



“The Love of Christ Constraineth Us”

E. L. SORENSEN

EACH year during our Uplift campaign, I visit one of the prominent business men of Bangalore. I present to him our appeal and then, almost without exception, he will make a remark something like this: “How is it you people are willing to leave your country, your homes, your friends, and come out here to serve the people of this land? What makes you do it? My people would not do it. How is it that you are willing and even anxious to do this service?” The answer I give him is something like this, “I can only explain that it is by the power of the love of Christ. It is through a desire to serve Him and to be like Him that we give ourselves to the work of helping mankind.” As Paul has put it, “the love of Christ constraineth us.”

What better motto could our young people possibly have chosen? From *Messages to Young People*, p. 302, I read: “Every true, self-sacrificing worker for God is willing to spend and be spent for the sake of others. . . . By earnest thoughtful efforts to help where help is needed, the true Christian shows his love for God and for his fellow beings. He may lose his life in service, but when Christ comes to gather His jewels to

Himself, he will find it again.” We need, as young people, to learn the blessing that there is in service for others. This is where true happiness lies. Not long ago I was called upon to make a visit in the home of one of the ladies in the church, who was having a perplexing time. I was over-burdened; I was busy;—I didn’t want to go. But, I had to go. So I consented to meet the appointment as suggested. I went with a heavy heart, but somehow the Lord helped me to help this family. I forgot all about my own problems when I began to discuss theirs. I was able to give them the help they needed—new courage, new strength, and a new hold on the faith. As I went back to my home I was singing and whistling. I was as happy as could be and I had forgotten all about my own problems and difficulties. Have you not had the

same experience many times, fellow Missionary Volunteers? It is true that the pit from which we lift our fellow man is the same pit in which we bury our own troubles.

The great object of the church is to save souls for the kingdom of heaven. Those who enter into this work will know what it means to enter into the joy of the Lord. And, when we see those who are in need all around us, certainly “the love of Christ constraineth us” to do something for them. From *Christ’s Object Lessons*, p. 373, I read: “The means used to bless others will bring returns. Riches rightly employed will accomplish great good. Souls will be won to Christ. He who follows Christ’s plan of life, will see in the courts of God those for whom he has laboured and sacrificed on earth. . . . Precious will heaven be to those who have been faithful in the work of saving souls.” So the joy of saving souls is not limited to this life, but it is going to be felt throughout eternity by those who will shine as jewels there.

God wants strong young men and young women. It is they who will have to take the burden of the work and carry it on to a triumphant finish. With the love of Jesus as the constraining power, there is no limit to



what can and will be done by youth who dedicate themselves as selfless messengers for Christ.

Be strong, O youth, be strong!
Yield not thy life to the low desire
Nor falter at the tempter's cast.
Trust in the Lord, He will inspire
And give thee strength in every blast.

Be strong, O youth, be strong!
Arise, O youth, arise!
The cry of those in need today
Is heard most clear from far and near.
The summons heed, the call obey.
Consider not thy life too dear.
Arise, O youth, arise!

May the blessing of heaven rest upon the youth of Southern Asia as they take up the challenge of the unfinished work of redemption in the land which we represent and may "the love of Christ constrain us" to do the work of Christ until the day of final victory.



THE LORD SHALL BE THY CONFIDENCE

O. W. LANGE

EVERYWHERE men are looking for security. What is sure? What can be trusted? Gold or precious stones are easily lost or stolen. Property, valuable yesterday, may be a worthless heap of rubble tomorrow. Earthquake, flood, disaster and sickness seem to sweep down when least expected to destroy and plague men. Truly there is no real security in the world today—on the contrary "men's hearts are failing them for fear."

It is very important that a believer recognize God's presence and maintain proper relationship with Him in days like these. Paul said, "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6. Many times individuals become convinced of the doctrines of Christianity and the theory of the new birth, but they have not recognized the reality of God's presence with them.

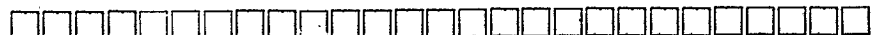
While church members cherish secret sins and fail to recognize God's presence in sacred things they cannot hope for the blessing of the latter rain.

The Sabbath day is hallowed by the presence of God. During its hours He has promised a double blessing. Yet how carelessly the sacred hours are used in idle talk and worldliness—thus God's spirit is driven away. The Sabbath hours have been given for the communion of God with man. It is a time for spiritual growth; a time for a better understanding of God's purpose and plans for man; a time for developing confidence and security.

Placed at the very heart of man's earthly pursuits God has provided also a way whereby fellowship and communion between God and men may be maintained and developed. Because He is interested in every phase of man's activities He purposed to be his partner in life. To help man remember this partnership God ordained the tithing plan.

God provides all the fundamental essentials for man's need and for the increase of his possessions. He desires that His people should prosper in the earth and be happy. To ensure this prosperity we must maintain a covenant relationship with Him.

God did not need man in His business but because God loved him He allowed man to become a partner with Him. Man was to use his strength and intelligence to make the partnership real. By faithfully bringing the tithe into the storehouse man recognizes God as his partner, he



THE ABUNDANCE THAT SATISFIES

FREDERIC LEE

SOME years ago we heard much talk about "the abundant life." Today we are hearing similar promises but in different terms. David Sarnoff, chairman of the board of Radio Corporation of America, recently envisioned the wonders of 1976 in a speech made in the Waldorf-Astoria Hotel, New York City. He pictured a world of electronic and atomic devices that will greatly lessen the drudgery of life and raise the standard of living all over the world. By that time war will be outlawed and man will live in peace and be able to fully enjoy the products of his push-button civilization.

Let us not depend too much on such human expectations, for material abundance does not bring lasting satisfaction. The Bible pictures the only abundance that will truly satisfy. Note these promises:

Abundant Joys—"They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures." Ps. 36:8.

Abundant Life—"I am come that they might have life, and that they might have it more abundantly." John 10:10.

Abundant Grace—"And 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." 2 Cor. 9:8.

Abundant Power—"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Eph. 3:20.

Abundant Supplies—"But my God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19.

Abundant Entrance—"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1:11.

It is this spiritual abundance to which Christ particularly referred when He said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7.—*Review and Herald*.



recognizes God's presence with him in his daily occupation.

The tithe is holy. It is the Lord's. It is the portion due Him according to His agreement for providing all the elements which make man's increase possible. Bringing it to the storehouse is the method by which a Christian indicates his faith, loyalty, and confidence in God, his partner.

Just think of the certainty of the promise God has made to the faithful: "I will rebuke the devourer." "He shall not destroy." Here is security indeed.

True Sabbath-keeping combined with covenanted tithing gives a believer an entirely new outlook upon life in this uncertain age. One cannot be fully consecrated who neglects either of these relationships with God.

The wise man said, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths. . . . Then shalt thou walk in thy way safely. . . . When thou liest down, thou shalt not be afraid. . . . Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence." Proverbs 3:5, 6, 23-26.

Too often believers pay tithe with the superstitious idea that there is a kind of hocus pocus (*gul gul*) attached to tithe-paying and it will multiply what one keeps for himself. Friends, there is no superstition connected with tithe-paying, but there are real blessings for the one who honours God and enters into covenant with Him. "Them that honour Me I will honour." 1 Sam. 2:20. The blessing of conscious partnership with God, the Creator and Sustainer of all things is security. Those who do not claim this relationship are insecure and without confidence. They cannot but be fearful before the uncertainties of this age.

God is speaking to His people today to return unto Him. Not that God needs us but the church needs His presence—the outpouring of His spirit and power in its midst today is necessary, if it is to fulfil its mission and share in the glory of Christ's coming.

Brethren, shall we not, like Jacob, recognize God's presence and confess our sins of covetousness and make a tithe covenant with Him today? By so doing we shall receive the blessing of complete trust and confidence in Him and the assurance of His presence with us.

cooking, cleaning, washing, and sewing. Some days she would go to the publishing house where she had a quiet place to write. Some days would find her in the garden planting flowers and vegetables, and at times exchanging plants with her neighbours. Mrs. White was a careful buyer. She bought good materials for she found that poor quality things were in the long run much more expensive than good quality merchandise.

Sabbath was the most pleasant day of the week for the children. Naturally, the family attended the church service, and if Elder and Mrs. White were not speaking the family would sit together during the service. After dinner, when the days were pleasant, Mrs. White would walk with the children in the woods or by the river, and they would observe the beauties of nature and study the created works of God. If the day was rainy or cold she would gather the children around the fire in the home and read to them, often reading from materials that she gathered from here and there as she made her journeys.

