



OUR TIMES

APRIL 1965



*The Cross—
A Plus Sign*

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Prophecy

interprets



HEADLINES

“The Sea and the Waves Roaring”

JOHN M. FOWLER

THE CYCLONE that devastated a large portion of the island of Rameshwaram late last year was one of the worst ever to strike the sub-continent. At 1 a.m., December 23, the brewing depression in the Bay of Bengal turned to uncontrollable fury and ripped through the island in several places, in one area cutting a swath $1\frac{1}{2}$ miles wide. Twenty-five-foot-high tidal waves pounded the coastal strip. With a velocity of 100 miles per hour, tempestuous winds accompanied with thunder showers swept inland from the sea.

Razing more than 1,500 houses, the cyclone left in its wake over 1,000 dead and property damage of at least a crore of rupees. More than 8,000 cattle were carried away into the sea and nearly 250 fishing boats destroyed.

One train steaming into the Dhanushkodi station with some 120 passengers aboard was swallowed up by the swelling waters, along with the rail line and the station. Also washed away completely was the 50-year-old Pamban bridge linking the island to the mainland. “A year’s job ahead,” said one railway official ruefully surveying the havoc.

Winds and flood were equally devastating on the Ceylon side of the Gulf of Mannar. At least 34,000 people were rendered homeless.

Swift rescue operations by naval ships, helicopters and Dakotas brought relief to thousands of marooned sufferers. Nearly 50 of the survivors lost their sight

An Indian Express Photograph



P. I. B.

due to the salty mist accompanying gusts of wind. “The impact of the wind-current on the eye,” said an eye expert, “could be as terrific as a needle piercing the eye.”

Commenting under the heading “Staggering Toll,” *The Times of India* called the tragedy “a chilling indication of the fury of the elements.”

To discerning students of Bible prophecy, however, catastrophes like that at Dhanushkodi are meaningful in another way. How? Add it up this way. Put alongside the disasters themselves the inevitable suffering and woe that accompanies them and the fact that these tragedies are in recent times increasing in frequency, and you get a cumulative impact that there is something phenomenal about it all. What does it signify? It is a chilling indication that the end of the world is not far away. Why this conclusion?

That is what Jesus foretold would happen in the last days. “Upon the earth,” He warned His followers, “distress of nations, with perplexity; the sea and the waves roaring; Men’s hearts failing them for fear, and for looking after those things which are coming on the earth.” (Luke 21:25, 26.)

Said King David speaking about the same subject: “Fire and hail; snow and vapours; stormy wind fulfilling His word.” (Psalm 148:8.)

Indeed God’s prophetic words are being fulfilled before our very eyes. In the light of these things, let us look again at the words of admonition spoken by Jesus: “Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” (Luke 21:36.)



VOLUME 7

NUMBER 4

APRIL 1965

Easter and Renewal

EASTER is the spring festival observed to commemorate the resurrection of Jesus Christ. In northern climes it coincides with the return of warmer weather after winter. All nature begins to pulsate with new life. Flowers bloom again and pastures and woodlands take on verdant hues.

Thus Easter in more than one sense is associated with renewal. Possibly for this reason, many Christians, hoping for a refreshing in their spiritual experience, make a special point of going to church on Easter. Roman Catholics as well as many Protestants think it essential to partake of holy communion on that day.

We hold no brief for this custom, nor does the Bible support it. But we are interested in renewal. It is in fact the main theme of Sacred Writ.

"Except a man be born again," Jesus said in a key utterance, "he cannot see the kingdom of God." Being transformed from unrighteousness to holiness is spoken of in the Bible as being quickened from death in sin to a new life of good works.

How is this "resurrection" accomplished? And how is the new life maintained? These are basic questions in the Biblical theology of renewal.

Both Roman Catholics and Protestants stress this theme. It was incorporated, for example, in the motto of the 38th Eucharistic Congress in Bombay last December.

The fact that the modern world's birth rate is surpassing its re-birth rate makes the subject of spiritual renewal a matter of urgency. Evil is reaching frightening proportions. What is needed, as Dr. Radhakrishnan once aptly pointed out, is "a re-awakening of the soul of man, a re-fashioning of man's nature."

This is the very miracle Christ
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"Our Times" is published monthly by the Oriental Watchman Publishing House, Post Box 35, Poona 1, India.

ANNUAL SUBSCRIPTION:

India, Rs. 4.75; Pakistan, Rs. 4.75; Burma, Ks. 4.75; Ceylon, Rs. 4.75.

Our representatives are authorized to receive cash or cheques for subscriptions and to issue official receipt for the same. Cheques should be crossed. In India, Ceylon and East Pakistan they should be issued in favour of the Oriental Watchman Book Depot in care of the regional office under which the representative is working. For West Pakistan and Burma note the name of the account as given below.

Regional offices: For Mysore—13, Cunningham Road, Box 20, Bangalore 1; for Madras—20/2 Williams Road, Tiruchirappalli Cantt.; for Kerala—Post Box 128, Trivandrum 3, for Andhra—Bunder Road, Box 308, Vijayawada; for Gujarat and Maharashtra—16 Club Road, Bombay 8; for Uttar Pradesh, Punjab, Delhi and adjacent states—27, Barakhamba Road, New Delhi; for Bihar, Orissa and West Bengal—Morabadi Villa, Ranchi; for Assam—Nongthymmai, Shillong; for East Pakistan—130/C Dhanmandi Road, Dacca; for Ceylon—15/2 Alfred House Gardens, Colpetty, Colombo 3; for West Pakistan—Oriental Watchman Publishing House, 32 Mozang Road, Lahore; for Burma—Book & Bible House of Seventh-day Adventists, 68 U Wisara Road, Rangoon.

If orders are sent direct to Poona, please make cheque or money order in the name of THE ORIENTAL WATCHMAN PUBLISHING HOUSE.

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Owned by the General Conference of Seventh-day Adventists (Southern Asia Division), Salisbury Park, Poona. Printed and published by V. Raju at and for the Oriental Watchman Publishing House, Salisbury Park, Poona 1. 761-65.

A PALL OF SADNESS fell upon a happy little home in Bethany near Jerusalem many years ago. Lazarus, the brother of Mary and Martha, had died. They had been such a happy family, cherishing simple faith in God and His word. Jesus, the great Teacher whom they believed to be the Son of God, had brightened their lives so much since they had accepted Him as their Saviour.

In that very home, Jesus had often been entertained. Pleasant social companionship after the clamour of pressing multitudes and the malice of cavilling priests had buoyed up His spirits. The privilege which the two sisters and their brother enjoyed by rendering such hospitable service to their Master had made them joyously happy. Their home presented an idyllic picture when Jesus visited: Martha the perfect hostess, hurrying about intent upon seeing that every need of their Guest was cared for, and Mary doing her part by remaining with Jesus in the drawing-room, keeping up her end of the conversation, mostly by listening.

And now, with the sweet friendship of the Saviour of mankind fresh in their memories, they were confronted with an imponderable mystery, the cold corpse of their beloved brother Lazarus. Why should death have invaded their home? Were they not friends of the Life-giver? Almost benumbed by grief, they resignedly undertook preparations for the burial. No amount of tears brimming from their broken hearts could ever bring Lazarus back to them. Hope had died with his last failing breath.

"If only Jesus had been here!" How many times those two women must have repeated that lament. "If only . . . !" Just how many He had snatched from the brink of death there was no computing. The number of villages He had visited and left without a moan of sickness, no one had counted. And now Lazarus, of all people—the one whom Jesus avowedly loved as a brother—was dead.

