

Australasian**RECORD**

AND ADVENT WORLD SURVEY

Volume 67

WARBURTON, VICTORIA, APRIL 15, 1963

Number 15

Keep God in Our Thoughts

"If we would but think of God as often as we have evidence of His care for us, we should keep Him ever in our thoughts, and should delight to talk of Him and to praise Him. We talk of temporal things because we have an interest in them. We talk of our friends because we love them; our joys and our sorrows are bound up with them. Yet we have infinitely greater reason to love God than to love our earthly friends; it should be the most natural thing in the world to make Him first in all our thoughts, to talk of His goodness and tell of His power. . . . Let us raise our eyes to the open door of the sanctuary above, where the light of the glory of God shines in the face of Christ, who 'is able also to save them to the uttermost that come unto God by Him.' . . .

"We must gather about the cross. Christ and Him crucified should be the theme of contemplation, of conversation, and of our most joyful emotion. We should keep in our thoughts every blessing we receive from God, and when we realize His great love, we should be willing to trust everything to the hand that was nailed to the cross for us."—"Steps to Christ," pages 102-104.



READING, SABBATH, APRIL 20, 1963

For Such a Time As This

ELLEN G. WHITE

* Compiled from several communications of warning, counsel, and appeal from the pen of the messenger of the Lord, and opening with a portion of her message to be read on the first Sabbath of a Week of Prayer.

Dear Brethren who assemble in the Week of Prayer:—

We are impressed that this will be an important time among us as a people. It should be a period of earnestly seeking the Lord and humbling your hearts before Him. I hope you will regard this as a most precious opportunity to pray and counsel together; and if the injunction of the apostle to esteem others better than ourselves is carefully heeded, you can in humility of mind, with the spirit of Christ, search the Scriptures carefully to see what is truth. The truth can lose nothing by close investigation. Let the Word of God speak for itself; let it be its own interpreter, and the truth will shine like precious gems amid the rubbish.

A Call to Personal Bible Study

It has been shown me that there are many of our people who take things for granted, and know not for themselves, by close, critical study of the Scriptures, whether they are believing truth or error. If our people depended much less upon preaching, and spent far more time on their knees before God, pleading for Him to open their understanding to the truth of His Word, that they might have a knowledge for themselves that their feet were standing on solid rock, angels of God would be around about them, to help them in their endeavours. . . .

Our people individually must understand Bible truth more thoroughly, for they certainly will be called before councils; they will be criticized by keen and critical minds. It is one thing to give assent to the truth, and another thing, through close examination as Bible students, to know what is truth. We have been apprised of our dangers, of the trials and temptations just before us; and now is the time to take special pains to prepare ourselves to meet the temptations and emergencies which are just before us.

If souls neglect to bring the truth into their lives, and be sanctified through the truth, that they may be able to give a reason of the hope that is within them, with meekness and fear, they will be swept away by some of the manifold errors and heresies, and will lose their souls. . . .

As you shall assemble together at these general meetings for prayer, I beseech of you to make personal efforts to cleanse soul and spirit from every defiling influence which would separate you from God. Many, many will be lost because they have not studied their Bibles upon their knees, with earnest prayer to God that the entrance of the Word of God might give light to their understanding. . . .

We are not to set our stakes, and then to interpret everything to reach this set point. Here is where some of our great reformers have failed, and this is the reason that men who today might be mighty champions for God and the truth, are warring against the truth. Let every thought, every word, and the deportment savour of that courtesy and Christian politeness toward each other which the Scriptures enjoin. God designs we should be learners, first, from the living oracles, and second, from our fellow men. This is God's order.

The Word of God is the great detector of error; to it we believe everything must be brought. The Bible must be our standard for every doctrine. We must study it reverentially. We are to receive no one's opinion without comparing it with the Scriptures. Here is divine authority which is supreme in matters of faith. It is the Word of the living God that is to decide all controversies.—Leaflet, "Week of Prayer Readings," 1888.

WEEK OF PRAYER APPEAL

Another Week of Prayer with all the blessings it brings is here again, and we should be most grateful for the privilege of uniting our prayers in praise to God and in thanking Him for all the blessings we have received during the year that is past.

This Week of Prayer has been set aside for two purposes. First, to seek the Lord in a special way as a united church, to pray for the advancement of our work in all parts of the world field that the gospel message might soon be carried to every nation, kindred, tongue, and people. There is nothing that will hold us together as a people so much as the wonderful message He has given us and the united prayer season that comes to us in this special way once during the year. To be sure, the Lord wants us to pray every day, but those who seek Him daily are the ones who get the greatest spiritual blessings out of the Week of Prayer.

We need not be reminded that we are facing a crisis in the world's situation. While things in the world seem to be falling apart, we, as members of the church of God, must be firmly united, seeking His face in a special way. This goes deeper than the mere saying of a prayer. Seeking His face means to turn our thoughts, our affections, our wills, toward Him with a sincere desire that our lives might be ordered by Him. This is a time when we are to make a thorough self-examination of our relationship to our God and to our fellow men.

The Pure Grain of Truth

The knowledge of God is not to be gained without mental effort, without prayer for wisdom in order that you may separate from the pure grain of truth the chaff with which men and Satan have misrepresented the doctrines of truth. Satan and his confederacy of human agents have endeavoured to mix the chaff of error with the wheat of truth. We should diligently seek for the hidden treasure, and seek wisdom from heaven in order to separate human inventions from the divine commands. The Holy Spirit will aid the seeker for great and precious truths which relate to the plan of redemption.

I would impress upon all the fact that a casual reading of the Scriptures is not enough. We must search, and this means the doing of all the word implies. As the miner eagerly explores the earth to discover its veins of gold, so you are to explore the Word of God for the hidden treasure that Satan has so long sought to hide from man. The Lord says, "If any man willeth to do His will, he shall know of the teaching." John 7:17 (R.V.). . . .

The Wrong and the Right Way to Study

You are not to take your ideas to the Bible, and make your opinions a centre around which truth is to revolve. You

The second purpose for which the Week of Prayer has been established by this denomination is that we might in a very special way, once a year, bring a real offering, a sacrificial offering, that His work might be advanced in all parts of the world. The more we pray, the more we love to give that His work may be completed. A praying church is always a giving church. Let us not forget that our work began in sacrifice and it certainly will end in the same way.

Sacrifice is based on wholehearted consecration, it enriches the one who gives; and when we are willing to make a real sacrifice of self and yield all of our life to Him, then no sacrifice of our means, our money, will be too great.

The readings that have been prepared for this Week of Prayer are of great importance. All these messages should be read with the sincere desire to bring our lives into harmony with the truths that are presented.

May the good Lord abundantly bless us during this Week of Prayer and impress us with the greatness of the unfinished task. As we yield ourselves in a more definite way, may we demonstrate our loyalty to Him by the sacrifice we make to the cause we love. May the offering that we bring on Sabbath, April 27, mean much in the advancement of God's work, and may it be a means to hasten the coming of our Lord.

GENERAL CONFERENCE OFFICERS

are to lay aside your ideas at the door of investigation, and with humble, subdued hearts, with self hid in Christ, with earnest prayer, you are to seek wisdom from God. You should feel that you must know the revealed will of God, because it concerns your personal, eternal welfare. The Bible is a directory by which you may know the way to eternal life. You should desire above all things that you may know the will and ways of the Lord.

You should not search for the purpose of finding texts of Scripture that you can construe to prove your theories; for the Word of God declares that this is wresting the Scriptures to your own destruction. You must empty yourselves of every prejudice, and come in the spirit of prayer to the investigation of the Word of God.—“Fundamentals of Christian Education,” pages 307, 308.

Looking Back After Fifty Years

We are God's commandment-keeping people. For the past fifty years* every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of Heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority.—“Selected Messages,” Vol. 1, page 208.

When the power of God testifies as to what is truth, that truth is to stand for ever as the truth. No after suppositions contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time God has given us as a foundation for our faith. He Himself has taught us what its truth. One will arise, and still another, with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit. . . .

We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years† And while the Scriptures are God's Word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and

force to the past messages that have come to the people of God. . . .

Another and still another will arise and bring in supposedly great light, and make their assertions. But we stand by the old landmarks.—Id., pages 161, 162.

* Written in 1904; now more than 100 years.

† Written in 1905.

A Safeguard Against Last-Day Deceptions

All should see the necessity of understanding the truth for themselves individually. We must understand the doctrines that have been studied out carefully and prayerfully. It has been revealed to me that there is among our people a great lack of knowledge in regard to the rise and progress of the third angel's message.

Meet the Writers . . .

[The Week of Prayer readings are prepared many months in advance, in order to provide ample time for translation around the world. At the time these readings were released for publication, the various writers were serving the church as here indicated.—Eds.]

Sabbath, April 20.—Though her voice has been still for nearly five decades, Ellen G. White, God's special messenger, speaks to the remnant church today through the counsels, articles, and books she wrote during a long lifetime of ministry.

Sunday, April 21.—W. G. C. Murdoch is dean of the Seventh-day Adventist Theological Seminary, a part of Andrews University. As dean, he guides the training of future ministers for the church.

Monday, April 22.—As managing editor of “The Ministry,” monthly journal published by the Ministerial Association of the General Conference for our ministers, Harry W. Lowe is in close touch with endeavours to present the great truths of the Advent message more effectively to the world.

Tuesday, April 23.—From the great Australasian Division, F. G. Clifford, recently retired division president, shares the vital topic selected for today's reading. Many of the islands of the far Pacific are a part of this division.

Wednesday, April 24.—F. L. Peterson is secretary for the North American Regional Department of the General Conference. In today's reading Pastor Peterson lifts our eyes to the far-flung battle lines of the gospel.

Thursday, April 25.—The great heartland of the United States—the broad central plains and the lofty peaks of the Rocky Mountains—comprises the territory of the Central Union Conference. Theodore Carcich is president of this union.

Friday, April 26.—L. A. Skinner, associate secretary of the Young People's Missionary Volunteer Department of the General Conference, addresses the youth of the church in today's reading, on matters of vital importance.

Sabbath, April 27.—As the 1963 Week of Prayer draws to a close, R. R. Figuhr, president of the General Conference, speaks to the church around the world, in a call to renewed consecration.

There is great need to search the Book of Daniel and the Book of Revelation, and learn the texts thoroughly, that we may know what is written.

The light given me has been very forcible that many would go out from us, giving heed to seducing spirits and doctrines of devils. The Lord desires that every soul who claims to believe the truth shall have an intelligent knowledge of what is truth.

False prophets will arise and will deceive many. Everything is to be shaken that can be shaken. Then does it not become everyone to understand the reasons of our faith? In place of having so many sermons there should be a more close searching of the Word of God, opening the Scriptures, text by text, and searching for the strong evidences that sustain the fundamental doctrines that have brought us where we now are, upon the platform of eternal truth.

My soul is made very sad to see how quickly some who have had light and truth will accept the deceptions of Satan, and be charmed with a spurious holiness. . . .

Rebellion and apostasy are in the very air we breathe. We shall be affected by them unless we by faith hang our helpless souls upon Christ. If men are so easily misled now, how will they stand when Satan shall personate Christ, and work miracles? Who will be unmoved by his misrepresentations then—professing to be Christ when it is only Satan assuming the person of Christ, and apparently working the works of Christ? What will hold God's people from giving their allegiance to false christs?—Id., Vol. 2, pages 392-395.

Erroneous Doctrine Will Appear to Be Truth

Erroneous theories, with no authority from the Word of God, will come in on the right hand and the left, and to weaken these theories will appear as truth which makes wise. But they are as nothingness. And yet many church members have become so well satisfied with cheap food that they have dyspeptic religion. Why will men and women belittle their experience by gathering up idle tales and presenting them as matters worthy of attention? The people of God have no time to dwell on the indefinite, frivolous questions which have no bearing on God's requirements.

God desires men and women to think soberly and candidly. They are to ascend to a higher and still higher grade, commanding a wider and still wider horizon. Looking unto Jesus, they are to be changed into His image. They are to spend their time in searching for the deep, everlasting truths of heaven. Then there will be nothing frivolous in their religious experience.—Id., Vol. 1, pages 171, 172.

Prepare for the Final Issues

The time is not far off when the people of God will be called upon to give their testimony before the rulers of the earth. Not one in twenty has a realization of

what rapid strides we are making toward the great crisis in our history. The angels of God are holding the four winds, and this leads many to cry, Peace and safety; but there is no time for vanity, for trifling, for engaging the mind in unimportant matters. We must empty the soul temple of every defilement, and let the Spirit of God take full possession of the heart, that the character may be transformed.—"Review and Herald," April 26, 1892.

Let us put away the foolish reading-matter, and study the Word of God. Let us commit its precious promises to memory, so that, when we are deprived of our Bibles, we may still be in possession of the Word of God.—Quoted in "Review and Herald," January 6, 1910.

You need not be surprised that God will flash the knowledge obtained by diligent searching of the Scriptures into your memory at the very time when it is needed. But if you let the precious moments of probationary time pass, and neglect to fill your minds, and the minds of your children with the gems of truth, if you are not acquainted with the words of Christ, if you have never tested the power of His grace in trial, you cannot expect that the Holy Spirit will bring Christ's words to your remembrance. We are to serve God daily with our undivided affection, and then trust Him.—Ibid., April 15, 1890.

We may know that if our life is hid with Christ in God, when we are brought into trial because of our faith, Jesus will be with us. When we are brought before rulers and dignitaries to answer for our faith, the Spirit of the Lord will illuminate our understanding, and we shall be able to bear a testimony to the glory of God. And if we are called to suffer for Christ's sake, we shall be able to go to prison trusting in Him as a little child trusts in its parents. Now is the time to cultivate faith in God.—Ibid., May 3, 1892.

Commandment Keepers in the Crisis

There are plans and movements being set on foot to enslave the consciences of those who would be loyal to God. The law-making powers will be against God's commandment-keeping people. Every soul will be tested. Oh, that we would as a people be wise for ourselves and by precept and example impart that wisdom to our children.

Every position of our faith will be searched into, and if we are not thorough Bible students, established, strengthened, settled, the wisdom of the world's great men will be too much for us.—Ellen G. White letter 65, 1886.

Are We Ready?

The end of all things is at hand. The day of God is hastening on apace. The world is full of crime and anguish and sorrow. There are calamities by land and by sea. Storm and tempest make it unsafe for us to be separated from God for one single moment. Only those who live by faith in this probationary life, will be able to stand in the day of test, when everything that can be shaken will be



Let us commit the precious promises of the Word to memory.

shaken; but they shall dwell in safety and be unmoved. The children of God must place themselves trustingly and quietly in the hands of God, and commit the keeping of their souls unto Him as unto a faithful Creator.—"The Youth's Instructor," July 19, 1894.

Brethren and sisters, have you the power to endure? Young men and women, are you growing up to the full stature of men and women in Christ, so

that when the crisis comes, you cannot be separated from the Source of your strength? If we would stand during the time of test, we must now, in the time of peace, be gaining a living experience in the things of God. We must now learn to understand what are the deep movings of the Spirit of God. Christ must be our all and in all, the Alpha and Omega, the first and the last, the beginning and the end.—"Review and Herald," May 3, 1892.

READING, SUNDAY, APRIL 21, 1963

The Atonement of Our Lord

W. G. C. MURDOCH

"For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God, . . . by whom we have now received the atonement." Rom. 5: 10, 11.

The atonement brought to view here is the central theme of the plan of redemption. It is the revelation of God's infinite love. Before the creation of this world God and Christ entered into a solemn contract to redeem man should he sin.

By their disobedience our first parents cut themselves off from the Source of all life and were faced with eternal annihilation; but God did not leave them in this woeful condition. After the catastrophe of sin, the first glimpse we get of God is that of a loving heavenly Father calling to sinful man: "Where art thou? . . . Hast thou eaten of the tree?"

The initiative in saving man must be taken by God since man is helpless to do

anything to save himself. The atonement originated in God's supreme love for man. The plan was made between God the Father and God the Son. It was a movement by God toward man, not a movement of man toward God. It was a pleading on God's part for man to be reconciled to Him, not for God to be reconciled to man. This had already taken place by the voluntary offering of Christ.

