



# Australasian RECORD



## BE NOT AFRAID

No Fears Can Disturb Your Tranquillity When Christ Is Near

WILLIAM J. MURDOCH

**T**Hese are perilous days. The spectres of death and disaster and destruction stalk abroad, casting their grim shadows across the pages of our newspapers, and we can hear the reverberations of their foreboding footfalls on our radios. Our loved ones and we ourselves face danger from dawn to dawn. There is no peace, because base greed for wealth and lust for power have supplanted the noble feeling in men's hearts.

Whether we like it or not—and most of us despise and abhor it—we have been surrounded by forces that threaten the ruin of civilization, the proscription of man's right to worship God and the Son. We feel the cold hand of fear clutch our hearts. We are afraid.

But there need not be fear in our hearts. We can dispel the alarm and

despair that assail us from every side. We have access to a fountain of courage and tranquillity which knows no faltering, which nothing can destroy. It is human to be afraid, true. But it is Christian to be brave, for in Christ there is the very quintessence of courage and faith. That courage and faith is ours if we will only use it.

The disciples were frightened and alarmed when they saw a figure walking across the waves toward their ship. Thinking it was a spirit, they cried out in fear. But in Matt. 14: 27 we are told: "But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid."

Be not afraid. No fear, no alarm, no peril can disturb the tranquillity of our being if we will but believe in the presence and omnipotence of Him who trod the stormy waters of Galilee to reach His distressed disciples.

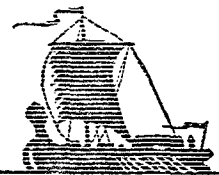
He will always be present in our lives to bestow almighty courage and repose if we will but open our hearts and minds and invite Him in. Why wait until besieged by doubt and despair and danger? Let us invite Him in now, so He will be with us when the gloom impends; and then we shall hear that gentle insistent voice reassuring us: "Be of good cheer; it is I; be not

afraid." And we will not be afraid. We will have peace of mind and soul.

But once we have invited Him in, we must never doubt His omnipotence, His power to sustain with His love and grace. Peter, doubting that the figure walking on the water was his Master, asked for proof, saying:—

"Lord, if it be Thou, bid me come unto Thee on the water." Verse 28. Peter was bidden; but when he started across the water, became afraid, and began to sink. "And immediately Jesus stretched forth His hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" Verse 31.

We must not doubt if we would seek shelter in His grace and power and benediction. We must guard against the weakening of faith by the worldly pressure of the day, lest, like Peter, we find ourselves in danger of being submerged in the sea of fear and despair. If we keep Him in the heart, He will stretch forth His hand to us, and we shall hear His voice: "Be of good cheer; it is I; be not afraid."



## Pray, Read, Study

MRS. W. F. MARTIN

When I was a child my parents moved from Indiana to a small town in north-east Arkansas, where they planned to establish a home and spend their lives. My father was a builder, so we had a comfortable home. There were no plans for the future life. My mother was a church member, but my father was not interested in any kind of religion.

One day he came home from his work and said there was to be a circus in town, for he had seen a bundle of tents dropped from the train at the railway station. We were pleased and excited. But the next day he said, "It is not a circus but a religious meeting, and they have secured the vacant lot near our house. It is a queer religion, for they keep Saturday for Sunday, and do not eat pork." He added, though, "There is a family living in the country who are of this religion, and they are good people. But these preachers will never get an audience in this town."

The first night the tent was full, and he was there. The minister preached on "What is Truth?" From then on no meetings were missed.

Gradually the whole tenor of our lives was changed; but it was a struggle to turn around and go in the opposite direction. The minister saw our interest, so visited us often. There were so many things to learn. Life was entirely different. Every sermon brought something new. The second coming of Christ, the Sabbath, baptism, tithing, and all the other truths connected with this message.

After three months the tents were taken down, and the minister and his wife came to our house to stay for awhile. This meant more new things. One night when bedtime came he said, "It is our custom to have family worship before going to bed." He explained it with texts from the Bible; then we knelt and he prayed. Our family enjoyed the service. The next morning before breakfast he said, "To live a successful happy Christian life, we must start each new day with prayer and thanks to God for His care throughout the night, and ask for help for the day." With this he read again from the Bible and then said, "Brother Armstrong, will you pray?" My father pray! he had never prayed out loud in all his life, but he took up his cross, and with a stammering and tearful prayer our family altar was established. There were no dry eyes at that worship.

