30)—the world's final argument against righteousness—and was a typical reliance upon spiritual power: "Put up again thy sword into his place: . . . thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" Matt. 26: 52, 53.

Note the calmness with which Jesus addressed the excited mob: "Are ye come out as against a thief with swords and staves for to take Me?" He was now completely resigned,

conscious that He was to be "delivered by the determinate counsel and foreknowledge of God," to be crucified by "wicked hands" (Acts 2:23).

"I am He," said Jesus disarmingly, as the villainous mob fell back, stunned to hear the mysterious "I Am," an awesome reminder of this Man's connection with God (see Ex. 3:14; compare John 8:24, 58; 13:19; 18: 5, 6). Would they recall Deuteronomy 32:39 where the great "I am" said: "I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of My hand." Those who did, had tortured minds that night.

Then the arrest, and with it a fulfilment of our Lord's own words: "Ye shall be scattered, every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me." John 16:32.—*Review and Herald*.

If there is one word or one letter that we all like to use frequently and freely it is the letter "I." Some people use the word "I" in almost every sentence; most people use it in every paragraph; everybody uses it in every sermon, speech, and letter. It would seem as though the letter "I" is indispensable in our lives. That is why we so often say, "I will win souls to the Master," "I will set this town on fire by my efforts," "I will accomplish the task that the Lord has entrusted into my hands," "I will be ready to meet Jesus when He comes," and then we stand in confusion and amazement when we fail.

The children of Israel once said the very same thing. There at the foot of Sinai their pledge to God was, "All the words which the Lord hath said will we do;" taken individually this simply says, "All the words which the Lord hath said will I do". Ex. 24:3. But it was not many days after these words were spoken with such vehemence that the Israelites sinned against God. How frail and useless was the "I" in this instance, as it is in every other instance of life.

Lucifer said in his heart: "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, . . . I will ascend above the heights of the clouds; I will be like the most High." Isa. 14:13, 14. And, because of these self-exaltations and self-determinations he was cast out of heaven down to this earth. It is interesting to note that he was the first being in the universe to say "I." What a contrast to the words of Christ spoken at the very genesis of the world when He said, "Let US make man in Our image." Gen. 1:26, indicating thereby that in the Creation work as in all His other works Christ worked not alone but together with the Father and the Holy Spirit; not I but WE.

What a lesson we as Christians should take from these statements! Lucifer's plans crumbled around him and he himself will ultimately be "brought down to hell" Isa. 14:15, because of his "I." Whereas Christ's plans flourish and will finally triumph because of His "WE"; for He Himself said, "I and My Father are one." In other words, "WE" work and plan together. Only as we, too,



THE DISPENSABLE "I"

BUXTER W. FANWAR

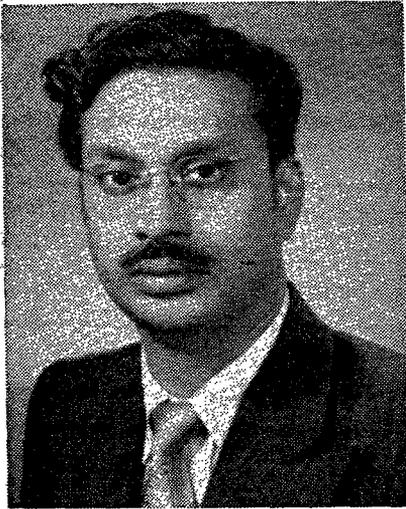
IT WAS a perfect day! It was the kind of a day that the human heart has longed for ever since but which can never again be experienced until the culmination of this present world's history and the ushering in of the new world era. There was nothing to mar the perfect beauty of that day; no cloudy skies or chilly winds, no fading flowers or withering leaves, no threatening growls or frightening hisses, no smoky town or noisy crowds. Calmness and serenity prevailed over the earth. And, in that perfect day, in a perfect garden, man's first home, Adam and Eve lived in blissful contentment and happiness. There was no worry, no sighing, no sickness, and no death to disturb them in their perfect estate.

Here it was amidst such perfect environments and to such a perfect creature as Eve that Satan, the perfect deceiver, in the form of a perfect serpent, uttered the words that are known as the first LIE: "Ye shall not

surely die." Eve believed this LIE and thus she committed the first SIN; and as a result of this SIN humanity is condemned to DIE!