The two women were able to mollify their sorrow somewhat by recalling what Jesus had taught them. Death is a sleep, and is to be feared no more than sleep. This is what Jesus told the disciples, too, when the news of Lazarus' death had been brought to them, "Our friend Lazarus sleepeth." (John 11:11.)

From that sleep at the last day there is to be a resurrection. Following that resurrection comes glorious life, and happy reunion of loved ones. Properly grasped and meditated upon, these assurances should have taken the sting out of death for those bereaved sisters. And doubtless to some extent they did.

The Scriptures frequently mention this hope. Had

not Job written, "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands."? Job found a positive answer to his own question. Man shall live again. He found comfort in contemplation of the resurrection.

Likewise Mary and Martha must have derived comfort from these Scriptural promises. Lazarus had loved the Life-giver. Therefore Jesus would certainly have a "desire to the work of His hands." This would mean a glorious resurrection at the second coming of Christ. Happy, joyous thoughts for Mary and Martha, which they could mingle with their tears. Not now, but sometime later, in the better years, in a better land, they would see Lazarus alive again.

Four days elapsed after the burial, and as the sisters visited the tomb they knew that decomposition and

THY DEAD

PETER PARKER

putrefaction had of course set in. Worms would have eaten away some of his flesh—the two women must have shuddered at the thought.

But the inspired words of the prophets quelled their most baleful meditations. Had not Job said, "And though after my skin worms destroy this body, yet in my flesh shall I see God."? (Job 19:26.) Here was a real enough hope. David's poetic utterances were also full of promise: "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." (Psalms 17:15.)

After all, will not the life hereafter be far better than this one? Jesus in some of those unforgettable fire-side chats in the Bethany home had confirmed these assurances of the heavenly land of tomorrow. Had He not directed the thoughts of His disciples away from this world with all its fleeting interests to the Kingdom of God? Even in the model prayer He had taught them to pray: "Thy kingdom come. . . ." Traumatic though the experience of death in the home was for Mary and



Martha, it led them to think of that Kingdom to come.

On that fourth day news reached the Bethany home that Jesus was in town at last, Martha ran out to meet Him and was first to accost Him with the words she and Mary must have voiced so often: "Lord, if Thou hadst been here, my brother had not died." (John 11:21.)

Then she added, reflecting her hopeful meditations: "But I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee." (v. 22.)

This assertion of faith was large, yet not large enough for her to understand that Jesus then and there had power to raise Lazarus from the grave. Rather, her hope was fastened upon some future time. This was indicated by her ready comment in the subsequent dialogue. Jesus pointed out: "Thy brother shall rise again. Martha said unto Him, I know that he shall rise again in the resurrection at the last day." (v. 23, 24.)



Clyde Provonsha, artist, © Rev. & Her.

SHALL LIVE AGAIN

Thus Martha proved that she was well instructed, well indoctrinated concerning life after death. Among other things, this was doubtless one of the subjects Jesus had taught them in their home—about the sleep of death, the resurrection at the last day and everlasting life for the saved. Oh, that people today could all be as doctrinally well-informed as was Martha!

After such a favourable response from Martha that day, Jesus had more to teach her, and us. The instruction which followed is a thrilling doctrine of the Bible, and its acceptance will greatly enhance our faith. "I am the resurrection, and the life: He that believeth in Me, though he were dead, yet shall he live: And whosoever liveth and believeth in Me shall never die. Believest thou this?" (v. 25, 26.) The power of resurrection has been vested in the Son of God. Whomsoever He will, He will raise to life. The call to life at the last day will be sounded forth by Jesus. Paul later expanded this truth when he explained that "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." (1 Thessalonians 4:16.)

In this teaching of Jesus there is great significance. He taught us that a Christian's whole concept of life and death is different from that of others. Because the believer in Jesus is assured of everlasting life, and since this period of death is merely a brief sleep, he may be considered as never dying at all. Later, Paul explained this truth very succinctly in one of his epistles: "... your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Colossians 3:3, 4.

Glorious as all this future hope is, Jesus, the Son of God, had reserved a spectacular immediate reward for the sisters' faith. Indisputable proof of Christ's power over the tomb shortly followed. It was perhaps the most dramatic incident in all of Christ's earthly ministry.

Jesus asked to be taken to the tomb. Mary, Martha, and the mourners were weeping around Him. The beloved Lazarus, cold, lifeless and closely bound with

grave-clothes, was imprisoned in a vault with a huge slab of stone to seal him in.

Tension arose as the Master called for the slab to be removed. Hope and fear mingled, as tear-dimmed eyes shone in anticipation of an exhibition of divine power. Veiled in humanity and thus unrecognized, Jesus who stood that day before the tomb of Lazarus was none other than the Son of God, Exercising His divine prerogative as the Life-giver in a miniature demonstration of what will happen at the last day, He called Lazarus to come forth.

Can anything give us more confidence in the power of our Redeemer than this dramatic display of God's power? This whole account of the raising of Lazarus unlocks the meaning of a host of other Bible texts on death and the resurrection.

"Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (1 Corinthians 15:54, 55.) "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Isaiah 26:19.) Many more texts in addition to these representing joy in the power of the resurrection could be mentioned if space permitted.

As we reflect upon the happy reunion of Mary and Martha with their brother Lazarus that day, we may envision that triumphant day in the near future when a great multitude of thousands upon thousands will answer the call of the Life-giver in the resurrection of the righteous. You and I, if faithful to Jesus, will be there. And we shall see and embrace our loved ones who also believed, but fell asleep in Jesus' care. The happy reunion of Mary, Martha, and Lazarus outside that open tomb in Bethany and within sight of the Life-giver, Jesus, will be duplicated thousands of times on the resurrection morning. And then we shall re-establish happy homes in that better land where it will always be possible to see Jesus Christ, our Saviour, for death will be no more. ●

ONE THURSDAY NIGHT nearly two thousand years ago, Jesus Christ sat in an upper room with His twelve disciples to celebrate the Passover supper for the last time.

Preparations had been made in advance but somehow an important facet of the service had not been provided for. As the group sat around the table, there was a strange silence—they could not begin to eat the meal until their feet were clean. Water had been provided; the basin and towel were there. But no servant was present to perform the customary service so characteristic of hospitality in those ancient days.

Here were the men who were soon to lead the fledgling New Testament church. But the thoughts passing through their minds were anything but benevolent. Each disciple, yielding to selfish pride, determined not to stoop to menial tasks. Instead each desired the highest place in the kingdom they expected their Master soon to establish. One man harboured thoughts of lust and greed which finally led to the betrayal and murder of his own Master, the Lord Jesus. All failed to understand that Christ's kingdom, unlike the pattern of the world, was to be a society of brethren where all would be happy to minister to one another.

Silence lingered. Then Christ Jesus stood up, girded Himself with the towel and began to wash His disciples' feet. When He came to Judas, Jesus knew

that he was willing for the sake of that paltry sum to be an accomplice in the most tragic murder ever committed. As Jesus bathed his feet with the cool water that Thursday night, the Holy Spirit of God was pleading with him to humble himself and repent. The devil was also bidding strong for his allegiance. The power of choice was his but, alas, Judas yielded to Satan. In the early hours of that Passover Friday, he decided to go ahead with his plans, and thus the day became to Judas the blackest that he ever lived—and also his last. Later the same day he committed suicide.

The day was black for others, too. For self-confident Peter it was certainly filled with gloom. He had said but a little while before, "Though all men shall be offended because of Thee, yet will I never be offended." But Jesus had warned him, "Before the cock crows twice, you will deny me thrice." Early Friday morning this had happened. As Jesus stood captive before Annas and Caiaphas, high priests in the Jewish court, Peter had tried to observe the trial incognito. He feared suffering the same fate as his Master. Crouching in the dark shadows he was recognized and questioned three times. That he was a follower of Jesus, Peter denied three times, the third time with enraged cursing and swearing. And then the cock crowed again. Just at that moment Jesus looked at Peter, not in condemnation



Review Pictures

HOW "BLACK FRIDAY"

B. JURIAN SZ

this murderer's thoughts. Already the betrayer had contracted to sell his Master that very night for thirty pieces of silver.