After the vision on health reform and the adoption in the White home of the simple methods of treating the sick, Elder and Mrs. White were often called upon by the neighbours in times of illness to help in giving treatments, and the Lord greatly blessed their efforts. At other times the sick were brought to their home and were tenderly cared for until they had made a full recovery.

Mrs. White enjoyed periods of relaxation and recreation in the mountains, on some lake, or on the open water. Early in life she adopted an attitude of cheerfulness. One time she asked, "Do you ever see me gloomy, despondent, or complaining? I have a faith that forbids these. It is a misconception of the true ideal of Christian character and Christian service that leads to these conclusions. A hearty, willing service for Jesus produces a sunny religion. Those who follow Christ closely are not gloomy. Heaven is all joy." She discovered if you give smiles, smiles will be returned to you. If you speak kind words, the same will be spoken in return. This short biography is sufficient to show that in her normal everyday life Mrs. E. G. White was much like any other good mother and neighbour.

MRS. E. G. WHITE AS OTHERS KNEW HER

O. O. MATTISON

AS WE think of Mrs. White and her wide influence upon the people of God, we are likely to lose sight of the fact that she lived a normal life, the same as others of her day. The following quotations from the pen of her grandson, Elder A. L. White, give an interesting insight into her everyday life as others knew her. "Mrs. White was a thoughtful mother, a careful housewife, a genial hostess, often entertaining people in her home. She was a helpful neighbour, a woman of conviction, but gentle in her manner and voice. She could enjoy a good laugh, and

one felt at perfect ease in her presence."

In looking through her diary of 1859 we find that the White family lived on the outskirts of Battle Creek in a little cottage on a large lot, giving opportunity for a garden, a few fruit trees, cows, and chickens, and a place for the boys to work and play. Water was drawn from a well on the property where it served two families. There was a good Christian girl employed in the household to assist in the housework. Mrs. White often was away from home and busy with her speaking and writing. But she carried the responsibilities of the home—the

NORTHEAST INDIA UNION*President: W. F. Storz**Secretary-Treasurer: B. J. Williams**Office Address: Karmatar P. O., Santal Parganas, E. Rly.***THE AJJAL REGIONAL MEETING**

O. O. MATTISON

IT IS a long winding rough trip from Jowai to Aijal especially when crowded like sardines into a jeep. On the way to Jowai, Brother Willis Lowry had a head on collision with a big truck working on the road. The truck did not give way but the front of the jeep did. So, he and Brother Donesky had to practically re-build the front before we could start out. This delayed our departure for a day but eventually all was ready. With minor mishaps along the way, which were cared for at the various timing gates, we got into Silchar well after dark with the trailer hook just hanging on by a thread. That night, during a heavy down-pour, Brethren Donesky and Lowry remade the rear end of the jeep while the rest of us slept and worried about them in turn. The next morning it was as good as new and we were ready to take off again.

In Silchar we found Brother Kemmerer had been waiting for us the best part of two days so he took Brother Donesky's place in the jeep and Brother Donesky went on to Imphal. It is always nice to have a treasurer along with you on a trip but when a jeep has taken the beating that the one Brother Lowry drives has, it is just as nice and much more comforting to have a wizard with tools, like Brother Donesky, along. So it was with some misgiving that we parted company with him. A few miles out of Silchar the lead from the petrol tank snapped but by taking some rubber tubing and a few pieces of rag we improvised and were on our way just in time to catch the first gate. This improvising took place several times more and we were very relieved when we eventually rolled into the Lowry compound tired, dirty, and hungry.

The day after our arrival the meetings began and we soon forgot the

trials of the way in the joy of meeting our people who had trekked such long distances to be at the meetings. One of the first groups we met had walked in from Lungleh some 120 miles away. I am sure they looked more rested and fresh than we who had come the same distance by jeep! We have become soft because of modern conveniences. Soon the little chapel was full to overflowing and Brother Burr brought a most inspiring message to the loyal believers who had come such long distances for this convocation together.

The three days were filled with good things from early morning till late at night. Opportunities were given for our laymen to give their experiences and I wish you could have listened in as they gave their thrilling reports. It was a very full week-end and on Monday we were on our way back to Silchar by Dodge truck. As we left Aijal and bade our believers there farewell, we could only thank God for what we had seen and heard.

As we thought of these faithful ones making their way back to their various villages on foot with the hope of a soon-coming Saviour cheering their hearts, along the way we were encouraged, too, and we looked forward to the time when we will all meet again around His great white throne. Pray for the work in the Lushai Hills where the harvest is so very promising but where the labourers are few.

A DAY IN FALAKATA

O. O. MATTISON

WE HAVE a fine group of students in Falakata and the hearts of many have been turned to God during the school year. Much opposition to their joining the Remnant Church has been overcome and there has been much rejoicing by their teachers and fellow-students. Of the 170 students who are finishing the school year, eleven have been bap-

tized as a result of the spiritual activities of the school.

Since my last visit here early in 1954, I found much improvement in the estate. Several new buildings have been added; the grounds have been much improved; most of the roofs and work painted; and it is a very attractive station indeed.

The new tractor adds much to the efficiency and economy of the farm. The gardens and orchards are well laid out and producing abundantly. The pineapple field situated just behind the school is very attractive and here you will find some of the sweetest and finest pineapples that are produced anywhere. The new poultry run is well stocked with Rhode Island Red birds in well-laid-out pens and the birds are a great addition to the other industries on the estate. The printing press had far more work than they could do and another press is needed very much as there is wide scope for it in this vicinity and it is a good trade for the boys to learn.

The crops at Falakata have been good this year. I noticed the bins were full of paddy, corn, and mustard all threshed and ready for market. Several thousand rupees worth of mustard had already been sold and they still had a good supply on hand. The sale of grass and growing of jute which is worked up and prepared for market by the students gives them a super-abundance of work. A total of eight paying crops are raised on the estate and plans are being laid for further expansion of the farm and its produce.

There has also been much improvement within the class-rooms. Several have been fitted with paddle-armed chairs, all made by the students. The chapel has been equipped with nice furniture and seating forms throughout and it is a very attractive place of worship. Still more furniture for other class-rooms and for the hostels is needed but in due time I am sure the administration will care for these needs. This year they will construct their much-needed dining room which will give more space in the hostel for the girls. The grounds look very attractive and the lawns are well kept. The whole plant speaks well of its administration and it is a real representative institution of the Advent people. Falakata has a bright future.

SOUTH INDIA UNION*President: E. L. Sorensen**Secretary: I. K. Moses**Treasurer: S. John**Office Address: 9 Cunningham Road, Bangalore***MY VISIT TO SOUTH INDIA**

A. E. RAWSON

RECENTLY I undertook a one-month tour of the South India Union in the interests of the work. During this time I attended 7 local budget meetings and regional meetings. I am happy to say that a wonderful spirit of consecration was manifested at each of these meetings, and workers co-operated with us in an excellent way.

The journey was made by car. Accompanied by Pastors E. L. Sorensen, I. K. Moses, and Brother S. John, we visited Coorg, the little state adjoining Mysore. From there we went to Calicut where we held a church meeting and were very glad to see the members and workers in this section of the field. We have a fine church building in Calicut which is a credit to the mission work there. Pastor A. Joseph is doing good work and at the present time a number of people are getting ready for baptism.

Going on to Kottayam we were thrilled to learn that as a result of a recent effort several souls have been baptized in this city, and nine more are attending baptismal classes.

We left Kottayam and drove on to Kottarakara where our school is located. Here we attended a Board meeting and had an opportunity of meeting with the school staff. Brother Parobek is in charge of the school. A co-operative spirit prevails among the workers there.

We then proceeded to Cochin where we held our committee meetings on Feb. 4, 5 and 6. We met with the workers of the North and South Kerala fields and strong plans were laid to push forward the work of God. We were very impressed with the good co-operating spirit prevailing in the North and South Kerala fields. Pastors L. C. Charles and A. Joseph, the respective presidents, are giving a good example of Christian leadership.

We pray that God may continue to disclose His divine presence among our workers in the Kerala field.

We then went on to Karamana, a suburb of Trivandrum, where we held three regional meetings on Feb. 7, 8 and 9. Considering that the members and workers received no financial help to attend the meetings but came at their own expense, the attendance was exceptionally good. Just before the close of these meetings one of our workers expressed a desire that similar meetings be held twice every year. He stated that in making this request he was but voicing the sentiments of all those present. Much good was accomplished at these meetings and we feel sure that those in attendance were drawn closer to their God.