"The atonement of Christ was not made in order to induce God to love those whom He otherwise hated; and it was not made to produce a love that was not in existence; but it was made as a manifestation of the love that was already in God's heart, an exponent of the divine favour in the sight of heavenly intelligences, in the sight of worlds unfallen, and in the sight of a fallen race. . . . We are not to entertain the idea that God loves us because Christ has died for us, but that He so loved us that He gave His

only begotten Son to die for us."—Ellen G. White in "Signs of the Times," May 30, 1895.

The Meaning of the Atonement

The atonement is the means whereby the communication between God and man is restored so that the sinner condemned to death can be saved and have eternal life. The Hebrew words used in the Old Testament for atonement convey the concept of "covering over," and thus "to forgive" or "to pardon."

Included also is the idea of providing a substitute, the paying of a ransom, and the buying back of a forfeited inheritance by the nearest of kin. All this Christ does for us in His redemptive work.

"Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus." Rom. 3: 25, 26.

This is what Christ came from heaven to do for us. We were helpless to accomplish this for ourselves, and our condition apart from Him was hopeless. "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. 20: 28.

In the New Testament Greek, the root from which the word salvation comes has a medical connotation. Salvation means "healing." As the doctor tenderly cares for his suffering patient so Christ the Great Physician brings healing to every sufferer from sin. This He announced in His home town of Nazareth. "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4: 18.

The atonement involves not only the forgiving of sins but the restoring of man to his original state of harmony with God.

The substitutionary, or vicarious, concept of the atonement takes due cognizance of the justice and holiness of God, and also sets forth God's love for man in giving His Son as a Substitute for man's death. Christ, one with the Father, took upon Himself the nature of man. At His condescension the universe began to understand the terrible anguish that sin caused God.

When the Atonement Began

"The plan of redemption was arranged in the counsels between the Father and the Son. Then Christ pledged Himself to render an account for man if he proved disloyal. He pledged Himself to make an atonement which would unite every believing soul to God."—Ellen G. White in "Review and Herald," May 28, 1908.

As soon as man stood in need of a substitute, Christ provided it. In prophetic perspective the results of the cross were operative immediately when man sinned in Eden.

All through the dark centuries before the coming of Christ to earth, the sacrifices foreshadowed this wonderful plan of redemption. Those early offerings made for sin were efficacious for reconciliation, provided the suppliant looked by faith to the death of Christ as the Lamb of God who would take away the sin of the world. Thus provision was made for those who lived before the cross to be saved in the same way as those who lived after the cross. There is only one way of salvation, one Saviour, Jesus Christ our Lord. Enoch was translated without seeing death, because of his faith in the sacrifice of Christ. Moses was raised from the dead and taken to heaven through faith in the resurrection of Christ, which was yet to come.

Jesus took our place upon the cross, and the moment we accept Him as our Saviour we enter into the place of perfect acceptance before God. The cross was the focal point in the history of the world. This was the sublime evidence of God's love for man. When Christ died on Calvary, the sacrifices of the centuries met their fulfilment in His great sacrifice. "For it is not possible that the blood of bulls and of goats should take away sins" (Heb. 10: 4). This could be done by the blood of Christ alone. The "blood alone is efficacious. It alone can make propitiation for our sins. . . . Morning and evening the heavenly universe behold every household that prays, and the angel with incense, representing the blood of the atonement, finds access to God."—The S.D.A. Bible Commentary, Ellen G. White Comments, on Rev. 8: 3, 4.

How much we should exalt the gift of Christ on Calvary's tree! This is the foundation of our salvation.

How important is the cross? The Son of God uplifted on the cross "is to be the foundation of every discourse given by our ministers."—"Gospel Workers," page 315.

Christ's High Priestly Intercession

After the victory in the Garden of Gethsemane and the glorious triumph of the cross, the adversary still attempted to keep Christ in the tomb. He knew that if Christ did not rise from the dead, man would be irrevocably lost in sin. The Apostle Paul declares, "And if Christ be not raised, your faith is vain; ye are yet in your sins." 1 Cor. 15: 17.

However, the Sinless One broke the bands of death and opened wide the grave. It was not possible that He could be holden of the chains by the enemy. He rose a victor and ascended to the courts of glory as a mighty conqueror. The gates of heaven were swung open and He swept through, bringing with Him a host of one-time captives from this land of the enemy. These were the first-fruits, the trophies of our Lord's victory.

Now as our enthroned High Priest He became a "minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." (Heb. 8: 2.) "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to

appear in the presence of God for us; nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; for then must He often have suffered since the foundation of the world; but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Heb. 9: 24-26.

He is now officiating in the courts of glory. "Jesus is our great High Priest in heaven. And what is He doing? He is making intercession and atonement for His people who believe in Him."—"Testimonies to Ministers," page 37.

The gift of the Holy Spirit on the day of Pentecost was the sign on earth that Christ had begun His ministry in heaven.

"The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement."—"Early Writings," page 260.

He is longingly waiting for us to accept the provision He has made for us. All heaven is ready to receive the blood-bought children of God, but we are not ready for heaven. The character of the One who redeemed us is not yet perfectly developed in us, so the final phase of man's redemption is dependent upon our accepting Heaven's invitation and in receiving the gift that is freely offered to us.

"While He [Christ] is in heaven carrying on the work of intercession and atonement commenced on earth, His life and character are to be exemplified by His church upon earth."—"The Spirit of Prophecy," Vol. 3, page 261.

Just as in Israel "on the day of atonement the high priest, having taken the offering from the congregation, went into the most holy place with the blood of this offering, and sprinkled it upon the mercy-seat, directly over the law to make satisfaction for its claims" ("The Great Controversy," page 420), so "Christ's priestly intercession is now going on in the sanctuary above in our behalf, but how few have a real understanding that our great High Priest presents before the Father His own blood, claiming for the sinner who receives Him as his personal Saviour all the graces which His covenant embraces as the reward of His sacrifice."—The S.D.A. Bible Commentary, Ellen G. White Comments, on Heb. 9: 11, 12.

How important it is that we understand what Christ is doing for us now. "We are in the great day of atonement, and the sacred work of Christ for the people of God that is going on at the present time in the heavenly sanctuary should be our constant study. We should teach our children what the typical day of atonement signified and that it was a special season of great humiliation and confession of sins before God. The antitypical day of atonement is to be of the same character."—"Testimonies," Vol. 5, page 520.

No Limited Atonement

If men are lost it will not be because our Saviour has not made provision to save them. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7: 25.

Christ's offering is full and complete. He is impartial in all His dealings with men. Whoever will may come and be washed from his sins and become a candidate for heaven. "Christ's atonement includes the whole human family. No one, high or low, rich or poor, free or bond, has been left out of the plan of redemption."—Ellen G. White letter 106, 1900. (Quoted in "Questions on Doctrine," page 668.)

But the Lord does not coerce anyone. Man has been endowed with freedom of choice, and by his stubbornness and rebellion can resist God's will. All who accept Christ's sacrifice will delight to do God's will, and will find their highest joy in humble obedience.

"Through the atoning blood of Christ the sinner is set free from bondage and condemnation; through the perfection of the sinless Substitute and Surety, he may run in the race of humble obedience to all of God's commandments."—"Selected Messages," Vol. 1, page 330.

It would be contradictory for one to reason that because past sins had been atoned for, he was now at liberty to disobey his Saviour who manifested such love and forgiveness to him. "The object of the atonement was that the divine law and government might be maintained."—Ellen G. White manuscript 163, 1897. (Quoted in "Questions on Doctrine," page 675.)

Central Position of Christ's Mediatorial Work

As the great controversy between Christ and Satan is nearing its close, the theme of the heavenly sanctuary and Christ's ministration there will occupy the central place in earth as well as in heaven. The mediatorial ministration of Christ is the final answer to the vexing question of sin.

Soon His service on behalf of sinners will be ended. We are in the time of the end, and Satan's last efforts are directed against the sanctuary and against God's throne. Soon the fire from the altar will be cast to the earth and probation will close.

The sounding of the seventh trumpet will usher in the rule of Christ. The work in the sanctuary will be completed. The decree will go forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22: 11, 12.

Then it will be for ever too late to appropriate the benefits of Christ's atonement. There will be no second opportunity for salvation. "The atonement will never need to be repeated; and there will be no danger of another rebellion in the universe of God."—Ellen G. White in "Signs of the Times," Dec. 30, 1889.

While the door of mercy is still open and while Heaven is still pleading with sinners, now is the time for each one of us to accept the gift of eternal life which Christ's atoning sacrifice has provided for us.

being the book of life. "I saw the dead, small and great, stand before God; and the books were opened: . . . and the dead were judged out of those things which were written in the books, according to their works." Rev. 20: 12.

John also gives special prominence to the idea of judgment in his Gospel, where the noun **judgment** and the verb **to judge** are found at least thirty-one times. His uses of these words sometimes appear to be paradoxical. In John 3: 17 we read, "God sent not His Son into the world to condemn the world; but that the world through Him might be saved." The word translated "condemn" may also be rendered "judge." In John 8: 15 Jesus said, "I judge no man," and in John 12: 47, "I came not to judge the world, but to save the world." His primary function during the Incarnation was to save, not to judge or condemn.

Christianity and Judaism are ethical religions that emphasize a distinction between loyalty and disloyalty. Christianity sets forth the destiny of the righteous man and the fate of the wicked. The distinction between these two destinies involves judgment, or a process of investigation and execution. The whole course of judgment hinges on a man's reaction to Jesus Christ. In another of His judgment passages Jesus said, "The Father judgeth no man, but hath committed all judgment unto the Son" (John 5: 22). The Greek noun here rendered "judgment" (*krisis*) has in this context the meaning of judicial authority. In verse 27, Jesus says that the Father had given Him "authority to execute judgment." When a man is brought face to face with Jesus Christ he must, perforce, decide whether he will accept Him as Redeemer now, or hereafter meet Him as the Executor of the final judgment on all men. This decision is the real crisis that faces every man in this life.

The Lord Jesus Christ, in answering Pharisaic charges of devil possession, made this incisive comment on the scope and inevitability of future judgment: "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12: 36.

The Purpose of Heavenly Records

These Scriptures, although they refer to different phases of judgment, are enough to show: (1) that the judgment of all men is inevitable; (2) the fact that heaven preserves an unerring account of every detail of every human life; (3) the association of the Lord Jesus Christ and God the Father in the great work of judgment. The over-all purpose of judgment is the vindication of God and His merciful plans for the redemption of mankind through the justification of the believer. (See "Patriarchs and Prophets," page 42.)

The various phases of the judgment will unerringly reveal the deceptions of Satan. "The whole universe must see the deceiver unmasked." ("Patriarchs and Prophets," page 42.) So incontrovertibly will the evidence of God's justice be re-

READING, MONDAY, APRIL 22, 1963

The Certainty of the Judgment

HARRY W. LOWE

"The judgment has set, the books have been opened;

*How shall we stand in that great day
When every thought, and word, and
action,*

*God, the righteous Judge, shall
weigh?"*

For seventy-five years Seventh-day Adventists have sung this hymn, not because it is a model of musical or poetic excellence, but because it embodies one of their most distinctive doctrines—the judgment. The judgment is not only one of their distinctive doctrines, it is one of the most certain teachings of Scripture.

Underlying all Old Testament ideas of temporal judgment, there is increasing emphasis on the truth that ultimately there must come a final judgment. Time was to the Hebrews like a line with beginning and end. Ultimately all men must appear before God, and this judg-

ment is associated with the coming of Messiah (see Isa. 11: 1-5; Mal. 3: 1-5).

The outstanding characters of the Old Testament voiced their consciousness of a certain universal divine judgment: "God will judge the righteous and the wicked, for He has appointed a time for every matter, and for every work." Eccl. 3: 17, R.S.V.

The great preachers of the New Testament were equally certain of final judgment: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body according to that he hath done, whether it be good or bad." 2 Cor. 5: 10. "He [God] commanded us to preach . . . and to testify it is He [Jesus] which was ordained of God to be the Judge of quick and dead." Acts 10: 42.

The Apostle John associates the judgment of the dead with heavenly records preserved in scrolls, or books, one of these

vealed that "every tongue shall confess to God," and "every tongue . . . confess that Jesus Christ is Lord, to the glory of God the Father." (Rom. 14: 11; Phil. 2: 11.)

"In the book of God's remembrance every deed of righteousness is immortalized. There every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled. And every act of sacrifice, every suffering and sorrow endured for Christ's sake, is recorded." — "The Great Controversy," page 481.

"There is a record also of the sins of men," and "the secret purposes and motives appear in the unerring register," as part of God's plan to assure just recompense upon "the hidden things of darkness" (Ibid.). This will end in the eradication of evil from the universe. This record will not provide a torturing memory for the saints. We may safely leave in the hands of a loving heavenly Father the perplexing question of what we will remember and what we will forget in eternity. He has ways by which the redeemed with "immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love," without the crushing memories incident to the long, sad story of sin and suffering. (See "Great Controversy," pages 676-678.)

The Context of the Judgment

The words of the Apostle John concerning the judgment had special meaning to the Christians of his day. Most of them had a Jewish, scriptural background, and the Jewish concept of divine judgment centred in the sanctuary services. Christians included two new factors in their concept of judgment. First, in place of priests offering sacrifices for sin "often" (daily) and "every year," the early church knew that by one transcendent event Christ "has appeared once for all at the end of the age to put away sin by the sacrifice of Himself." Heb. 9: 26, R.S.V. This gave them a new understanding of justification, reconciliation, and atonement through the righteousness of Christ. The cross was to them, as to us, the central fact of the atonement: "Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3: 24, 25. "Being justified by faith, we have peace with God through our Lord Jesus Christ." "We also joy in God through our Lord Jesus Christ, through whom we have now received the atonement [or, reconciliation]." Rom. 5: 1, 11.

The second new factor in Christian thinking on the judgment was that at a fixed point in time Christ would return for final settlement of the whole problem of Satan, sin, and sinners, and for the complete redemption of His saints. The first coming and the ascension of our Lord assured a second coming and the resurrection of the saints. "I will come again" He promised. (John 14: 3.) The



A group of kindly judges relax their dignity as they speak with a little child.

first advent, the resurrection, and the ascension, thus established the certainty of universal judgment to come: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Rev. 1: 7.

Any message of future judgment, such as that in Rev. 14: 6, 7, must have meant to the early Christians, as it means more vividly to us today, the future and final settlement of the sin controversy between Christ and Satan. "The hour of His judgment is come," in the light of typical foreshadowing and antitypical fulfilment, unquestionably involves the time of final divine judgment and the culmination of God's plan to eliminate sin.

The Time of the Judgment

It is clear from the Epistle to the Hebrews that the ascension of our Lord marked a new phase of His redemptive ministry for those who should be heirs of salvation. "We have a great high priest, that is passed into the heavens, Jesus the Son of God." Heb. 4: 14.

"Thither [to the heavens] the faith of Christ's disciples followed Him as He ascended from their sight. Here their hopes centred, 'which hope we have,' said Paul, 'as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever.' 'Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.'—'The Great Controversy,' page 421.

It was this heavenly ministry of Christ "within the veil," or in the first apartment of the heavenly sanctuary, that led our pioneers to their understanding of

such Old Testament judgment scenes as that in Daniel 7: 9, 10: "I beheld till the thrones were cast down [were placed," R.S.V.] and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened."

In this heavenly tribunal "the Ancient of days is God the Father" (Id., page 479). In Daniel 7: 13 "one like the Son of man came with the clouds of heaven, and came to the Ancient of days." The Lord's servant comments thus on the coming of the Son of man to the Ancient of days:

"The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of days in heaven to receive dominion, and glory, and a kingdom, which will be given Him at the close of His work as a mediator. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies, and there appears in the presence of God, to engage in the last acts of His ministration in behalf of man—to perform the work of investigative judgment, and to make an atonement for all who are shown to be entitled to its benefits."—Id., page 480.

The coming of Christ to the Most Holy Place in Daniel 8: 14, the coming of the Son of man to the Ancient of days in Daniel 7: 13, the coming of the Lord to His temple in Malachi 3: 1, and the coming of the bridegroom to the marriage in

Matthew 25 "are descriptions of the same event." (See "Great Controversy," page 426.)

