



Objective of the Spirit of Prophecy in the Remnant Church

O. O. MATTISON

President, Southern Asia Division

EVERY Seventh-day Adventist looks longingly to the time when Jesus will come. To be like Him in character is God's aim for His people, and that character must be developed now because we will not change when Jesus comes. To aid us in forming noble characters, so that we may know His will and purpose and understand the plan of salvation fully, God has communicated with members of the human family. This communication has not been face to face but through his prophets—men and women to whom He has revealed His will and purpose, and they in turn have given it to their fellowmen.

The apostle John, in writing of the Remnant Church, identified it as

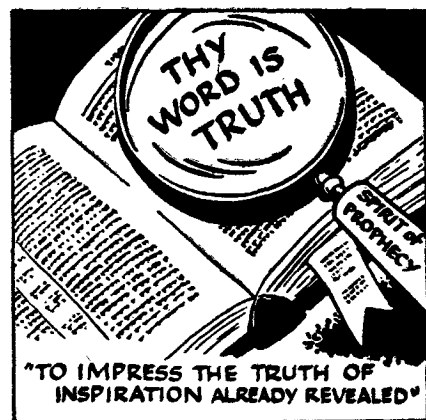
**SPIRIT OF PROPHECY
DAY
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composed of those who keep the commandments of God. (Rev. 12:17.) It would, therefore, be a Sabbath-keeping church. This Remnant Church would also have the testimony of Jesus, which is the Spirit of prophecy. (Rev. 19:10.) Therefore it is clear that in God's plan the Seventh-day Adventist Church—the church of the prophecy, would have in its midst the Spirit of prophecy. How reasonable it is that God should speak to His people living in the last days when the conflict waxes sore and the times are perilous, just as He has spoken to His people in times of special need in centuries past.

When the church of the prophecy—the Seventh-day Adventist Church—came into being at the time specified, a little more than one hundred years ago, a voice was heard among us saying, "God has shown me in holy vision." These were not boasting words but the utterance of a maid of seventeen years who had been called to speak for God. Through many years of faithful ministry that voice was heard among us, guiding, correcting,

and instructing. That voice is still heard today through the thousands of pages that have come to us from the tireless pen of God's chosen messenger—Mrs. E. G. White.

Through Mrs. White's seventy years of ministry about 2,000 visions were shown to her, the longest one lasting four hours and the shortest just a brief moment. Often they were half an hour or longer. No rule can be stated which would cover all of her visions, for it was just as Paul wrote, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets." Heb. 1:1. The first vision is recorded in *Early Writings*, p. 14, described in these brief words. "While I was praying at the family altar the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world but could not find them. The voice said unto me, Look again, and look a little higher. At this I raised my eyes and



saw a straight and narrow path, cast up high above the world. On this path the Advent people were travelling to the city which was at the farther end of the path."



About a year and a half after her first vision she was united in marriage to Elder James White, a young Adventist minister. Through the next thirty-five years Mrs. White's life was closely linked with that of her husband in strenuous gospel work until his death on August 6, 1881. They travelled extensively in the United States preaching and writing, planting and building, organizing and in ministry. Time and test have proved how broad and firm are the foundations laid. They led out in inaugurating the publishing work in 1849 and 1850, and in developing church organization with a sound system of church finances in the fifties. This culminated in the organization of the General Conference of Seventh-day Adventists in 1863.

The middle sixties marked the beginnings of our medical work, and the great educational work of the denomination had its inception in the early seventies. The plan of holding annual camp meetings was developed in 1868. In 1874 Seventh-day Adventists sent their first missionary abroad from the United States. Leading in all of these advancements, as well as in the full development and operation of these lines of endeavour, were the messages of counsel, instruction, and encouragement which came to the church in discourses and from the tireless pen of Ellen G. White. Originally the communications came to the church through articles in the *Present Truth*, our first regular publication. Then in 1851 Mrs. White issued her first book of sixty-four

pages, entitled *A Sketch of the Experience and Views of Ellen G. White*.

In response to a request of the General Conference Mrs. White went to Europe in the summer of 1885, for two years, strengthening the newly developed work on that continent. In 1891, in response to a call of the General Conference, she sailed for Australia where she resided for nine years. She aided in pioneering and developing the work, especially in educational and medical lines, in the great Australasian field. During her entire lifetime of service—sixty years in the United States and ten years overseas—her influence was felt throughout the ranks of Seventh-day Adventists. She visited churches and camp meetings, and took part in General Conference sessions. For several decades articles from her pen exerted a large moulding influence upon this denomination. From time to time her books came from the press to be eagerly read and reread.

The task of giving the instruction and information which had been imparted to her for the church and the world was a lifetime work. Visions continued all through her life's experience. Early among these was the one in 1858 when the comprehensive basic vision of the great controversy was given her. At this time she was just thirty years of age. In succeeding visions, opening the subject up in greater detail, she wrote the current



SHUT OUT OF HEAVEN

Harold L. Graham

Someday the Saviour will come for His
own,
Call for His jewels and give each his
crown.

Will you be ready on that wondrous day,
Or weighed and wanting, a soul gone
astray?

Heaven, oh, sad, sad the day,
Shut out of heaven,
And what can you say?
Some idol cherished until 'tis too late.
Shut out of heaven—will that be your
fate?

Come to the Saviour and sing the glad
song,

He is the victor o'er sorrow and wrong;
Mercy still lingers, oh, why do you wait
Till Jesus, our High Priest, has shut
heaven's gate?

Now is the day of salvation for you,
Jesus has promised to carry us through;
God's Holy Spirit and angels of power
Offer us refuge in earth's tragic hour.



five volumes of the "Conflict of the Ages" series. Other works from her pen that have exerted a wide moulding influence are *Ministry of Healing*, *Christ's Object Lessons*, *Education*, *Thoughts From the Mount of Blessing*, and half a score of volumes devoted to special lines of counsel, such as *Gospel Workers*, *Colporteur Evangelist*, et cetera. The well-known devotional book *Steps to Christ* has been read by millions in seventy-two languages.

Among Mrs. White's fellow-workers, the church, and members of her family she was esteemed and honoured as a devoted mother and as an earnest, generous, tireless religious worker. She never held an official church office. She was known as a messenger with a message from God for His people. She never asked others to look to her nor did she use her gifts to build herself up financially or in popularity. Her life and all that she had was dedicated to the cause of God. On her death the editor of the popular weekly magazine, *The Independent*, in the issue of August 23, 1915, closed his comments on her fruitful life with these words, "She was absolutely honest in her beliefs and in her revelation. Her life was worthy of them. She showed no spiritual pride and she sought no filthy lucre. She lived the life and did the work of a worthy prophetess."

As we peruse the pages of her writings and read the wise counsel that she has passed on to this people, we can thank God from the depths of our hearts for this wonderful gift and guidance into the great programme outlined for finishing the work of God in all the earth. We can only go astray as we forget how God has led us in the past. Let us as a church and as individuals give diligent heed to the counsel that has been given to us through her inspired pen, and develop that character which will stand the test for the time known as Jacob's trouble. We must make sure that we are moulding our lives according to the blueprint given us as individuals, and direct the programme of the activities of the church according to the counsel which has been passed on to us through Sister White by the Lord Himself. If we do this the work will soon be finished and we can go home with our Lord when He comes.

THE SPIRIT OF PROPHECY AMPLIFIES TRUE STEWARDSHIP

M. E. KEMMERER

Treasurer, Southern Asia Division

STEWARDSHIP in the light and service of the true Christian is a broad subject. It occupies a large and vital area which has to do with the very fundamentals of daily living and is interwoven constantly in the experience of the follower of Christ. When man was first created God gave him dominion over all creation. This placed a tremendous responsibility upon him. Sin came into the world and marred this dominion but the privileges and responsibilities of true stewardship are still inherent in the plan of God.