Now let us notice carefully these three words that have played such vital parts in the destiny of the human race. LIE! SIN! DIE! The Second automatically enters because of the first; and the third inevitably comes in because of the second. From the commencement of the LIE in the garden of Eden SIN has dominated and will continue to dominate the world until it is finally destroyed in the lake of fire when Satan and all his followers will DIE. The interesting point about all this is the letter that is inserted right in the middle of all these three most-hated and most-feared words—the very common letter "I." That is you, that is me, that is everybody as we gaze at ourselves in the mirror; everytime we make reference to ourselves; any time we point to our ego.

MEET OUR WORKERS



Pastor Chad B. Israel entered Spicer College in 1937 and completed the Theological Course. In 1939 he went to Assam to teach Brethren Ashlock and Lange's children. His next assignment was in the Assam Training School where he taught from 1940 to 1944. For one year he was church pastor and did school work in Shillong then he became Sabbath School and Home Missionary secretary for the Northeast Union, and from 1949 to 1950 he was the Voice of Prophecy secretary for the Northeast Union.

In 1951 Brother Israel was called to the Division and became Assistant Secretary of the MV and Sabbath School departments. One year later he took over the responsibility of the Temperance and Public Relations departments. This office he still holds besides being secretary of the International Temperance Society (South-east Asia Bloc).

learn to abolish the "I" from our lives and live as "WE" with Christ and with our fellow men can we ever hope to succeed in this life and to reach that eternal home. Paul's admonition is timely and very appropriate for us: "Let this mind be in you, which was also in Christ Jesus: Who, . . . made Himself of no reputation, and took upon Him the form of a servant." Phil. 2:5-7. And, with Paul let us repeat, "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me." Gal. 2:20.

May the Lord help us to dispense with this dispensable "I" from our lives and to crucify the "I," so that "not I" but Christ lives henceforth and evermore!

Miscellany

- THE STAFF of the Assam Training School is rejoicing over the new tractor which has recently been obtained. This piece of equipment will make many other improvements possible.
- THE Assam Section have set a goal of 368 baptisms for 1957, and have planned to conduct 28 efforts. A number of village efforts are in full swing in that area at the present time.
- MANIPUR STATE, though very small, is a cosmopolitan territory where more than 15 major dialects are spoken. An interest is awakening in this area, both from the Voice of Prophecy, and through personal work.
- THE East India Section has fourteen village efforts and one city effort now in progress.
- DURING the first quarter of 1957, a good harvest was reaped in the MV fields of Western India Union. Four investitures were held in this Union, 125 MV's were invested, including 25 Master Guides. Six hundred and fifty MV Honours were given, two youth were baptized, and 450 were enrolled in the Golden Anniversary Membership drive, reports Pastor Shorter.
- BROTHER Baw Dee recently baptized 19 souls near Tahan in the Central and Upper Burma Section.
- DURING the year-end meeting of the Burma Union, Brethren Hla Baw of the Tenasserim Region and Johnnie of the Delta Region were ordained to the gospel ministry in a service held at the Rangoon Church.
- BROTHER Keith Mundt of Spicer Memorial College has been called to Burma as a ministerial intern. He will work first in the Rangoon area.
- BROTHER W. L. Murrill is now serving as the Secretary-Treasurer of the Burma Union and also as Hospital Administrator. Brother Saya Kyaw Din has been appointed Business Manager of the Rangoon Hospital and Brother Saya Kyaw Balay has been appointed assistant Treasurer of the Burma Union.
- THE South Tamil Section have planned 15 efforts for the first half of 1957. Seven of these are now in progress, and the others will begin in

April and May. During the second half of the year, ten efforts are planned with three major efforts to be held in Tanjore by Pastor V. D. Koilpillai, in Dindigal by Pastor G. Gurubatham, and in Satankulam by W. M. Isaac.

- DURING the first quarter of 1957, thirty souls have been baptized in the South Tamil Section and a goal has been set for 175 baptisms during the year.
- APPROXIMATELY 150 student-colporteurs will be in the field this year from the various High Schools and from Spicer Memorial College. These young workers will help to swell the sales' reports and raise the yearly goal.
- MR. & Mrs. Kaj Edvard Sonne of Denmark arrived in Bombay on April 22 for physiotherapy work at Simla. We welcome this family from Northern Europe to our midst.
- DRs. Stanley Sturgess, D. T. Hawley, and N. L. Sherwin are joining the Language School in Landour,

Southern Asia Tidings

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Mussoorie, for the summer to study Hindi and Urdu. L. J. Tessier of Dacca will be studying Bengali at the Language School in Darjeeling.