In time our worship was varied. We all had our own Bibles now, and it was so much fun when we could all read around. No one said we must hurry. At the beginning and close of the Sabbath we all prayed around. It was not just a form, for the Lord's Spirit was present. Can this kind of experience be kept? "Satan trembles when he sees the weakest saint upon his knees." He brings so many excuses and interests to keep us from prayer.

In the fast-moving world today time is the greatest excuse. The job for sustenance pushes early and late. The social life in its many forms, the demands of the family life, and a multitude of other excuses have caused our people in all walks of life to have a hurried prayer or none at all. Any service that has lost the Spirit is tiresome to old and young, so it is eventually discontinued.

A family of my acquaintance was starting on their vacation. All was hurry to get an early start, so worship was forgotten. After driving a short distance the little boy said, "Daddy, we didn't have worship, and I'm afraid to go on until we pray." He could not rest. The car was driven to the side of the road, and the morning prayer was offered. The child was then quiet and satisfied. If we could all have the feeling of being afraid to go on without prayer our lives would be different.

Our youth see the carelessness in the home life, and when they go out to establish homes and families the worship is left out. "The darkness of the evil one encloses those who neglect to pray. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse where are treasured the boundless resources of Omnipotence?" "Without unceasing prayer . . . we are in danger of growing careless and deviating from the right path."—"Steps to Christ," page 94.

We have had some standard sayings that were coined by our pioneers, and have been handed down to us: "Read the 'Review' regularly, study the Sabbath school lesson, attend church, and do not miss family worship." "Do these faithfully, and you will never give up the truth." Can we say, "Here is the price we pay for eternal life?"

Let's analyse this pioneer plan. The study of the Sabbath school lesson is daily spiritual food. Its value is education and culture of the highest kind. The public

assembly is the spiritual social life we need. The "Review" is indispensable to keep us in touch with the progress of our work. Family worship keeps the family in close touch with one another and with God.

If we could own a home in the beautiful Shenandoah Valley, in Virginia, with its rolling acres, its orchards and green pastures, or a city home on Millionaire Avenue in sunny Pasadena, California, or in Honolulu where the blue ever-restless tides of the broad Pacific come and go, we feel we could be satisfied and happy, but the price is out of our reach. We must be satisfied with a look.

But here is a price we can reach—Pray, Read, Study. The reward? We quote from those who know.

Paul—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2: 9.

Isaiah—"The desert shall rejoice, and blossom as the rose. In the land there will be no blind, no lame, no deaf, and the inhabitants shall not say, I am sick. And an highway shall be there." Not a four-lane for the speed fiend or the drunken driver, but a way of holiness and a walk for the redeemed.

The gates to this Eden home have been barred to the family of Adam for six thousand years, but the call will soon go forth, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26: 2.

## The Ministry of the Laity

REV. DR. E. S. KIEK, M.A.

"You are Christ's body, and severally members of it."—1 Cor. 12: 27, Moffatt.

Paul addressed these words to the whole church. He makes it plain that he is appealing to every church member. The gifts of the Spirit are many and diverse, but everybody has some gift. All are expected to make a contribution to the effective functioning of the body of Christ in the world He came to redeem.

Now we have become accustomed to draw a rather hard-and-fast distinction between the ministry and the laity. The ministry consists of specially trained and qualified individuals who have been ordained to full-time service and are maintained by the church for this purpose. The laity are the rest of the people who support the ministry by their presence at worship, by their gifts of money and, let us hope, by their prayers. There is, of course, a truth in this way of putting things. It is, however, only a half-truth; half-truths are notoriously dangerous. The word "laity" comes from a Greek word denoting "the people of God." Now God has confided a ministry and a mission to the laity as well as to the ordained people. The task of the ordained ministry is to sustain and strengthen the laity just as it is the task of the laity to sustain and strengthen the ordained ministry. The laity has a work to do for Christ, since every layman ought to be a functioning member of the body of Christ.

Nor am I thinking now of the work that lay people can do within the church, as lay preachers, Sunday school teachers, property administrators, and the like. What I am

suggesting is that every layman and laywoman should be seeking to make a definite impact for Christ on the world in which he or she lives and moves. At home, in business, on the sports field, and wherever the lay person may be, there is his or her opportunity of Christian witness and service. Christ reaches out to the secular world chiefly through the laity who earn their living in it.