The apostle Paul sums up this responsibility in 1 Corinthians 4:2 where we read: "Moreover it is required in stewards, that a man be found faithful." True stewardship is faithful stewardship and this is a requirement which God Himself has placed upon mankind. Since this solemn responsibility rests upon each one of us it behooves us to give careful attention to what the Bible has to say on this important subject. It is very fitting that we should find this subject also treated very deeply and specifically in the writings of the servant of the Lord. In the broader aspects of this large subject we find the book *Counsels on Stewardship* a treasure-house of divine comment which each one of us would do well to read and study carefully. We also find other aspects of this important subject in such writings of the Spirit of prophecy as the book *Education*. There it is shown that parents and teachers have a responsibility for educational stewardship.

Then we find numerous writings dealing with the stewardship of the home, of parents to their children, and of children to their parents. Jesus Himself emphasized this subject of stewardship as He taught the people by various parables. One of

the most familiar is that known as the parable of the Talents. Here is brought to view how important it is for each one of us to recognise our stewardship of the talents God has entrusted to us. Notice this statement from *Christ's Object Lessons*, p. 330.

"The special gifts of the Spirit are not the only talents represented in the parable. It includes all gifts and endowments, whether original or acquired, natural or spiritual. All are to be employed in Christ's service. In becoming His disciples, we surrender ourselves to Him with all that we are and have. These gifts He returns to us purified and ennobled, to be used for His glory in blessing our fellow men."

This expresses the key thought of all true stewardship, that is, that all our means, our talents, whatever we possess should be used to the glory of God and as a blessing to those around us. If this simple formula were followed by God's people today, what a great difference it would make in our relationships with one another. This strikes at the very heart of selfishness, the real root of all sin.

LIVING WITHIN OUR MEANS

In the writings of the Spirit of prophecy there is no lack of emphasis on the every-day practical approaches to this question of stewardship. For instance, dealing with the question of personal debt, we find a chapter in the compilations, *Counsels on Stewardship*, entitled the "Tyranny of Debt." These statements not only suggest debt is tyranny but in a number of instances, debt is also likened to leprosy. In one place we find this strong statement, "Shun the incurring of debt, as you would shun leprosy."—Letter 60, 1896. *Counsels on Stewardship*, p. 272.

The Spirit of prophecy also makes it clear that the question of living

within our personal income is basically a question of education regarding our own needs and desires. Notice this statement.

"Many, very many have not so educated themselves that they can keep their expenditures within the limit of their income. They do not learn to adapt themselves to circumstances, and they borrow and borrow again and again, and become overwhelmed in debt, and consequently they become discouraged and disheartened."—*Counsels on Stewardship*, p. 249.

Then we are reminded that this is often the reason we fail to remember the cause of God when special calls come for the advancement of His work both in our homeland and in the world-wide field.

"Thus they rob God in tithes and offerings and through their selfish indulgence they lay the soul open to fierce temptations, and fall into the wiles of Satan."—*Ibid*, p. 272.

Is it not time that each one of us check up on our own lives and hearts and see where we stand on this question? The time is far spent, the day is at hand, the day when Jesus will come to gather His own. He will not gather those who have failed to be faithful stewards. In fact, this appeal is emphasized in the 50th Psalm, verses 3 to 5 where the psalmist says: "Our God shall come, and shall not keep silence: . . . He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." The appeal has in it the basic responsibility of true stewardship. Then in Psalm 51:17, he also states, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." This is the basic requirement to measure up to God's standard on this matter of stewardship.

We will keep the Sabbath as true stewards of the time that God has given us, not because we must do it, but because we want to express our love to God in this definite way each week. We will want to recognise God as the owner of all by returning to Him faithfully the tithe on all our increase, not because we think God expects us to do this; not because we feel that He may need these funds in the treasury, but because we love to

do it, we want to do it, we are impelled by our very heart response to do this loving act for our heavenly Father.

The following statement will help us to check up on our own hearts to see where we stand in this matter—whether or not we qualify as faithful stewards.

"A steward identifies himself with his master. He accepts the responsibility of a steward, and he must act in his master's stead, doing as his master would do were he presiding. His master's interests become his. The position of a steward is one of dignity, because his master trusts him. If in any wise he acts selfishly, and turns the advantages gained by trading his lord's goods to his own advantage, he has perverted the trust

reposed in him."—*Testimonies*, Vol. 9, p. 246.

There you have it, in simple, direct language from the Spirit of prophecy. How clear it is that in order to be faithful, true stewards, we must serve our heavenly Master with all diligence, unselfishly giving our lives and all that we possess in a way which will show that we recognise our responsibility as stewards to God. May the Lord help us each one during these last days to reconsecrate our lives, our all, so that we may be accounted faithful stewards and be welcomed into the kingdom when Jesus comes.

OUR SYSTEM OF EDUCATION AND THE SPIRIT OF PROPHECY

O. A. SKAU

Acting Educational Secretary, Southern Asia Division

MANY of us do not appreciate what the Spirit of prophecy has meant to our system of education and to our young people. When we read the wealth of material that has flowed from the pen of God's servant, we marvel. How was it possible for her to produce all this guidance material? The only answer that can be given is that it was given to her by God. Her writings have been the same to our work as a rudder to a ship. Her counsel has steered the ship of education on a straight and ever forward course.

As a broad foundation principle note her definition of education:

"True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."—*Education*, p. 13.

Through the numerous books writ-

ten by Mrs. E. G. White we find her philosophy of education which we may sum up in the following statement. "The ultimate end of education on earth is salvation and eternal life, but in eternity learning will go on, earth is but a preparatory school for the school of the hereafter.

"The great Teacher calls for every youth to learn the true philosophy of education,—what must I do to be saved?"

In her writings we have guidance material concerning the operation of schools, where they should be located, the type of teachers to employ, and what subjects to teach. She has also given us much material on false education and things to avoid in our system of education. A clear blueprint has been provided with a lot of specifications.

She has dealt with elementary and secondary schools as well as institutions of advanced education. A very clear educational policy has been presented and this has helped us to steer a straight course.

In her works we find the aims and standards of education. In these books we find what the standard of our

denominational schools should be, the type of social development that should be followed and the kind of curriculum to provide in all our schools. She has clearly set forth the essential in the curriculum. She has dealt with the fundamental learning as well as the electives that may be chosen.

In her writings we find a large list of subjects that should be taught. Here are some of them:

Agriculture, arithmetic, business education, cooking, domestic science, history, health education, language, both foreign and the mother tongue, manual training, music, nature study, physical education, physiology, science—natural and philosophical, speech and voice culture.

Then under specialized training we may list the following subjects set forth by her in her books:

Medical education, ministerial training, missionary training, and vocational education, together with normal or teacher training. She has also given ample counsel concerning the fact that religious instruction is an essential subject in the school and that this should hold a central place in our educational system. She deals with the content of religious education as well as the methods and character of religious education. In eloquent words she sets forth the value of Bible instruction and its place in the curriculum.

She also deals with the subjects of youth and students, the teacher and the school management. In her works we find Christ set forth as our example. She brings before us His own education as well as what He taught. His methods in general as well as His method with the twelve disciples. Much



space is given to the qualifications of the teacher, his health, his attitude, his conduct, his example and his influence to be exerted upon the youth.

The techniques of education, the levels of education and the special types of education, such as adult education, education for girls and women, foreign schools, mission

schools and her view on public schools are also mentioned by the Spirit of prophecy.

Mrs. White has much to say on general and financial administration. She sets forth the relationship that should exist between parents and teachers and pupils. A great deal of guidance material has been provided on the subjects of discipline, recreation, play, general and specific reading, and the use of books.

In her books you will find material on almost any question you may ask concerning the type of schools,

teachers, students, and the subjects that should be taught. It is impossible to say where we would be today had we not had all this valuable material. And in these present stormy days all this instruction keeps us from being carried away by the educational cry for recognition and worldly education.

May God help us to understand and appreciate this counsel and to adhere strictly to its guiding principles for only then shall we be able to properly train our young people and save them from the pitfalls in the world.

prophecy. It is only after striving for these four characteristics that I have come to see how all-important they are in the life of any medical worker.

A WORKABLE PHILOSOPHY

When we see a lot of sickness and suffering, as any doctor has to, we



need a philosophy which will help us to brace ourselves against the depressing effects of such sights. How beautifully the Spirit of prophecy has explained the reasons for suffering in this world, and has given us a workable philosophy based on the Bible.