When in 1844 the disappointed believers concluded that the cleansing of the sanctuary was an event in heaven rather than on earth, Ellen G. White, in vision, was asked by an angel: "'Has God's Word failed? Has God failed to fulfil His promises? No; He has fulfilled all that He promised. Jesus has risen up and shut the door of the Holy Place of the heavenly sanctuary and has opened a door into the Most Holy Place and entered in to cleanse the sanctuary. All who wait patiently shall understand the mystery.'" —"Early Writings," page 250.

These words have potent meaning today for those who grow impatient with the passing of time, and also for those who, as did many in 1844, blame their brethren as the cause of delay. Some critics actually led William Miller to oppose the sanctuary truth, so that, like Moses, he "erred as he was about to enter the Promised Land" (Id., page 258). We must neither perpetrate nor fall victim to such soul-destroying criticism today. We are too close to the kingdom for that.

The Meaning of the Judgment for the Church Today

It is clear that prior to the second advent the Lord knows who among the dead and the living are His saints. It has been determined who are "the dead in Christ" and who are the living saints to be "caught up together with them in the clouds." (1 Thess 4: 16, 17.) The sheep and the goats have been predetermined and separated in the divine counsels. The church has been judged and accounted worthy through faith in the redeeming blood of Christ. The closing acts of intercession in the great work of atonement for the saints coincide with the judgment "going on for the righteous dead, and then for the righteous living. . . . The subjects of the kingdom were made up." —Id., page 280.

"This investigative judgment determines who of the myriads sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation. (1 Peter 4: 17, 18; Dan. 7: 9, 10; Rev. 14: 6, 7; Luke 20: 35.)" —"Church Manual," (1959), page 33.

Our Redeemer stands before the ark of the covenant "making His final intercession for all those for whom mercy still lingers." ("Early Writings," page 254.) None but those whose faith has appropriated the merits of Christ's atonement, and whose lives are thereby covered with the spotless robe of His righteousness, can stand the searching test. Christ has kept the covenant of grace and has met the standards of God's holy law, and those whose faith centres in Him are assured of salvation.

The Saviour's final pronouncement on concluding His heavenly ministry is indeed fearful for the wicked and rapturous for the righteous: "He that is unjust, let

him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (Rev. 22: 11). See "Early Writings," pages 250-253.

Does this pronouncement of holiness mean that the saints on earth possess inherent and absolute sinless perfection, acquired through their obedience to God's holy law? Does it come to them suddenly in the final mediation of Christ?

In 1838, when righteousness by faith and Christian perfection were much discussed, the servant of God wrote these words in the "Signs of the Times," March 23: "As we have clearer views of Christ's spotless and infinite purity, we shall feel as did Daniel, when he beheld the glory of the Lord, and said, 'My comeliness was turned in me into corruption.' We cannot say, 'I am sinless,' till this vile body is changed and fashioned like unto His glorious body. But if we constantly seek to follow Jesus, the blessed hope is ours of standing before the throne of God without spot, or wrinkle, or any such thing; complete in Christ; robed in His righteousness and perfection."

Speaking of Christian perfection in "The Desire of Ages," page 357, Mrs. White wrote as follows: "You are to be My witnesses upon earth, channels through which My grace can flow for the healing of the world. So I will be your representative in heaven. The Father

beholds not your faulty character, but He sees you as clothed in My perfection."

There is neither place nor excuse for sin in the consecrated life. If we enter into the experience of cleansing from sin, we shall stand among the redeemed, as the following beautiful words reveal: "When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness." —"Christ's Object Lessons," page 312.

Brethren and sisters, we are not to wait for some unique refreshing, some sudden latter-rain experience. God's people are "not to look forward, thinking that at some future time a great work is to be done for them; for the work is now complete." ("Selected Messages," Vol. 1, pages 394, 395.) We are to surrender ourselves daily to the grace of our victorious Lord, for "those who receive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully."—"Early Writings," page 71.

There is no refreshing or power in the Spirit apart from complete surrender and dedication to the blessed Lord who "asks for His people not only pardon and justification, full and complete, but a share in His glory and a seat upon His throne."—"The Great Controversy," page 484.

READING, TUESDAY, APRIL 23, 1963

God's Righteousness May Be Ours

F. G. CLIFFORD

Righteousness is one of the attributes of God. Since the advent of sin all mankind is unrighteous by nature. This explains why man in his sinful state cannot expect to dwell in the presence of God.

The plan of salvation is to fit man to live for ever with the Lord. It is to undo the work of Satan in the life and establish the works of God. It is to destroy the image of evil and restore the image of God. To enter into the New Jerusalem a man must be altogether righteous. The miracle of God is to bring a clean thing out of an unclean. It is accomplished by the new-birth experience. To be born of God is to become altogether righteous.

This experience is entered into by faith. The sinner, drawn by the cords of God's love, confesses his sin, recognizes his helplessness to overcome, and pleads for divine forgiveness and help. God steps in with His abundant mercy and completely justifies the sinner. The past life is now wholly righteous, since Christ takes the sinner's place. The repentant soul stands in the sight of God as though he had never sinned. Since Christ is altogether righteous, the repentant soul, accepted by God in Christ, is also altogether righteous.

The following from the servant of the Lord clearly states this truth: "Christ's righteousness is accepted in place of man's failure; and God receives, pardons, justifies the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son."—Ellen G. White in "Review and Herald," Nov. 4, 1890.

The Apostle John expresses the same sublime truth. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9.

This experience of cleansing and justification is not confined to the occasion of the new birth. It is available in every time of need. Its only limit is the immeasurable mercy of God.

Justification not only cancels the sinner's guilt and accounts him as sinless but it also declares the sinner to be righteous, as God is righteous. "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5: 21.

The child of God is called upon to live in a sinful world. He will be surrounded by temptation. Decisions between right and wrong will have to be made every day. Left to himself, he will fail, but

God has made provision for every occasion. Righteousness from Christ, who has been made our righteousness, is waiting to be imparted. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20. The daily surrender to the will of God, the daily acceptance of the grace of God—this is righteousness, received by faith.

Righteousness by Faith a Universal Need

Since all are born in sin, all need a Saviour—for "there is none righteous, no, not one." Rom. 3:10. All require the righteousness of God. This is necessary, for the God of heaven has decreed that the unrighteous shall not inherit the kingdom of God. 1 Cor. 6:9.

Here, then, is God's universal remedy. "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21. This righteousness of God through Christ is freely offered to all.

The truth of righteousness by faith is not the exclusive possession of any section of the church. It has been present truth in every age. It is present truth today. Every person from righteous Abel down to those who will be redeemed from the earth when Jesus comes will have equally enjoyed the blessed experience. It is the basic fact and method of salvation.

The doctrine of righteousness by faith is not so profound that only a few are able to understand it. Our Father has made provision for every soul to be saved. The plan of redemption can be understood by the unlettered, by those whose ancestors have for centuries been steeped in darkness. Failure to grasp the truth of righteousness by faith is not caused by a lack of learning or discernment. It is caused by hardness of heart and pride of opinion. The need is not for more learning but for more humility.

There is an ever-present danger of turning aside from dependence upon faith for righteousness, to attain righteousness by our own efforts. Righteousness by works is very satisfying to the human heart, but is not acceptable to God. To Him it is as filthy rags. We must watch unto prayer that we do not cloak ourselves with our own works. Abraham and Sarah turned from righteousness by faith to righteousness by works when they sought for Ishmael to be the promised seed. The Inspired Word records their ultimate victory in faith.

"Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised." Heb. 11:11. Of Abraham it is said, "Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he stag-



These three happy schoolchildren are a sample of the coming generation of Adventist youth in the Yari District, New Guinea. Under the direction of Brother R. N. Baird the work is progressing rapidly in this area. Photo: J. M. Sherriff.

gered not at the promise of God through unbelief; but was strong in faith, giving glory to God." Rom. 4:18-20.

In the apostolic church, in the church in the wilderness, and in the church today the contest between righteousness by faith and righteousness by works has been, and is, ever present.

Righteousness by faith is not contrary to obedience. It places the sinner in a position where obedience is the only enjoyable way of life. The heart is transformed by divine grace, therefore "I delight to do Thy will, O my God: yea, Thy law is within my heart." Ps. 40:8. When we live by faith, God works in us both to will and to do of His good pleasure. (See Phil. 2:13.)

While in sin, we were antagonistic to the righteous, revealed will of God. "All Thy commandments are righteousness." Ps. 119:172. "Because the carnal mind is . . . not subject to the law of God, neither indeed can be." Rom. 8:7. When we put on Christ we put on obedience, for Christ

Himself affirms: "I have kept My Father's commandments." John 15:10. Obedience by the believer does not stem from a desire to be saved thereby, but is the result of being saved. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

The Law in Relation to Grace

Seventh-day Adventists have always stood stoutly for the belief that the claims of the law of God are binding upon every man. They have also firmly believed faith in Christ as man's Substitute and Redeemer, to be the sinner's only hope and the only hope for a lost world. They have held forth Christ as man's Creator, man's Redeemer, man's Intercessor, and soon-coming Saviour. However, our defence of the law of God has called forth considerable opposition. In meeting this opposition we have at times reacted by placing still greater emphasis upon the necessity of obedience. In some instances this tended toward a neglect of preaching faith in the Lord Jesus and to obscure the great truth of righteousness by faith.

Such was the situation in the mid-80's of the last century. The Spirit of Prophecy pointed out this neglect of the central truth of justification by faith. The drift away from the heart of the gospel continued until a timely re-emphasis of this neglected truth was made. Of this experience Sister White wrote:

"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety, it invited the people to receive

Courage

ETHEL MacBRIDE STONEMAN

*Sing when the day is darkest,
Sing when clouds hang low,
Sing when the sun is shining,
Sing in the afterglow.*

*Sing though the rain be falling,
Sing though tears flow free,
Sing when the heart is breaking;
Victory your song will be.*

*Sing when in deepest sorrow,
Sing with the birds on the wing,
Sing when the way is weary,
Rest to your soul it will bring.*

*Sing when the outlook is brightest,
Sing through staggering loss,
Sing, then, the song of the victor;
The crown comes after the cross.*

the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure."—"Testimonies to Ministers," pages 91, 92.

Much has been written regarding the reaction of our leaders and people to the renewal of the message of righteousness by faith in 1888. Distorted accounts have been put in circulation to make it appear that the church rejected this precious truth.

However, as the message was presented to our people throughout the field, many, many souls rejoiced in its light and power. Gradually opposition fell away, and at the General Conference sessions for many years following 1888 the leaders of the church selected speakers who presented this truth over and over again.

It should be noticed that this revival of the presentation of basic truth was not regarded as new light or as an addition to the truths already believed by our people. Sister White pointed out that many had lost sight of Jesus. She particularly warned our preachers not to present it as new light. Note the following:

"Labourers in the cause of truth should present the righteousness of Christ, not as new light, but as precious light that has for a time been lost sight of by the people."—"Selected Messages," Vol. 1, page 384.

That this truth has a well-established place in the teaching of the church is evident from its inclusion in clear language in our statement of fundamental beliefs as found in the "Yearbook," "Church Manual," baptismal covenant, Sabbath school lessons, and scores of chapters and articles constantly in circulation in our books and periodicals. Perhaps the most simple and comprehensive statement of this gospel truth is in the book "Steps to Christ." This book was written by the servant of the Lord soon after the revival of righteousness by faith among us, and A. T. Jones presented it to the General Conference session in 1893 as the God-given text book on this subject. That this little book should enjoy larger circulation than any other church publication is yet another evidence that the church through the years, and now, believes and teaches this vital truth.

This Week of Prayer is another opportunity to renew our belief in righteousness by faith. We all need an understanding of what Christ has done for us. An even greater need is to let Him do His effectual work in us. We must not only know righteousness by faith as truth but we must experience it as a way of life.

By full and glad surrender we can answer the prayer of the Apostle Paul.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ. . . . That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Eph. 3:14-19.

READING, WEDNESDAY, APRIL 24, 1963

Adventuring For Christ

F. L. PETERSON

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. The great objective before the church today is that of finishing the assigned task of preaching the gospel in all the world, that Jesus may fulfil His promise to return to this earth and put an end to the reign of sin. To this people has been given the task of lighting the world with the glory of God.

When He began His public ministry on earth Jesus went forth "preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:14, 15. "When Christ ascended, He left the church and all its interests as a sacred trust to His followers."—"Gospel Workers," page 200.

His message demanded repentance, a turning away from sin, a willingness to be guided by the will of God, and belief in the good news that the Messiah had come. It demanded a change of heart, a change in one's purpose of living. Those who followed Him were to become members of God's kingdom of grace, that Christ might send them forth to carry the gospel into all the world to prepare hearts for the coming kingdom of glory.

Out of every nation of earth God will gather a people who will humble themselves before Him, and count it their highest honour to live and, if need be, to die for Him. He will have a people ready for His second coming.

Even though few accepted Jesus as the Messiah, His ministry was not a fruitless one. His coming was divinely commissioned, and it was "in the fullness of time" that He came. At His coming, peace between heaven and earth was re-established, and the final crusade against evil was inaugurated. He came to deal with sin through the preaching of the everlasting gospel.

"Zeal for God and His cause moved the disciples to bear witness to the gospel with mighty power. Should not a like zeal fire our hearts with a determination to tell the story of redeeming love, of Christ and Him crucified? It is the privilege of

As we near the end, the righteousness of Christ will be fully revealed in His followers. "For He will finish the work, and cut it short in righteousness." Rom. 9:28. Who can doubt that this is becoming a living reality in the church, as thousands of heathen are being so rapidly transformed by divine grace?

How thankful we can be that the remnant church has been given the task of heralding to all the world the everlasting gospel of righteousness by faith!

every Christian, not only to look for, but to hasten the coming of the Saviour."—"The Acts of the Apostles," page 600.

Today the last warning message to a dying world is being proclaimed with increasing power around the circle of the earth, and tremendous gains in souls won for Christ are being made. Once again the standard of God's law is being exalted among the nations of earth, and the glad tidings of salvation through Christ are being preached unto them.

As one travels in the overseas fields and sees the marvellous way in which God is using His messengers, he finds no hesitancy in his soul to exclaim with the prophet Isaiah: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, 'Thy God reigneth!'" Isa. 52:7.

From the Northern European Division come these cheering words:

"The work in the Northern European Division presents a fascinating and challenging picture, representing as it does the work of God from Greenland in the far north down to Ethiopia and West Africa on the equator. The present baptized membership is some 65,000, having grown from 36,000 when the division was reorganized in 1950.

"From the home bases—the somewhat conservative countries of Britain, the Netherlands, and Scandinavia including Finland—missionaries have gone out to the distant mission fields as doctors, nurses, teachers, administrators, and evangelists, and still they continue to go, a recent report indicating that in two years thirty new missionaries left these countries to labour in West Africa and Ethiopia. God is blessing their sacrificial labours as they work alongside our dedicated national workers in the lands of their adoption.

"In recent years a rich harvest has been gathered in in these awakening fields. Pastor Odd Jordal, Home Missionary secretary of the division, following a recent visit to Ethiopia wrote: 'Our work in Ethiopia is enjoying a period of great

progress. The union office at Kabana, on the outskirts of the capital, Addis Ababa, is the nerve centre of this expansion. Cars, jeeps, Landrovers, and lorries were ever on the move in various directions, especially during the conference session, taking supplies to the different mission hospitals and schools. The past three years have seen our largest baptisms in Ethiopia, and the membership has more than doubled.

"In West Africa the baptized membership is now more than 25,000, and there are about 62,000 in our Sabbath schools.

"Our expanding medical missionary programme is making such heavy demands for doctors and nurses that it is literally impossible to keep pace with it. Truly the harvest is plentiful, but the labourers are few."

Dr. Warren Harrison, a Seventh-day Adventist who has completed his first tour of service with the Ghana Government, writes from Nigeria:

"I am working here at our largest medical institution in Africa. I came over here to help out for a few months on my vacation. Dr. Gard, the former doctor doing the general surgery here, had to leave prematurely, so the union office asked me to fill in.