Anybody can see that the range of influence of the ordained ministry is much less than it used to be. Now that congregations are smaller, the ordained minister reaches fewer people by preaching. His pastoral work has also become more limited. His part in public life is much less than it was. To be quite frank, many "outsiders" are prejudiced against the ministry: the ordained minister is regarded with suspicion as a paid and professional propagandist. He is often thought to be more or less out of touch with everyday affairs. Crowds of people have no use for him, except for baptisms, marriages, and funerals! Perhaps we ordained ministers are partly to blame for this state of affairs; the point is that it exists.

The outcome is that, though the ordained ministry generally has a more or less effective relation to the church, it no longer possesses an effective relation to the world. Thus the ministry of the laity becomes the spearpoint of evangelism. It is through the layman and laywoman that Christ becomes real to the great mass of the unconverted, if He becomes real at all. The modern apostolate must be largely a lay apostolate. The great need of the hour is a new emphasis on the ministry of the laity to a world that sits in darkness and in the shadow of death.—"Australian Christian World."

# In Other Lands



## The Acts of Modern Apostles

(As told by PASTOR A. V. OLSON, who for nearly thirty years was in charge of the work in the Southern European Division.)

There is no religious liberty in the countries of Yugoslavia and Rumania. We have no rights there. The doors are closed against us, and we have been told never to enter them if we cared for our lives. But our commission is to take the gospel to all the world, and so we selected three young men and sent them to Yugoslavia. They found their way in, and under cover of night, unseen by priests and police, went from door to door distributing little papers and tracts. It was not long before interest was aroused and Bible studies commenced, and in time a fine group were ready for baptism.

One night, whilst the village was asleep, they held their baptism, organized the new members into a church, and rejoiced greatly in old priest-ridden Yugoslavia.

It was not long before neighbours discovered the change in these new members, for they no longer smoked, drank, played cards, danced, or attended theatres. This was reported to the priest, who immediately realized that missionaries were at work, and he accordingly organized a search. The young men were found and brought to the police station and condemned to leave the country. They were sent across the frontier and told never to return. They felt troubled, but prayed every day that the way might open for them to return. They argued that as the Lord had sent them in the devil wasn't going to keep them out! Finally they decided to disguise themselves by shaving off their beards and changing their clothes, and eventually succeeded in returning to Yugoslavia. They followed the same programme as before, teaching, baptizing, and raising up churches in village after village. They have lost count of the number of times they were discovered and banished from the country; but always they found ways and means of returning, and continuing their God-given task. Everything that priests and authorities could do to drive them out, and keep them out, was done, but they are still in Yugoslavia!

### HEROIC COLPORTEURS

Once I attended a colporteurs' institute where there were from seventy-five to eighty in attendance. An entire forenoon was devoted to testimonies, telling of the persecution they had endured. Many present had head or arms or legs bandaged, and some wounds were but recently inflicted.

Later I spoke to one of their leaders, and expressed my astonishment that they were able to muster a band of colporteurs under the prevailing conditions. He looked at me with a disappointed expression and said, "Brother Olson, do you not know that

there is never a warfare without bloodshed? If the soldiers of the government are willing to shed their blood for their country, should we, the soldiers of Jesus Christ, refuse to shed our blood?"

A young colporteur, full of the love of God, was selling his book in a little village in central Europe and having good success. One morning he heard the church bells pealing and saw the people rushing to the church, and he wondered just what it was all about. Presently a policeman seized him and took him to the church, on the steps of which he saw the village priest. "You see this young man, he is a child of the devil, an agent of Satan, he ought not to live," shouted the priest. So saying he worked the people up into a frenzy of hate against the colporteur and they cried out "Kill him!" Soon he was lying on the ground shockingly battered and nearly dead. Two men picked him up, threw him into a shed and barred the door. When night came he tried to move but he could not for his limbs were fractured. He was left there without food or warmth of any kind, and there was three feet of snow on the ground outside! In the morning the owner of the place happened to enter

the shed, and, being a man of some feeling and sympathy, the plight of the young man touched his heart, so he put him on his sleigh and transported him to the nearest hospital. For weeks and months he lay on a bed of intense suffering. When he recovered he went straight back to that same village! But what a change in his reception! The villagers had been reading the books he had left with them, and they gave him a warm welcome, saying that now they knew he was not a child of the devil but a child of God. They expressed sorrow for the treatment they had meted out to him, and begged that he study the Bible with them. Soon this young man wrote to the conference president in these words: "Please send a preacher, there are twenty-five souls ready for baptism." The preacher came, and today a church stands in that village as a monument to the glory of God, and the faithfulness of a young colporteur.