On Sunday, Feb. 10, we left Trivandrum for Prakasapuram, arriving there the same evening. Our committee meetings, which were held Monday, Tuesday and Wednesday, were a real source of inspiration to all who were present. Close study was given to the strengthening of our work and I am glad to report that with the enthusiastic and able leadership of Pastors C. Moses and D. David the work is moving forward most encouragingly. Strong evangelistic plans were laid for 1957 and the workers are looking forward to an increased membership in the coming years.

It was a pleasure also to see the good work that Brother Manickam Dason is doing as Principal of the Elementary School at Prakasapuram. We were impressed with the cleanliness of the school and the maintenance of the building, and I understand that the scholastic attainment is high.

Following the committee meetings we had regional meetings on Feb. 14, 15 and 16. The attendance at these meetings was exceptionally good and very encouraging. Although Prakasapuram is one of the oldest mission stations in South India, the spirit of

co-operation and enthusiasm is still as strong as it ever was. During our church meetings at night the church was packed to capacity, and many expressed their appreciation of the meetings. We feel sure that our members will go forward with redoubled energy proclaiming the soon-coming Christ.

We left Prakasapuram on Saturday evening, Feb. 16, and arrived in Bangalore on Sunday morning. For the next three days I inspected the three Voice of Prophecy Bible Schools in South India—Tamil, Malayalam and Kanarese. These schools are very well organized and are a credit to our denomination. Under the general leadership of Pastor Y. G. Thomas, and ably assisted by our Branch Directors, L. C. George and S. G. David, the schools are making good progress. We have had encouraging reports of baptisms taking place as a result of the Bible School lessons. Many more are at present attending baptismal classes. We are asking you to remember these Bible Schools in your prayers.

On the following Thursday, Feb. 21, we had our Kanarese committee meeting at Krishnarajapuram, and another committee at Bangalore on Friday. It was a real pleasure to meet with the Kanarese workers and church members, for the writer spent 13 years in Mysore State—from 1927 to 1939.

Pastor A. F. Jessen, President of the Kanarese mission, is doing a very good work. He has a clear vision of what is needed and we feel sure that the Kanarese work will go forward. Brother Jessen is very desirous of starting industries for the people and definite plans were laid to start some industry in the very near future.

On Sabbath, Feb. 23, the writer took the service in the Bangalore church.

The following Sunday morning, accompanied by Pastor I. K. Moses, we left by train for Madras. We spent a few hours with Brother Watts of the Madras church. At the time he was busy making a tabernacle for his forthcoming meetings. Brother Watts is very enthusiastic and I feel sure he will carry his meetings to a successful end.

From Madras we went to Vijayawada to attend the North and

South Telugu meetings on Feb. 25, 26 and 27. Here we met Pastors Sorensen, and D. S. Johnson and Brother S. John. Our meetings in the Telugu field were very successful. The members turned out in full force and showed great enthusiasm and keenness to adopt new methods for improving the work. We have a consecrated group of workers in the Telugu field and strong plans were laid not only for evangelism but for the work in general. Pastors I. Subushanam and G. Isaiah are capable men and the work under their leadership is growing.

From here the writer returned to Poona with a brief stop-over at Secunderabad and Hyderabad.

Brother and Sister Egan are doing excellent work in conducting a school at Secunderabad. There are many teachers on the school staff and the present building is not large enough to accommodate the many students who receive instruction in our school. There is talk of erecting another school building in Secunderabad.

I also visited our new property in Hyderabad. Although the building is in need of repair, the location is ideal and we are looking forward to the time when the present building will be re-modelled, or a new building erected in its place.

On the whole my trip around South India was one of the best I have ever undertaken in that area. Under Pastor Sorensen's able guidance the work is pressing ever onward.

I was very happy to know that the committee members, workers and church members, are 100% behind the V. O. P. programme. This is partly due to the co-operation that we are receiving from the Union and section officers.

We were happy to know that 6, of the 7 sections, have appointed V.O.P. representatives, in addition to full-time V. O. P. secretaries. Furthermore, most of the workers' travel allowances have been increased to take care of more V. O. P. contacts.

The most encouraging and enlightened step taken was the setting aside by 7 section of Rs. 1,000/- in a "Special V. O. P. Contact fund." This money is retained by each section and is to be used by workers in

(Continued on p. 15.)

CHRIST OUR RIGHTEOUSNESS

(Part II)

A. G. DANIELLS

as condensed and abridged by

DR. N. A. BUXTON

IN 1888 "there came to the Seventh-day Adventist Church a very definite awakening message. It was designated at the time as the message of Righteousness by Faith. Both the message itself and the manner of its coming made a deep and lasting impression upon the minds of ministers and people, and the lapse of time has not erased that impression from memory. To this day, many of those who heard the message when it came are deeply interested in it, and concerned regarding it. All these long years they have held a firm conviction and cherished a fond hope that some day this message would be given great prominence among us, and that it would do the cleansing, regenerating work in the church which they believed it was sent by the Lord to accomplish.

"Among the influences which have led to this conviction is the divine witness borne to the proclamation of the message of Righteousness by Faith as it was set forth at the time of the General Conference held in the city of Minneapolis, Minnesota, in the year 1888. From the very first, the Spirit of prophecy placed the seal of approval upon the message and its presentation at that time. In the plainest and most positive language we were told that the Lord was leading and impelling men to proclaim this definite message of Righteousness by Faith. Of that epochal Conference and the men who gave the specific message, it is declared:

"The Lord in His great mercy sent a most precious message to His people. . . . This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification

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

"Every sentence in this comprehensive statement is worthy of most careful study. Let us analyse it" briefly:

"1. *A Most Precious Message.*—'The Lord in His great mercy sent a most precious message to His people.'

"2. *The Object.*—'This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world.'

"3. *The Scope.*—

"a. 'It presented justification through faith in the Surety.'

"b. 'It invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God.'

"4. *The Need.*—

"a. 'Many had lost sight of Jesus.'

"b. 'They needed to have their eyes directed to His divine person, His merits, and His

changeless love for the human family.'

5. *The Resources.*—

"a. 'All power is given into His hands,'

"b. 'That He may dispense rich gifts unto men,'

"c. 'Imparting the priceless gift of His own righteousness to the helpless human agent.'

6. *The Extent.*—"This is the message that God commanded to be given to the world.'

7. *What It Really Is.*—"It is the third angel's message, which is to be proclaimed with a loud voice and attended with the outpouring of His Spirit in a large measure.'

"It is difficult to conceive how there could be any misunderstanding or uncertainty regarding the heavenly endorsement of this message. It clearly stated that the Lord sent the message, and that He led the minds of the men who were so deeply engrossed by it and who proclaimed it with such earnestness.

"It should be borne in mind at this time that the course taken by the messengers in subsequent years has nothing to do with the positive statement, oft repeated, that they were led by the Lord to declare this fundamental truth of the Gospel to His people at that particular time.

"Not only was it in the purpose of God to set this message of Righteousness by Faith before His church; it was to be given to the world. And finally, it is declared to be the third angel's message, which is to be proclaimed with a loud voice and attended with the outpouring of His Spirit in a large measure.' It is evident that the application of this message was not limited to the time of the Minneapolis Conference, but that its application extends to the close of time; and consequently it is of greater significance to the church at the present time than it could have been in 1888. (Italics supplied.) The nearer we approach the great day of God, the more imperative will be the need of the soul-cleansing work which that message was sent to do. Surely we have every reason for a new, more whole-hearted study and proclamation of that message.

"God's messages and providences are always great with meaning. They are always necessary for the ac-

complishment of the particular work with which they are connected. He orders them for the fulfilment of His purpose. They cannot be set aside. They cannot fail. Sooner or later they will be understood, accepted, and given their proper place. Therefore it

must be expected that the message of Righteousness by Faith, which came so definitely to the church in 1888, will be accorded a dominant place in the closing period of the great movement with which we are connected."

(To Be Continued)

PAKISTAN UNION

President: C. H. Hamel

Secretary-Treasurer: R. G. Burgess

Office Address: 32 Mozang Road, Lahore

A TRIP TO THE GARO FIELD

M. G. CHAMPION

ON THE morning of Tuesday, February 12, Pastor and Mrs. K. S. Brown, Pastor C. H. Hamel, and the writer left Dacca on their way to attend meetings and a baptism in the Garo Hills.

The holes and the detours and the stretches of dirt road along the way did hinder our progress somewhat, but we managed to do about twenty miles an hour, so we didn't worry too much.

Then we came to a ferry which soon took us across the river. Ten miles farther on we came to another ferry and after we left that river behind the road improved and we were soon rolling along through jungle country and were in Mymensingh soon after 3 p.m. After filling the petrol tank, an inquiry as to the condition of the road to Jeria Jhanjal, brought us this information, "It might be a bit disturbed."