"I am sure there are few who realize the tremendous potential in mission work. Dr. Nagel is doing an outstanding job. The time is short, and there are so few workers and so much to be done. The Africans are waiting and crying for Christian leadership, and few are answering the call."

The Southern African Division with its more than 183,000 members is ablaze for God. The truth is more than a theory with our African believers. We share with you two experiences:

"Phineas Munyori was one of our faithful pastors in the North Ruanda Field.

As events moved toward independence, African judges took on greater and greater responsibility. Pastor Munyori was prevailed upon to become a judge and soon showed himself to be a man of integrity and justice, respected by all members of the community. The administrator testified that whereas there had always been a large backlog of cases before the court prior to Pastor Munyori's appointment, now things were kept up to date, and people soon learned to respect this new judge who could not be bribed nor intimidated.

"Pastor Munyori, however, was not happy, and a few months ago decided that he should return to the work to which God had called him. His salary as a judge was many times more than his salary as a Seventh-day Adventist minister. However, he counted these material advantages, as well as the honour of his position, as nothing compared with the privilege of being a fellow worker with his Saviour. Pastor Munyori has been appointed to serve as the Ruanda-Urundi Union evangelist as of January, 1962, and we believe that God will use him mightily."

"In the Kuria country near the Kenya-Tanganyika border there lived a blind pagan. This man, though still in heathen darkness, felt a deep longing to know the true God and to follow Him.

"One night in a dream the Lord revealed to this man that the people with God's true message would come to his village and hold meetings under a certain well-known wild fig tree. A short time later a Christian group came to the village and began to hold meetings. When told of this the blind man asked, 'Where are they holding the meetings?' 'In the centre of the village,' came the reply. 'Then,' answered the blind man, 'they are not God's true people.'

"During the course of the months ahead several other denominations came. Each time the blind searcher for truth turned away sadly when told that the meetings were not being held under the wild fig tree. Finally, a group of Seventh-day Adventist young people came to the village to conduct meetings. These were held under the fig tree that the blind man had been shown in his dream. His friends rushed to tell him what was going on.

"These are God's true people!" he beamed, as he tapped his way to the place of meeting. As the meetings progressed the blind man and several of his friends listened interestedly, and when the call for decision was made many took their stand. Recently a new church with sixty-one members was organized in this village where God had established His work through a dream."

A report from the Middle East Division states: "In answer to the earnest prayers of His children, the Lord made it possible for our Adventist youth in Egypt, Iraq, and Jordan to take their government school examinations on a day other than the Sabbath. In each case it was a miracle. Although the circumstances differed in each country, yet the hand of God was seen in the results obtained. This matter has been a subject of prayer for many years, because unless the children and young people pass this government examination they cannot move forward in their education. There would be no future for them. And it means something to remain faithful to the Sabbath in the face of such overwhelming disappointment. But God still honours His praying children."

From South America

From the South American Division, L. H. Olson reports:

"Here in the South American Division we have been greatly encouraged during recent months to note the increased interest and activity of our workers in general, and also the lay members in the churches in regard to evangelism. We are most fortunate that as yet the doors are wide open in each of our eight countries, with no restrictions of any kind on evangelistic activities, colporteur work, or in fact, any phase of our denominational programme.

'Readers of the 'Review' will recall that early in 1961 an unusually large baptism of 146 persons was held in the Central church of Sao Paulo. It was a pleasant surprise to note that before the end of 1961, without endeavouring to group these baptisms for another and even larger baptism, 274 were baptized by twenty pastors, who participated simultaneously in another outstanding baptismal service in a public recreation hall secured for this purpose. In Sao Paulo services are being held each week in each of the more than sixty churches and groups in different sections of this fast-



The Panim Central School was built by Brother M. J. Polley, one of the C.S.U.M. carpenters. The picture shows some of the schoolchildren under the direction of Naphtali Kapti, one of their teachers, engaged in making concrete bricks for the building. Photo: J. M. Sherriif.

growing city. In this one conference some 2,000 people were baptized in 1961.

"In the Bolivia Mission, all the workers are busily engaged in evangelism, and about 1,200 were baptized during the year.

"The work of our medical missionary launches, which now number twelve, is being greatly blessed. Thousands of people are not only receiving physical help, but also many are responding to the message and being baptized. As a result of the work of the "Samaritana" launch on

the Ribeira River, at least sixty were baptized during 1961."

So the story of adventuring with Christ is a continuous one that may be heard from 196 countries of earth where missionaries are translating the philosophy of the gospel into the dynamics of Christian brotherhood. There remain only a few countries yet to be entered. Let us, during this Week of Prayer, rededicate our lives to the finishing of the task, that Jesus may come.

and underscored by the promise of God Himself.

When Christians are given the opportunity, they stoutly testify to the truthfulness of the following text: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 10.

Is God unjust in this requirement? Why does He require us systematically to place our tithes and offerings into the church treasury? Let God's servant answer these two questions.

We read: "So the Lord has imparted to us heaven's richest treasure in giving us Jesus. With Him He has given us all things richly to enjoy. The productions of the earth, the bountiful harvests, the treasures of gold and silver, are His gifts. Houses and lands, food and clothing, He has placed in the possession of men. He asks us to acknowledge Him as the Giver of all things; and for this reason He says, Of all your possessions I reserve a tenth for Myself, besides gifts and offerings, which are to be brought into My storehouse. This is the provision God has made for carrying forward the work of the gospel."—"Counsels on Stewardship," page 65.

No true man wishes to be charged with being ungrateful. Yet what can we say of a person who accepts freely of God's blessings, but who refuses to acknowledge the blessings by returning an honest tithe? How does God classify him?

It is not for any man to judge his fellow man in this matter, but we should listen to what God has to say: "Will a

READING, THURSDAY, APRIL 25, 1963

Is God in Your Budget?

THEODORE CARCICH

One thing is certain—God has you in His budget. Did it ever occur to you that God has placed a tremendous amount of nitrogen, phosphorus, potassium, magnesium, sulphur, iron, copper, zinc, manganese, boron, and iodine in the soil in order to sustain your life? Without these and other elements neither plants nor animals could survive.

Or has it dawned upon you how necessary are the copious showers and warm sunshine to your daily bread? The food we eat each day is too often taken for granted, but if God were to withhold sunshine and rain for a stated period of time, starvation and death would follow.

It would stagger the imagination to figure out the cost of these God-given elements per acre of ground, yet God supplies the gifts impartially and requires only a tithe, or one tenth, in return. "The tenth shall be holy unto the Lord," "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 27: 32, 30.

When God created this world He stocked it with everything necessary for man's comfort and existence. Look about you and see how marvellously God included us all in His budget. The foresight and planning of the Creator makes possible our existence today. With Paul we cry out, "He giveth to all life, and breath, and all things." Acts 17: 25.

"All things come of Thee, O Lord;
And of Thine own have we given
Thee."

In view of the foregoing truth, consider your weekly or monthly budget. Do you include God in it, or do you leave Him out? Since God includes you in His provisions, should not you remember Him in yours? Acknowledging the Lord's goodness means that you will "honour the Lord with thy substance, and with the firstfruits of all thine increase." Prov. 3: 9.

We all possess material substance, and periodically we all experience an increase in substance, and on the basis of such we make out our weekly or monthly budget. Are the tithe, Sabbath school offering, and church expense at the head of your budget? Do these come first or last on

your list? Or are they completely forgotten? Since God does not forget, or overlook, our daily needs, we should avoid carelessness with His requirements regarding the sacred tithe and offerings.

The Scripture commands that we honour the Lord with the "firstfruits" of all our increase, not the last. This means that God should be included in every family budget. It also means that if we place God's requirements at the head of the list, the blessing of God will then attend the remaining budget provisions.

It has been proved over and over again that nine shillings with God's blessing goes further than ten shillings without His blessing. Let a man square himself with God, faithfully return an honest tithe, and then watch God work in his behalf. This is not an idle statement, but a fact attested to by countless experiences



God's requirements and the needs of His work should be included in every family budget.

man rob God?" Then God Himself answers the question in the following words: "Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings." Mal. 3:8.

How Grateful Are We?

As redeemed Christians, grateful for the matchless grace of Christ, thankful for the abundant provisions God has made for our daily needs, we should return to God that which belongs to Him—the tithe. The man who returns an honest tithe is not a robber. The man who does not return an honest tithe is a robber. The only way to avoid being classified as a robber is to stop robbing God.

Let the rich man return his tithe in keeping with his increase. Let the poor man return his tithe in like manner. Neither the rich nor the poor should feel that their tithe and offerings are unworthy of notice. It is not the greatness or smallness of the gift that makes it acceptable to God, but the faithfulness and love that prompts it. The tithing plan does not place an unequal burden on either the poor or rich, and when obeyed in the love of God, it is a great blessing.

Christians should not procrastinate when it comes to tithes and offerings and think they may selfishly use their means while they live, and then make all right by remembering God's cause in one's last testament, or will. Life is fragile and fleeting. In the words of the psalmist, "The days of our years are threescore years and ten," and "we spend our years as a tale that is told." Ps. 90:10, 9. During this brief span of life man secures and develops his possession. At the end of the road death removes from him all that he has accumulated.

Foolish is the man who does not sense that "when he dieth he shall carry nothing away" (Ps. 49:17). This is true of both rich and poor. Regardless of man's position in life, he cannot evade the ultimate destiny of all: "As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour." Eccl. 5:15.

Should this discourage us from striving and achieving? Not at all! It is our privilege to determine the quality and disposition of all that death exacts. Observe the following three factors that we all must face:

1. What we must leave behind us at death. It is an obvious fact that all of our worldly goods must someday be left to others. Obituaries often read, "So-and-so died and left. . . ." Whether it is small or great, it is left to others.

In addition, we leave behind the reputation that our life has built up. After we are gone, our names will be associated with either wisdom or folly, generosity or greediness, kindness or severity, integrity or dishonesty. These cannot be removed or changed by death. They constitute our most important legacies, and their quality will call down upon our memory either benediction or reproach.

2. What we may leave behind us. The wealth and property acquired during life is ours because of God's blessing. It is

God that gives a man "power to get wealth." (Deut. 8:18.) Although it is often best for a man to dispose of a large share of his wealth during his life, when he is here to superintend its use, he should certainly make out a legal will ensuring its constructive use after death. It is criminal carelessness to cause additional sorrow at death by neglecting to provide legally for loved ones and God's cause.

Every man who has a wife and children should provide for them in his will. The kindest thing he will do for other relatives is not to supply their wants, whims, and fancies, but to facilitate their self-support.

When making out their wills, Christians should not leave God out. While still of sound mind, they may select some phase or institution of God's work as a beneficiary of their means. It could be the local church, conference, academy, college, denominational hospital, conference evangelism, or foreign missions. Each church member, when contemplating drawing up a will, should counsel beforehand with his conference president or treasurer. The advice of these experi-

enced brethren is both valuable and sound.

3. What we may take with us. There are some things that death cannot exact from us. Our faith in Jesus Christ, the knowledge of sins forgiven, the Christian character that is developed through faith in and obedience to Christ, the hope of the resurrection, and the promise of life everlasting, the peace of God in our hearts—these are legacies to us from God. These are ours by faith, and neither man, the devil, nor death can deprive us of them. With Paul we can say: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39.

Let us then, as faithful stewards, give God His rightful place in our lives and financial budgets. Let us courageously settle in our minds what we cannot take with us, what we may leave behind for God's cause, and what it is our privilege to take with us—remembering that Christ has "loosed the pains of death." Acts 2:24.

READING, FRIDAY, APRIL 26, 1963

In God's Hand to Make Great

L. A. SKINNER

A few years ago the writer arrived by plane in Belem, North Brazil. Careful preparations had been made—injections, passports, visas, tickets, were all in order. It was 1:30 a.m., hot and humid. Beyond the immigration barrier I sighted friends and fellow workers. Confidently my documents were presented. Imagine my chagrin when an interpreter explained that a most necessary paper was missing. I searched my brief-case in vain. Then I remembered having received such a paper, but considered it only a record to be filed in my Washington desk.

"No one enters Brazil without such a paper," said the official. "How long would it take to get another?" "At least three days!" My friends interceded, but it was daybreak before their assurances satisfied the officials with the promise that I would return in mid-morning for further interrogation.

"One thing thou lackest"! Such was the experience of the rich young ruler. Read about it in Mark 10:17, 19-22. The youth was eager, confident, as he ran up and knelt before the Master. With a self-righteous assurance he thought of his good deeds. He had conformed to practices considered acceptable by the church. But he was kneeling before One whose vision pierces deeper than outward acts, One who revealed the littleness of his soul.

Thousands of Adventist youth today are facing new frontiers in the unfolding drama of the ages. There is no doubt

about the soundness of our basic Bible doctrines. There is a confident expectation that Christ will return soon as King of kings and Lord of lords. There is a personal desire to participate in the triumphant journey through space to the capital of the universe. Yet there is a nagging consciousness that all is not well. Is something missing? What lack I yet?

Beware of a Form of Godliness

The Apostle Paul warns against a form of godliness that denies the power of the gospel (2 Tim. 3:5), lips that speak what the heart does not feel, body members that perform from some other motive than love for Christ.

Notice these striking statements from the messenger of the Lord: "All who join themselves to the church but not to the Lord will in time develop their true character."—Ellen G. White, "The Faith I Live By," page 92.

"They have hold of the truth; but the truth has not hold of them."—"Testimonies," Vol. 1, page 138.

"He who holds the truth in unrighteousness, who declares his belief in it, and yet wounds it every day by his inconsistent life, is surrendering himself to the service of Satan, and leading souls to ruin."—"Testimonies," Vol. 5, page 142.

Jesus loved the young man who came to Him. He looked upon him with compassion and longed to reveal to him the deeper experiences of grace. So today Christ is waiting to accomplish a deeper work in the heart of each young disciple.



The lives of Adventist youth will demonstrate the transforming power of the gospel.

The Apostle Paul in Rom. 5:10 speaks about this twofold redemption: "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."

In commenting upon this text the messenger of the Lord says, "The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven."—"The Faith I Live By," page 116.

The grave danger is that we shall be dwarfs in the family of God instead of the spiritual giants God wants us to be. It is possible to enter into the first stage of the benefits of redemption and be reconciled to God for past sins, yet have very little experience in the second stage—sanctification. It is impossible to stand still in the Christian experience.

"God requires the entire surrender of the heart before justification can take place; and in order for man to retain justification there must be continual obedience through active, living faith that works by love and purifies the soul."—Ellen G. White in "Review and Herald," Nov. 4, 1890.

The Robe of Christ's Righteousness

Sanctification is a continuing experience in fellowship with Christ. This is

stated by the Apostle Paul in Col. 2:6: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." This experience is further clarified by Ellen G. White in these words: "[Sanctification] is the result of constantly dying to sin, and constantly living for Christ."—"The Faith I Live By," page 116.

It is a spiritual tragedy if sanctification does not go forward. "Many take it for granted that they are Christians. . . . But they have not brought the truth into practical life. . . . They have not received the power and grace that come through sanctification of the truth. Men may profess faith in the truth; but if it does not make them sincere, kind, patient, forbearing, heavenly-minded, it is a curse to its possessors, and through their influence it is a curse to the world."—"The Desire of Ages," pages 309, 310.

Another beautiful symbol under which this experience is described is the covering of the robe of Christ's righteousness: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe or righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa. 61:10.

What does it mean to be covered with the robe of Christ's righteousness? "When

we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness."—"The Faith I Live By," page 113.

It is no wonder that the disciples expressed their amazement at this high standard by asking, "Who then can be saved?" Mark 10:26. Jesus had an answer that brought to them a new vision of the mighty power of God: "And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible." Mark 10:27.

Someone may ask: "How may I know that I am growing in grace, that I am progressing in the experience of sanctification?" There are three signs by which we may have evidence that we are moving on to higher ground. The first is a hatred for iniquity: "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. 1:9.