## War On Christianity

JAMES I. ROBISON

The greatest conflict in the history of the world is looming up before mankind. It is more than a conflict between nations over territory, world trade, strategic bases, or even religious beliefs. It is a war for the minds of men, a conflict over the control of the souls and bodies of hundreds of millions of men and women. It is Satan's supreme effort to take complete control of this world, and to destroy the last vestige of liberty as well as banish all confidence and faith from the hearts of men. This war is being directed not only against democracy and stable governmental pro-



## MEMORIES

Let us forget the things that vexed and tried us,  
The worrying things that caused our souls to fret;

The hopes that, cherished long, were still denied us,  
Let us forget.

Let us forget the little slights that pained us,  
The greater wrongs that rankle sometimes yet;  
The pride with which some lofty one disdained us,  
Let us forget.

Let us forget our brother's fault and failing,  
The yielding to temptations that beset,  
That he perchance, though grief be unavailing,  
Cannot forget.

But blessings manifold, past all deserving,  
Kind word and helpful deeds, a countless throng,  
The fault o'ercome, the rectitude unswerving,  
Let us remember long.

The sacrifice of love, the generous giving,  
When friends were few, the handclasp warm and strong,  
The fragrance of each life of holy living,  
Let us remember long.

Whatever things were good and true and gracious,  
Whatever of right has triumphed over wrong,  
What love of God or man has rendered precious,  
Let us remember long. —Selected.

cedures, which have been built up over a thousand years, but its object is to overthrow the very citadel of religion by rooting out of men's hearts any belief or confidence in God or His Word.

Surely we are facing the crisis of the ages! The situation confronting our statesmen is becoming so serious that thinking men everywhere are beginning to fear that there is no way out—that the world must face the threatened disaster even though it leads on to almost certain loss of all that our Christian civilization has built up during past centuries.

Is there no hope? From a human standpoint we answer No. No human leadership can ever save the world in this crisis hour; only God can effect a rescue, and His rescue will not be such as to save the world from its threatened destruction. This world is doomed. But He will rescue His people from this world.

Sin and rebellion against God are rapidly bringing on a crisis. Soon the unmingled wrath of God will be poured out without mercy upon unrepentant men who have broken His commandments, spurned His love, and done despite to His saving grace. Our only hope in this hour of destruction that is coming upon the world is to be sheltered under the shadow of His wings and then, after His "indignation is past," to be caught up together with Him in the clouds at the coming of our Lord.

But what of the world? Are there not others who would welcome such a deliverance? Yes, there are thousands, yea millions, who are searching and longing for some ray of hope in this dark hour, and we have the only message of hope for a lost world.

To Seventh-day Adventists has been committed this last message of mercy which alone can assure a rescue from a world doomed and lost. It is the only way out for suffering humanity. There is no other escape.

Surely, then, we as a people are carrying a weighty responsibility. We are handling the most important message ever entrusted to men. Our Lord is counting on us. He has no other plan. We must not fail.

The urgency of the situation is intensified by the present world outlook. No one knows how soon the present opportunities for giving the message may be withdrawn. But this we know: the work that we might have done in times of peace we must now do in times of world stress, commotion, international hatreds, and war; for these things will grow worse and worse even unto the end. So may the Lord help His people to arise and finish the work, that we may all soon be rescued from this world of sin and caught up ever to be with the Lord in a better land!

**ATTENTION, TEACHERS!**

There are a number of men and women in the teaching profession who are members of the Seventh-day Adventist Church, employed by the state organization. The Education Department of the Inter-Union Conference prepares a little paper known as "The Link," which is sent to all teachers employed by the denomination in this Division. It appears at intervals of about two months, and if any state Seventh-day Adventist teacher would like to be placed on the mailing list, we shall be glad to send you a copy free of charge. Please address your request to E. E. White, 148 Fox Valley Road, Wahroonga, N.S.W.



Our  
**ISLAND FIELDS**

*Visiting In Western Papua*

C. E. MITCHELL  
President, Papuan Mission

Owing to the transfer of the "Lao-Heni" to the Central Pacific Union Mission, we are now without a headquarters' boat here in Papua. In order to visit the field we are obliged to take a passage on one of the copra boats trading along the coast, and this I did. We travelled slowly down the coast, calling in at numerous plantations, putting down cargo, and taking on copra, etc. The boat was crowded with native passengers, and as we had only one small cabin it made travelling very difficult, to say the least. When a shower of rain came all would want to shelter in the cabin with me. So there I was surrounded by filthy natives, chewing betel-nut, smoking, and being seasick. All this, coupled with the shrieks of frightened women and children, the odours of stale copra and unwashed natives, caused me at times to feel like climbing the mast in search of fresh air!