The first obstacle was another ferry. A much larger river this time and the approach not so good—narrow, steep, muddy, and cluttered with ox-carts. These held us up quite a while but soon we were on the ferry. A motor boat threw us a line and we were on the way across the river. A hundred yards or so from the other side a concrete road started. Not too wide, but good, except that now and again were stretches where they must have run out of the makings! Soon the road became two strips filled in with bricks in the centre and then there was a concrete mixer across the road in front of us.

On making enquiries we discovered the road was worse ahead, in fact no

road in some places. So we decided to turn back to the small station we had seen earlier. We thought we might be able to get a train there.

Shambhuganj was reached and a train was due at 10 p.m. We left the car under a tree and moved our baggage to the platform. Only forty miles to go but travel was slow. We had to get off at the end of the line about 2:40 a.m. and spend the rest of the night on the platform.

With the coming of daylight it was time to move. We got on another ferry. "There is a bus on the other side of the river," said Brother Brown. But when we got to the other side the bus was a mile or two up the road. However, we were eventually on the bus, which was rather an ancient one, and the ten or twelve miles were soon covered. We then had eight miles to go on foot. With difficulty an ox-cart was found and the baggage loaded on and we started to walk.

Now the cold of the night was forgotten and the sun was increasing in strength. The distant hills were beautiful and the variety of birds lent interest to the way. Manasapara was reached by mid-afternoon with time to get something to eat; the tomato sandwiches of the morning were long forgotten. There was time, too, to get ready for the coming meeting.

A *pandal* had been prepared and neatly decorated. The tolling of the cracked gong announced that meeting time had come. The four of us were stopped at the entrance while four Garo girls sang for us and then garlanded us. After reaching the place prepared for us to sit we were again garlanded. Pastor K. S. Brown spoke at the first meeting after the welcome was over. Through Thursday and Friday and Sabbath the meetings continued. Topics dealing

with "The Christian Life," "The Remnant Church," and "The Spirit of Prophecy" were presented. Some of those in attendance had walked more than fifty miles to get to the meetings and they were camped on the place. It was a modern Feast of Tabernacles.

Sabbath was the high day. Following the regular Sabbath programme of Sabbath school and church service, the candidates for baptism were examined. In the early afternoon the group started out in single file singing as they went. The place for the baptism was about three-fourths of a mile distant in one of the natural streams. Sixteen were baptized. One family was from near our new Manasapara boarding school site, and they had been non-Christians. After the baptism we all returned to the *pandal*. The ordinances of the Lord's House were celebrated. This closed the meetings and a truly blessed Sabbath day.

There were many matters of business to attend to that evening for we were leaving the next morning at eight o'clock. After another peaceful night on the floor of what will be the girls' hostel, we prepared to leave. Church members carried our luggage, carrying being done on a pole over the shoulders. These men can keep up a good fast pace for miles, carrying a good load.

We found the same bus waiting at Birisiri. We spent nearly two hours waiting for the driver to make up his mind to start. Then the train was late. So it was after dark when we got to Shambhuganj and found the car under the tree. "Do you suppose we can make the ferries at night?" we asked one another. "Let's get going and try," we said. Mrs. Brown hoped we might see some leopards or a tiger as we went through the jungle but we saw nothing bigger than jackals and foxes. It was Monday morning when we got to Dacca, but the morning was still very young and there were a few hours for sleep before the new day dawned.

We were all enthusiastic about the work in the Garo field. A new boarding school and a strong programme of evangelism will bear a rich harvest. Already there are forty in one section ready for baptism. Let us not forget this part of the harvest field in our prayers and efforts.

MISSIONS AND CHRISTIAN EDUCATION

D. T. HAWLEY

Chaplain, Karachi Hospital

AS I glanced into the laboratory of our modern hospital here in Karachi, Pakistan, I could not help but admire the efficiency and speed with which Brother Chalmer Pifer and his three indigenous assistants carried out their important work. No matter what the load becomes at times, they do an admirable job of supplying the doctors with the needed information. Obviously, I thought, we couldn't carry on our foreign mission programme unless we had well-trained, dedicated young men of this type willing to serve. Where do they come from? Are we just fortunate in running across such individuals? Or is there some pattern behind it all? After considerable prodding, I finally coaxed Chalmer into telling me just how he happened to be serving in a mission hospital half way around the world from home. I think you might enjoy hearing the story as he told it to me.

"Our first contact with Seventh-day Adventism came when my father, a mason, was asked to assist in the construction of a new Adventist church in Pennsylvania. His interest, as well as my mother's, was first aroused not because of the evangelistic meetings held, Bible studies given, or literature received, but simply because of the unusual patience and kindness of the minister of the church in his relations with the construction men. When my parents told me this years later, I couldn't help but think of the statement in the *Testimonies* which says, 'If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one.'

"When I was five years old, we were living on a farm. Mother had accepted the third angel's message, but father had not taken his stand as yet, though convicted of the truth.

I did not start school when five years of age, nor when six, but when I was nearly seven my father said that it was imperative that I begin school right away. Mother replied, 'Not unless he can attend one of our own Seventh-day Adventist church schools.' This posed quite a problem since the nearest church school was in Harrisburg over fifty miles away. Those were depression days, and moving seemed to be quite a costly procedure. After weeks of fruitless searching for accommodations nearer the school, father finally located an empty house which was 18 miles from the town. I guess you might say it was a 'ghost house.' The weeds around it had grown up higher than one's head, a good share of the window panes were broken out, and the inside could not be cleaned up, unless shovels were first used to clear away some of the debris on the floors. But mother decided that she would be willing to live any place in order that her children could have a Christian education.

"Since we were still 18 miles from town, the transportation problem still loomed large. One month the only solution was to send me by train each way. Later we found that a neighbour who worked in Harrisburg would be glad to give my brothers and me a ride in the morning, and bring us home with him at night. Since he left for work at 6:30 a.m., mother had to get us children up at 5:30 in the morning in order to get us dressed and fed before leaving. I can still vividly remember getting up on those cold winter mornings when it was still black outside, and following mother a mile through the snow to the neighbour's house by the light of a kerosene lantern. Of course, we arrived in town so early that we had a long, long wait before the other children and the teacher arrived.

"Later we rode with another neighbour, who lived a mile and a

half away. Since he worked at the very edge of town, he would let us out there, and we would have to walk over two miles more to school. School got out at 3 o'clock, but since the friend didn't get finished with his work until 5:30 o'clock, we had to walk the two miles again and wait until he was ready to go home.

"Well, obviously our education wasn't an easy affair, but the folks (Dad accepted the message later too) somehow made out with the Lord's help. There were five of us children in all, and not one of us has ever spent so much as one day in a public school. Three have graduated from college, one is taking Elementary Education training, and the youngest will be a Junior in one of our academies next year. All are still faithful to this wonderful truth we love.

"One last thought. Ever since I was a very small boy, I somehow had the impression that God wanted me to serve in the mission field. Through the years that vision faded somewhat now and then, but never completely. As I think back now, I know that had I not had the favourable environment of our own Christian schools keeping constantly before me the high ideals of service, I would never have ended up doing this work we are enjoying so much today. I cannot thank God enough for parents who were willing to make any sacrifice necessary that I might have the privilege of receiving a truly Christian education."

My heart thrilled as Chalmer told me the story of this dedicated mother and father in Israel. May God raise up many more! We need many more such young men to help finish the Lord's work in the ends of the earth.

helping Brother Pumford get ready for the tent effort. We had a good time together, but when evening came I was tired and could not do my best presenting the books. At ten-thirty I had sold exactly nothing, and most people were in bed. The territory I was working was a few miles east of Middlebury, Indiana, among the old order Amish. I prayed that God would not let me go without selling that day, because I had been doing His work. After praying, the Lord impressed me to go to the west side of Middlebury and see Mrs. Christner, I had sold Mrs. Christner the complete library several weeks before.

"As I approached her place I noticed the lights were still on, so I drove in. When I knocked on the door Mrs. Christner answered the door, and as she opened the door and saw who I was, she exclaimed, 'Well, here he is now. Come on in.'"

"She then told me that the people visiting her had been looking at the books and wanted to know where they could get them. The couple—Mr. and Mrs. Culp—lived south of Goshen at Waterford. They had to be at work at 6 a.m. and planned on going home at 9 p.m. but for some reason had not gone. Needless to say, they bought the complete library of \$119 worth of our good literature." —*Review and Herald*.

BRANDS PLUCKED FROM THE FIRE IN ECUADOR

F. C. PETTY

IN ECUADOR the great majority of converts come from non-Adventist homes. Although the work was slow at first, it has now taken on impetus. It is evident that God is pouring out His Spirit in a special way.