I used to wake up depressed in the mornings, with a depression that was not easy to shake off. Now all depression seems to have vanished, and I can honestly say that I do not see how discouragement could ever take hold of me again. Why? Because of the help I have received from the Spirit of prophecy, especially the selections contained in the little book "Christ Our Righteousness" by A. G. Daniels. What more wonderful antidote to discouragement than to know that Christ is our Righteousness. Over and over again I draw from this supreme philosophy to know that however inadequate, sinful, and despicable I am; however many times I have failed; however much I have made myself liable to criticism; however formidable the task ahead, yet always by a simple, childlike trust in Christ, I am looked on by God as righteous, complete and whole, and I have His entire approval. Instead of what I have done, God sees only what Christ would have done in my place. If I need wisdom or any special qualities for a task they are immediately credited to me, and on entering upon the task they are mine for practical use. I need not ask for one quality of character only, but in one breath I can ask for all—the balance, perfection, beauty and symmetry of Christ's own character and it is immediately imputed to me.

(Continued on p. 14.)

WHAT THE SPIRIT OF PROPHECY MEANS TO ME

DR. N. A. BUXTON

Superintendent, Ranchi Mission Hospital

WHEN I am sick and I go to see a doctor, my interview with him may only last a short time. What happens in that short fifteen minutes or so is determined by many factors that lie hidden behind the scenes. The decisions he makes in my case may mean life or death to me, and they may easily hang on whether he was late to bed the night before, whether he is hurrying to meet an appointment, or whether he is upset over a piece of news, etc. When I go to a doctor, therefore, I certainly look for skill and good training, but equally important, perhaps more so, is the question, "Is my doctor conscientious and God-fearing?" Can I trust my case to him not only because of his professional reputation, but also because of his upright character?

my patients of my own personal character. It is here that I find the Spirit of prophecy of such inestimable value. The Spirit of prophecy is a shaper of character. Let no one think that I put it ahead of the Bible in this respect—far from it. But as I read the Spirit of prophecy I love and understand the Bible more and more, and it is the Bible that is the true shaper of my character.

How marvellously the Spirit of prophecy draws from the Bible the ingredients for a God-fearing Christian doctor! Patience! "Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus." What a wealth of meaning the Spirit of prophecy has shown to reside in that verse. How I long to have patience when there is a long and busy clinic, and multiple temptations come to act according to worldly maxims which would inevitably mean my failing some of the poorer patients just when they need me most.

"If we would be kind, and courteous, and pitiful, and tender-hearted. . . ." How often have I thanked God for this exhortation of the Spirit of

THE SPIRIT OF PROPHECY SHAPES MY CHARACTER

I earnestly desire to be a good doctor, and to treat my patients well. I realize the importance of good experience and up-to-date knowledge, but I also realize the importance to

BURMA UNION*President: C. B. Guild**Secretary-Treasurer: W. L. Murrill**Office Address: 68 U Wisara Road, Rangoon***INVESTMENT BOOM IN RANGOON**

C. B. GUILD

THE Rangoon Sabbath school raised K. 1,200 in investment during the third quarter of 1956. Mrs. Tse Fah, the investment secretary, got her ideas and enthusiasm from the "Worker" and set about to prepare enough brightly painted tins with slots, to furnish one to each member.

At the beginning of the quarter, the school optimistically set its own goal at K. 500. More than K. 150 was furnished to any who asked for help in the way of "talents." Taking their cue from the suggestions which were made, the members set to work. The results varied but were nearly all good.

Mrs. Harris, one of our older members, made delicious potato puffs which sold readily and brought in K. 19.05. Mrs. Doreen Jacobs, the Sabbath School secretary, with the true courage of a leader, made coconut fudge which was sold to her friends and neighbours for the sum of K. 74.00—the highest investment income of anyone during the quarter. Mrs. Grant made lime pickles. We didn't get to taste them, but they must have been good for they brought in K. 18. Mg Mg who sells baskets gave the profit from a number of the baskets and brought in K. 12. One of our newer members, Mrs. Godfrey, made mango pickles and sold them to the sum of K. 40. And Daw Edith, who also knows how to prepare the kind of Burmese food that will make your mouth water, made Mohinga and cup cakes and brought in K. 21.

Other members joined these. The hospital workers did their share. Ruth Myaing sold perfume and made K. 21. Mrs. Kirk, who works in the hospital as a seamstress, but is also an artist, invested K. 4 in paper and K. 1 in paints and drew and painted some of her characters of various parts of Burma. This, with some spare time sewing, brought in a total of K. 52.50,

the second highest in the Sabbath school. Wendy Minus and Kathleen Willes are graduate nurses but also fine seamstresses, and by their spare time stitching brought in K. 18.30. Mrs. Hendley, who runs a kindergarten school, sold plants and brought in K. 31.55.

Mg. Kyaw Myint is unable to walk. Friends assist him in coming to Sab-

SOUTH INDIA UNION*President: E. L. Sorensen**Secretary: I. K. Moses**Treasurer: S. John**Office Address: 9 Cunningham Road, Bangalore***FRUITAGE OF PULIVENDULA EFFORT**

B. S. MOSES

THE writer, with the assistance of Brethren C. H. M. Krupavaram and D. M. Prakasa Rao, started an evangelistic effort at Pulivendula on October 3, 1956. It was the love of Christ and the Holy Spirit that enabled us to commence these meetings at the right time with the right words on the appropriate subjects of common interest. The wonderful Cross of Christ arrested the attention of the interested souls in and around Pulivendula town. The attendance was not too encouraging but the interest and desire among the cast people to possess Christ-like lives is worthy of mention. The truth on the point of practical godliness created confidence and desire in the hearts of honest listeners.

In spite of strong opposition by the enemy of souls, we pressed forward with perseverance and preached the prophecies of Christ. The wonderful saving power of grace remarkably changed the attitude of Mr. Asam Narayana Reddy of Gondipally who for a time worked against the Adventists at Pulivendula. He attended the meetings with some of his friends

bath school. But he sold old papers and gained K. 5.95. Daw Ohn Tin gave savings on bazaar purchases of K. 15. Others were:

The Cradle Roll	K. 31.55
Kindergarten	31.65
Primary	37.35
Junior Boys	46.05
Junior Girls	33.80

The Youth Division not only had earnings from various projects, but unitedly put on a Saturday evening programme for which tickets were sold. They raised a total of K. 410.35.

The Rangoon Sabbath school is working hard again to make the first quarter a good investment quarter.

to find fault with our preaching. He heard the distinctive doctrines of our faith being presented. The Spirit of God convinced him of the Sabbath truth and he has had a wonderful conversion. Thirty people took a definite stand to follow Christ and they joined the baptismal class. Most of them are cast people and they are Reddies and Shepherds. They are independent people and converted Christians. They were Foxites and Bhaktha Singhites but yet they made their decision for baptism at the close of the meetings.

Thirteen of them have proved their faith in the fundamental beliefs of Seventh-day Adventists and live up to them. They are all Voice of Prophecy students. Mr. Krupavaram, the local worker, and the Voice of Prophecy followed up the interest and as a result these thirteen precious souls were baptized by the writer in Gondipally Brook. They are all Reddies but one, who is a shepherd by the name of Moses. These seven men and six women are now on fire to win souls for Christ. They are looking for the blessed hope and are preparing candidates for the second coming of Christ. The Spirit of God will bring the fruitage.

May we humble ourselves and take up this supreme task of saving souls.

FOR PARENTS

AS THE BRANCH IS BENT

Laura Dalton Burton

"NO, PLEASE, Mrs. Garringer, I would rather the children not have sweets today. Please don't!"

"Why not? They're only children once, I can't bear to see them wanting it so much!"

This conversation somehow was indelibly stamped upon my young mind even though I was but five or six years old when it took place. A young mother was talking with a friend, a storekeeper in a little country hardware store, which was also the confectionary and the soda fountain.

"Well, you see, this is how I feel about it," the young mother continued. "Children need training for life, not merely to live day by day. They need to learn to discipline themselves and their desires. I feel that if I now give them all they want and long for, they will be so used to expecting all they desire that someday the desire might be to steal, embezzle, or to appropriate someone else's wife or husband. Then what? We are sowing seeds in their little hearts day by day. But, as surely as we sow, someday there will be a harvest."