In a world of compromise where the borderline between good and evil often becomes hazy, God's children are to have eyes anointed with heavenly eyesalve to be able to discern clearly between right and wrong. "The grace that Christ implants in the soul . . . creates in man enmity against Satan. . . . But the new principle in the soul creates conflict where hitherto had been peace. . . . Whoever is seen to abhor sin . . . displays the operation of a principle wholly from above. . . . There is an irreconcilable antagonism between Christ and the world."—Id., page 117.

Second, the sanctified life will produce spiritual fruit. Jesus said, "Even so every good tree bringeth forth good fruit." Matt. 7:17.

What are the fruits of the Spirit? "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." "The truth is designed to elevate the receiver, to refine his taste and sanctify his judgment. There should be a continual effort to imitate the society we expect soon to join; namely, angels of God who have never fallen by sin."—"Testimonies," Vol. 1, page 216.

The third evidence of the sanctified life is zeal for soul-winning. Jesus announced His mission to be "to seek and to save that which was lost." Luke 19:10. In the heart of Jesus there is unfathomed love for every lost man and woman. Those who receive Him and the Holy Spirit fully into their lives will reveal the same concern and compassion for those outside the ark of safety.

The Holy Spirit is given in these last days to make fruitful the witness of the children of God. "If Christ is abiding in the heart by faith, you cannot keep silent. If you have found Jesus, you will be a true missionary."—"Messages to Young People," page 200.

All the heavenly agencies are mobilized to enter into the final work of gathering in the lost. "In His wisdom the Lord brings those who are seeking for truth into touch with fellow beings who know the truth." ("The Acts of the Apostles," page 134.) It is God's plan to quicken the mind and to bring to our remembrance the truth we have learned. It is thus that the Adventist youth are to become a well-trained army, quickly to proclaim the gospel news to all the world.

The Most Glorious Days Are Ahead

God has glorious plans for those who truly love Him. These eternal realities, though invisible at the moment, become more and more positive in their influence upon words and actions. "Those who walk even as Christ walked, who are patient, gentle, kind, meek and lowly in heart, those who yoke up with Christ and lift His burdens, who yearn for souls as He yearned for them—these will enter into the joy of their Lord. . . . Heaven will triumph, for the vacancies made in heaven by the fall of Satan and his angels will be filled by the redeemed of the Lord."—"The Faith I Live By," page 114.

This glorious prospect is also noted in the following question asked by Satan: "Are these . . . the people who are to take my place in heaven, and the place of the angels who united with me?"—"Prophets and Kings," pages 588, 589.

What a glorious destiny awaits our youth who overcome in the power of the Master! Yes, Heaven is calling them to reach a high standard of spiritual achievement. At the same time the devil is placing before our youth the most subtle and powerful temptations he can invent. The battle, fierce in its intensity, is being waged over each young person.

May I suggest six characteristics by which Adventist youth may be distinguished in these last days:

1. **They will hunger and thirst after righteousness.** There will be ample evidence in their plans and decisions that they are seeking first the kingdom of God. They will be unashamed to let it be known that they are seeking for holiness of life.

2. **They will love righteousness and hate iniquity.** At every opportunity they will cast the weight of their influence on the side of right.

3. **They will be ready to witness for Christ.** There is a concern, a compassion, a sense of responsibility, for the welfare of those about them. There will be a readiness to share their faith in a tactful, winning way.

4. **They will possess a keen interest in the Bible and God's instruction through the gift of prophecy.** Our latter-day youth will have a systematic, day-by-day Bible reading plan. They will unite together in groups to explore and search out the treasures of the Word of God. By their presence and participation they will support the appointments for worship in the church.

5. **Their conversation will give evidence that their minds are centred upon heavenly themes.** They will honour Christ with their eyes, their ears, their tongues. They will guard well the avenues of the soul and exert a positive Christian influence upon their associates.

6. **Their daily lives will demonstrate the transforming power of the gospel.** They will be friendly, cheerful, neighbourly. They will be honest, truthful, dependable. They will be pure in mind and reverent that which is holy. They will be physically clean and healthy, protesting against the dissipation of these last days.

Yes, it is in God's hand to make our youth great for Him, and in Him are found all things needful.

in a secondary position of importance. One need not give up his belief in God's truth to be lost. He can hold to his profession, and continue the outward activities of his religion. To be lost, he need only give first place to earthly things and relegate the heavenly to a place of less importance. So it was with Judas. He lived in the very presence of Jesus. He heard His wonderful words of life; he witnessed His divine deeds of love and mercy. Daily he moved within the circle of this heavenly atmosphere. Yet his heart was overcharged with the things of this world, his spiritual perception deadened. In the very presence of Jesus he became a lost man. If the enemy was thus able to succeed in snatching a follower from the very presence of Jesus, how great must be the peril of everyone following Christ in these last days! What a warning Satan's success with Judas is to every disciple of the Lord to take heed to himself.

Some would have us believe that Satan does not exist as a personal being, but this is not the picture the Bible portrays. Jesus personally rebuked the evil one when he endeavoured to implant in His heart a love for the world. "Get thee behind Me, Satan," was Jesus' response to his offer. Then, the record says, angels came and ministered unto Him.

The lines of conflict we see sharply drawn between Satan and his evil angels on the one side, and on the other, angels of light from heaven. The battlefield is the human heart.

In "Testimonies to Ministers," pages 472 to 475, are graphically revealed the snares Satan has so cunningly set to trap the unwary. Note the following excerpts:

"As the people of God approach the perils of the last days, Satan holds earnest consultation with his angels as to the most successful plan of overthrowing their faith."

The great deceiver gives the following instructions to his evil angels:

"We must watch those who are calling the attention of the people to the Sabbath of Jehovah. . . ."

"The Sabbath is the great question which is to decide the destiny of souls. We must exalt the sabbath of our creating. . . ."

"We can separate many from Christ by worldliness, lust, and pride. They may think themselves safe because they believe the truth, but indulgence of appetite or the lower passions, which will confuse judgment and destroy discrimination, will cause their fall.

"Go, make the possessors of lands and money drunk with the cares of this life. Present the world before them in its most attractive light, that they may lay up their treasure here and fix their affections upon earthly things. We must do our utmost to prevent those who labour in God's cause from obtaining means to use against us. Keep the money in our own ranks. The more means they obtain, the more they will injure our kingdom by taking from us our subjects. Make them care more for money than for the upbuilding of Christ's kingdom and the

READING SABBATH, APRIL 27, 1963

Take Heed to Thyself

R. R. FIGUHR

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21: 34. Jesus here urges us to turn the microscope of minute and critical inspection upon our individual hearts. There is real danger that the Christian will unwittingly be carried away by worldly interests, while apparently faithfully practising his religion. The peril that we are warned against is self-deception. This can be the most insidious of all deceptions. The admonition is to look to ourselves, into our own hearts, carefully, critically, minutely, lest the things we cherish deceive us and lull us into a perilous state of spiritual apathy.

Unless we earnestly take this admonition to ourselves, the day of the Lord will come upon us as a snare and find us de-

voted to things that will exclude even Christians from heaven.

"Watch ye therefore," Jesus continues, "and pray always, that ye may be accounted worthy to escape all these things."

We have an astute and alert enemy. He employs every conceivable device to lead the Christian into a state of diminished spiritual concern. He knows that a Christian absorbed with worldly cares and preoccupied with the pursuit of riches and pleasures is a lost Christian.

"Cares, riches, pleasures, all are used by Satan in playing the game of life for the human soul."—"Christ's Object Lessons," page 55.

There is little room for spiritual matters when the attention and affections are centred upon earthly things. Heavenly interests are crowded out or placed

spread of the truths we hate, and we need not fear their influence; for we know that every selfish, covetous person will fall under our power, and will finally be separated from God's people. . . .

"I will have upon the ground [where meetings of God's people are held], as my agents, men holding false doctrines mingled with just enough truth to deceive souls. . . .

"We must cause distraction and division. We must destroy their anxiety for their own souls, and lead them to criticize, to judge, and to accuse and condemn one another, and to cherish selfishness and enmity. For these sins, God banished us from His presence; and all who follow our example will meet a similar fate."

How fortunate we are that these points of attack by the enemy have been revealed to us! To be forewarned should mean to be forearmed.

A Special Point of Attack

The Sabbath, we are told in the above quotation, is to be a special point of attack. "The Sabbath is the great question which is to decide the destiny of souls." The plan of the enemy is not only to lead people to observe another day than the one God has plainly indicated but also to lead Seventh-day Adventists into a careless, halfhearted form of Sabbath-keeping. However, at the same time he leads them to have a feeling of false security, since they give some recognition to the day of the Lord. They close their stores and offices. They do not buy or sell. They do not plough their fields. They go to church on Sabbath. But outward compliance alone is not Sabbath-keeping. It may result only in a false and perilous feeling of security.

The truly converted, spiritually sensitive Christian, recognizing the purpose and significance of the Sabbath, with gladness of heart enters into its careful observance, finding delight and spiritual refreshing in so doing. Isaiah tells us more explicitly what constitutes true Sabbath observance. "If you turn back your foot from the Sabbath, from doing your pleasure on My holy day, and call the Sabbath a delight and the holy day of the Lord, honourable; if you honour it, not going your own ways, or seeking your own pleasure, or talking idly; then you shall take delight in the Lord." Isa. 58:13, 14, R.S.V. Israel was careful about the outward observance of the Sabbath, while actually trampling upon God's holy day. Seeking temporal pleasure, talking idly of every-day affairs, with mind and heart full of worldly matters, is not Sabbath-keeping. The warning of Jesus to take heed to ourselves, applied to the manner and motive of Sabbath-keeping. We must make certain that we are not trampling God's sacred day underfoot. Careful Sabbath-keeping brings spiritual blessing: "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:14.

We also read in "Testimonies to Ministers" that Satan directs his angels to attack God's people on the point of appetite and carnal desire. He says, "They may think themselves safe because they believe the truth, but indulgence of appetite or the lower passions . . . will cause their fall." (Page 473.) Seventh-day Adventists believe in and teach health reform. We thank God for the marvellous light that has come to this people on this important subject. But we regret that a few here and there distort it. Others make light of it. Both groups render a real disservice to our church. Neither extreme exalts the health message. It is time that we each give serious and sensible heed to the great message of health reform. There is no call for anyone to set himself up as a judge of what others should eat or drink. There is sufficient latitude in this matter to provide for adaptation to peculiar situations and circumstances as individuals conscientiously find necessary, remembering that indulgence of appetite and the lower passions is a special point Satan attacks.

Another method used by the cunning deceiver is to bring in divisions among God's people through human agents. "We must cause distraction and division." "I will have upon the ground, as my agents, men holding false doctrines mingled with just enough truth to deceive souls." This method Satan has used more or less successfully down through the centuries.

From the very beginning of our own work as a church, we have encountered the same. In the last days we may expect to see more "men holding false doctrines mingled with just enough truth to deceive souls" to be active among us. We are admonished therefore to take heed to ourselves, and to stand with those who promote unity and loyalty.

Where There Is Persecution

In some areas of earth today Christians in general, and often our own people in particular, are passing through great trial and affliction. Their freedom is circumscribed. The practice of their religious faith is, if not entirely forbidden, made very difficult. They are discriminated against, often hated, deprived of religious literature, and denied contact with fellow believers in other places. Their lot is not easy, and often it grows steadily worse. The meagre reports of their faith and steadfastness that come through, move one deeply. Loyal profession of faith under conditions like these is called perilous living. Such it verily is. But there is another and even greater type of perilous living that is not always considered so. The Master warned of this danger when He said, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34. Jesus plainly refers to the hazard of living in prosperous and affluent times, such as exist in some countries of the world today, including our own country. It is under just such circumstances that men's hearts become overcharged with

worldly interests and drunk with material successes. In prosperous times, the enemy has been more successful in his deceptions than he has been under adverse conditions. There is small danger of those who have been deprived of almost all they possess and permitted the bare freedom of existence, giving way to such surfeiting and drunkenness. But there is real danger of those who live tranquilly, under comfortable and pleasant circumstances, doing so. With increased possessions and material security seemingly assured, men are often led to relax and trust in uncertain riches, as did the rich man of Luke 12. The Lord's warning to ancient Israel is for us today: "Beware that thou forget not the Lord thy God, . . . when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God." Deut. 8:11-14.

A woman tells of how, as a young girl years ago, she and a young man of her town were both bitten by a mad dog. The treatment for rabies was very new then, and not easily obtained. To receive it required a long and inconvenient trip to a distant city. The owner of the dog offered each of the two young people the choice either of a trip to the city for free treatment or the sum of \$500 in settlement. Back there, \$500 was a sizable sum of money. The decision required soul searching on the part of these two young people. The young woman decided to go for the treatment. She wanted to make sure. The young man, fascinated by the \$500, did not take the treatment. When the young woman came back, safely immunized against the dreaded rabies, she found the young man had succumbed to the disease. He had chosen money rather than healing, and perished because of his choice. We here see the lesson that Jesus would teach us—to seek the healing of our hearts from the fatal disease of worldliness, instead of following the glittering, fascinating offers of the world, which lead but to destruction.

What a blessed reward will come to those who, having taken heed to themselves, place God and His Word first in their hearts! Of them Jesus says, "Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods." Matt. 24:46, 47.

The final events are fast closing in upon the world. It is no longer a figure of speech to say that men's hearts are failing them for fear. This is the actual situation today. From every direction we see the dark clouds of trouble and turmoil rolling in upon us. There is but one way to look with confidence—upward. "Look up, and lift up your heads; for your redemption draweth nigh," are Jesus' reassuring words.

Our task today is a dual one—faithfully to warn others, and to prepare ourselves for the glorious appearing of our Lord from heaven. Shall we not on this last day of the Week of Prayer determine anew to take heed to ourselves?

CHILDREN'S LESSONS

Prepared by Else Nelson for the Week of Prayer, 1963

General Suggestions to Leaders

One of the beloved songs of childhood expresses the key thought of the study, and is the theme song for this Week of Prayer: "Would I Be Called a Christian?"

How can we help the children to begin to understand the great truth expressed in these lines? How can we help them to live so that "everyone beholding may witness only Thee"?

Let us place our emphasis, both in our example as adults, and through the me-

dium of these lessons of the Week of Prayer, upon positive characteristics of Christian living, the fruits of the Holy Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

"Prayers, exhortation, and talk are cheap fruits, which are frequently tied on; but fruits that are manifested in good works, in caring for the needy, the fatherless, and widows, are genuine fruits, and grow naturally upon a good tree. . . . Good deeds are the fruit Christ requires

us to bear."—"Testimonies," Vol. 2, pages 24, 25.

Specific Preparation for the Week

As you make your plans for this most important week, make this admonition the foundation for success in your efforts for the children: "Consecrate yourself to God in the morning; make this your very first work." ("Steps to Christ," page 70.) Take time to read from "Steps to Christ" the entire chapter entitled "Growing Up Into Christ."

To make these lessons effective, it is essential that the leader study each one carefully prior to its presentation, and assemble the illustrative materials needed.

You will note that items needed for each day are listed at the beginning of each lesson. A few activities are suggested that children may complete as part of their regular schoolwork. This integration of the worship period with the daily programme should help to make the spiritual lessons more meaningful to the children as they attempt to put into practice the ideas that are discussed.

Visual Materials

None of the visual materials suggested are complicated, but their use will add interest and clarification to the concepts presented.

1. Have several texts or quotations lettered on large charts to be shown where indicated. Secure sheets of tagboard approximately 24 by 30 inches. Primary-ruled tagboard is the most satisfactory and convenient, and should be used if available.

2. Wrap several inexpensive little gifts attractively and have them on hand for the first lesson of the series—a box of crayons, a small book, three or four bright pencils, or any simple, inexpensive item that children might enjoy receiving.

3. In each of several small boxes place some common items used in the classroom, such as rubber bands, thumbtacks, paper clips, etc. Label each box clearly so that the label may be read easily. This device is for Lesson One.

4. Assemble items needed to demonstrate the process of grafting (described in Lesson One), a twig, a section of a larger branch into which the twig is to be grafted, and some heavy tape or strips of cloth.

5. For Lesson Two, children are asked to bring pictures of things they consider to be among the most powerful forces in the universe, such as rockets, water power, electrical power station, bomb, etc. A bulletin board caption is needed, "What Is the Most Powerful Force in the Universe?" This may be lettered on a long strip of paper.