Of the eighteen baptized in Cuayaquil on September 22, only my son was from an Adventist home. One of the young ladies had relatives who had but recently become members of our church.

Let us call the roll of a few of those who followed the Lord in baptism.

"Sister Paez and Sister Castro, how did you learn of the message."

"We chanced to be passing by the church one Sabbath morning and

NEWS FROM

THE WORLD FIELD

S. D. A. COMMENTARY SET DONATED TO LIBRARY

G. T. HEWLETT

THE Plymouth, [England,] church board, after considering costs, needs, and benefits, recently voted to purchase a set of *The Seventh-day Adventist BIBLE COMMENTARY* for the church library. When the first volumes arrived, the church board reconsidered the question as to their disposal and voted to place them in the new central library of the city, with its spacious, well-appointed reference reading room. In this way the books would be available to the general public as well as to the church members.

When the city librarian was approached, he suggested that probably the Lord Mayor of Plymouth would be pleased to accept the volumes as a gift to the city with the understanding that they be housed in the reference room of the new library.

The Lord Mayor (W. J. Oats) readily consented, and an appoint-

ment was made for the local elder, E. J. Bunker, and the pastor, G. T. Hewlett, to make the presentation. Two daily papers and a weekly gave fourteen and a half inches of publicity, besides two pictures of the presentation.

Members of the Plymouth church are heartened at the witness to our beliefs that has been afforded through this effective silent evangelism. They are now contemplating placing a set of *The Prophetic Faith of Our Fathers* in their city library. —*Review and Herald*.

GOD'S LEADING EVIDENT

IN BOOK EXPERIENCE

B. E. WAGNER

CONSECRATED literature evangelists often have experienced that God is leading them in their work. A good illustration of this is revealed in the following experience of Frank H. Phillips, of the Indiana Conference. He writes:

"Last Thursday I worked all day

heard singing. Curious to see what was going on, we entered and were impressed that God was there."

These two women had not previously been acquainted; they did not come together. The Lord led each one from a different path to His way. Now they are rejoicing in the Lord.

"Sister Carmen Velarde, how did you come to learn of this message?"

"I was sitting by my window one day when someone handed me an announcement for the Sunday night meeting in the *Templo*. I knew nothing about Adventists, but was interested in the subject of death, and the dead. I haven't missed a Sunday night service since then, and after two or three weeks I began keeping the Sabbath. I was sure from that first night that I had found the true church. I date my conversion from that Sunday night."

Mrs. Velarde is a quiet, refined woman and a real asset to the church.

"Olga Llerena, how many members of your family are Adventists?"

"None at all."

"Then how does it happen that you, being just sixteen, have accepted the Lord?"

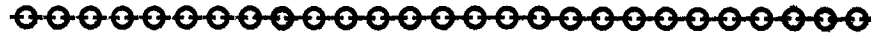
"My father and mother opposed my decision, and they do not know that I am to be baptized. However, I love the Lord and want to follow Him. That is why I am here."

"Sister Ordóñez, did you find it difficult to accept the truth?"

"I waited and suffered a long time before my faith was sufficiently strong to step out. You see I decided that I had to separate from the man with whom I was living, so as to be able to keep the commandments of God. He told me that he would kill me if I did not give up such ideas. I came to the place where I knew that I would have to face danger. Since my companion was not home at the time, I wrote him of my decision. He answered my letter saying that he appreciated my decision, that he would never cause me trouble, that he himself felt that he must find God, and that I should pray for him. God has been so good to me, but I was ready to die if that had to be."

"Brother Neira, what is your testimony?"

"I am a city bus driver. My employer did not want to give me Sabbaths off. But when I insisted, he



OUR LORD'S SUPPER

ALONZO J. WEARNER

IT IS a solemn moment in the Christian's spiritual experience when he receives the emblems representing our Redeemer's broken body and life-blood. "The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Cor. 10:16.

Jesus Christ set us an example when He gathered His disciples together in the seclusion of an upper room in the city of Jerusalem. This was on the very night in which He was to be betrayed. On the morrow He was to suffer crucifixion, the price of our redemption. When they were seated at table, Jesus said, "I have desired to eat this passover with you before I suffer." Luke 22:15.

Each year Israel had observed the Passover in commemoration of their deliverance from Egypt. This cere-

mony likewise pointed forward to the sacrifice that would deliver men from the bondage of sin. Thus it met fulfillment at the cross.

"When the Saviour yielded up his life on Calvary, the significance of the Passover ceased, and the ordinance of the Lord's Supper was instituted as a memorial of the same event of which the Passover had been a type."—*Patriarchs and Prophets*, p. 539.

As the disciples were seated at table on this occasion, all were ill at ease. It is a time-honoured custom in the Orient that all guests be seated according to their rank. Joseph, while in Egypt, seated his brothers according to their years (see Genesis 43:33). This evening Jesus was the host, and each of the disciples secretly hoped that Jesus perforce would indicate which of them was to be honoured with the primacy. However, neither age nor rank was considered in their seating.

Previous to this, when the disciples were thinking about who should be greatest among them, Jesus had taught them: "If any man desire to be first, the same shall be last of all, and servant of all." Mark 9:35. "He that is least among you all, the same shall be great." Luke 9:48. Now again upon this memorable occasion in the upper chamber, Jesus read the thoughts of their hearts.

Even yet the disciples had not learned the primary grace of humility. At first the Master said nothing, then "He riseth from supper . . . ; and took a towel, and girded Himself. After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel." John 13:4, 5.

In silence and awe the disciples saw their beloved Master stooping to perform the menial duty of a servant. He began with Judas Iscariot, who more than any of the others had coveted the chief place. In turn they all felt the tender hands of their Lord as He washed their feet. "Having loved His own which were in the



finally decided to keep the Sabbath himself. So now the bus does not run on that day. The owner rests in his way; he is not really keeping the Sabbath yet, but he doesn't molest me."

"Is the Sabbath the only point of faith with which you found difficulty?"

"No, I was a bigamist, I had two families. From the time I learned the truth, I repented of my sin and made things right with the Lord. To avoid all appearances of evil was not too easy. I could not have the two families under the same roof as I had done until that time, neither could I afford to pay rent for another house. But I launched out in faith, and the Lord has blessed me. I know that He will continue to lead."

Winning souls in Guyaquil is not easy. Yet many poor souls are sick of sin; they long to be free. How thrilling it is to see them find freedom in the Lord Jesus Christ.—*Review and Herald*.

world, He loved them unto the end." Verse 1.

PETER OBJECTS

"Then . . . Peter saith unto Him, Lord, dost Thou wash my feet? . . . Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me." Verses 6-8.

"In refusing to allow Christ to wash his feet, Peter was refusing the higher cleansing included in the lower. He was really rejecting his Lord. . . . The truest humility is to receive with thankful heart any provision made in our behalf, and with earnestness do service for Christ."—*The Desire of Ages*, (1940), p. 646. (Miss. ed., p. 638).

"By the act of our Lord this humiliating ceremony was made a consecrated ordinance. . . . This ordinance is Christ's appointed preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ. . . . There is in man a disposition to esteem himself more highly than his brother, to work for self, to seek the highest place. . . . The ordinance preceding the Lord's supper is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of heart that will lead him to serve his brother."—*Ibid.*, p. 650. (pp. 640, 641).

As Jesus found it necessary to prepare His disciples for so sacred a supper, so today our Lord would have us prepared in heart and mind as we take part. "Let a man examine himself, and so let him eat of that bread, and drink of that cup." 1 Cor. 11:28.

If such a preparation for the Lord's Supper were always made by every church member, this rite could never become merely routine, or repeated recitation of empty words and phrases. Instead there would be the sense of a sacred nearness to the Master, and a refreshing of our spiritual living. Paul was inspired to exhort the church at Corinth, "For we being many are one bread, and one body: for we are all partakers of that one bread." 1 Cor. 10:17.

"We are on the very verge of the

LIGHT IN THE BOOKS

EARNEST LLOYD

ONE of our ministerial brethren attending a meeting of conference workers made the statement that he felt he "owed everything to a copy of *The Great Controversy*" that had once been purchased from a colporteur and then laid away and forgotten for some years while he was engrossed in business affairs. But the book had been "discovered" during an illness that provided ample time for reading. And through the book he found the great light that blessed his own life, and that of his family. Today he is a happy worker in the ministry.

I thought again of the statement made many years ago by Ellen G. White: "It is true that some who buy the books will lay them on the shelf . . . and seldom look at them. Still God has a care for His truth, and the time will come when these books will be sought for and read. Sickness or misfortune may enter the home, and through the truth contained in the books God sends to troubled hearts peace and hope and rest."—*Testimonies*, Vol. 6. pp. 313, 314.