Mrs. Garringer felt the young mother was very, very wrong. Why shouldn't those poor kiddies have those sweets? That mother was just plain hard. Didn't she have all the sweets she wanted when she was little? Well, despite what had been said, her two boys were going to have what they wanted while they were little. And they did. She indulged those boys thus all along. She chose to sow such "seeds." And what about the harvest?

As surely as night follows day, came the harvest. While still an adolescent, one of her sons was arrested for stealing. And later there

were other moral problems, one involving another man's wife!

How about the younger woman's children? All five grew up to be honourable citizens. Their mother had persisted in her wise training.

For example, when they moved to a new neighbourhood, the properties surrounding their home had many vines and fruit trees bearing lovely luscious grapes, peaches, pears, apples, and plums. But on their lot not one such tree was growing.

Seeing quickly how easily there might be temptations and problems she determined to use the opportunity to teach them a lesson on respect for ownership. She went with them all around their little lot.

"Now, children, you see, all inside of this fence here is ours. All on the outside belongs to Mr. ————. If there is any fruit on the ground under the trees, no one will care if you take them to eat. But *don't ever take even one piece of fruit from any tree.*" With all the conviction within her, she spoke these words of warning.

But there came a day when she saw one of the youngest children nibbling a peach that didn't look like a dropped peach. Could it be he had been tempted and taken a low-hanging peach from a tree?

"Robert, you picked that peach from the tree, didn't you?"

He hesitated a moment and then slowly nodded his head. Now he must have a lesson he wouldn't forget in regard to the great importance of obeying the commandment, "Thou shalt not steal."

She told him how that same commandment was one of the laws of the land, and to begin in very small ways to break that law was a very serious thing. If such a habit was allowed to form it was almost certain to lead to

greater offences, and the final result would be disgrace and punishment. But even if a person took something without being found out, he would still have on his conscience his sin against God. The only possible way to get rid of that sin would be to confess not only to Jesus but to the one from whom he had stolen.

"Now, son, what shall we do about this? How about going over to Mr. ———— and telling him about it and asking him to forgive you? Then we will tell Jesus we are sorry and He'll forgive the sin and help us never again to take a thing that doesn't belong to us."

And so, Robert with his mother and the two older children visited Mr. ————. A confession followed. That lesson in confession and receiving forgiveness was a precious one indeed and was never forgotten. I know, because that mother was my mother as well as Robert's.

We cannot be too particular with such lessons early in a child's life. Many feel, "He's so little, it's cute. He doesn't know any better." Of course he doesn't, but he should be taught. Habits grow so quickly. And someday that very child will be punished by Mother and Dad for that same kind of thing. Then perhaps it may be too late. And it seems that (seldom do the parents realize that theirs is the great fault.

We are prone to laugh today, but, alas! to cry tomorrow. Better far to plant early the good seed in the fertile ground of a child's heart while he is still young and tender and easily trained.—*Review and Herald.*



I F

ELMA HELGASON

If we give our hearts to Jesus,
He will guide us all the way,
For He gave His life to save us,
He sustains us day by day.

When our hearts grow faint and weary,
And our friends forsake us too,
Jesus still in loving kindness
Gives us strength and courage new.

In this earth with all its sorrows,
Jesus is a shining light,
He is planning bright tomorrows
For the ones who love the right.

Lovely mansions He is making,
In the holy city fair;
Let's prepare our hearts to meet Him;
We'll be always happy there.



PREACH



A CHRIST

CENTRED

MESSAGE

SEVERAL years ago I took a course in nature study. The teacher continually emphasized the laws of sowing and harvest, of pollination and germination, of service and life. At the same time I was also taking a course in chemistry, under another teacher. He emphasized the laws that govern the composition of substances.

Having preached for years, I found myself applying these laws to the spiritual life. I came to the conclusion that in the Bible and the Spirit of prophecy God has given us statements that also may be considered laws.

It was at this time that I read from the book *The Acts of the Apostles* this remarkable statement, "Jesus only"—in these words is contained the secret of the life and power that marked the history of the early church."—Page 64. The messenger of the Lord is here commenting on Matthew 17:8.

In these words the author sets forth a law that is a secret of life and power. The early church used it, and the results were seen in the conversion of thousands of souls in the space of a few days.

The thought came to my mind, "Why can't we use this same law with similar results today?" I sat down at the typewriter, wrote down the quotation, and thumb-tacked it on the bookcase. There it remained for years.

This was not my first experience in trying to make the third angel's message Christ-centred. In my early ministry I had come across a small book dealing with Jesus in a most beautiful and practical manner. It dealt with victory. It covered the law

and the covenants. I had quoted from this little book for years in sermons, I had used its plan in evangelism. But I had wandered from its principles.

Only a short while before reading this statement from the Spirit of prophecy, I had tried to make every doctrinal message Christ-centred. I had discarded many outlines because they made little reference to Christ.

But now, as I read this comment, I felt a new surge in my soul born of a conviction that here was a law of soul winning. It was a law to which we could anchor. It was Jesus—"Jesus only."

I saw that the writer of this statement was not suggesting that we present Jesus *instead* of the Bible doctrines, but Jesus *in* the doctrines. The story of the Bible is the story of Jesus. The doctrines of Scripture are doctrines of Jesus. The message of the Word of God is the message of the Word made flesh. The two go together.

CHRIST IN DRESS REFORM

Perhaps one of the most difficult doctrines of the Bible for many of us to present "in Christ" is that of dress reform. I was amazed to find that I had overlooked Christ in the scriptural teaching of dress reform, even though for years I had presented it under the heading "Seven Steps in Love With Jesus."

Now I learned that I had been emphasizing the words of 1 Peter 3:3 and not stressing verse 4. Verse 3 is important, but the positive side of the question is found in the words "But let it be . . . even the ornament of a meek and quiet spirit, which is

in the sight of God of great price." Our Lord and Master declared of Himself, "I am meek and lowly in heart." Thus Christ, not the world, is to be our example in both inward and outward adornment.

Sad to say, I had often presented dress reform without much of the meek and quiet spirit which is the very objective of the scripture under discussion. And for me, a minister of the gospel, to fail to reveal such a spirit, and still feel free to condemn the outward adorning of others, was inconsistent, to say the least. It was because I had studied the doctrine without making it Christ-centred.

True dress reform deals with the "how" of acquiring the meek and quiet spirit of Jesus. Above all people who call themselves Christians, Seventh-day Adventists should demonstrate such a spirit. Otherwise, to lay aside the outward adorning merely, without putting on the meekness of our Master, is negative, narrow, Christless.

If any reader feels convicted that he has presented a Christless message, he need not feel discouraged. I confess that I too am guilty of that sin. But let us all seek forgiveness of Him who still promises the penitent: "I will come in to him, and will sup with him, and he with Me." Then let us go forth to carry Christ in the precious doctrines committed to us as a people.

Let us henceforth not permit even the slightest irritation in our voices as we take part in church business meetings or committee councils. Let us show by our lives, our attitudes, our philosophy, that we are specializing in true dress reform—the garment of a "meek and quiet spirit, which is in the sight of God of great price."

HEALTH REFORM

Another phase of the message that is sometimes presented in a Christless way is that of health reform. In my early ministry how many times I narrowed the great message of health reform to the physical, when the Bible clearly reveals that it is threefold in its application. It concerns the mind, soul, and body (see 1 Thess. 5:23). Then I went even

further, and narrowed health reform to diet. Finally, I narrowed it still further, until it consisted largely of abstaining from the use of flesh foods.

In praying earnestly over the matter, that I might present Christ in this great and important message, I noticed the word "Saviour" in Luke 2:11. Turning to Young's concordance, I noticed that the word "Saviour" can mean "to give ease," or "to preserve." Then I observed in the Gospels that Christ, our perfect example, came to bring mental ease, spiritual ease, and physical ease.

Our health message deals with man in this threefold aspect. There is mental health. This is outlined in Philippians 4:6-8: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Nehemiah tells us: "The joy of the Lord is your strength." Neh. 8:10. When the mind dwells upon the Lord it gains vigour and strength. Christ commanded positive thinking when He said, "Bless them that curse you." This is true health reform. This is making this message Christ-centred.