6. A supply of small cards should be on hand, on which Bible texts may be written to be distributed to the children as indicated.

7. If an attractive, fairly large picture of Christ is available, this should be on hand for use with Lesson Six.

8. Using the accompanying sketch as a guide, prepare a signpost approximately

No. 45 Would I Be Called a Christian?

MRS. J. F. MOSER

HERBERT G. TOVEY

1. Would I be called a "Christian" If ev-'ry-bod-y knew My
2. Would I be called a "Christian" If an-y one could know That
3. Would I be called a "Christian" If judged by what I read? By

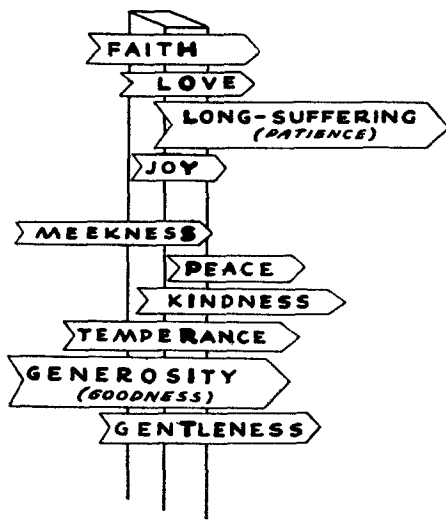
se-cret tho'ts and feelings, And ev-'rything I do? Oh, could they see the
I am found in plac-es Where Je-sus would not go? Oh, could they hear His
all my rec-re-a-tions, And ev'ry thought and deed? Could I be counted

like-ness of Christ in me each day? Oh, could they hear Him speak-ing
ech-o in ev-'ry song I sing? In eat-ing, drink-ing, dress-ing,
Christlike, as I now work and pray? Un-sel-ish, kind, for-giv-ing,

CHORUS

In ev-'ry word I say? } So come, my bless-ed Sav-iour, And
Could they see Christ my King? }
To oth-ers ev-'ry day? }

live Thy life in me, That ev-'ry one be-hold-ing May witness on-ly Thee!



48 inches long for use in Lesson Six. This might be made of felt, or of paper, or could simply be sketched on the blackboard. If felt or paper cutouts are to be used, each sign, which is to be cut out individually, should be approximately three inches wide. The signs are to be mounted on the post as indicated in Lesson Six. Cut separate capital letters (preferably in a different colour) for the words, "Holy Spirit," and superimpose these letters on the similar letter in each word on the post at the appropriate time. (See Lesson Six for details of procedure.) The signs should be placed so that they all point toward the picture of Christ.

Children enjoy participating in the meetings if they can do so without embarrassment. The following suggestions may be helpful:

1. Invite children to read the Bible references for the day. For best results, have the texts written on cards prior to the time of the meeting, and distribute them so that children may find them in their Bibles and be well prepared to read them orally.

2. If desired, the theme song may be read as a verse choir selection, instead of being sung. For example, one group may read the first question, a second group may read the second, and all may join in the prayer chorus.

☆ ☆ ☆

LESSON 1

Choices—and Cherry Trees

Preparation for the Day

1. Consult the General Suggestions to Leaders for directions for preparing the materials.

2. Write the quotations from "Steps to Christ," page 71 (see the lesson), on the blackboard or on a large chart for the children to read.

3. Place the gift-wrapped packages on the desk.

4. Have the labelled boxes ready, but do not show them until time for their use.

5. Write the following references on cards. Give each card to a different

pupil, who is to find the text in his Bible and be prepared to read it aloud when asked: Joshua 24:15; Revelation 3:20; Revelation 22:17.

6. Learn the theme song so that it may be sung with understanding. If time permits the use of additional music, select songs that emphasize the theme of the lesson.

7. Ask each child to have his Bible on his desk before the worship period begins.

8. If possible, have the materials needed for demonstrating the process of grafting.

Presentation

It was a time of war, a time of fear and destruction and misery, a time of flying bullets and shattering bombs.

Caught in the terrible struggle between two nations were thousands of innocent people. The wounded, the crippled, the homeless, the hungry, were everywhere.

Into this scene of misery went missionaries with tons of clothing and food. Pastor Johnson, a man who was assigned to supervise the distribution of these supplies, lived for days under constant bombardment, but in spite of this he went about his work trying to help the terrified people. And at night, in the bomb shelter, as shells crashed nearby, Pastor Johnson quietly read his Bible, while others in the shelter shook with fear.

During a lull in the bombing one of the men asked him, "Why aren't you frightened?"

Pastor Johnson smiled. "I'm a Christian," he said.

The man thought that over for a moment, "Could I be a Christian, too?" he asked.

Again, Pastor Johnson smiled. "Why not?" And there in the shelter, Pastor Johnson helped that man begin to understand what it means to be a Christian. See Booton Herndon, "The Seventh Day."

The question the man asked Pastor Johnson is a good one for us to ask ourselves as we begin this very special week, the Week of Prayer. Do you know what a Week of Prayer is for? It is a time when Seventh-day Adventist Christians, men and women and boys and girls all over the world, set aside a special time each day to study God's Word, to sing songs of praise, and to pray. During this special time we are going to study the Bible together to try to understand better what it really means to be a Christian.

First of all, do you have to be a Christian? No. God will never force anyone to be a Christian. The choice is entirely up to you. Suppose we read this in the Bible. (Call on children to read the texts mentioned above.)

Object Lesson

(Call attention to the gift-wrapped packages on the desk. Invite a child to select one to keep. When he has made his selection, explain that you were willing to give the gift to him, but that he had to choose it and take it if it was to be his. It could not be his if he did not choose to take it.)

Just as I have offered this gift to—, so God offers us the most wonderful gift

possible, eternal life, but we may have it only if we are willing to take it.

Object Lesson

(Place the labelled boxes on the desk, arranging them so that the children cannot see the labels. Ask the children to tell what each contains. Since they cannot do this, turn the boxes around so that the labels are clearly visible. Now the children may easily tell what the contents are.)

Christians, too, carry labels, which are easily read by all. Here is a motto for us to remember. Let us read it together: "It is by loving Him, copying Him, depending wholly upon Him, that you are to be transformed into His likeness."—"Steps to Christ," page 71.

But it is not always easy to learn to depend wholly upon Jesus so that He may place His label upon us. Sometimes we don't even want to do His will. Sometimes we want to do things our own way, whether it is right or wrong. Do you know why?

It is because both Jesus and Satan want to live in our hearts and to take control of our lives. We must choose every day, every hour, and every minute, whether we want Jesus or Satan, and whose label we will bear.

It is not enough for us to decide just once that we want to belong to Jesus. We must make this choice again and again every day, for Satan keeps trying to get us to let him have control.

Have you ever wondered what it means to have Jesus live in your heart? Mrs. Ellen White explains that when Jesus lives in our hearts we like to think about Him, and we consider Him our very best Friend. We do not want to make Him sad by doing any wrong act or by thinking any wrong thought. Having Jesus in our hearts means that He is right with us and is helping us to do the things we ought to do. (See "Testimonies to Ministers," pages 387-391.)

When we are tempted to make a wrong choice that will allow Satan to have control of us, we need to remember to say, "Jesus cares for me. He loves me. I will give myself to Him."

When we do this, Jesus sends Someone to help us, Someone called the Holy Spirit. The Holy Spirit changes us so that we become more and more like Jesus, and something that the Bible calls the fruits of the Spirit begin to grow in our lives. They are the labels or signs of every true Christian. "When we live by faith on the Son of God, the fruits of the Spirit will be seen in our life; not one will be missing."—"The Desire of Ages," page 676.

Outside the kitchen window of Becky's home stood a big cherry tree that was covered with tiny red cherries. As she washed the dishes, Becky watched the birds that flew to the tree, took a peck or two of a cherry and then flew off in disgust. Becky chuckled. She knew how sour those cherries were, so sour that they really weren't even much good for pie.

Around the corner on the other side of the house stood another cherry tree that

was different. On it grew big, luscious, black cherries that were sweet and juicy. Becky's mouth watered just thinking about them. But that tree was small, and so the crop of cherries was small, too.

"I wish the pie cherry tree was small, and the sweet cherry tree was big," thought Becky, and that night she told her father about her wish.

Her father smiled and said, "Next spring we'll do something about it, Becky. I think we can have some sweet, black cherries on the sour cherry tree someday."

Becky looked at her father in amazement. Sweet cherries on a sour cherry tree? How could that be? "What are you going to do, Daddy?" she asked. "The good cherries on the bad tree?"

"You just wait and see," said father.

One cold, windy day very early in spring Becky's father said, "Come with me, Becky." Out by the sweet cherry tree father went to work. Becky watched as he snipped some little twigs from the sweet cherry tree and whittled the base of the twigs into sharp wedges. Then he went to the other side of the house and sawed some branches from the big, sour cherry tree. Into the stumps of the limbs left on the tree he made some clefts with his knife. Carefully he wedged the twigs of the sweet cherry tree into the clefts in the branches. He coated the cuts with wax and bound the twigs securely in place with sticky black tape.

"We call this grafting, Becky," he said. "Watch to see what will happen."

Week after week Becky watched. What could happen to those dead twigs anyway? But they weren't dead! One day Becky saw the tiny buds of brown begin to show a faint rim of green. Bigger and bigger grew the buds until one sunny day little green leaves appeared on the twigs. Then a few blossoms came and finally some little green cherries. Before long Becky could see that these cherries did not look like pie cherries at all. They were big and black, and when they were ripe Becky found out that they were sweet and juicy and crisp. The miracle had happened. Sweet cherries were growing on a sour cherry tree.

Now Becky began to understand the miracle that takes place when good fruit is grafted into a tree that has never grown that kind of fruit before. Daddy didn't have to tie the good fruit on at all. Fibre by fibre, vein by vein, it had grown into the tree. The life of the tree had become the life of the twigs. Though only a few black cherries appeared on the tree that first year, her father explained that as the twigs would grow into sturdy branches the crop of cherries would grow larger, too.

Sweet cherries must grow on a sour cherry tree when the food from the earth is carried by the sap up through the tree to the grafted-on branches. So the fruits of the Holy Spirit must grow in our lives when we choose to let Jesus live in our hearts.

It was the labels on the boxes that told us what was inside. It is the fruit on the tree that makes it easy to know what

kind of tree it is. It is the fruits of the Spirit that reveal a true Christian. The Bible says, "By their fruits ye shall know them." Matt. 7: 20.

This week we are going to learn something about these wonderful fruits and how they can grow and ripen in our lives.

Theme Song

"Would I Be Called a Christian?"

Prayer

Invite several children to pray as all kneel.

What do you think is the most powerful force in the entire universe? For tomorrow, see if you can find a picture of this force. If you can, bring it to school with you. We'll put all these pictures on the bulletin board and see if we can decide which one is really the greatest.

☆ ☆ ☆

LESSON 2

The Most Powerful Force in the Universe

Preparation for the Day

1. Letter a caption to be placed on the top of a bulletin board on which the children are to arrange the pictures they were asked to bring for today's lesson. (If desired, the teacher may supply the pictures.) The caption should read, "What is the most powerful force in the universe?"

2. Write the following texts on small numbered cards to be given to three pupils: 1 John 3: 23; 1 Cor. 13: 13; 1 John 4: 8.

3. Invite a pupil to prepare a large chart or write on the blackboard the text for the day: John 13: 34, 35.

Presentation

(Begin the study by discussing the pictures on the bulletin board.) All of these things that we have mentioned are certainly very powerful. But they are not the most powerful of all. Will those to whom I have given numbered cards please read their texts aloud, in order?

What is the greatest force in the world? Love, for God Himself is love.

Jim has written our text for today on a chart. Hold it up, Jim, so we may all see it and read it together (John 13: 34, 35).

Here is certainly a label that every Christian will wear. But about whom do you think Jesus was talking when He said we should love one another? Do you think this means only our parents, our family, our best pals? Let us see whether Jesus explains this in other places in the Bible. Suppose we read Luke 6: 27, 28.

Showing love for others, being willing to help them, doing good for those who are unkind to us, is not easy, for Satan comes and tempts us to feel angry, or selfish, or not to be interested in other people.

But Jesus not only said, "Love one another," and "Love your enemies." He has promised to make it possible for us to do this through the gift of His Holy Spirit.

That's what Anthony learned. Let me tell you about him.

Day after day, month after month, the slave Anthony had dreamed a great dream of the time when he would win fame and freedom. It would be the day of the foot race in the Olympic games, and he dreamed of being in the race.

For two years he had been training for it, running on the beach with Marcus, the son of the governor.

Dreaming, he had seen himself the winner. He had even dared to dream that the governor would give freedom to him. Surely the victor at the Olympic races could be given nothing less than his freedom!

Now, crushed and miserable, the boy sat on the high rock that looked out on the sea. His dream was dead, for today Marcus had told him the truth. Anthony would not be allowed to race. For in Greece, only freemen could enter the games, and Anthony was a slave.

"I hate Marcus," thought Anthony. "He has known, all this time, that I could not enter the race. But he kept me from knowing it so I might help him to win."

Just then he saw the other boy come out on the beach below. "Come, race!" Marcus called.

Instantly Anthony was on his feet. He sprang down the cliff and ran up to Marcus. Almost without thinking, he struck the boy who had been his friend, and Marcus fell to the sand.

At that moment Anthony felt a heavy hand upon his shoulder. He looked up and found himself staring into the face of the captain of the governor's guard.

"Come with me," the soldier demanded. No one spoke until they came before the governor. Then the captain told of how he had found Anthony, the slave, striking the governor's son.

"Is that true?" the governor asked.

"It is true."

"Then I am sorry, but I must punish you. You are a slave, Anthony, but I have tried to treat you as the friend of my son. You have lost that friendship by what you have done, so I must treat you like any other slave. You shall go to work in the iron mines."

Now Anthony learned what it meant to labour from dawn till dusk, and sometimes far into the night. Now he found out what it meant to be hungry, to be thirsty, to be hot, to be cold, to be sick without care.

One evening as he was sitting on the rock overlooking the beach, Marcus appeared on the sand below. "I hate you!" Anthony muttered out loud. "I shall never forgive you!"

Anthony had thought that he was alone, but to his surprise, a voice sounded close to him. "Why do you grieve?" It was an old man, one of his fellow slaves, who spoke.

"Because everybody is so cruel, so unfair to me!" the boy cried. And then, without meaning to, he poured out his story. "They will keep me a slave for ever!"

"No one can really keep you a slave if you want to be free," said the old man.

"You are a slave," the boy exclaimed. "Can you make yourself free?"

"I am a slave under the laws of Greece," said the old man. "But I am no slave under the law of God. No matter how men drive my body, they cannot govern my soul. They cannot stop me from loving my fellow man. Therefore, I am free. And you, too, can be free. The truth shall make you free. This is God's promise."

In the days that followed, Anthony often thought about the old man's words. Who was this God of whom the old man had spoken? What did God have to do with freedom? And what did love have to do with freedom?

One evening Anthony decided to seek out the old man and ask him what he meant.

"Where can I find Him?" asked Anthony. "Where can I find this God of whom you spoke?"

Again and again he sought out the old man. And evening after evening the old man taught him about God.

One night the old man said, "Anthony, God is love. To be like Him you must learn to love your fellow man."

Anthony turned away, puzzled and dissatisfied. What did the old man mean by saying that Anthony must love his fellow man? Which man? Did he mean Marcus? "No! No!" thought Anthony. "I could never love Marcus!"

Once more an evening came when he sat alone on the rock that looked out to the sea. "How shall I know God?" he asked himself. "When will He come to me?"

He looked down toward the beach and saw Marcus running along the seashore. "I hate Marcus!" Anthony started to say. But suddenly, he stopped himself. He thought of what the old man had said. "You must learn to love your fellow man."

"I must not hate Marcus," he told himself firmly.

He watched as Marcus raced up and down the beach, then plunged into the sea.

After some time Anthony saw that Marcus was swimming with difficulty. Then Anthony heard a cry from the sea, a cry from Marcus, a cry for help.

For only an instant, Anthony hesitated. What should he do? Marcus had taken from him the chance to win the race, but now Marcus was calling for help.