Judas was one man whom Jesus had not called to be a disciple but who had joined the group voluntarily, hoping to receive fame and riches by associating himself with Jesus, the miracle-worker. Penetrating his motives, Jesus had said, "Foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head."

Now some three years later Judas' mind was on those thirty pieces of silver. Indeed so avaricious was he

but in love and sympathy. Peter who had promised to die for his Master had been a base liar. It was a black Friday for him.

It was also a black Friday for Caiaphas, the high priest and spiritual leader of the nation, and for the other priests and leaders. Theirs was the solemn duty to uphold justice and to teach the nation about God's love and His plan of salvation. To them was committed the Word of God, the knowledge of a coming Saviour who would die for the sins of the world. He would become a substitute for sinners and thus give them hope. Isaiah had declared nearly 700 years

before, "Surely He hath borne our griefs and carried our sorrows. . . . The Lord hath laid on Him the iniquity of us all." (Isaiah 53:4, 6.)

As Jesus stood before these leaders, they asked, "Art Thou the Christ?" Ah! If they had been faithful to their task, had studied the Scriptures, had lived in constant communion with the God they were to reveal to the world, they would have known the answer. Jesus replied, "Ye say that I am." Thereupon they cried out, "What further need have we of witnesses?" And they condemned Him for blasphemy. It became their black day.

These men did not have the final



BECAME

Review Pictures

justice, felt some slight pangs of guilt and sought to release Christ, since there was no reason to condemn Him. But failing in this, he began to weakly compromise. He had Christ scourged till blood flowed freely down His back.

Barabbas, a hardened criminal who was to be put to death the next day, was brought before them as a contrast to innocent Jesus. Pilate asked, "Whom shall I release? Christ or Barabbas?" The mob bellowed, "Crucify Him, crucify Him, and release unto us Barabbas."

Pilate, fearing revenge from Christ's enemies if he should spare Christ, decided on a course of appeasement and allowed the rabble to have its way. So washing his hands in a basin of water, he said, "I am innocent of the blood of this just Person." Weak-willed Pilate, afraid for his position and ambitious for Rome's favour, had sacrificed principle, committing a sin that could not be washed away in a basin of water. He had allowed Christ's trial to be the most unjust, despicable one ever held. To Pilate this was a black Friday. Shortly he lost Rome's favour, was stripped of his position and glory despite all his precautions. In remorse and shame, like Judas, he too ended his own life. To him that Friday was stained with darkest ignominy.

To Israel who rejected Christ and chose Barabbas, it was a black Friday. They had mocked Jesus, scorned and beaten Him, spat upon Him. Like beasts, they had even tried to tear Him to pieces. He had come as a Shepherd to lead the lost sheep of Israel back to safety in the Father's fold, but they had said, "Let His blood be upon us and our children." And it has been, through the centuries. The Jews have been the most persecuted people of the world, hated and despised, robbed of their land and possessions, driven from country to

upon Jerusalem and the surrounding area. The Scriptures declare, "There was darkness over all the land unto the ninth hour." (Matthew 27:45.) A well-known Bible commentator has described it thus: "Inanimate nature expressed sympathy with its insulted and dying Author. The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at midday, when suddenly it seemed to be blotted out. Complete darkness, like a funeral pall, enveloped the cross. . . . There was no eclipse or other natural cause for this darkness, which was as deep as midnight without moon or stars. It was a miraculous testimony given by God that the faith of after generations might be confirmed." *The Desire of Ages*, page 753. In this strange atmosphere, silence prevailed around the cross. Terror held the crowd that was gathered there. Not only for them but for all the universe that day was indeed a black Friday.

But in a greater sense that awful day was a good day, the best Friday in history. It was a good Friday for at least one on that hill. A thief hanging on a cross next to Jesus recognized in Him the "Lamb of God who taketh away the sins of the world," the Saviour of mankind of wretches like himself. Accepting Jesus as his personal Saviour even at that late hour, in the anguish of his soul he cried out, "Lord, remember me when Thou comest into Thy kingdom." Jesus realized his faith and lovingly answered, "Verily I say unto thee today, Thou shalt be with Me in Paradise."

Each year a certain day is called Good Friday. It commemorates the event which took place on that black Friday so many years back. "Black Friday" now called "Good Friday"? Why how could this be? Because that day Jesus died for sinners like me.

On such a day about thirty years ago I sat by my mother's side on her bed as she mended some clothes. I was a wee lad who trusted and loved her. She told me in simple words the sad story of how cruel men put Jesus, the Son of God, to death.

I began to cry, for the story touched my tender heart. It was a terrible thing to crucify Jesus. Yet as I sobbed she comforted me.

"Don't cry," she said, "it was good He died. Good for you and me. Good for the whole world. Through His death we can be saved." She wiped the tears from my eyes and planted a seed of gratitude and love for Him

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"GOOD FRIDAY"

say about the death sentence, so Christ was led before Pilate, then Herod, and again before Pilate, both Roman officials. After examining Jesus and hearing the accusations, Pilate declared to the crowd, "I find no fault in this Man." But they cried out, "Crucify Him, crucify Him." Pilate, sensing in-

country, and murdered in cold blood. Millions and millions have been brutally put to death.

That day became literally a black Friday in the afternoon. As the Lord Jesus, the spotless Son of God, hung on Calvary's cross and died that man might live, a strange darkness settled



Review Pictures

FAMILY BUDGETING GOD'S WAY

M. AMIRTHAM

"A HOME IS more than a house or dwelling place. A home is built inside a house, often in a small one, inside a tent that is pitched amidst the natural environment or in a little sod hut where the family lives with limited conveniences of life. A home is a place where the members live together in love and happy fellowship. Home has been called 'A world of strife shut out, a world of love shut in.'"

Unfortunately this ideal is sometimes spoiled. Maybe by friction due to conflicting opinions, or by misunderstandings leading to suspicion or resentment. But more often than not the cause for trouble is finances.

In this age of high costs, restless dissatisfactions, hounding debts, we owe it to ourselves to budget our income in a well-disciplined manner. Family contentment depends on it. One of the first steps in this direction is to resist temptation to purchase things we do not need or cannot afford. In order to differentiate between these things and necessities a budget becomes imperative. Merely for father to have this in his mind is not enough. It should be put down on paper so the whole family can study it together and co-operate intelligently in putting it into practice.

Budgeting involves three things: earning, saving and spending. A wise family sees to it that the sides of the earning-saving-spending triangle are joined. If any one side receives excessive emphasis the triangle becomes lopsided. Overwork, hoarding, indebtedness—each is wrong.

What does this triangle rest on and point to? It should rest confidently on God's promises. For example the following:

"You cannot be servants both to God and to gold. For this reason I charge you not to be over-anxious about your lives, inquiring what you are to eat or what you are to drink, nor yet about your bodies, inquiring what clothes you are to put on. Is not the life more precious than its food, and the body than its clothing? Look at the birds which fly in the air: they do not sow

or reap or store up in barns, but your Heavenly Father feeds them: are not you of much greater value than they? . . . Do not be over-anxious, therefore, asking 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For . . . your Heavenly Father knows that you need these things—all of them. But make His Kingdom and righteousness your chief aim, and then these things shall all be given you in addition." Matthew 6:24-26, 31-33. "Throw the whole of your anxiety upon Him, because He Himself cares for you" 1 Peter 5:7 (Weymouth).