Then there is the spiritual phase of health reform. We read "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." Isa. 26:3. "Confess your faults one to another, and pray one for another, that ye may be healed." James 5:16. We are not to confess the other man's faults, but our own. We are to set the Lord before us so that the heart will be rid of sin and envy, jealousy and impurity. Jesus is presented as a sin-pardoning Saviour, who brings rest to the heavy laden.

Then there is the physical phase of health reform. This teaches how to bring health to the body by throwing it open to healing agencies such as pure air, water, sunlight, natural

foods, rest, and exercise. We now show how "the whole being may be thrown open to the healing agencies of heaven."—*Ministry of Healing*, p. 247.

When the "whole being" (soul, mind, and body) is "thrown open" to healing agencies, then Jesus comes in and takes over. He is waiting to do it. This, briefly, is Christ-centred health reform. "Jesus only" is the key. He is the secret of life and power.

So, although I personally am a vegetarian, I make it clear that it is worse to backbite a human being than to eat a piece of fish. To devour a

person made in the image of God is far worse than to partake of meat. Health reform must encompass the topic of backbiting versus loving our enemies.

These are but illustrations of how Christ may be placed at the centre of doctrines committed to our charge as a people. These doctrines should not be ignored or covered up. They should be clothed with such Christian beauty that sincere people everywhere will be struck with the reasonableness of our message and the Christlike nature of our teaching.—*Review and Herald*.

NORTHEAST INDIA UNION

President: W. F. Storz

Secretary-Treasurer: B. J. Williams

Office Address: Karmatar P. O., Santal Parganas, E. Rly.

BENGALI BIBLE SCHOOL

A. E. RAWSON

Director, Bible Correspondence
School

Southern Asia Division

THE year 1957 heralded the dawn of a new day for millions of Bengali speaking people, for it was on January 7, that a new Bible Correspondence School was opened which will be conducted in the Bengali language.

Mrs. Rawson and the writer attended the Northeast Union Constituency meetings at Falakata and prior to the opening of the new Bengali school we spent almost a week with the director and members of the school instructing them in the ground work necessary for the smooth running of the school.

The school is housed in three airy rooms on the mission compound of the Northeast Union headquarters at Karmatar. It is well equipped to commence its important work and its future is bright and full of promise.

Brother P. K. Gayen, the enthusiastic and able director of the school is assisted by his wife, and Mrs. G. C. Sircar. The services of Miss Ira Haldar were also secured for three months, and she will help to catch up with the many requests for lessons.

There are about forty million Bengali-speaking people in the North-

east and although we have been labouring in this field for over fifty years, the results thus far have not been too encouraging. In launching this new Bengali school we feel that a more positive approach can be made in bringing the message to the people in this section of India. It is our fervent hope that there will be a great response from the Bengali people, and that many will align themselves with the Remnant Church before the end of time.

We are very happy to report that Pastor Storz and Brother Williams, president and secretary-treasurer of the Northeast Union, have pledged their full support to the Bible School programme, and will do all they can to make this new school as efficient as its counterparts in Southern Asia.

Just before the opening of the new school, a two-day Voice of Prophecy Institute and Workshop was held at Falakata for the benefit of the Union workers. The workers took a real interest in this Institute and pledged themselves to give a hundred per cent support to the Voice of Prophecy in the Union.

We trust that every worker will do his best not only to enrol people in the Bible school, but also to vigorously follow up all Voice of Prophecy interests as far as possible.

The Voice of Prophecy can be called a seed-sowing organization. It breaks up the fallow ground and sows the seed, and it is the privilege

of our workers to water the ground and then to reap what has been sown. The harvest is yours, so let us work together in the finishing of God's work in the Northeast Union.

CALCUTTA CHRONICLES

W. F. STORZ

THE Calcutta church is alive with activity. The Northeast Union colporteurs had their institute in the church and some of the members of the church were present for all the meetings. Pastor J. W. Nixon, our Division Publishing Department secretary and J. Japagnanam, Northeast Union Publishing Department secretary, gave them a busy programme for about five days. I am sure that the delegates will long remember the inspiration they received from these meetings. Toward the close of the institute an examination was given in Salesmanship and literature evangelist Jayasingh Swansi carried away the trophy of a beautiful genuine leather brief case for receiving the highest score. I am sure that this beautiful gift will be a real incentive for longer hours and greater sales throughout 1957.

The closing night of the institute was also the opening night of an effort in the Calcutta church. This effort is being conducted by two of the laymen of the church. Harold Edge proved himself to be a capable speaker in his comments on the beautiful pictures of the film strip on the Word of God. Tony Valdermao assisted with the projector. These meetings were started when a Christian hostel in Calcutta refused our brethren further entrance to continue Bible studies in the hostel. When this took place those who were interested agreed to come to our church for meetings. In spite of thunder, lightning, and rain a number attended the opening meeting. James Prakasam, our Voice of Prophecy representative in Calcutta, is arranging for other Voice of Prophecy students to attend the meetings. Let us pray for these brethren that their meetings will prove successful in souls won for the Kingdom of Heaven.

Also about this same time Pastor D. S. Laursen organized the church

for an active part in our Uplift campaign. A total goal of Rs. 3,000 was adopted. The young people of the church, and the students and teachers of the church school made themselves responsible for Rs. 1,000 and the senior members of the church are working for the other Rs. 2,000. I am sure that by the time you read this article all, or at least most of this goal, will have been realized because during the first week Rs. 1,000 was collected.

The Calcutta Dorcas society is also well known for its activities. Just before the close of 1956, under the leadership of Mrs. Adshead, a sale was conducted which brought in over Rs. 300. Mrs. Morris, the new leader, and her corps of welfare ladies will put this money to good use as they continue to fulfil as many of the local needs as possible. They have contributed Rs. 250 for the re-decoration of the inside of the church.

Three branch Sabbath schools are being conducted by laymen. Before the time for the schools the church pastor has arranged a class in which all the leaders meet and the entire programme is reviewed. Seven layworkers are responsible for these three branch schools and each week they divide the children of the church

into three groups to attend and help out in the singing and the various other items of the programme. In addition to this about fifteen Bible studies are being conducted by ten lay members of the church on Sabbath and week days.

Mention should also be made of the progress of the Sabbath school. J. R. Moment is an enthusiastic leader. He has mounted the regular Division goal chart on hard-board and pasted on the trees for the offerings throughout the quarter. Holes are cut through the hard-board and a light is put behind the tree each time the goal is reached. The mid-quarter mark has been passed and each tree to date has its light. In fact, reports indicate that this quarter shows an approximate 25 per cent increase in the Sabbath school offerings. A marked increase can also be noted in the daily lesson study and attendance as the quarter has progressed.

It is good to see the attendance of the church pick up and the new interest that is being taken in the church activities. What is being done in Calcutta can also be done in all our churches. May we arouse ourselves to the possibilities that lie within our churches for their advancement and growth.

THE FACE OF JESUS

BULE L. DEEB

*This mortal flesh so full of sin and blight
Is like a shrouding evil of sombre hue,
Enfolding us and hiding from our sight
The face of Jesus that we long to view.
But if our record shows our sins forgiven,
Then it will seem, despite the passing time,
The instant that the blinding veil is riven
We'll see the face of Jesus so sublime.*

*The rending of the veil need hold no fears
When He, our loving Father, wills it so;
For just beyond the suffering and the tears
The tender face of Jesus we will know.
Oh, wondrous thought of joy and peace
serene—*

*It is but merciful that we be free
Of mortal bonds so pitiful and mean.
For Jesus' loving face we then may see!*

FOR THE YOUTH

THE TESTED CHANNEL

DONALD A. WEBSTER

I SIMPLY had to get out of bed. The train was due to leave in exactly one hour, and I hadn't even packed my bags yet.

But at that precise moment I didn't feel as if I would ever want to get out of bed again. I was completely exhausted. My neck itched, my ears itched, and my ankles itched. My back ached, my arms ached, my legs ached, and my head ached. Besides, my throat was sore and my hands were blistered. To describe my condition by a colloquial expression, I was all done in. But then, I had no one to blame but myself. It was all the result of my own foolishness.