Anthony thought of the old man's teaching. With a shout, he ran down the rocks toward the beach.

"Marcus!" he shouted. "I am coming!" Quickly, firmly, he swam toward the drowning boy. He seized him, then turned and battled his way through the rough waters toward the beach. Once he thought he could no longer hold Marcus. "Oh, God," he prayed, "help me now. Help us both." At last, numb with exhaustion, Anthony dragged himself and the other boy up on the shore.

A crowd gathered about the boys, but parted again as soldiers with lifted spears pushed them aside. Someone shouted, "The governor! Make room!"

The governor knelt beside his son. "You are safe, Marcus," he said softly.

"Anthony saved me," Marcus replied weakly.

"Anthony?" repeated the governor. He stared at the slave boy. "You saved Marcus? Why?"

"I cannot tell." How could he explain that he had saved Marcus because he loved him? How could he explain that he had prayed to God for help to love all men?

Marcus sat up and held out his hand. "I thank you, Anthony," he said, and his eyes told more than his words.

The governor put his hand upon the shoulder of the slave. "Anthony," he said, "I did you an injustice. I let you train with Marcus when I knew that only free-men could enter the Olympic games. Now I shall try to give you the justice you deserve. From this day, you are free."

"Free?" Anthony could say no more for joy. Only he knew, though, how free he really was. For now, not only was his body free, but his soul as well.—Mary Synon, "This Is Our Heritage."

Anthony loved his friend, but in saving his life, Anthony wore not only the label of love but those of courage, forgiveness, and kindness. Being a Christian is like that. If you have one label, other labels of a Christian will show, too.

Let us review some of the ways in which we practise keeping God's command to love one another.

1. We will show respect for all other people—not just our friends.

2. We will be willing to give up our own pleasure and comfort when necessary in order to help someone else.

3. We will look for good things about other people instead of finding fault or making fun of those who are different from us.

4. We will try to treat other people as we would like to have them treat us.

5. We will not hold grudges against anyone.

6. We can try to keep from being cross or provoked when things go wrong, and instead can try to be patient and courteous and tolerant of others' mistakes.

7. If we really dislike someone else, we can look for the cause of our dislike so that we may overcome it by better understanding ourselves and the person we dislike.

8. We must ask Jesus to make us willing to do these things so that we can show love for others.

Today, as a very special aim for yourself, look for opportunities to let Jesus' love shine through you to someone else. See how many opportunities you can find, and tonight be sure to thank Him for helping you to find them.

For tomorrow read Psalm 34:14; see whether you can find two more labels of a Christian, and try to guess the one we are going to discuss.

Close with several sentence prayers and a hymn well-known by the children.

* "The Answered Prayer," adapted from "On the Shores of the Aegean," by Mary Synon, in "This Is Our Heritage," copyright, 1943. Permission to reprint given by Ginn and Company.

LESSON 3

The Story the Shoes Tell

Preparation for the Day

1. Place the key text for the day (Matthew 5:9) on the blackboard or on a large chart.

2. Write the following texts on the blackboard and invite the children to find them in their Bibles and mark them with slips of paper prior to the time of the meeting: John 14:27; Job 22:21; Isaiah 26:3; Matthew 5:43-45.

3. A pair of shoes will be needed for an illustration.

Presentation

Yesterday I asked you to find two labels, or fruits, of a Christian, which are named in Psalm 34:14. What did you discover? (Do good, seek peace.) Now, with the key text before us, you know which one we are going to talk about today.

Key Text

"Blessed are the peacemakers: for they shall be called the children of God." Matthew 5:9.

Prayer

Our special prayer today may be that **Jesus will help us to begin to understand what is meant by peace.** We may pray that we will have the courage to choose to let our heavenly Father make us calm and good-natured and kind; that He will help us to be peacemakers in our dealings with others, and that He will give us His peace. Let us thank Him, too, for this peace that He is so willing to give us.

Peace is a word that means many things. It means not worrying about things. It means trusting in God. It means that we know that He loves us and knows what is best for us. Let us take our Bibles and find some of the things God has told us about peace.

Where does real peace come from? John 14:27.

How may we receive this peace? Job 22:21.

How may we keep this peace? Isaiah 26:3.

Illustration

(Place a pair of shoes on the desk): These shoes have a lesson for us today. We need to be able to put ourselves in the other person's shoes. What does this mean? It means that we must try to see things as another person sees them, and to feel about things the way he does. There is an old Indian prayer that says, "Great Spirit, help me never to find fault with another man's way of walking until I have walked two weeks in his moccasins." If we can do this, and discover how other people feel, we will be able, with the help of the Holy Spirit, to be real peacemakers.

Just as Don was leaving for school one morning, Dad called to him. "Oh, Don, I just remembered. I have to go over to Cedarville this afternoon for a committee meeting. If you'd like to go along with me, be at my office at 4.30 sharp. Want to go?"

Did he want to go? Well, he certainly did! It was always a treat to ride with

Dad, and Don especially liked the trip to Cedarville. They'd done this before, and while Dad was in his committee meeting, Don always had a grand time in the museum next door. Don grinned happily. "I'll be there, Dad. I wouldn't miss it for anything."

All day long, thoughts of the trip with Dad were tucked away in the back of Don's mind. The hands of the clock barely seemed to creep. Slowly, oh, so slowly, the day went by. But at last it was 3.30 and the closing bell rang. After the dismissal Don dashed to the supply room to get the broom. It was his turn to sweep the paths today. He could get that done and still make it if he didn't waste any time. But he moved too fast. As he hurried out of the supply room, broom in hand, the handle struck a bottle of cleaning fluid and down it crashed.

Don groaned. "Wouldn't you know that would have to happen to me just now!"

It took several precious minutes to clean up the mess, and by the time he had finished sweeping the paths and putting the broom away, he had no time to spare at all.

He set off at a run, his sneakers padding softly on the cement footpath. If he cut across old Mr. Brown's garden and the lawn, he'd save a minute or so. No one was in sight as Don sprinted through the garden, jumping lightly over the low rows of vegetables. He had passed the garden and was halfway across the lawn when an angry voice shouted at him.

"Get out of here, young man, and don't let me catch you tramping down my lawn again." Old Mr. Brown's face was red with anger. "If I ever catch you running through here any more, I'll call the police. I've a notion to do it anyway."

Now you end the story. Suppose we try putting on Mr. Brown's shoes for a minute. Let us see if we can understand how he feels. Perhaps he has worked long and hard to have such a smooth, green stretch of grass. He is probably afraid that the boys and girls from the school will trample it down and wear an ugly path across it. No wonder he is angry!

Now put yourself in Don's shoes. He did his work. He really wants to go with his dad. He didn't mean to do any harm, but he knows that Mr. Brown is angry. If he stops to apologize and explain he will probably miss his father.

What do you think Don should do? (Do not provide the children with an answer to this, but rather encourage discussion. Accept both wise and immature answers and try to help the children to decide for themselves what would be the right thing to do.)

Maybe a few verses from Jesus' Sermon on the Mount will help us find good answers to Don's problem. Let's read Matthew 5:43-45.

Let us talk about another opportunity to be peacemakers and decide what we think is the right thing to do. This is the story of Patti and her sister, Jill. Patti was seven years old. She came onto the front porch just as her older sister, Jill, and two of her friends were starting down the path.

"Where are you going, Jill?" she asked.

"We're going over to Susie's house to ride her bike. Mother said I could."

"I want to come, too. May I, Jill?"

Jill shook her head. "No, little sis, not this time. This is just for us big girls."

Patti began to cry. "I want to go; I want to go."

But Jill said quietly, "No, Patti. I'm sorry, but you can't go."

Patti's face grew red. She stamped her feet, and the tears continued to roll down her cheeks. "I can too go," she shouted. "You're not my boss. I'll go if I want to."

"Not with us," insisted Jill.

Patti turned and ran toward the house screaming, "I'll get even with you, then, you old meanie. I hate you! I hate you!"

Can you put on Patti's shoes and understand how she feels? Perhaps you remember how you felt sometime when you were left behind. Can you put on Jill's shoes, too? She wants to have fun with friends of her own age. What do you think Jill should do? How can she be a peacemaker?

We know that Patti is going to have to learn that she cannot always go everywhere and do everything that her older sister does. Can Jill help her learn this lesson? Do you think Patti can learn it all at once? Or will Jill probably have to try patiently again and again to help Patti understand this?

To be a real peacemaker Jill will have to remember to treat Patti as courteously as she can while she tries to teach her this lesson. Perhaps she will also plan to do something especially nice for Patti to show her that she really loves her and has no hard feelings.

Let us review some of the ways in which we can become better peacemakers:

1. We can admit blame when we have done something to make another person angry, unhappy, or uncomfortable.
2. We can try to understand how the other person feels. We will try to walk in the other person's moccasins.
3. We can treat the other person as we would like to have him treat us.
4. We can look for the good things about the other person.
5. We can try to overcome the desire to return anger with anger. (Adapted from the "Growth in Magnanimity" unit, Union College Character Research Project, Schenectady 8, New York. By permission.)

All of this takes courage. It takes prayer. It takes willingness to choose to do the right thing and to ask the Holy Spirit to do for us what we cannot do for ourselves.

Here are two questions for you to think about. Keep your answers a secret between you and God.

1. Do I have the kind of peace that makes me so calm I can comfort someone else who is in trouble?
2. Am I willing, right now, to ask Jesus to help me to be a real peacemaker today?

Prayer

Invite several children to offer prayer as the entire group kneels.

Tomorrow we will talk about another label of a Christian. It is named in Psalm 16:11. I wonder whether you can find out what this fruit is. Tomorrow we'll see.

LESSON 4

The Pennies That Proved a Point

Preparation for the Day

1. Place the following texts on cards. Give each to a different child. Ask him to be prepared to read the reference when needed (Psalm 16:11; Psalm 51:12; Jeremiah 15:16; 3 John 4).

2. Place the following acrostic on the blackboard or on a chart:

Jesus first
Others second
Yourself last

3. The following quotation is the text for the morning, and should be written in a prominent place: "Those who in everything make God first and last and best, are the happiest people in the world."—"Messages to Young People," page 38.

Presentation

This morning I have given four of you cards with Bible references on them, and have asked you to be prepared to read them in our class. As the rest of you listen to them, you will find that they are all about one thing. You will find it named in each verse that is read. Listen carefully to discover it. Remember, it is one of the labels, or characteristics, of a Christian. (Children read assigned texts aloud.)

Did you find it? If not, here is a little clue. The word is hidden in this motto. (Refer to motto mentioned above.)

What do you think this little word **joy** means? The dictionary tells us that it means happiness, or gladness. An old rhyme says,

"All who joy would win

Must share it—happiness was born a twin."

That's what Ben and Betsy learned one bright morning. Let me tell you about them.

"Do you mean that?" Ben looked up at his big brother, Bill, and then down at the ten pennies lying on the breakfast table.

"Sure, I mean that," laughed Bill, "and here are the ten pennies to prove it."

Bill grinned at the perplexed looks on the faces of the twins, Ben and Betsy.

"I really mean it. Wouldn't you like to try a little experiment today? We'll call these pennies joy pennies. Just for fun see if you can make five people happy by the way you spend them. I'll see you tonight, and you can tell me what success you've had. I'll be expecting a good report." And off Bill went to work.

Ben looked at his sister. "Ten pennies to make five people happy!" he exploded. "Why, just one packet of gum costs threepence!"

His sister's forehead was wrinkled in thought for a moment, and then her face brightened. "I know what we can do for a starter! Let's buy old Mr. Bell a licorice stick and take it to him. He just loves licorice. And you can show him your new kite."

When they rapped at his door, old Mr. Bell was even happier to see them than they had expected. "Come in!" he cried,

"Well, well, where did you get that fine kite?"

"I made it," Ben answered proudly.

Betsy got out the licorice stick, and Mr. Bell cut it into three pieces, saying they must help him eat it.

Mr. Bell was so happy to have them visit him that they stayed longer than they had planned. And on their way home Betsy said, "We did make him happy, didn't we, Ben?"

Just then, someone behind them called out, "Hey, Ben! Wait! I want to see your new kite!" Larry Banks came running up.

"That's the best kite I ever saw," said Larry admiringly. "I wish I had one like it."

"You could make yourself one," said Betsy. "Ben made his, and it cost only a penny. He used some sticks that he found in the back yard, and mother gave him the string. Then Mr. Jackson let him buy some wrapping paper for a penny."

"But I couldn't make it by myself," objected Larry. "I don't know how. Besides, I've spent every penny of my allowance."

Ben and Betsy looked at each other and laughed.

"We have some money," Betsy began, and her twin went on, "Yes, and we'll buy you the paper and I'll help you make the kite. How would that be?"

Larry's eyes shone. "Will you really? And will it be just like yours?"

The new kite did turn out just like Ben's. It was a fine kite, and Larry was flying it happily when the twins left him and started home.

As they walked along they passed the post office.

"You know," said Betsy, "we could write a letter to grandma and grandpa. That would make two people happy, and a stamp costs only fivepence."

The stamp was bought and the letter was written, and now Ben and Betsy had used seven of their ten precious pennies. But it was a strange thing about those last three pennies. They just couldn't seem to figure out a good way to spend them.

It was late that afternoon when they saw a strange dog in their back yard.

"Poor old fellow," murmured Ben, as he patted the thin, hungry-looking animal. "He looks as if he hasn't eaten anything for days! Let's ask mother if we can feed him."

"Yes, of course," responded their mother, "but I don't have much that dogs might like just now. You can mix up some bread and a few leftover vegetables if you'd like. Then when I go to the market I'll get him some dog food."

The dog quickly ate all the scraps they gave him, and then looked up hopefully for more.

"Oh, Ben, this is awful!" said Betsy. "You can tell that he is still hungry. I wish we had some meat for him."

For a moment the twins were silent, then suddenly Ben spoke.

"Come on, Betsy, let's see how much meat we can get for this old fellow with our three pennies! I know we are supposed to spend our money on people, but I can't stand this."

They hurried to the store and told Mr. Jackson they would like to have three-pence-worth of meat scraps.

On the way home, with the little parcel in their hands, Ben said, "I think it's O.K. about our spending the threepence to feed the stray dog, Betsy. But since I've been thinking about it I think Bill's going to be disappointed with the way we've spent our other pennies."

"Why?" Betsy wanted to know.

"Because we didn't really make the people happy just by spending the pennies on them. Mr. Bell was happy because we came to see him, and Larry was happy because I helped him make the kite. See?"

That night Bill wanted to know how Ben and Betsy had spent their pennies. "Did you use them all?" he asked. "Were you able to make five people happy?"

"Well," said Ben, "we're sort of mixed up about the happiness part. We spent the money all right, but we didn't use it all for people. We spent our last three pennies to buy meat scraps for a stray dog."

"We knew he wasn't a person," broke in Betsy, "but he looked so awfully hungry, we just had to do it."

"That's all right," said Bill. "I think we can count the dog. And didn't it make you happy to see him eat?"

"Sure did," Ben agreed. "He was awfully hungry."

"But what's all this about being mixed up?" Bill wanted to know.

"At first we thought it was the things we bought with our money that were supposed to make the people happy," Ben explained, "but we don't think that any more. We've decided it was the sharing that did it. What do you think?"

"I think you're exactly right." Bill smiled broadly at the twins.

"And the way I count, you made more than five people happy. First, there was Mr. Bell, then Larry, then Grandma and Grandpa. But don't forget me. I'm mighty glad you learned that happiness comes through sharing with others. How about you? Did you have a good time doing these things for somebody else?"

Ben and Betsy nodded their heads vigorously.

"Seven people and one dog made happy in one day. That's a fine record," commented their big brother proudly. "That was one experiment that was a huge success."—May Hurley Ashworth, "Pennies for Joy," in "Wee Wisdom," 1940. Adapted.

Now, how can we receive this joy? The acrostic on the blackboard has the answer. If we will always place Jesus first in our lives, others second, and ourselves last, our label of joy and happiness will be easy for everyone to read.

Just what do you think it means to place Jesus first in our lives? It means that we think about Him. We remember that He is with us all the time. We also keep the commandments He has given us

so that we may show that we are His children, and we do the things we think He would do.