It should go without saying that reliance on these promises does not absolve able-bodied members of the family, principally the father of course, from responsibility to earn by honest effort as much as reasonably possible to support the home. Remember this is one side of our budgeting triangle.

Remember also that the real purpose of a family budget is to make possible the eventual purchasing of things which will bring the most happiness to the family as a whole.

A young man with a small family was eager to buy a house in a beautiful spot near a lake. Soon an advertisement called his attention to a brand-new house ready for sale. What a golden opportunity! So he took his family to inspect it. How spacious and attractive it was! The financial aspect of the transaction was predominant in the man's mind. On inquiry, he learned that the selling price would be Rs. 36,500. The young man stopped to think. "Rs. 36,500! Now I have just Rs. 24,750 in hand. Shall I take a loan from the bank? Maybe I can find someone else to borrow the balance from. And if we borrow . . . ? Well, most of my pay for the rest of my life will have to be spent liquidating the debt and paying interest. We already rent a house, where love reigns. Should I mortgage the peaceful atmosphere in our home towards the purchase of a new house?" The answer that developed in his mind

was a definite "No." Why should he? He and his family figured it out this way: "Thirty-six thousand would buy a house for us, but it couldn't buy a home. The cost of a home and the cost of a house are different." The purchase price of a house is in rupees. The purchase price of a home is in love and contentment.

Having based our budget triangle on God's promises, it is only logical that we direct its apex toward God also. It should point upward, reminding us that God is the giver of all good things. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Psalm 24:1.

As God is the one who "giveth us richly all things to enjoy," (1 Timothy 6:17), we are utterly dependent on Him for life and breath and all things. The realization of God's ownership rights of all that we possess should therefore be kept before the members of the family at all times. He it is who gives us the ability to work and earn.

It is for this reason incidentally that God claims one tenth of all our income as His own (Leviticus 27:30, Malachi 3:10, 11, Matthew 23:23—note last phrase). Since the tithe belongs entirely to God, it is obvious that we must reckon with this fact in budgeting. To use any part of it for ourselves would be robbery.

The hymn writer Frances Ridley Havergal had it straight: "To dedicate the tenth of what we have is mere duty; charity begins beyond it; free-will offerings beyond that again. Some of us could tell of such sweet and singular lessons of trust in this matter of tithing that they are written in golden letters of love in our memory."

There now, one tenth of the family income can automatically be channelled into its proper place—the Lord's treasury. Yet we still have nine tenths to deal with. Though thousands of families have found that nine tenths, with God's blessing, will stretch farther than ten tenths without it, that portion still provides enough scope for problems. Let's examine two or three areas of possible difficulty and ways of avoiding it.

Failure in family budgeting is often due to absence of communication between the members. If the family group does not talk things over, plan together, and share in budgeting, friction is sure to develop. The wife or perhaps a child will have misconceptions regarding the standard of living that can be maintained or about the father's intentions to provide well for the family. Unreasonable demands for something unnecessary may result in serious lack of basic needs. Children, teen-agers especially, may have the impression that dad can provide money for any item of expenditure. If the child is not taught from his early years to handle money wisely, he will think it comes in clusters like grapes. He will quickly learn which method of plucking the fruit works best in his home: begging, bargaining, nagging, playing one parent against the other, screaming, or sulking.

Money management has to be learned, just as mathematics and language are learned. This is a strong point in favour of a regular allowance for each child, perhaps a very small one to begin with. Thus he learns through practice how to use it wisely—if at the same time he has sound parental guidance by precept and example. This means parent-child communication.

It is just as important that communication channels be clear between husband and wife. The wife should be familiar with items of business, even those which

the husband ordinarily attends to, so that in an emergency she could care for these intelligently. Each parent should have an "allowance" also, an amount within the budget which can be spent on small things, family surprises or special personal whims, or saved for something larger. One parent is not accountable to the other for the way in which he spends this, so long as the amount is planned for within the budget. All sharing of responsibility and knowledge of the basic budget contributes to mutual understanding, sympathy and co-operation.

Now we will assume that the family has all the raw materials in hand with which to make out a budget—the total income, of course, on the one side and the essential items of expenditure on the other. What difficulty could possibly creep in to spoil things now? Well, perhaps a lack of realism in planning. The word *realistic* is important. For your family to strive toward a better standard of living is a good intention. Yet the responsibilities and commitments involved must be well understood by each family member. To dream up and plan a way of living which you cannot finance is an artificial aspiration that probably is tainted with covetousness. Happy is the family that lives the simple life, content with little, free from financial worries. But if a family seeks to achieve a standard that is unattainable in relation to its financial income, symptoms of discontent and covetousness are sure to set in. Ambitions of this nature weaken the home structure and its resistance to the disease of debt. This is an infection to be shunned like leprosy. Avoid it as you would the plague.

A few possessions without indebtedness are better than many possessions with heavy obligations. Analyse the cause of debt and you will find that self-indulgence and love of display usually form the underlying tendency. Imitation of others (either in a higher income bracket or secretly suffering under more debt than you!) and buying things which are not needed are areas to strictly control when budgeting.

When the members of a family outline a programme of expenditure that calls for deficit budgeting—when spending exceeds earning—sooner or later this trend will bring dishonour and hardship to all concerned. Home will not then be a "bit of heaven." King David said, "The wicked borroweth, and payeth not again." Psalms 37:21. If you are in the habit of buying on credit without financial assets to pay back the loan, you are some creditor's serf. Slavery lives and thrives today in the habit of borrowing money—even when high interest rates should scare one away from it like a burglar alarm.

Emergency! What a frequent excuse. But actual emergencies are rare if family budgeting has been done God's way. Still here is another possible trouble spot in successful implementation of a budget.

Just as prevention is the best cure, medically speaking, planning ahead for the unexpected is the best way to overcome this difficulty. Start a small saving programme and have money on hand to meet emergencies. A realistic amount for this should be planned for and set aside each month. However, try to save without being a miser. The word *miserable*, from the same root, will tell you why, for after all, money is only a means to an end. By the way, hoarding, an outgrowth of miserliness, suggests another possible wrecker of family budgeting.

Family budgeting God's way reminds us of another triangle, us, God and others. Love will keep this one from being lopsided also. "Owe no man any thing, but to love one another," Romans 13:8.

IT HAS OFTEN BEEN stated that if the Christian church had some symbol other than the cross as its central theme it would be far more attractive to the people of the world. At first it may seem that there is some truth in this idea, but the fact is that without the cross, and the Christ who died on that cross, there would be no Christian church. There is no other symbol which can take the place of the cross of Christ in the Christian religion.

It may be that a cross is accepted as a sign of defeat or failure because it is a symbol of death; and thus it appears that Jesus Christ, who is the Founder of the Christian faith, was the unfortunate victim of an unexpected death. This is not so. Jesus Christ came into this world to die; not to live. However great His life and ministry may have been or how profound and wonderful His teachings, He came primarily not for these things, but to die. Jesus Christ when speaking of Himself said, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matthew 20:28. It was the purpose of His birth and the purpose of His life to die.

It is sometimes thought that the cross was a tragedy, but there was no tragedy on the cross. Christ came to go to the cross. The tragedy was at the foot of the cross where the people saw in Jesus Christ just someone they wanted out of the way; someone whose perfect life condemned the sin in their own lives.

There was no pathos in Christ's death. The cross was the climax of His glorious life. It is to be emphasized that this was the reason for which He came to this earth.

If Satan had had his way, Christ would have been

C. R. BONNEY



**THE CROSS—A PLUS SIGN
IN LIFE'S EQUATION**

among the innocent children, of two years and under, who were slain in Bethlehem, but Heaven intervened for His deliverance. Satan, the devil, tried many times to destroy Christ while He was here on earth, to prevent Him from going to the cross.