A gentleman purchased a copy of *Daniel and the Revelation*, and after giving the book a few glances, placed it in his library, where it remained for twenty-two years. One day in conversation with a business friend, something was said about Bible prophecies. Returning home in the evening the man was impressed to look in his library for a book that might give some light regarding Bible prophecy. As he was doing so, his eye caught the title of the book he had purchased so long ago—*Daniel and the Revelation*. He and his wife read and studied that book with their Bible and soon

took their stand for the truth.

The writer has been in quite close touch with our literature ministry for more than half a century, and has met hundreds of our church members who today are happy in the message because of the influence of our message-filled books and periodicals. Personal experience has only deepened the conviction that our literature wields an influence among men and women that only Heaven can measure. A copy of *God Speaks to Modern Man*, placed in the hands of a retired businessman a few weeks ago, brought forth this comment the other day: "I have been greatly enlightened and influenced by this book, and I must tell you that I believe all I have read in it thus far."

Yes, there is *light in the books*, dear reader. We have the books, and we still have the freedom to circulate them. What we need now is a greater burden to place them in the hands of the people. It would bring great blessing to every member in every church if each one returned to his or her first love in witnessing for the Lord in personal conversation, and with the "speaking leaves" of truth.

Knowing the message for the times, and in the light of world conditions, we should be more active in making known the truth to others, and in scattering the page of truth in the daily routine as well as on stated occasions. Whether we give them away, or lend them, or sell them, let us do so with confidence and faith, knowing that God will watch over them. In the glad harvestime we shall have many surprises. Only let us be faithful. "In due season we shall reap if we faint not."—*Review and Herald*.

time of trouble, and perplexities that are scarcely dreamed of are before us. . . . Human beings have confederated with satanic agencies to make void the law of God. . . . Worldly business,

sports, the fashions of the day—these things occupy the minds of men and women. Amusements and unprofitable reading spoil the judgement. . . .

"At this time—a time of over-

whelming iniquity—a new life, coming from the Source of all life, is to take possession of those who have the love of God in their hearts. . . . Intense earnestness should now take possession of us. Our slumbering energies should be aroused.”—*Testimonies*, Vol. 9, pp. 43, 44.

“The Lord Jesus the same night in which He was betrayed took bread; and when He had given thanks, He brake it.” 1 Cor. 11:23, 24. It is difficult, if not impossible, for us to grasp the many implications of this act of Jesus’ love. The bread was an emblem of His own body, and He broke it. There He stood, our Redeemer, giving thanks to our Father in heaven for the body in the flesh that had been given Him. “The Word was made flesh.” John 1:14. “A body hast Thou prepared Me” (Heb. 10:5), a body that suffered hunger and thirst, was weary and subject to pain. And now it was about to be crucified. Jesus then invited, “Take, eat: this is [i.e., ‘represents’] My body, which is broken for you.” “This do in remembrance of Me.” 1 Cor. 11:24.

In His discussion following the feeding of the five thousand, He said, “He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. . . . He that eateth of this bread shall live for ever.” John 6:56-58.

“It is by receiving the life for us poured out on Calvary’s cross, that we can live the life of holiness. And this life we receive by receiving His word, by doing those things which He has commanded.”—*The Desire of Ages*, p. 660 (p. 650).

“The only safeguard against evil is the indwelling of Christ in the heart through faith in His righteousness.”—*Thoughts from the Mount of Blessing*, p. 118 (1956).

Jesus took the cup and said, “This cup is the new testament in My blood.” 1 Cor. 11:25. The new testament here referred to is the covenant of grace, the agreement that was made between the Father and the Son before our world was created. The only way for anyone to be saved is to be *in Christ*. To all who are in Christ He promises: “I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father’s kingdom.” Matt. 26:29.—*Review and Herald*.

Sabbath School Lesson Help

by HARRY W. LOWE

Associate Secretary, General Conference Sabbath School Department

For Lesson 9, June 1, 1957

CHRIST REJECTED OF MEN

THE disciples hoped that “the same power that had caused the mob to fall as dead men could keep them helpless, until Jesus and His companions should escape” (*The Desire of Ages* (1940), pp. 696 (Miss. ed., p. 682), but they saw their Master led away at midnight. They “all forsook him, and fled” (Mark 14:50).

Certain chronological and other difficulties are involved in a harmony of our lesson scripture—Matthew 26:57-75; 27:3-10; Mark 14:53-72; Luke 22:54-71; John 18:12-24—but they are incident to four records with varying objectives, written years after the events transpired.

There were two parts to the trial of Jesus, one before the Jewish ecclesiastical rulers, the other before the civil rulers.

The first three Gospels give the impression of one ecclesiastical trial, which Matthew says was before Caiaphas. Mark does not name the high priests, while Luke names both Annas and Caiaphas (Luke 32; compare Acts 4:6). John records two trials, one by Annas at night, one before Caiaphas in the morning. In *The Desire of Ages*, pages 698, 703 (pages 685, 688), these accounts are harmonized in two preliminary hearings, one before the ex-high priest Annas, and one before both Annas and Caiaphas, with this added comment on page 760 (page 750):

“Oh, fearful scene! The Saviour seized at midnight in Gethsemane, dragged to and fro from palace to judgment hall, arraigned twice before the priests, twice before the Sanhedrin, twice before Pilate, and once before Herod, mocked, scourged, condemned.”

The trial shows many infractions of the Jewish criminal code, some of which are listed in *The SDA Bible*

Commentary, on Matthew 26:59. These injustices become credible when we understand the character of the high priestly family of those days.

Annas was high priest from A. D. 6 to 15, when he was deposed by Pilate’s predecessor. He was succeeded by five of his sons, and in addition by his son-in-law Caiaphas (A. D. 18-36). “The references in the later Rabbinic writings and in Josephus declare the priestly aristocracy to have had a reputation for intrigue, bribery, and love of money.”—Hoskyns, *The Fourth Gospel*, p. 513.

“It deserves notice, that the special sin with which the house of Annas is charged (in the terrible language of the Talmud) is that of ‘whispering’—or hissing like vipers—which seems to refer to private influence on the judges in their administration of justice, whereby ‘morals were corrupted, judgment perverted, and the Shekhinah withdrawn from Israel.’” —Edersheim, *The Life and Times of Jesus*, Vol. 1, p. 263; compare *The Desire of Ages*, pp. 698-703 (pp. 685-688).

“I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God,” cried Caiaphas (Matt. 26:63). It was an attempt to extort self-condemnation from Jesus. This was not the first time He had been questioned concerning His divinity. See John 10:24: “If thou be the Christ, tell us plainly.”

Hitherto the disciples were forbidden to make this claim for Him (Matt. 16:20.) Now Jesus answers plainly: “Thou hast said,” or, as in Mark 14:62: “I am.” The term “Son of man” was Christ’s common designation for Himself; “Son of the Blessed” (Mark 14:61) was a Jewish avoidance of God’s holy name. From John 5:18; 8:58; 9:37; 10:25 it is

PETER'S EXPERIENCE

Peter added to the poignancy of the tragic rejection. This was that "keener anguish" which "rent the heart of Jesus; the blow that inflicted the deepest pain no enemy's hand could have dealt."—*The Desire of Ages*, p. 710 (p. 695).

It seems incredible that a favoured disciple, warned twice in unequivocal words of a three-fold betrayal (Matt. 26:34; Luke 22:34; John 13:38), should so soon deny his Lord in such a forthright manner. Peter had protested: "Though I should die with thee, yet will I not deny thee." But soon thereafter came the triple oath-laden denial: "I know not the man"! (See *The Desire of Ages*, p. 712 [p. 697].) It is a melancholy story, ended by the shrill cock-crowing in the night.

"And the Lord turned, and looked upon Peter. And Peter remembered" (Luke 22:61). Blinded by tears, Peter fled into the night, anguished and desperate.

"On the very spot where Jesus had poured out His soul in agony to His Father, Peter fell upon his face, and wished that he might die."—*Ibid.*, p. 713 (p. 699).

Peter was impulsive, self-confident, but vibrant with warmth and sincerity. He failed in his self-exaltation, he wilted under ridicule, as most of us do, but did not sin beyond grace. After his conversion "he was no longer impetuous, self-confident, and self-exalted, but calm, self-possessed and teachable."—*Ibid.*, pp. 812, 815 (p. 802).—*Review and Herald*.

attitudes from which he retreated under crisis. Consequently, the astute Jewish rulers blackmailed their vacillating ruler with threats of reports to Cæsar of his indiscretions.