Another way to find joy is to do something to help others.

One day a dreadful thing happened near one of our schools. A farmer who had been an enemy of the school had the misfortune to have his barn burn to the ground. His horses, his mules, and all of his farm tools were destroyed, too. Word of his misfortune spread rapidly, and before long the people of the school learned what had happened.

Quickly the principal and his students hitched up their horses and were on their way to the home of the unfortunate man to offer some needed help.

"What do you want?" the farmer asked, as they drove into his barnyard. His voice was cold and hostile.

"Why, we've come to plant your corn," the principal answered.

The farmer was silent for a long moment, looking piercingly at the man whom he had so bitterly criticized. "Is that the kind of man you are?" he asked.

"Yes," the principal answered, "that's the kind of man I am."

The farmer again looked over the small group who had come to help him, and cleared his throat. "Well, I've got something to do before you begin," he said. "I've said some mighty hard things against you for starting that school. Now I ask you to forgive me."

"If I hadn't forgiven you a long time ago, I wouldn't be here," the principal replied, "and neither would the boys. Now, let's get to work."

Imagine how happy those students and their principal were at the wonderful change in the old farmer's attitude. By making Jesus first in their lives, by thinking of others next, they had found joy for themselves. By their kindly act, another of the labels of the Christian shone brightly for all the community to see.

LESSON 5

A Verse to Remember

Preparation for the Day

1. Place the quotation for the day, taken from "Testimonies," volume 5, page 48, and from "Testimonies," volume 9, page 189, on the blackboard or on a chart.

2. Have the children make a list of songs they would like to sing to begin the study.

3. Duplicate sufficient copies of the two open-end stories that appear at the close of today's lesson, so that each child may have one as he writes his own ending for it.

Quotation

(To be read before prayer.) "It is only by personal union with Christ, by communion with Him daily, hourly, that we can bear the fruits of the Holy Spirit."—"Testimonies," volume 5, page 48.

Presentation

It was a hot afternoon in midsummer. Jack looked up from the stamps he was

mounting to see on the footpath just outside his yard an old, tired-looking woman. She tottered along slowly, peering first to the right, then to the left, as if she were lost.

Jack turned back to his stamp album and reached for another stamp, but the bewildered look on the old woman's face troubled him. He glanced out of the window again. She was still in sight. What should he do? He was anxious to get his stamp collection in order so that he could show it to Bruce that evening. Besides, it was hot out of doors. He didn't like to think about going out into that heat. Anyway, how did he know for sure that the little woman he had seen was lost? Perhaps she was just out for a walk to get some exercise. If he went to help her, some of the other fellows might see him and tease him.

What do you think he should do? (Elicit answers from the children.)

If Jack did go out to help her and walked home with her, what sign of a Christian do you think he would be showing? Suppose we read Ephesians 4:32 together right now to see if it will answer the question. What is the key word in this text? (*Kind.*)

Now let us read together something that Sister White has said about the importance of kindness in our lives. (Read from chart or blackboard): "If we would . . . be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions . . . where now there is only one."—"Testimonies," Vol. 9, page 189.

Kindness is certainly one of the labels of a Christian.

Verne is a boy who is fun to know. He likes to play football. He likes to swim and skate, and hike. He has a good mind, and he studies hard. He also has a number of hobbies. He knows many interesting things about rocks and electricity, about shells and butterflies and insects.

Verne goes to Sabbath school every week. He likes the lesson study, the mission story, and music—everything! And he always can say his memory verse accurately, even the text. He remembers to take his lesson paper home in his pocket. But sometimes he forgets to take something else with him that is very important. The memory verse that he can say so well is often left behind.

Two weeks ago the memory verse was Ephesians 4:32, "Be ye kind one to another." And, as usual, Verne had been one of the first to say it. But the next day, as he was skating, he saw Jennie, a little neighbour girl, playing with her doll. He skated up to her, snatched the doll from her hands, and tossed it up into a tree just out of her reach. Then he laughed loudly and skated on.

He soon came to a dog barking at the foot of a tree. Looking up, he saw a little kitten afraid of the dog, and almost as much afraid of falling from the high limb. Verne hunted about until he found a long stick. This he used to push the kitten from the branch. Then he cried, "Sic 'em," to the dog, clapping his

hands and laughing loudly as the dog chased the poor kitten to another tree.

Verne knew the words of his memory verse all right, but the meaning of those words was not in his heart. He had left the most important part behind him when he left the Sabbath school.

Phil was one of Verne's best friends. They shared many of the same hobbies and sports, and had fun doing things together. Just now, Phil was skating down the footpath to join his pal. But as he whizzed by little Jennie, he noticed that she was crying. He skidded to a stop and asked, "What's the matter, Jennie?" Sobbing, she pointed to her doll up in the tree. Phil reached up, got her doll, and handed it to her. Jennie smiled through her tears, "Thank you, Phil."

Farther down the street, Phil came upon the dog under the tree barking at the kitten. He whistled to the dog, to coax it away from the tree. He knew that if he could do this, the kitten would come down and find its way home where it would be safe.

In the meantime, as Verne skated along the footpath, he could not forget Jennie's tears, and the sight of that frightened kitten. A nagging feeling of guilt grew bigger and bigger and would not go away. All at once the words of his memory verse came to his mind with a new meaning. Immediately he wheeled around and started back up the footpath. But before he could reach the tree where the kitten clung, he saw Phil coaxing the dog to follow him. Phil called to his pal, "Verne, call this dog, will you? He's got a kitten treed." Verne put his fingers to his lips in a high, shrill whistle, and the dog bounded after him as Phil raced up the footpath to join them.

"Where are you headed for, Verne?" he asked.

"Oh, up the street. I want to get Jennie's doll out of a tree for her."

Phil looked rather puzzled. "I just *did* that, Verne. Poor little kid, she surely was crying."

"I know, Phil," said Verne quietly, "and it was my fault. I just didn't think." His face brightened. "I'm glad *you* did. Thanks."

Verne grinned at his friend, and the two of them skated off together.

A memory verse learned in Sabbath school and remembered while at play had made visible the label of kindness in the lives of both Verne and Phil.—Ernest Lloyd, "On Our Block." Adapted.

Today, suppose you watch for opportunities to be kind to those around you. Perhaps you will be able to be an inspiration to a friend of yours, as Phil was to Verne.

Here are some good questions for you to think about now before we kneel for prayer. Let your answers to these questions be a secret between you and God. Perhaps while we are kneeling you will want to offer a silent prayer about some of them:

1. What can I do today to show kindness to others for Jesus' sake?

2. Am I as kind and thoughtful to everyone I know as I am to my special pals?

3. Have I shown a spirit of friendliness and kindness to new pupils who come to our classroom?

4. Have I been as thoughtful of other members of my family as I would try to be if I could see Jesus here beside me all day long?

5. Do I show kindness to others by being willing to sacrifice my own leisure and comfort for theirs? Have I ever really done this for anyone? When? What did I do?

Prayer

Take time for a moment of silent prayer first, then invite certain children to pray aloud.

Optional Activity

Use one or both of the following open-end stories as a language activity. Children may be invited to select one for which they will write the ending.

1. Johnny had been called bad names by another boy on his way home from school. Johnny at first is angry and is tempted to shout back at his tormentor. But suddenly a voice inside of him seems to say, "What would Jesus do?" So, instead of yielding to temptation, Johnny sends up a prayer for help. The idea comes to him that if he shows kindness to the other boy, he may make friends with him and stop the name calling. What are some of the things Johnny might do?

2. Scott, a sixth-grader, became very ill with polio. He was out of school for a long time. When he finally returned, he was weak and wasn't able to run very well. He needed exercise to develop his leg muscles. He needed to feel that the other boys liked him and wanted him around. However, they didn't seem to want Scott to play in their running games. Keith wanted to help Scott "belong" again, so he made a special effort to play with him. What do you think Keith might do to help the other boys realize and accept their responsibility toward Scott?—Adapted from the "Growth in Magnanimity" Unit, Union College Character Research Project, Schenectady 8, New York. By permission.

LESSON 6

The Most Wonderful Fruit in the World

Preparation for the Day

1. Prepare and display the "guidepost" visual aid and the picture of Christ as described in "General Suggestions to Leaders." Only the post and the picture are to be set up as the study begins. The signs are to be added as the lesson progresses.

Presentation

We have been talking this week about several characteristics, or labels, of a Christian. All of these are things a Christian does because he wants to be like Jesus. Jesus compared Christian living to fruit growing on a vine. "I am the vine, ye are the branches," He said. "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide

AUSTRALASIAN RECORD

and Advent World Survey

Official Organ of the

AUSTRALASIAN DIVISION OF SEVENTH-DAY ADVENTISTS

Editor - - - - - L. C. NADEN
Assoc. Editor - CONSTANCE M. GREIVE

Single Subscriptions, in Australia 15s., New Zealand 12s. 6d. per year (post paid).

When mailed to territories outside Australasia and territories annexed thereto (Papua, New Guinea, Lord Howe and Norfolk Islands, Fiji and Western Samoa) 16s. extra for empire and foreign postage is required.

● Order through your conference office, or send direct to the Signs Publishing Co., Warburton, Victoria, Australia.

All copy for the paper should be sent to The Editor, "Record," Fox Valley Road, Warrongga, New South Wales.

Appearing regularly in the *Australasian Record* are articles from the *Review and Herald*, the general church paper of the Seventh-day Adventists, published at Washington, D.C., U.S.A.

Printed weekly for the division by the Signs Publishing Co., Warburton, Victoria.

DIRECTORY

Australasian Division

President	- - - - -	L. C. Naden
Secretary	- - - - -	R. K. Frame
Assistant Secretary	- - - - -	J. K. Irvine
Treasurer	- - - - -	E. J. Johanson
Assistant Treasurer	- - - - -	W. E. Zeunert
Auditor	- - - - -	L. J. Stace
Associate Auditor	- - - - -	R. L. Parkinson

Departmental Secretaries

Education and Religious Liberty	- - - - -	E. E. White
Health Food	- - - - -	W. L. Kilroy
Publishing	- - - - -	H. White
Home Missionary and Sabbath School	- - - - -	H. G. Rampton
Medical	- - - - -	A. K. Tulloch
Ministerial Association	- - - - -	G. Burnside
Public Relations and Temperance	- - - - -	E. H. J. Steed
Radio-TV	- - - - -	W. R. L. Scragg
Young People's Missionary Volunteer	- - - - -	R. A. Vince

in the vine; no more can ye, except ye abide in Me."

Mrs. White has told us something about this, too. She wrote, "If we are grafted in Christ, if fibre by fibre we have been united with the Living Vine, we shall give evidence of the fact by bearing rich clusters of living fruit."—"Selected Messages," Vol. 1, page 337.

Now please open your Bibles to Galatians 5:22, 23, so that we may read together two more verses about fruit-bearing. These are verses that we should underline and remember always. (Read the text together, and if possible note terminology of various versions of the Bible.)

You see, all the labels that we have been talking about this week are some of the fruits of the Holy Spirit. These verses we have just read name other fruits we have not even mentioned so far.

For today, suppose we just name them. (If the "guide-post" visual aid is used, place the names of the various fruits on the post as they are mentioned. They all should point toward the picture of Christ.) In days to come we may study more about these wonderful fruits that Jesus, the Vine, is waiting to produce in us, the branches.

In order to make it possible for us to produce all these wonderful fruits in our lives, Jesus has sent us Someone to help us. Do you know who this is? The Holy

Spirit. (Fill in the words on the guide-post.) The Holy Spirit is our Helper, our Comforter, and our Guide. He points us to our Saviour, Jesus Christ.

When all of these fruits are seen in our lives, we are really Christians. Wouldn't it be wonderful if when a person does a kind and courteous act for someone else, people would say, "That person is so kind and courteous he must be a Christian!"

This is what people should think of us as Seventh-day Adventists. We may talk and talk about what our church stands for. We may even go to church regularly, pay our tithe, and never work on Sabbath, yet fail to be Christians. It is what we are that people will see and believe.

It was eight-thirty on a sunny Sabbath morning. The front door of a neat little house opened, and out stepped tiny, grey-haired Mrs. Schell.

From her garden next door, Mrs. Townsend looked up from the rosebush she was trimming. The two women smiled and called good morning. Then Mrs. Townsend turned back to her roses, and Mrs. Schell continued on her way.

"Now where do you suppose my new neighbour goes every Saturday morning," wondered Mrs. Townsend as she snipped away at the bushes. "She always goes about this time, and she is always dressed in her best clothes."

Another Saturday morning came. Again the door of the little house opened and out stepped Mrs. Schell. Once more Mrs. Townsend was working in her garden. But this time, after the greetings had been exchanged, Mrs. Townsend noticed something she had not seen before: a Bible that Mrs. Schell was carrying.

Half-forgotten memories stirred in her mind . . . Saturday morning . . . the regular time . . . the Bible . . . the hat and the gloves . . .

"Oooh," she mused uneasily, "do you suppose—"

"I won't think about it," she told herself firmly, "I just won't think about it another minute." But think about it she did, in spite of herself. The more she thought about it, the more she became convinced that she knew where Mrs. Schell was going every Saturday morning, and why.

Weeks went by, and then one afternoon when Mrs. Schell answered her doorbell, Mrs. Townsend stood before her.

"I can't stand it any longer," she blurted out. "I just have to talk to you. May I?"

"Why, of course," answered Mrs. Schell. "Come right in and sit down."

"Mrs. Schell," began Mrs. Townsend, with tears in her eyes, "you must be a Seventh-day Adventist. Are you?"

"Yes," responded her neighbour, "I am."

"I knew it! I haven't wanted to talk about religion. You guessed that, didn't you?"

"Well, it did seem best to wait a bit," answered Mrs. Schell, "but I have been praying for you."

Mrs. Townsend nodded, then continued. "It's true that I didn't want to talk about religion before, but now I do. When I

was a little girl I was an orphan, and a Seventh-day Adventist family took me into their home. I lived with them and they took me to Sabbath school and church every week. Mrs. Schell, I know those people meant well, but I'm not sure they really were Christians. There was very little gentleness or kindness or courtesy in that home. From the things they taught me and the way they acted, I was afraid of God. So, as soon as I could, I ran away. At sixteen I was married and since then I have seldom even thought of religion or of God.

"But then you came to live next door to me. You've been so kind to me and to my children. You seem so calm and peaceful. To me you represent what a Christian really should be. I didn't dream you were a Seventh-day Adventist, though, until I saw you go off with your Bible every Saturday morning. Then I felt guilty! You see, I know what the Bible says, but I didn't want to obey it.

"These past few weeks I've been fighting my conscience. I've avoided you. I have purposely worked in the garden at the back of my house every Saturday morning so that I wouldn't have to see you go to church.

"But now I can fight no more. I need to find God. And if the way you live is really what Seventh-day Adventists stand for, then I want to go to your church. Will you take me with you?"

Mrs. Schell's face glowed with happiness. Silently she breathed a prayer of thanksgiving that the Holy Spirit had spoken so clearly to her neighbour.

This true story has a wonderful ending. Mrs. Townsend did go to church with her new neighbour. She did find God. Joyfully she gave her heart to Him and was baptized. When her children were older, they, too, joined the church.

This morning, as you think about the lessons we have learned this week, remember that Jesus said, "Choose you this day whom ye will serve." Boys and girls, the choice is yours, and the promises are for you, too. When you make the right choice, Jesus will be with you every moment of every day. The good fruits in your lives, the labels you will wear, will show that you belong to Him.

As we close this Week of Prayer, let us bow our heads and each of us talk silently with God. Perhaps you want to open your heart to Jesus in a very special way just now, and tell Him that you want to belong to Him.

Now let us close our prayer time by having several of you offer short prayers aloud. I will be last. Then, on our knees, suppose we sing the chorus of our theme song as our prayer of dedication:

"So come, my blessed Saviour, and live Thy life in me,
That everyone beholding may witness only Thee!"

(If desired, the teacher may encourage each child to write a covenant between himself and God. This should be done privately, shown to no one else, and taken home to be kept in a safe place where he can read it every day.)