On one occasion if it had not been for Divine intervention, Christ would have been dashed over a cliff by His enemies who were endeavouring to do the works of the devil. Later during a severe storm on Galilee, another disaster that might have ended in His death was averted by a miracle. In the Garden of Gethsemane, where Christ was weighed down with the sins of the world and was tempted to shrink from going to the cross, an angel from heaven strengthened Him.

On the other hand, there was no divine intervention to save Him from the cross. He did not use His divine power to deliver Himself from the agonies of the crucifixion. He could have delivered Himself from His executioners, but by doing so He would have defeated the very purpose for which He left His heavenly home. Christ came to be man's saviour from sin and death. He took upon Himself the likeness of sinful flesh in order that He might die, and in dying bring salvation to all men. The cross was the place of victory for Christ and it was the cross which also made victory possible for all men. The cross was not the place of defeat or ignominy but the place of complete victory. We should rejoice in this fact, for without it we are without hope. This is why John Bowring wrote:

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

The question immediately arises, why should it have been necessary for Christ to die? Could not salvation have been given to rescue the fallen human race some other way? If there had been some other way, without doubt the great God of love would have chosen that way, but there was no other way.

From Adam down the human family has fallen in sin, and by the decree of God the penalty of sin is death. Christ, realizing the helplessness of man to save Himself from this penalty, was motivated by love to leave His throne above and come down to this earth to pay the penalty of sin on behalf of man. By His death on the cross the demand of the broken law, which is death to the sinner, has been met. So the great apostle Paul could write, "There is therefore now no condemnation to them which are in Christ Jesus." If we fully accept this atoning sacrifice of Jesus on the cross, we are no longer under the condemnation of death. He died in our stead.

An old Scottish preacher has said, "All mankind hangs either on the girdle of Adam or the Cross of Christ," and so it is that the cross divides the world today. We, as individuals, belong to the Adamic family and are under the penalty of death, or we have accepted the atoning sacrifice of Jesus and are free from that penalty and have the hope of eternal life. This is what Jesus meant when He said, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." John 3:16.

Do you see the meaning of the cross of Christ? It is the plus sign of life's equation. Without it there is no hope. Let us be thankful this Eastertide for what the cross of Christ offers to each one of us. •

When I Survey the Wondrous Cross



*When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.*



*Since I who was undone and lost,
Have pardon through His name and word;
Forbid it, then, that I should boast,
Save in the cross of Christ my Lord.*



*Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my life, my soul, my all.*

—Isaac Watts



LOVE'S FINAL



R. Ayres, artist, © So. Pub. Assn.

TRIUMPH

LUCILE J. SMALL, R.N.

WHEN JESUS CHRIST returned to heaven after His resurrection, it was in a different capacity that He continued to work for the sons of men. "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," Hebrews 9:24. As our High Priest and Mediator He pleads His blood in our behalf. His nail-scarred hands will ever be to the redeemed a reminder of what their salvation cost in suffering.

In the beginning, man was created in the image of God. After four thousand years of sin with its accompanying degeneration, "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Romans 8:3. He lived a life of perfect obedience that He might be able to succour us in temptation, and give us His own righteousness as a gift. The mystery of this is beyond our understanding.

The early Christian church was established "upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." Ephesians 2:20. It was a pure church. The apostles, filled with the Holy Spirit, carried on the work of teaching and healing that Jesus had begun. Persecution kept the struggling church in a state of dependence upon God. Those Christians had

a sense of mission that refused to be crushed. Many of them died with songs of praise upon their lips.

Satan had worked long and hard at devising ways to frustrate the purposes of God. He had used all of his skill in his effort to overcome Jesus, only to learn that what appeared to be his success was his actual defeat. Jesus' death revealed to the universe the terrible nature of sin, and made forever certain the ultimate triumph of righteousness.

While time remained to him, Satan determined to work with all his diabolical cunning against the church of Christ. He employed force until he learned that "the blood of martyrs is seed." Within the church itself he insinuated his hellish shadow. The apostle Paul recognized that shadow and warned the church of what was to come before the end of the struggle with sin. "For that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God or that is worshipped: so that he as God sitteth in the temple of God, showing himself that he is God . . . for the mystery of iniquity doth already work. . . ." 2 Thessalonians 2:3, 4, 7.

Satan had more success in his efforts to overcome the later followers of Christ than he did at first. What

he could not accomplish by force he endeavoured to do by strategy. About three hundred years after the death and resurrection of Jesus Christ, the Roman Emperor Constantine espoused the Christian religion. This ended pagan persecution and gave status to the church all in one. Is it surprising therefore that Christians who had lost their first love were now willing to make some concessions to paganism to facilitate the new order of things? The deeper the church went into apostasy, the more rapid was its descent. Traditions attained a status of sanctity equal to the Word of God, sometimes even when they were in direct opposition to the Bible. Thus the purity of doctrine which had guided and protected the infant church was to a great extent lost.

The baptism of pagans was in some cases accompanied with the "baptism" of paganism. One of these "baptized" customs was the observance of "the venerable day of the sun," first given legal status by Constantine in A.D. 321. Baptism itself lost its original symbolism as given in Scripture, practised by Christ and the apostles. The Scriptural (Romans 6:4) baptism by immersion was set aside for the less meaningful pouring or sprinkling, while an increasingly complex ceremonialism was instituted to make it more impressive.

Perhaps no two errors have contributed more to the loss of spiritual strength in the church than have the doctrines of natural immortality and Sunday sacredness. The first had its origin in the lie uttered by the serpent in Eden, "Ye shall not surely die." This was in direct contradiction to God's plain statement that death would follow transgression of His commandment. This demon-inspired doctrine with its accompanying error of eternal torment for the wicked, or the equally deceptive belief that God will save everyone regardless of how sinful, became the foundation for many of the false doctrines that have weakened the church for many centuries. The idea of eternal torment has been one of Satan's most effective tools in promoting atheism, while the "save everybody" doctrine makes a farce of both God's love and His justice.

Sunday sacredness, in spite of all attempts to justify it, is still a child of apostasy, mocking at God's command to "remember . . . the seventh day is the Sabbath." Exodus 20:8-10. The effort to evade that requirement has led to serious distortions of Bible truth which have well-nigh destroyed faith in God's Word. It is the only commandment in the Decalogue that identifies its Author. Thus it stands as His seal or mark of authority. (Ezekiel 20:12.) The annual celebration of the resurrection of Jesus by the early church was undoubtedly a factor in the willingness of Christians to accept the "venerable day of the sun" for their day of rest, but for human beings to enact church legislation attempting to change God's holy law was high-handed impiety.

This is written with the full recognition that many faithful Christians, whose service to God, we believe, has been accepted, have not realized that they were breaking God's law in keeping a counterfeit sabbath. For this reason God's Word includes a special message calling attention to this important matter so that willing hearts may come into full harmony with truth before Christ's coming.

The thirteenth and fourteenth chapters of Revelation portray vividly the struggle which climaxes the great controversy between Christ and Satan just prior to Jesus' return. The pressures exerted to force the observance of the mark of apostasy are contrasted with the

reward for those who are prepared to receive the seal of God. God's reassuring voice carries down to us through the centuries of struggle between good and evil, "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." Revelation 14:12.

We are nearing the end of this story of God's unending love for man. Most of the prophecies found in His word have been or are being fulfilled. The accuracy of the forecasts made nineteen hundred or more years ago regarding our day is undisputed. Some of them read like the headlines in our daily newspapers. Examples: "Distress of nations with perplexity," "Earthquakes in divers places, sea and waves roaring," "Wars and rumours of wars," "Men's hearts failing them for fear," "Evil men and seducers shall wax worse and worse, deceiving and being deceived," "Knowledge shall be increased."