"They led him away, and delivered him to Pontius Pilate" (Matt. 27:2). This was not for hearing, but, in their determination, "to have the sentence confirmed and executed."—*The Desire of Ages* (1940), p. 723 (Miss. ed., p. 711). And it was crucifixion, the Roman capital punishment for sedition, which they were determined upon.

Matthew interposes here the suicide of Judas, and the "unscrupulous scrupulosity" of the priests in refusing his blood money as a Temple gift, while devoting it to a cemetery for foreigners who were refused interment in a Jewish burial ground. Technically such money was to be returned to the donor, who was to be persuaded to use it for the public good. Compare Acts 1:18: "Now *this man* purchased a field with the reward of iniquity," and Matthew 27:6, 7: "And the *chief priests* took the silver pieces . . . and bought with them the potter's field."

The trial before Pilate is recorded in Matthew 27:1, 2, 11-31; Mark 15:1-20; Luke 23:1-25; John 18:28 to 19:17.

Pilate was soon convinced that the charge of treason (Luke 23:2) was incongruous with Christ's bearing. "He had had to deal with all kinds of criminals; but never before had a man bearing marks of such goodness and nobility been brought before him. . . . He saw a man of calm and dignified bearing, whose countenance bore not the marks of a criminal, but the signature of heaven."—*Ibid.*, p. 724 (pp. 711, 713).

Pilate's words: "I find no fault in this man," are a virtual acquittal (Luke 23:4; compare John 18:38), and mark the point at which the procurator might have become great instead of infamous. "He knew that for envy they had delivered him" (Matt. 27:18; compare Mark 15:10, 14, 15), yet he was "willing to content the people."

TRIAL BEFORE HEROD

Luke 23:6, 7 records Pilate's attempt to solve this dilemma by seizing

clear that the Jews knew what Christ's answer would be respecting His kinship with God. Of Caiaphas we read: "A conviction came over him that this man was akin to God. The next instant he scornfully banished the thought."—*The Desire of Ages*, p. 704 (p. 689).

When the high priest rent his clothes (Matt. 26:65; compare *The Desire of Ages*, p. 709 (p. 694), he acted contrary to the Mosaic instruction of Leviticus 10:6, but the Jews did this as a sign of impulsive horror. See Acts 14:14, where Paul and Barnabas did it when the people attempted to worship them after the miracle at Lystra. In the case of Caiaphas it was tantamount to condemnation of Christ.

"One of the officers . . . struck Jesus with the palm of his hand" (John 18:22). Matthew 26:67 says: "Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands." Mark 14:65 is similar, and Luke 22:64 says "they struck him on the face." The margin of John's account suggests that He was struck "with a rod," which is perhaps the original meaning. "The Greek word means literally a blow with a staff, but it was commonly used for a blow with the hand in the face or on the cheeks, and was so understood in the Sinaitic Syriac Version. *He struck Jesus on the cheeks* (cf. Matt. v. 39). If this be the correct translation, the action of the servant fulfills Isa. 1:6 and suggests the sufferings of the servant, who is the Lamb of God."—Hoskyns, *The Fourth Gospel*, p. 514.

Sabbath School Lesson Help

For Lesson 10, June 8, 1957

JESUS ON TRIAL BEFORE THE ROMAN LAW

PILATE occupies "a solitary prominence in the creeds of Christendom" (Ellicott). Those who pity this man should recall his brief history and the inescapable fact that the Redeemer was "crucified under Pontius Pilate."

The several previous Roman procurators of Judæa, subject to the

governor of Syria (Luke 2:2), were evidently prudent men, but Pilate had trouble from the outset (A. D. 26), which was shortly before John the Baptist's appearance and the public ministry of Jesus. He had already outraged Jewish sensibilities on four or five occasions, and he showed a fatal disposition to take cruel and stubborn

the pretext that Jesus must be tried by Herod Antipas (the half Idumean, half Samaritan), ruler of Galilee and Perea, because Jesus came from that jurisdiction. The experience with Herod may be summarized thus: (1) It was about a year since John's murder and Herod was still uneasy, (Mark 6:14, 16). (2) He was curious to meet Jesus (see Luke 9:9) and had gathered a group of maimed people for whose cure he was prepared to release Jesus (*Ibid.*, p. 729 [p. 718].) (3) To all of Herod's arguments Jesus answered nothing, because this man had rejected God when he turned against John's message. (4) Herod was convinced of Christ's innocence, yet mockingly arrayed Him in an old kingly robe and sent Him back to Pilate.

Pilate tried again to release Jesus after flogging, but the man they wanted released was Barabbas (Luke

23:16-18). "A strange name and figure, Bar-Abbas. That could scarcely have been his real name. It means 'Son of the Father.' Was he a political Anti-Christ?"—Edersheim, *Life and Times of Jesus*, Vol. 2, p. 577. "This man had claimed to be the Messiah."—*The Desire of Ages*, p. 733 (p. 722).

Having had a remarkable dream in answer to a prayer of Christ, Pilate's wife (traditionally Claudia Procula, claimed as a Roman Catholic saint) sent her letter before Pilate sent for Barabbas (*Ibid.*, p. 732 [pp. 721, 722].) It added to Pilate's fear and confusion, in which he thought of the custom of releasing a prisoner of the people's choice at this feast. But the man who would fain have released Jesus now heard in mounting crescendo the ferocious cry to release Barabbas and crucify Jesus.

For Jews to utter such a cry before

the Roman is, as Edersheim comments, an almost inconceivable fact, to which nineteen centuries have "made terrible echo."

In Deuteronomy 21:6 the rite of washing the hands as a sign of freedom from guilt in case of an unsolved murder is set forth. To something like this Pilate now had recourse as he thought he could wash his hands "in innocency" (Ps. 26:6) and at the same time allow an innocent prisoner to be scourged and crucified!

John 19:4-7 contains an account not found in the Synoptic Gospels. "Pilate presents Jesus, the Son of God, to the crowd with the words Behold, the man, in order that he may release the prisoner after satisfying the Jews by an exhibition of public mockery. To the readers of the Gospel *Behold, the man* (cf. Luke xxiii. 4, 6, 14) stands in sharp contrast with the truth behold, *the lamb of God* ([John] i. 29, 36) or with, *Behold, your God* (Isa. xi. 9), and even with Pilate's own words, *Behold, your King* (v. 14)."—Hoskyns, *The Fourth Gospel*, p. 523.

Pilate then committed the final infamy: "Take ye him, and crucify him: for I find no fault in him." John 19:6. The Jews charged Jesus with blasphemy, for which their law prescribed stoning to death (Lev. 24:16), but in their satanic fury they demanded Roman crucifixion. Their awful cry—"His blood be on us, and on our children" (Matt. 27:25)—is a prayer that will be answered terribly "in the great judgment day."—*The Desire of Ages*, p. 739 (p. 730).

With the final word of Jewish malice ringing in his ears—"By our law he ought to die, because he made himself the Son of God" (John 19:7); "Crucify him! (Luke 23:21)—Pilate had neither courage nor clear conscience to stand firm. "Son of God!" "That righteous man!" (Matt. 27:19, R.S.V.). "Thou art not Cæsar's friend!" (John 19:12). The weakling was torn between God and man.

"Conscience does make cowards of us all." The blood of Jesus rests not on the Jew alone, but on all who spurn God's Son and cherish sins.—*Review and Herald*.

"FIGHT THE GOOD FIGHT"

H. M. TIPPETT

"IT WAS a victory that cost too much," said a brother in the church, who had sued and won a court case against his business partner. "I was legally right, but morally wrong, for I had no mercy."

David in his old age put down a rebellion led by his son Absalom. The king's army won a signal victory, but in the course of the battle the young insurgent, the king's own flesh and blood, was killed. Whatever satisfaction David achieved in the triumph of the loyalist army against the rebel was out-weighted by his grief over the death of his son.

Many objectives for which we strive are not worth a battle, especially if in victory we are made meaner, more self-congratulatory, less merciful, or less respected. There are profits made in business deals that yield no satisfaction because we made a short cut through some moral principle. There are triumphs that turn to ashes before our eyes as we meet the burning scorn of those whose regard we treasure most. There

are clashes of wit in which our arguments shine with superior logic, but which bring us shame as we see the dignity of our opponent humbled in the dust.

A tender conscience kept alive by a study of Christ's methods with men and by a daily practice of the virtues exemplified in His character is the best guarantee against Pyrrhic victories in the spiritual realm—victories of attrition, that steal from our basic integrity while we pursue some immediate gain. It is simply a matter of relative values all over again, with the choice in our hands of a tainted victory or defeat with honour. Let us resolve that if we triumph in any achievement or in the reaching of any goal, it shall be without compromise with evil principles and without regret for the means we have pursued to gain our ends. It is a beautiful thing to see dignity bend to lift the fallen, a tragic thing to see strength and ability stoop to secure advantage through another's loss.—*Review and Herald*.