● BROTHER E. F. Gardiner is now located in the city of Jodhpur. The address is House No. 945, Road No. 10, Sardarpur, Jodhpur. Meetings have just opened and will be continued during the weeks to come.

WEDDING BELLS ON SALISBURY PARK

THE wedding of Miss Hazel John and Robert James was solemnized in the Salisbury Memorial Church, Poona, on March 6, 1957. Pastor A. E. Rawson, Director of the Voice of Prophecy Bible School, officiated at the ceremony.

The bride who was attended by a bridesmaid and two flower girls, looked charming in a white and gold Benares silk saree and an ivory and gold blouse. She wore an Italian embroidered veil and a tiara of white satin flowers; and carried a sheaf of white satin and velvet lilies.

The church was tastefully decorated for the occasion and the bride entered the church on the arm of her father, Mr. T. John, who gave her away. A large gathering was present to witness the ceremony. The service commenced at 4:30 p.m. with Lohengrin's "Bridal March" played by Mrs. Nixon who presided at the organ. Dr. Sturgess then gave a trombone solo and Mr. L. R. Burns sang a hymn of consecration.

When the service was over the couple left the vestry to the strains of Handel's "Wedding March."

About 200 guests were invited to the reception which was held in the Voice of Prophecy gardens at 6 p.m. When all were assembled, Pastor N. G. Mookerjee gave a short speech felicitating the young married couple, and Pastor O. A. Skau gave the toast. This was followed by music. While delicious refreshments were being served, Allan Maxwell entertained the gathering with a song titled "Because." The Voice of Prophecy orchestra rendered several special

OUR SUPREME HOUR

T. L. OSWALD

Secretary, Home Missionary Department, General Conference

ALL over the world the cry of a child sounds the same. Who asks the nationality of a hungry child? Or a child that mourns for a mother that has been swept away forever by a disaster or an epidemic? Human suffering observes no boundaries; neither does mercy or generosity. That is why when the cry of those who are not as fortunate as we are comes to our ears, it touches our hearts, and we respond to that need.

Each one of us will answer hu-

manity's cry for help in an hour of need such as we are facing in so many lands. The hungry person anywhere in the world needs food. He needs friendship. He needs to know that someone cares. The individual or family that has lost all in a disaster, and receives help from the Adventist Church, has a kindly feeling to the people of the church. He knows that he is not alone—that he is not forgotten.

What joy that has brought to those in need. And in return for what we have done for others, God has blessed us. Last year in our Disaster and Famine Relief Offering the members of our churches responded in a most liberal way. In North America alone, over \$171,000 was given by our people. We say, "Thank you for what you have done!"

With part of that money, food and clothing was sent to the twelve orphanages in Korea. Ten thousand dollars came from that fund for the refugees of Hungary. The flood refugees of India and Pakistan were shipped food and clothing provided from the 1956 Famine Relief Offering. Haiti, Colombia, and the people of the Caribbeans in the hour of their disaster and persecution all received food and clothing provided for from the offering. We could go on and mention other countries to whom we have sent relief in the time of disaster. In some of the communities that were overtaken by disaster here in the United States, they received help provided for from the fund.

Hungry people need not only food, but also the hand of friendship. They need to know that someone cares. In our Famine Relief Offering that will be taken on Sabbath, May 25, we hope to receive in North America \$200,000 with which to help those that are in need. We appeal to every member of the church and to all our friends to make the offering on that Sabbath a very liberal one.

manity's cry for help in an hour of need such as we are facing in so many lands. The hungry person anywhere in the world needs food. He needs friendship. He needs to know that someone cares. The individual or family that has lost all in a disaster, and receives help from the Adventist Church, has a kindly feeling to the people of the church. He knows that he is not alone—that he is not forgotten.

More than two million people received help in 1956 from the Seventh-day Adventist Churches.

selections, and I. D. Solomon sang an appropriate Telugu song to the bride and groom.

The reception was brought to a close with prayer offered by Pastor O. W. Lange.

Later in the evening the bride's father entertained about 60 people to

a dinner party. This was a fitting conclusion to the day's festivities.

The happy couple received many useful gifts and good wishes, and we know that their friends will join us in wishing them a long and happy married life.

—MRS. M. RODRIGUES.