The prophet Daniel left on record certain time prophecies that point unmistakably to events transpiring from Christ's day to ours and beyond. His prophecies were illuminated and expanded by the apostle John in the book of Revelation. Both of these books outline with remarkable symbolism and accuracy the course of history from their day to the time when God's universe will once more be free from sin, and the dominion man forfeited by disobedience will be restored to him.

Woven throughout God's word is the loving invitation to, "Come unto Me, and I will give you rest,"—rest from sin, fear, worry, care; rest of spirit, peace of mind.

So long as we are in our enemy's territory, he can trouble and harass us. His annoyances may be to us a reminder of what Jesus suffered to break Satan's power, thus they will strengthen our love and gratitude for the sacrifice of our loving Saviour.

"Those who take Christ at His word, and surrender their souls to His keeping, their lives to His ordering, will find peace and quietude. Nothing of the world can make them sad when Jesus makes them glad by His presence. In perfect acquiescence there is perfect rest. The Lord says, 'Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee.' Our lives may seem a tangle; but as we commit ourselves to the wise Master Worker, He will bring out the pattern of life and character that will be to His own glory. And that character which expresses the glory—character—of Christ, will be received into the paradise of God. A renovated race shall walk with Him in white, for they are worthy."—*The Desire of Ages*, p. 331.

This Love Story of the Ages ends in total victory of right over wrong. Sin and rebellion are forever ended (Nahum 1:9) with the final destruction by fire of all who refuse loyalty to God. Malachi 4:1-3. Once again the earth will be free from the curse of sin. The perfection of all things will be restored. There will be no more death, disease, pain, sin, grief or woe. All the earth, yes, all the universe will be in harmony with God. Love and joy and peace will fill all creation as the redeemed build and plant and pursue their happy way. Isaiah 65, 66, Revelation 21, 22. Their highest joy will be the experience of coming from one Sabbath to another to worship before the throne of God.

And Jesus, beholding the results of His sacrifice "shall see of the travail of His soul, and shall be satisfied." Isaiah 53:11.

His love will have triumphed at last! •

(Series concluded)



A service conducted by
Pastor K. H. Gammon, Director of
Voice of Prophecy in Southern Asia

your questions answered FROM THE BOOK



Readers are invited to send questions related to Bible subjects or personal spiritual problems. Address them to "From the Book," Box 35, Puna 1, India. If personal replies are desired please enclose a self-addressed stamped envelope. (This stipulation applicable only to India.) Anonymous questions cannot be answered.

Faith versus Feeling

I have been praying for months to be born again, but feel no different. I have lived a moral life, believe in God, His Son, and the Holy Spirit, also the Bible. What is wrong?

Feeling is not a reliable indicator of our acceptance with God. If we trust to our feelings we are looking within ourselves; but we should look away from ourselves to Christ.

The new birth is essential to entrance into God's kingdom. John 3:3. The regenerating power which brings this about in our lives is the Holy Spirit (verse 5) which God is more willing to give to those who ask Him than an earthly father is to give good gifts to his children. Luke 11:13.

We have God's word, "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. When we have confessed our sins we have done our part. We must then have faith to believe that God will do His part. "We walk by faith not by sight." 2 Corinthians 5:7. If we could always see the way we would not need faith. It is also true that we are to walk by faith and not by feeling. If our faith is weak, we should pray, "Lord, increase our faith." Luke 17:5.

"Resist Not Evil"

Please explain Matthew 5:39-41.

"But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Christ's teaching in this passage from the Sermon on the Mount is that we should not retaliate when someone does us an injury. His own conduct when He was smitten and reviled is the best comment on these words. "Who, when He was reviled, reviled not again; when He suffered He threatened not; but committed Himself to Him that judgeth righteously."

1 Peter 2:23. See Matthew 26:67, 68. Revenge for a real or imagined injury easily leads to excess, often to murder. Therefore cherishing the spirit of revenge may make us worse offenders than the one who has injured us. If we are mistreated or persecuted for righteousness' sake, we should leave to God the judgment and punishment of the wrongdoer. Deuteronomy 32:35; Romans 12:19.

In verses 40 and 41 we are taught that it is better to suffer loss or inconvenience than to insist on having our own rights. Even the winner in a lawsuit may lose more than he gains. Litigation is certain to engender bitter feelings, which open the heart to Satan and may lead to the desire for revenge. Verse 41 is an allusion to the Roman military custom of forcing subject people to assist with burdens and carry messages. "Whosoever shall compel thee to go a mile, go with him twain," means that it is better to submit to an unreasonable demand, and even do more than we are asked to do, than to start a quarrel.

Every Knee Shall Bow

There is a verse in the Bible which reads, "Every knee shall bow to Me, and every tongue shall confess to God." When will this happen? Will everyone bow because he wants to, or from fear?

The verse in full is as follows: "For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God." Romans 14:11. In the preceding verse we read, "For we shall all stand before the judgment seat of Christ," and in the next verse also the judgment is brought to view. This indicates that Paul is speaking of the day of judgment, which is described more fully in Matthew 25:31-46. All creation is represented as uniting in worship of Christ. Even the lost will render unwilling homage to Him at that time.

The same thought is found in Philippians 2:10, 11: "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." In this scripture and in Romans 14:11, Paul is quoting Isaiah 45:23. See also Revelation 5:13.

Photo opposite: Vishwajit



GOD'S PRESENCE

*In every peaceful woodland scene,
In all of nature's paths serene
Beneath the heavens blue and clear,
I find that God is very near.*

*I find Him in the quiet hills,
In murmurings of the silver rills.
He whispers in the swaying trees
In sweet and soothing melodies.*

*The flowers fragrantly express
The Father's love and tenderness.
I sense His presence everywhere
In all that's beautiful and fair.*

*In winds that blow across the land,
I feel the touch of His dear hand.
In all these things God seems to be
So very real and near to me.*

—Mark Bullock



The Yard Next Door

NEAL NIETZEL

"WATCH OUT!" Mary shouted. Kumar jumped into the air. He reached as high as he could reach, but the bright orange ball sailed past his hands.

"Oh, now we will never get our ball back again!" Kumar said. He watched the rubber ball bounce across the yard next door and roll beneath the porch of the old-fashioned white house.

"I am sorry!" Mary told her brother. "I threw the ball too hard." Tears glistened in her wide brown eyes. Mary walked across their own backyard to stand beside Kumar. Both children stared at the yard next door.

"Mother told us that we must stay in our own yard," Kumar said sadly. "Can you see our orange ball under the porch?"

"No. It is lost. We will never get our ball back again," Mary said with an unhappy sob. "And it is all my fault."

"Shhh! Please stop crying," Kumar said.

The children had played in the yard of their new home only a few times before. They had seen Mr. and Mrs. Sunil at work in the yard next door, but they had not even smiled or stopped their work when Kumar and Mary called "hello" across the fence.

Mary had told mother how cross and unfriendly Mr. and Mrs. Sunil had seemed. "We learned at school that we should be friendly with everyone," Mary declared. "Why are the people next door so grumpy?"

Mother looked through the kitchen window. She saw the old couple next door still at work in their yard. "We don't really know them yet," mother replied. She turned to smile at Mary and Kumar. "Until we do, please stay

in your own yard. Perhaps they are more kind and friendly than you think they are," she added hopefully.

Now Mary remembered what mother had said as she stood with Kumar in the sunny yard. She brushed away her tears.

"I am going to ask our neighbours if we can walk across their yard and look for our ball under the porch," Mary told Kumar.