I had been canvassing in the great north woods of Ontario, Canada, and had spent the week-end on an island three miles out in the mouth of the Moose River on James Bay. I had to catch the train out of Moosonee on Monday morning. At five o'clock on Sunday afternoon a young man employed by the Hudson's Bay Company graciously invited me to accompany him across the river in an outboard-motor-driven Indian canoe. Not having any other means of transportation, I accepted.

FAST TRIP EXPECTED

"This is the boat we'll use," my friend said as we reached the dock, pointing to a sleek, silver canoe bobbing gently on the water. Attached to the stern was a new 25-horsepower motor.

"It should be a fast trip with a rig like that," I commented.

"Fast is right," he replied, "especially if we head straight across stream. We can cut at least two miles off the trip that way."

"In which direction does one usually travel to cross the river?" I asked.

"Most people go about half a mile

north, round the big island, south a mile, and then zigzag the rest of the way. But let's go straight," he suggested. "I've done it before, so I know it's quite safe."

"Capital idea," I said. "That way I'll get to the store in time to have a bite to eat before it closes."

With a roar we started off across the three-mile expanse of fast-flowing water. The motor purred smoothly. A gentle breeze whipped fine, refreshing spray into our faces. In the distance we could see the outlines of the other shore. There we would find the store, supper, a warm bed, and a good night's rest. I could hardly wait!

Then it happened. Suddenly the boat jarred to a stop. The motor strained and then quit. Immediately the current grabbed the boat and started sweeping it downstream. Frantically my friend pulled at the starter cord. The motor roared into life. But there was no power. Then we realized what had happened. The propeller had struck a sand bar and the shear pin was broken.

Fortunately, we had a spare, we pulled up the motor and changed pins. When we were sure that the boat had drifted past the shallow water, we started on our way again.

Things were running smoothly now. We congratulated ourselves on having cheated disaster and on having made the trip thus far in much less time than if we had taken the regular route.

We were halfway across. Another hundred yards or so and we would be in the main channel and deep water. From that point on, there would be no danger of hidden hazards, and we would have shown the old salts that there is more than one safe way to cross the river.

Directly ahead there appeared a slight swell in the flowing water,

seeming to indicate that there was some obstacle beneath. I looked at my friend. He steered the boat hard to starboard. But it was too late! With the throttle wide open, the boat crunched into another sand bar. Again the shear pin had broken, but this time we had no spare.

ROWING WITH HALF AN OAR

Now, but for half an oar, we were at the mercy of the treacherous waters. With careful manœuvring we managed to drift to an island. The sun had already gone down. We had barely set foot on the muddy shore when mosquitoes descended upon us in an innumerable host, imbedding their sharp proboscises into almost every exposed portion of our skin. It wasn't long before our hands, ears, necks and ankles were one mass of itchy tubercles.

Then to add to our discomfort, it started to rain. I had on my only suit, and within five minutes it was as thoroughly wet as though I had plunged into the river.

Through the rain we could see the inviting lights of Moosonee. Rather than spend a miserable, wet night on that mosquito-infested island, we decided to try to row the remainder of the way with the one oar—or rather half an oar—that we had.

We took turns rowing. It was no easy chore, but there was no alternative; we had to keep moving.



Finally around midnight, we reached the other shore—wet, itching, sore, and tired, yet thankful that we had reached Moosonee safely.

I learned a valuable lesson that night, one that I shall not soon forget. We had brought all the troubles—blisters, mosquito bites, and all—upon ourselves by completely ignoring the tried and tested channel. We thought we knew a better way. We could understand why it was necessary to zigzag across the river when the trip

(Continued on p. 15.)

Sabbath School Lesson Help

by HARRY W. LOVE

Associate Secretary, General Conference Sabbath School Department

For Lesson 12, March 23, 1957

VAIN TRADITIONS REFUTED

THE word TRADITION in the New Testament means "handing down," or "passing on." It is used of the teachings of the rabbis and also of the apostles. In Matthew 15:2, 3, "the tradition of the elders" is said to make void "the commandment of God." In Galatians 1:14 Paul refers to his erstwhile zeal for "the traditions of my fathers." Compare "the tradition of men" (Col. 2:8).

In 1 Corinthians 11:2, Paul praises the brethren that "remember me in all things, and keep the ordinances (margin, traditions), as I delivered them to you." This is the same word, but it refers to the dissemination of teachings passed on from Christ through the apostles. It is used in 2 Thessalonians 2:15 of both oral and written teachings: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."

Questions of ceremonial tradition become in this lesson (see Matt. 15:1-20, 29-39; Mark 7:1-13) an additional cause of official antagonism to Christ.

THE PUERILITIES OF PURIFICATIONS

His labours in Gennesaret (Mark 6:53-56) were rudely interrupted by the spies now seeking charges of ceremonial unorthodoxy. "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?" Mark 7:5. Eating was accomplished with the fingers, which were customarily washed beforehand by pouring water on them. The spies were not referring to any neglect of this, but to the traditional ceremonial washing by immersion up to the wrist in a prescribed manner. "Its omission would lead to temporal destruction, or, at least, to poverty" (Edersheim, *The Life and Times of Jesus the Messiah*, Vol. 2, p. 9), and at least one rabbi was known to have been excommunicated for its disregard.

"The rules in regard to purification were numberless. The period of a lifetime was scarcely sufficient for one to learn them all."—*The Desire of Ages* (1940), p. 396. "The Rabbinical rules about ablutions occupy a large portion of one section of the Talmud."—*The Cambridge Bible*.

How the pure soul of Jesus, burdened by the vision of a needy world, was vexed by all these meaningless externals! "Ye hypocrites, well did Esaias prophesy of you, [ch. 29:13] saying, This people . . . honoureth Me with their lips, but their heart is far from Me." Matt. 15:7, 8. Compare a contrasting word in Mark 7:7 (also in Matt. 15:9): "in vain they do WORSHIP Me," a word relating to inward devotion rather than an outward act. When Paul was brought before Gallio, deputy of Achaia, the Jews said: "This fellow persuadeth men to WORSHIP (same word) God contrary to the law." Acts 18:13.

From the simile of a good tree producing good fruit, Jesus turns to mankind and finds the same principle

operating there: "A good man from the good stored up in his heart brings out what is good; and an evil man from the evil stored up brings out what is evil; from the fullness of his heart his mouth speaks." Luke 6:45, Weymouth; compare Matt. 12:35. The word rendered "treasure" in the King James Version is a sermon in itself. "Every thought and desire of a man is added to the ever-accumulating store of such desires or thoughts in the inner chamber of his heart, and thence passes out into word or deed. In the ideal division of the context, which excludes neutrality, the treasure is either simply good or simply evil."—*Ellicott's Commentary*, on Matt. 12:35.

While the words "of the heart" do not appear in most of the ancient Greek manuscripts (see *The S. D. A. Bible Commentary*), the word "heart" is so frequently used in this connection that it must be implied as the storehouse of man's mental and spiritual "treasure."

"KARDIA . . . the heart . . . , the chief organ of physical life ('for the life of the flesh is in the blood,' Lev. 17:11), occupies the most important place in the human system. By an easy transition the word came to stand for man's entire mental and moral activity, both the rational and the emotional elements. In other words, the heart is used figuratively for the hidden springs of the personal life."—Vine, *Expository Dictionary of New Testament Words*, Vol. 2, p. 206.

"Hidden within the remote recesses of the heart are those principles and thoughts which will inevitably spring into active life, revealing its purity or its native corruption (Luke 6:45; compare Matt. 12:34; 15:18). It is thus that men's characters reveal themselves in naked reality (1 Peter 3:4)."—Willis, in *Hasting's Dictionary of the Bible*, p. 335.

"The Christian life is a battle and a march. . . . The field of conflict is the domain of the heart. The battle which we have to fight—the greatest battle that was ever fought by man—is the surrender of self to the will of God, the yielding of the heart to the sovereignty of love."—*Thoughts from the Mount of Blessing* (1943), p. 203; (1956) p. 141.