SOUTHERN ASIA DIVISION

Calendar of Special Days and Offerings 1957

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	
June 29	Far Eastern Division
Sept. 28	Southern Asia Division
Dec. 28	Northern European Division

MISCELLANY

(Continued from p. 16.)

● DR. AND MRS. Roger Barnes have just completed a year of service at the Christian Medical College, Vellore, and have written to express their appreciation for the hospitality they received and the pleasure they have derived from working not only at Vellore but also at our other institutions here in Southern Asia. Dr. Barnes has just returned from a trip to Burma where he gave service to both the Rangoon S. D. A. Hospital as well as a University of Rangoon Medical School.

● THE attendance at the effort being conducted at Kottayam has been good, and 15 persons are attending the Sabbath services as a result.

● PASTOR V. P. Muthiah of the Western India Union is conducting meetings in Kolhapur. An excellent attendance is reported.—D. S. J.

THIS IS URGENT

WE ARE repeatedly told in the Spirit of prophecy that famine, flood and earthquakes will follow in quick succession. We are also told that we are not to be surprised at such disasters and we must try to alleviate the suffering of others as much as possible. God gives us an opportunity to help those in need and expects us to minister to the unfortunate as Jesus would minister if He were here.

May 25 has been set apart as the Famine and Disaster Relief Offering Day in Southern Asia. On this day we will have the privilege of making a special offering for the benefit of those who become the victims of famine, flood and earthquake. Let each one bring a liberal offering on Sabbath, May 25, and help relieve the suffering while we can.

—O. W. LANGE.

NOTICE

From January 1, 1957, the *Signs of the Times* will be a monthly magazine instead of a weekly. It will contain a four-page colour cover with thirty-six pages inside. The price in the United States will be \$2.50 and outside the United States \$2.75. This will work out at Rs. 12-3 and Rs. 13-7 respectively.

However, any Seventh-day Adventist in this country can get the subscription for Rs. 8-9.

—L. C. SHEPARD

A NEW BOOK

Those who enjoy poetry will find both inspiration and amusement in "SANDALWOOD"—a volume of poems by Elder Adlai A. Esteb, just off the press at the Review and Herald. Price Rs. 8/9/-. Order from The Oriental Watchman Publishing House P. O. Box 35, Poona I.

MY VISIT TO SOUTH INDIA

(Continued from p. 6.)

making special and urgent V. O. P. contacts. This is in addition to their regular travel allowances. We wish that other sections would do the same.

In closing I want to thank the workers in South India for their co-operation, their spirit of unity and their determination to push forward and finish the work that God has given them to do.

I also want to thank those who entertained us; and we again thank the officers for making our stay in each place not only profitable but comfortable. We wish all the workers in South India God's blessings.

Southern Asia Tidings

Official Organ of the
SOUTHERN ASIA DIVISION
of the General Conference
of Seventh-day Adventists

All articles carrying the credit line, "Review and Herald," are taken from the general church paper of Seventh-day Adventists, published at Takoma Park, Washington, D. C.

EDITOR J. INA WHITE
ASSOCIATE EDITORS O. O. MATTISON
D. S. JOHNSON

DIVISION DIRECTORY

President O. O. MATTISON
Secretary D. S. JOHNSON
Treasurer and Auditor M. E. KEMMERER
Asst. Treasurer A. G. JOHNSON
Asst. Auditor A. FOSSEY
Asst. Auditor M. S. PRASADA RAO

DEPARTMENTAL SECRETARIES

Acting Educational and War Service Commission D. S. JOHNSON
Home Miss. and Sabbath School O. W. LANGE
Medical G. A. NELSON, M. D.
Associate Medical D. W. SMITH, M. D.
Acting Ministerial O. O. MATTISON
YPMV J. F. ASHLOCK
Radio & V. O. P. A. E. RAWSON
Temperance & Public Relations CHAD B. ISRAEL
Associate Temperance Publishing M. S. PRASADA RAO
Building Engineer J. W. NIXON
E. R. STREETER

Published by D. S. Johnson for the General Conference of Seventh-day Adventists, S. A. Division, Poona, and printed by L. C. Shepard at the Oriental Watchman Publishing House, Salisbury Park, Poona 1. 2,075-2451-57.

Miscellany

- PASTOR and Mrs. O. A. Skau left Bombay by boat for the United States of America on May 6, 1957. They are retiring from mission service having come to India in 1923. Pastor Skau has recently been the acting secretary of the Educational Department of Southern Asia Division. A farewell gathering presented a gift to Pastor and Mrs. Skau on the evening of April 25, 1957.
- MR. and MRS. R. H. Davidson arrived in Bombay from furlough on April 23. While away, they took further training in Physiotherapy work, and will be locating temporarily in Karachi. They have returned to India to help with the development of the hospital project in Delhi.
- TITHE receipts from January 1, 1957, to March 31, 1957, in the South India Union totalled Rs. 23,813.50. The membership in the South India Union is 8,275.
- THE work of re-modelling the church at Salisbury Park was started on May 5. It is expected that the work will be completed by June 10, 1957. A balcony, extended space on the ground floor and a choir loft are being provided. Seating accommodation for an additional one hundred persons will be provided as a result of these changes. The congregation has already pledged close to half the cost of these changes.
- DR. EVERETT DICK, Associate Secretary of the National Service Organization of the General Conference of Seventh-day Adventists, and Commanding Officer, Medical Cadet Corps, spent May 2-8 in the Southern Asia Division. He delivered several lectures to the group at Salisbury Park over

the week-end of May 4. Dr. Dick is professor of history at Union College and is now loaned to the General Conference for this specialized work.

- TITHE receipts from January 1, 1957, to March 31, 1957, in Pakistan Union totalled Rs. 9,557.87. The membership in Pakistan now numbers 1,831.
- BROTHER M. K. Samuel, Publishing Department Secretary of the Western India Union, reports sales of Rs. 5,346.00 during the month of March. He writes of the good work the Spicer Memorial College students are doing in the canvassing field during vacation.
- ON April 14 the electrical connection for Narsapur school was made. Brother R. E. Stahlnecker, principal of the school, writes that he and the staff are carrying on an intensive campaign to get in the students from the Telugu fields, and have just completed an institute for further training of the staff.
- DR. GORDON HADLEY of the College of Medical Evangelists has been authorized to remain at the Christian Medical College at Vellore until February 1958. This will mean much to the training programme in which Dr. Hadley is now engaged.
- PASTOR C. B. Israel recently held temperance meetings in Jammu, Srinagar and spent several days representing the work of the temperance department in that area. He reports a fine interest in our school at Jammu and good possibilities for future development up there.
- PASTOR S. Thomas assisted by Brother G. Anandam is holding a large city effort in Kakinada, one of the largest cities in Andhra State. The attendance varies between 500 to 600 persons each evening. There is a large Voice of Prophecy interest in this centre.

AT REST

With regret we share with the readers of the SOUTHERN ASIA TIDINGS the sad news of the passing of Pastor R. P. Morris on Wednesday, April 17.

Pastor Morris passed to his rest at Coalmont, Tennessee. Pastor R. L. Kimble conducted the funeral service. A full obituary will appear in a later issue.

MEET OUR WORKERS



MEET OUR WORKERS

Pastor J. W. Nixon was not born an Adventist but accepted the message in the year 1929 and since 1933 has been connected with the Publishing work. He began his service in the denomination in the Queensland Conference of the Australasian Division as a colporteur-evangelist. Since then he has served for varying periods as Local Publishing department secretary, pastor evangelist, Home Missionary and Sabbath School secretary and since 1954, Division Publishing department secretary.

As a colporteur and Publishing department secretary, Brother Nixon had the privilege of pioneering the way into many of the isolated places of Australia with our literature and in the year 1949 he established a record up to that time in sales value for one year.

Pastor Nixon arrived in Southern Asia to serve as Division Publishing department secretary, on March 3, 1955.

- PASTOR B. D. Juriansz reports the baptism of 5 persons as a result of the effort at Matara, Ceylon
- PASTOR M. E. Kemmerer has just completed a two-week tour in the South India Union touching Secunderabad, Madras, Tanjore, Kottarakara, Bangalore, Prakasapuram and other important centres in the South India Union.

● MEDICAL students from Vellore who are serving in our institutions throughout Southern Asia are as follows: Dr. C. A. Ninan, Surat; K. A. Paulson and John Abraham, Nuzvid; Terrence Rice, Rangoon; Moses Christian, Ranchi.

(Continued on p. 15.)