"We will stand right here and wait until Mr. or Mrs. Sunil comes out of the house," Kumar agreed. "Then we will both smile and be as friendly as we can!"

The children were talking about what they planned to say when they saw Mr. and Mrs. Sunil come out of the house next door and walk across the yard toward them.

"Hello, Mr. and Mrs. Sunil!" Mary said, smiling as nicely as she could.

"How are you today?" Kumar asked politely.

The tall man and the plump woman were talking loudly to each other. They didn't even look at Mary and Kumar! Instead, they walked around the side of their house and disappeared!

Mary frowned. "What do you think of that?"

"I think I will run across the yard and get our ball!" Kumar said angrily. "No one will see me. We did our best to be good neighbours."

"We promised mother that we would stay in our own yard! God wants us to obey," Mary reminded Kumar.

Kumar started toward the yard next door. He sighed and turned around. "You are right. Still I don't want to lose our ball. I wish Mr. and Mrs. Sunil were not so unfriendly."

Just then Mary saw their neighbours walk back around the side of their house.

"Let's try one more time to be friendly," Mary whispered. A smile replaced her frown.

Kumar smiled too. "Hello, Mr. and Mrs. Sunil," they called as loudly as they could.

Mr. and Mrs. Sunil looked around this time. They walked over to Mary and Kumar.

"Why, hello, children!" Mrs. Sunil said. She smiled pleasantly at Kumar and Mary.

"It is fine to have such friendly neighbours," Mr. Sunil said. "We are looking for my pocket watch I lost while we raked the leaves the other day," he explained.

"May we help you look for it?" Kumar readily volunteered.

"You will have to speak louder, children," Mrs. Sunil said. "We cannot hear very well."

"We would like to help you look for your lost watch." Mary spoke loud and smiled at Mr. Sunil.

"Oh, thank you!" Mr. Sunil replied. "Our eyesight isn't as keen as it was when we were younger."

Kumar found the pocket watch as well as the bright orange ball when he crawled under the porch steps! Mr. and Mrs. Sunil were grateful.

"Wait right here!" Mrs. Sunil said. "I have some biscuits for both of you."

While they were gone Mary said, "Why, they are very nice neighbours."

"We thought they were cross and unfriendly because they did not hear us or see us those other times!" Kumar agreed.

"I'm glad we obeyed mother," said Mary. •

FRIENDSHIP

*I only want a chosen few,
Who've stood through good and evil, too—
Through Friendship's test
Who only strove to find the good,
And then, as only true friends could,
Forgave the rest.*

—Author Unknown

"BLACK FRIDAY" TO "GOOD FRIDAY"

From page 7

in my heart. A seed that has grown through the years, so that I can say today, "He was wounded for my transgressions. He was bruised for my iniquities. He is my Saviour. I love Him and wish to do His will."

It is not the day that really matters, but the event. And the personal experience of appropriating unto ourselves the full and free pardon from sin, and salvation from eternal death that Jesus certified on Calvary's cross.

Have you accepted Him as your own Saviour? Have you placed your burden of guilt upon Him who bore the sins of the world? Have you accepted Jesus as your Master? If not, do so now. Simply say in faith, "Jesus, I believe You and accept You. Take me just as I am and save me." His assurance is, "Him that cometh to Me I will in no wise cast out."

There was One who was willing to die in my stead,
That a soul so unworthy might live,
And the path to the cross He was willing to tread,
All the sins of my life to forgive.

They are nailed to the cross, they are nailed to the cross,
Oh, how much He was willing to bear,
With what anguish and loss, Jesus went to the cross,
But He carried my sins with Him there.

—Mrs. Frank A. Breck



THE EASTER THEME

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is the theme of the Bible
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APRIL 1965

EDITORIAL

From page 3

offers to perform in every repentant sinner. For this purpose He came to earth as a Saviour.

"I am come," He declared, "that they might have life, and that they might have it more abundantly." John 10:10. He referred to Himself as "the Life." John 14:6. Furthermore He stated that unless sinners ate His flesh and drank His blood, they had no life in them. See John 6:53.

What did Jesus mean? That it was necessary for men to literally eat His body in order to be saved? No, the language is symbolic, as He clearly explained. "The words that I speak unto you," He elucidated, "they are spirit and they are life." John 6:63.

Here is an important directive to those longing for spiritual revival and power to overcome sin. Man is enabled to live the new life from above "not by bread alone, but by every word that proceedeth out of the mouth of God." Matthew 4:4. This is clearly what the apostle Peter meant also when he wrote that men are "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23.

Thus a unique combination of two factors, synthesized into human experience by the Holy Spirit, transforms unregenerate man into a new creation—namely, the will of God revealed in the Bible and man's wholehearted response to that will, "eating" it or taking it in. The result is Christ in the life and concomitant spiritual renewal.

A common word for this acceptance on man's part is "surrender"—a very big word in the Christian vocabulary. Translated into action, it serves as a catalyst that triggers the creation of new life in the soul.

How is this life maintained? By the same agency which wrought the original transformation—the Word of God. Daily taken into the mind through prayerful study and meditation, it uplifts, ennobles and purifies. "Thy Word have I hid in my heart," said David, "that I might not sin against Thee." Psalms 119:11. And Jesus likewise identified the sanctifying instrumentality in human nature as God's Word. John 17:17.

Renewal, then, is not dependent on Easter, nor on participation in some ritualistic ceremony. It is accomplished not by action of one's throat muscles, swallowing something, but by an enlightened will intelligently yielding submission to the Word of God. We hear His voice and open the door, according to the apostle John. Revelation 3:20. Then Jesus comes into the heart and abides. His presence brings heavenly life. Thus is accomplished the miracle of new birth and holy living.

Fully understanding the operational part played in this experience by the inspired Scriptures, Paul prayed, "Let the Word of Christ dwell in you richly in all wisdom." Colossians 3:16. We likewise do the same, both for this Easter season as well as for all the months that lie ahead.

—T. R. T.

17

(Note: That this study might be of permanent value, readers are invited to underline all the texts and to follow a simple plan of annotating alongside each text in the margin of their Bibles the next text in the study. Begin by entering the following information about the study on the flyleaf of your Bible as tabled below: serial number, title, first text, code letters, and total number of texts used. Then turn to the first text and write in the margin alongside it the second text with code letters and so on in chain reference fashion to the end.)

2 SW
2 John 3:16

29 Jē'sūs answered and said unto them, Ye do err, / not knowing the scriptures, nor the power of God.
30 For * in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.
31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by

MARK YOUR BIBLE

Conducted by Bernard Pinghe

No.	Title	First Text	Code	No. of Texts
7	Handwriting of God	Isaiah 5:24	HG	15

THERE HAD BEEN a serious accident. Men, women and children were pinned under an overturned bus. The injured were groaning. Their hopes of rescue rose when they saw people of the area rushing to the scene. But to their dismay the men who came, instead of helping them, ruthlessly plundered the stricken passengers and quickly made their get-away. This occurred not too many miles from where you who read these lines live. Like barbarity is seen and heard all around the world.

1 John 3:4. Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law. (3 HG Ex. 31:18.)

Billy Graham asks the question, "Do you know what sin is?" With undisguised emphasis he answers, "Sin is the breaking of the ten commandments. It is the transgression of the law."—Quoted by Sherwood Eliot Wirt, *Crusade at the Golden Gate*, p. 174.

3. Where does the Bible record that God Himself is the author and writer of the Ten Commandments?

Exodus 31:18. And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God. (4 HG Rom. 5:12.)

The Handwriting of God

1. What restraining gift of God has been rejected by man, leading to the moral collapse of our times?

Isaiah 5:24. . . . because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel. (2 HG 1 John 3:4.)

"Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation, and opened the flood-gates of iniquity upon the world. Lawlessness, dissipation, and corruption are sweeping in upon us like an overwhelming tide."—E. G. White, *The Great Controversy*, p. 585.

2. How does the Bible state that all sins are traceable to the rejection or violation of God's law?



4. What fact confirms that the law was known by Adam and Eve?

Romans 5:12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (5 HG Rom. 4:15.)

Adam recognized his sin because the law revealed his sin.

Romans 4:15. Because the law worketh wrath: for where no law is, there is no transgression. (6 HG Prov. 28:9.)

"Even if no Moses had ever come, and Abraham had not been born, still in all mankind the Ten Commandments would have had to reign from the beginning, as they have done and still do."—Martin Luther, *Sammliche Schriften* (German), Vol. 20, col. 1852.

5. How do some of the writers after Moses affirm the validity of the law?

Proverbs 28:9. He that turneth away his ear from hearing the law, even his prayer shall be abomination. (7 HG Isa. 8:20.)

Isaiah 8:20. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. (8 HG Matt. 5:17-18.)

"The spirit of the decalogue is like its Author, unchanged and unchangeable, and consequently binding upon all ages."—E. H. Thomas, quoted in *Facts of the Times*, p. 192, ed. 1885.

6. What words of Jesus unequivocally assert the permanency of the law?

Matthew 5:17, 18. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. (9 HG Rom. 3:31.)

"He [Christ] took care to revise and reform the laws of men; but the law of God He established and confirmed. . . . Our King has not come to abrogate the law, but to confirm and reassert it. His commands are eternal; . . ."—Charles H. Spurgeon, *The Gospel of the Kingdom*, pp. 47, 48.

7. How do Paul and other New Testament writers endorse the immutability of the moral law?

Romans 3:31. Do we then make void the law through faith? God forbid: yea, we establish the law. (10 HG Rom. 7:12.)

"Through the atonement of Christ more honour is done to the law, and consequently the law is more established, than if the law had been literally executed, and all mankind had been condemned. Whatever tends most to the honour of the law, tends most to establish its authority."—The Works of Jonathan Edwards quoted in *Source Book*, pp. 303, 304, ed. 1922.

8. In what glowing words does Paul further extol the moral law?

Romans 7:12. Wherefore the law is holy, and the commandment holy, and just, and good." (11 HG James 2:10.)

A comparison of this text with verse 7 of this chapter and Romans 13:8-10 clearly indicates that Paul had the Ten-Commandment law in mind as he wrote.

9. How does James carefully attempt to safeguard every detail of the law?

James 2:10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. (12 HG Rev. 12:17.)

Humans sometimes consider some points of the law as trifles. This should not be. Michelangelo once said, "Trifles make perfection, but perfection is no trifle."

"The teaching of the apostles under the inspiration of the Holy Spirit, is even more emphatic and explicit concerning the scope and obligations of the moral law."—*Moody Bible Institute Monthly*, October 1933.

10. What prophetic statement reveals that in the "last days" the Ten Commandments will be duly exalted?

Revelation 12:17. And the dragon [the devil] was wroth with the woman [church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. (13 HG Psalm 40:8.)

"History is a voice forever sounding across the centuries the laws of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity."—Froude.

11. Which is the most important place for the law of God to be engraved?

Psalm 40:8. I delight to do Thy will, O my God: yea, Thy law is within my heart. (14 HG Heb. 8:10.)

One's basic motive in keeping the commandments should be love. Dr. Scofield categorises law keepers into three distinct groups:

- The mangy dog category—No law and no liberty.
- The chained dog category—Has law but no liberty.
- The loving dog category—Has law and has liberty.

12. How is it possible for human beings, who naturally are not subject to the law of God (Romans 8:7), to keep the Ten Commandments?

Hebrews 8:10. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people. (15 HG Rev. 22:14.)

See also Ezekiel 36:26, 27.

13. In what honoured place did John finally see commandment-keepers?

Revelation 22:14. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. (HG //)

Daniel Webster once said, "The Law has honoured us, may we honour it." Let us this day surrender our hearts to God and keep them supple, thus enabling Him who wrote the commandments with His own finger to write them again on the fleshy tables of our hearts.

Have faith in God—
Peace in His commandments we find,
Have faith in God
Hear the law that all souls must mind,
Have faith in God
He's just, faithful, holy and kind,
Have faith, dear friend, in God.



G. T. Zachariah

"GIVE US THIS DAY

OUR DAILY BREAD"

ELLEN G. WHITE

THE FIRST HALF of the prayer Jesus has taught us, is in regard to the name and kingdom and will of God,—that His name may be honoured, His kingdom established, His will performed. When you have thus made God's service your first interest, you may ask with confidence that your own needs may be supplied. If you have renounced self, and given yourself to Christ, you are a member of the family of God, and everything in the Father's house is for you. All the treasures of God are opened to you, both the world that now is, and that which is to come. The ministry of angels, the

gift of His spirit, the labours of His servants—all are for you. The world, with everything in it, is yours so far as it can do you good. Even the enmity of the wicked will prove a blessing, by disciplining you for heaven. If "ye are Christ's," "all things are yours."

But you are as a child who is not yet placed in control of his inheritance. God does not intrust to you your precious possession, lest Satan by his wily arts should beguile you as he did the first pair in Eden. Christ holds it for you, safe beyond the spoiler's reach. Like the child, you shall receive day by day what is required for the day's need. Every day you are to pray, "Give us this day our daily bread." Be not dismayed if you have not sufficient for tomorrow. You have the assurance of His promise, "Thou shalt dwell in the land, and verily thou shalt be fed." David says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." (Ps. 37: 3, 25.) That God who sent the ravens to feed Elijah by the brook Cherith, will not pass by one of His faithful, self-sacrificing children. Of him that walketh righteously it is written: "Bread shall be given him; his water shall be sure." "They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied." "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Isa. 33:16; Ps. 37:19; Rom. 8:32.)

THE LORD'S PRAYER—4

He who lightened the cares and anxieties of His widowed mother, and helped her to provide for the household at Nazareth, sympathizes with every mother in her struggle to provide her children food. He who had compassion on the multitude because they "fainted, and were scattered abroad" (Matt. 9:36), still has compassion on the suffering poor. His hand is stretched out toward them in blessing; and in the very prayer which He gave His disciples, He teaches us to remember the poor.

When we pray, "Give us this day

our daily bread," we ask for others as well as ourselves. And we acknowledge that what God gives us is not for ourselves alone. God gives to us in trust, that we may feed the hungry. Of His goodness He has prepared for the poor. (Ps. 68:10.) And He says, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours. . . . But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." (Luke 14: 12-14.)

"God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." (II Cor. 9:8, 6.)

The prayer for daily bread includes not only food to sustain the body, but that spiritual bread which will nourish the soul unto life everlasting. Jesus bids us, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." He says, "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever." (John 6:27, 51.) Our Saviour is the bread of life, and it is by beholding His love, by receiving it into the soul, that we feed upon the bread which came down from heaven.

We receive Christ through His word; and the Holy Spirit is given to open the Word of God to our understanding, and bring home its truths to our hearts. We are to pray day by day that as we read His Word, God will send His Spirit to reveal to us the truth that will strengthen our souls for the day's need.

In teaching us to ask every day for what we need—both temporal and spiritual blessings—God has a purpose to accomplish for our good. He would have us realize our dependence upon His constant care; for He is seeking to draw us into communion with Himself. In this communion with Christ, through prayer and the study of the great and precious truths of His Word, we shall as hungry souls be fed; as those that thirst, we shall be refreshed at the fountain of life. •