All these meanings are involved in Christ's words in John 7:38: "He



HEART'S EASE

ALICE S. JENKINS

Distressed by life's problems that trouble us much,

We take them to Christ in our prayers;
If only the hem of His garment we touch,
We quickly are eased of our cares.

He stands ever ready to comfort and cheer,

To relieve every sigh of distress;
But how He must grieve when we do not draw near

To receive of His loving caress.

In holy communion there comes to the soul

A breath of the Spirit Divine;
And those who will yield to the Spirit's control

Are blest beyond words to define.

Perhaps these same blessings so longed for, are missed

Because we neglect time for prayer.
Oh, let us not fail of the heavenly trust
And the Holy One waiting us there.



who believes in me, . . . 'Out of his heart shall flow rivers of living water' " (R. S. V.).

SCRIBES AND PHARISEES DESCRIBED

Jesus likened the scribes and Pharisees to "whited sepulchres" (Matt. 23:27) an undoubted reference to the whitewashing of sepulchres a month before the Passover, in order that pilgrims might avoid defilement by keeping away from them. Along with the terrible sevenfold "woes" in Matthew 23:13-29, these are "the sternest words of condemnation that ever came from our Lord's lips."—*Ellicott's Commentary*, on Matt. 23:13.

These men represented "an evil and adulterous generation." They prevented man's entrance to the kingdom (verse 13), they defrauded widows who were protected under the

Law (verse 14; see *The S. D. A. Bible Commentary* on this), they made their converts the slaves of the devil (verse 15), they were spiritually blind (John 9:39-41) while pretending to be a light to the Gentiles (Rom. 2:19), they haggled over details but abandoned judgment, mercy, and faith (verse 23), they were meticulous in ceremony but wanton in life (verse 26), etc.

Worlds apart were the Pharisaic conceptions of purification and those of our Lord. He taught men to "draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:22). Before He "sat down on the right hand of the Majesty on high," "He had by Himself purged our sins." Heb. 1:3.—*Review and Herald*.

prophets would appear, hence some called Him Elias, some Jeremias, some John the Baptist, and others just one of the prophets. This was an honour, but it was not enough.

With these thoughts in mind Jesus asked the crucial question: "But whom say ye that I am?" The answer would decide whether they were to become pillars of the church or nameless and unknown men.

"Thou art the Christ, the Son of the living God," Peter responded: Greater confession can no man make. When it comes from the heart it is a revelation from God. (See Matt. 16:17.) "The truth which Peter had confessed is the foundation of the believer's faith."—*The Desire of Ages* (1940), p. 412.

"Thou art Peter, and upon this rock I will build My church." "Not in Judæa, nor even in Galilee—but far away from the Temple, the Synagogue, the Priests, Pharisees and Scribes, was the first confession of the church made, and on this confession its first foundations laid."—Edersheim, *The Life and Time of Jesus the Messiah*, Vol. 2, p. 75.

Peter was a small, movable stone (soon to be almost torn away by Satan); Jesus was the rock on which the all-prevailing church was built. He is the rock of our strength (Ps. 62:7), the foundation stone of Zion, "a tried stone, a precious corner stone, a sure foundation." Isa. 28:16. "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11. For more detailed comment on this question, see *The S. D. A. Bible Commentary*, on Matt. 16:18, and the *Sabbath School Worker* for September.

THE TRIUMPH OF THE CHURCH

"The gates of hell." There is deeper meaning here than perpetual conflict with Satan. Hell or Hades, represents the invisible kingdom of death, which shall not hold forever the members of Christ's church. The grave is not the end, for "we shall all be changed, . . . at the last trump. . . . Then shall be brought to pass the saying . . . , Death is swallowed up in victory." 1 Cor. 15:51-54. In death, as in life, Satan shall not prevail! (Compare Matt. 12:29; Rev. 20:14.)

"The keys of the kingdom." Christ's use of similes here—the rock,

Sabbath School Lesson Help

For Lesson 13, March 30, 1957

THE GREAT CONFESSION CONFIRMED

THE background and the Christ-inspired motive of Peter's great confession, also the purpose of the Transfiguration, become clear if we read at one sitting these scriptures: Matthew 16:13-27; 17:1-8; Mark 8:27-30; 9:2-8; Luke 9:18-36.

Jesus had a painful duty toward His disciples, and its performance required escape from Judæan hostility. His Galilean ministry was ended. Northward on the east shore of the lake, they travelled to Bethsaida Julias. In the region of Caesarea Philippi they were in desolate, largely heathen country, beyond both Judæa and Galilee.

It seems that from the Passover time (spring), in Capernaum, when many forsook Him because of His strong doctrinal preaching (John 6:47-66), till the Feast of Tabernacles (autumn), in Jerusalem (ch. 7:2-10), was a period of about six months, devoted exclusively to instruction and fellowship with the disciples.

After solitary prayer (Luke 9:18), Jesus asked them what men in general thought of Him, in order to make these particular men make up their minds about Him.

DECIDING FOR CHRIST IN A DARK HOUR

Many disciples had forsaken Him when He sought to reveal His divine sonship. Jesus was concerned about the twelve, hence His infinitely sad "Will ye also go away?" John 6:67. Not even Peter's inspiring answer satisfied Jesus: "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God."

The shadow of the cross was upon Him. "From the chosen companions of His ministry the scenes that lay before Him were as yet hidden; but the time was near when they must behold His agony. They must see Him whom they had loved and trusted, delivered into the hands of His enemies, and hung upon the cross of Calvary."—*The Desire of Ages* (Missionary ed.), p. 395.

If the world could not tolerate the idea of conquest through a cross, how would these men stand the ACTUAL SIGHT of it?

The Hebrews had traditions that preceding Messiah one of the great

UPLIFT—VICTORY DAY—MARCH 2

South India	61,650	(Gain)	16,650	Above Super Goal
Pakistan	40,000	(Gain)	4,000	Above Super Goal
Northeast	18,000	(Minus)	10,000	Below Super Goal
Northwest	22,172	(Minus)	5,828	Below Super Goal
Western India	14,000	(Minus)	14,000	Below Super Goal
Ceylon	2,000	(Minus)	13,000	Below Super Goal
Burma		(No Report)		
Division Basic Goal — 1,26,000				Receipts to Date 1,57,822

“WE KILLED THE ELEPHANT”

Rs. 2,80,000
←
Division
Super
Target



“Finish it, then, as well as you can, and show that you can complete what you set out to do with as much efficiency as you showed readiness to begin.”
2 Cor. 8:11 (Phillips Translation).

the keys, the binding and loosing, the kingdom, the church—were all well understood in Hebrew usage, but how men have misused and distorted them! “What a gigantic system of spiritual despotism and blasphemous assumption has been built on these two sentences concerning the rock and the keys! How nearly, by their aid, has the kingdom of God been turned into a kingdom of Satan!”—Bruce, *The Training of the Twelve*, p. 164.

The keys implied treasure stored for safety. “All the words of Holy Scriptures are His, and are here included. These words have power to open and to shut heaven. They declare the conditions upon which men are received or rejected. Thus the work of those who preach God’s word is a savour of life unto life or of death unto death. Theirs is a mission weighted with eternal results.”—*The Desire of Ages*, pp. 413, 414.

THE GLORIOUS VISION

In Matthew 16:21 there lies hidden much teaching on Christ’s sufferings, death, and resurrection. The cross and the crown were hard but essential conceptions for the disciples to grasp.

So tremendous was the burden for Christ, and so severe the test for these men, that a loving God took Jesus and the favoured three (Matt. 17:1)—Peter and the two sons of thunder—and gave them the vision glorious (Matt. 17:1-8).

First Jesus “prays for strength to endure the test in behalf of humanity. He must Himself gain a fresh hold on Omnipotence, for only thus can He contemplate the future.”—*Ibid.*, p. 420. Then He asks that His glory may be seen by these disciples on whom so much will soon depend. Luke 9:29 says Jesus was enshrouded in glory “as He prayed.”

This lesson shows God’s love and care for His church on earth, which thought has implications for us today: “The church is the depository of the wealth of the riches of the grace of Christ, and through the church eventually will be made manifest the final and full display of the love of God to the world that is to be lightened with its glory.”—*Testimonies to Ministers*, p. 50.

If the church should have any doubts as to the precise channel for that marvellous manifestation, let us hear again the “voice out of the cloud, saying, This is My beloved

Son: hear Him.” Luke 9:35.—*Review and Herald*.

WHAT THE SPIRIT OF PROPHECY MEANS TO ME

(Continued from p. 5.)

CHRIST OUR RIGHTEOUSNESS

Martin Luther feared lest this doctrine of Christ our Righteousness would be lost from the Christian church “before the latter day come.” “Yes,” he wrote, “though we learn it and understand it well, yet there is none that taketh hold of it perfectly, or believeth it with his heart.”—*Christ Our Righteousness*, p. 91. I believe if I had only had the Bible I might never have really discovered the sublime truth of “Christ our Righteousness.” Therefore I offer up to God praise and thanksgiving seven times a day for His gift of the Spirit of prophecy which has made clear the truth of “Christ our Righteousness” and for enabling me to grasp it and retain it.

OUR GLORIOUS FUTURE

In my daily life as a Seventh-day Adventist doctor I am buoyed up by the thought that we all, my beloved

SOUTHERN ASIA DIVISION

Calendar of Special Days and Offerings 1957

March 2	Uplift Victory Day and H. M. Offering
March 9	Tithe Covenant Day
April 6	Christian Home and Family Altar Day and H. M. Offering
April 13	Spirit of Prophecy Day
April 20	Christian Education Day and Offering
May 4	Dorcas and Welfare Evangelism Day and Dorcas Offering
May 11	Christian Health Day
May 25	Disaster and Famine Relief Offering
June 1	Home Visitation Day and H. M. Offering
July 6	Medical Missionary Day and H. M. Offering
July 13	Mid-summer Offering
July 27-August 3	M. V. Week
August 3	Home Missionary Offering
August 10	Bible Society Offering
August 31	Tithe Harvest Day
Sept. 7	Home Missionary Offering
Sept. 14	Colporteur Rally Day
Sept. 28	Sabbath School Rally Day
Oct. 5	H. M. Offering
Oct. 12	V. O. P. Evangelism Day and Offering
Oct. 26	Temperance Day and Offering
Nov. 2	Witnessing Laymen Day and H. M. Offering
Nov. 2-23	"Review and Herald" Campaign
Nov. 9	"Southern Asia Tidings" Offering
Nov. 16-23	Week of Prayer and Sacrifice
Nov. 23	Week of Sacrifice Offering
Dec. 7	Home Missionary Day and Offering

THIRTEENTH SABBATH OFFERING

March 30	Middle East Division
June 29	Far Eastern Division
Sept. 28	Southern Asia Division
Dec. 28	Northern European Division

readers, will soon be closing up the work in a blaze of glory. Gloriously one in Christ and clad in the armour of His Righteousness we will move forward together in perfect harmony. Every day I look forward to this final movement, this Latter Rain experience, which has been revealed to us by the Spirit of prophecy. I firmly believe this time is coming quickly and the thought is so supreme that I think this is where the Spirit of prophecy means most to me.

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I, Duane S. Johnson, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Date: February 28, 1957

Signature of publisher: Duane S. Johnson.

THE TESTED CHANNEL

(Continued from p. 11.)

could be completed in half the time by going straight. But to our dismay, we discovered that there was a very good reason.

Adventist young people are headed for the heavenly shore. Some try to get there in their own way. They would rather take the risks of charting their own course instead of following the way revealed by God—the old-fashioned, tested channel. But in too many cases, the tragic results are disappointment, unhappiness, and failure.

Such is the deception of Satan, for the shores of life's river are strewn with the wreckage of youth who thought they knew a better way, but who found themselves stranded on some hidden hazard. The wise man spoke an eternal truth when he said, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12.

Thank God there is a way that is perfectly safe—no hidden sand bars, no tricky currents. Every young person who chooses to follow this channel will succeed! And it can be found by all! "Thomas saith unto Him, . . . How can we know the way? Jesus saith unto him. I am the Way, the Truth, and the Life." John 14:5, 6.

Jesus is the way, the safe way, the only way. Young people who go this way are truly happy. The journey may seem to be more difficult, the channel narrower, but He that "marked a way in the sea, and a path in the mighty waters" (Isa. 43:16), will guide you through victoriously.

—Review and Herald.

Early marriages are not to be encouraged. A relation so important as marriage and so far-reaching in its results should not be entered upon hastily, without sufficient preparation, and before the mental and physical powers are well developed.—Ellen G. White, "The Ministry of Healing," p. 358.

Southern Asia Tidings

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Miscellany

● THE opening of the Bombay office of the National Committee for the Prevention of Alcoholism has been delayed indefinitely due to the critical illness of Mr. B. G. Kher, President of the National Committee.

● WE ARE glad to report that Mrs. R. H. Shepard returned to Spicer Memorial College from the Surat Hospital on February 19, after two months at the hospital, and is convalescing at home.

● THE new Hindi *Alert* is now on the press and will soon be released to the public. Editions in other languages will be announced later.

● WORD has been received from the General Conference that Pastor O. W. Lange has been appointed Home Missionary and Sabbath School secretary of the Southern Asia Division. We are happy that these veteran workers will remain on at Salisbury Park. Pastor and Mrs. Lange have had experience in several sections of this Division, and will be able to use that to advantage as they continue to serve in the larger area.

● THE 1956 Colporteur sales for the Southern Asia Division totalled Rs. 90,000/- above the 1955 sales. All fields except Bombay and Pakistan had higher total sales for 1956 than for 1955.

● PASTOR R. W. Shorter reports a

good Week of Prayer and M. V. Camp at Narsapur where they met at a beautiful camp site, right on the sea shore in a large grove of trees. On this same trip Pastor Shorter was able to hold a Camporee at Vellore for the medical students there.

● THE latest Uplift Bulletin from South India reports a total of Rs. 61,650/- received in that field. The Union has surpassed its super goal by more than Rs. 16,000/- and has reported higher Uplift receipts than any other Union up to February 15.

● PASTOR L. C. Shepard has just returned from a trip to the North Telugu Section where he joined the local workers in their Uplift. Earlier in the campaign Pastor O. O.

SUMMER SCHOOL AT SPICER MEMORIAL COLLEGE.

MARCH 27—MAY 3.

Please note that the opening date has been changed from the 20th to the 27th.

Mattison also helped in the Uplift work in the North Kerala Section.

● PASTOR and Mrs. R. J. Ritchie have sent their greetings to the Southern Asia Division family from Montreal, Canada, where they are now located. Pastor Ritchie indicates that during their three years in that snowy land they have been blessed

VOCATIONAL SUMMER SCHOOL FOR VOCATIONAL TEACHERS AT SPICER MEMORIAL COLLEGE

MARCH 27—MAY 24
SPECIAL COURSES OFFERED IN

PRINTING
HOME SCIENCE

GENERAL MECHANICS
AGRICULTURE

MEET OUR WORKERS



PASTOR Myat Po first came in contact with the Seventh-day Adventist message through Pastor R. A. Beckner. Later he accepted a call to teach in our mission school at Kamamaung, Ohn Daw. He continued to study the truth with Pastor E. B. Hare and was eventually baptized in 1924.

Brother Myat Po taught for several years in this school until he was asked to take over the dispensary work which was laid down by Pastor H. Baird who was moved to Toungoo to open up new work. Our brother served in this capacity for two years then he was ordained to the ministry by Pastor A. W. Cormack at Meiktila. He was then 31 years old.

At this time Pastor Myat Po engaged in City Evangelism in Thaton, Moulmein, and Toungoo respectively. He is now doing good work as a Circle Leader in the Delta Local Region.

with fifty baptisms, and that they enjoy their work under the blessing of God.

● BROTHER D. S. David reports that the work in the Kolar Gold Fields is going forward. During the past two quarters three persons have been baptized and others are in the preparatory classes.

● A CHURCH school has been opened in New Delhi with sixteen students enrolled. We need more little church schools scattered around the Division so that all of our children may have the advantage of a Christian education.—D. S. J.