This went on for days. To be sure, one's education as a missionary is not complete until he has travelled on a copra boat! I could spend a long time telling about that trip, which took days, and which our own mission ship used to cover in one day.

Arriving at Vailala, I was met by some of the boys from the intermediate school at Belepa. They were clean and neatly dressed, and presented a marked contrast to my travelling companions, and their faces were beaming as they called out, "Good morning, Taubada."

I soon had my modest amount of luggage in my hand, and ere long was seated in their dinghy. We had to row down stream and then up a backwater to a landing. I noticed that the boys did not have any rowlocks; the oars were just tied to the boat by leaves from the sago palm. On inquiring where their rowlocks were, they told me there were plenty growing along the stream. Sure enough there were, and it was a good thing for us that it was so. The rowing went all right down stream, but when we turned up stream it was a different story. We would row about ten yards and the leaves would break, and by the time a repair was effected we would have drifted back to the starting-point! At last I suggested that they give up rowing and just stand and pole along the bank. This they did, and so we reached our landing.

Brother Caldwell had kindly sent the bicycle down for me to ride into the mission, a distance of three miles, and this I greatly appreciated. On arriving at the mission I was greeted by a loud shout of "Sail O" by the mission family. It was a real welcome, and it made one feel good to belong to such a Christian family.

I found Brother and Sister Caldwell and the children in good health and happily engaged in their work. Brother Caldwell is running a very intensive school programme, and it is evident that it is being

appreciated by the natives, as he has a very large enrolment of students. In fact, the accommodation on the station is taxed to its limit, and still more boys are wanting to come. I am sure success will crown our brother's efforts.

The week-end meetings were well attended, the building being crowded on each occasion, and an excellent spirit prevailed.

Brother E. L. Martin is the director of the mid-western section of our field, and he, too, reported very encouraging progress. I was pleased to meet him during my visit as he was on his way to Kukukuku land. He told me of one village where, a short time ago, our teachers had only twelve students attending day-school, and a similar number attending morning and evening worships, with a Sabbath school enrolment of twenty. Today he has fifty students in his school, an enrolment of about 150 in the Sabbath school, and about fifty attending his morning and evening worships. This you will recognize as a very encouraging gain in a short period of time.

My return to Port Moresby consisted of many modes of travel—by foot, bicycle, canoe, jeep, and a flying boat! I must tell you something of the jeep trip. On my way back to the Catalina landing, I was obliged to stay overnight in the home of a friendly planter, who volunteered to take me as far as possible in his jeep, next morning. We started off well. That jeep ploughed through streams, ran into the sea to get around rocks, jumped logs, ran into patches of bush, making its own road, and in one place came to a standstill with its two front wheels up on a log. My friend threw it into four-wheel drive and accelerated the engine and over the log we went. At this stage the engine stopped. The driver had a look, and in reply to my question said there was nothing much wrong—only the battery thrown out of its place and the leads broken! He twisted a few pieces of wire here and there, and we were off again. But, oh, the noise that jeep made as it ploughed through the soft bush! But after jumping a few more smaller logs we again came on to the beach.

Now came the search for a canoe to cross Kerema Bay. Finally we secured one, and soon I was saying farewell to my planter friend. On the other side of the bay I visited with the government officer until the arrival of that Catalina, which later brought me home to Moresby. The last-named is by far the best mode of travel.

It was very pleasing to me, while visiting the Europeans along the way, to hear them praising the work of our missionaries, and to note the high esteem in which they are held. Truly God is blessing His work in this interesting part of the field, and while the labourers are living in isolation, they are cheerfully carrying on their work. I am sure that one day they will hear the welcome words from the Master, "Well done."

## Two Ships and Four Casualties

F. P. WARD, Pitcairn Island

It was "Bounty" Day on Pitcairn Island. People were busy about their usual work, mostly oblivious of the fact that it was such an important anniversary, though now and again it was remarked that this was January 23—and "Bounty" Day.

And as the islanders worked, another sailing ship approached. Very early in the day she was sighted by some keen eyes. Yes, those eyes were keen, for when spied through a glass the vessel appeared but a tiny speck far away on the horizon. By noon the brigantine "Yankee" was anchored just outside Bounty Bay. As she



● A baptismal scene on Paama, New Hebrides. Note the group of non-Adventists in the right foreground watching with interest.

bore down on the island, Captain Johnson was surprised at the absence of people. He searched the spaces between the trees, and scanned the cliffs down which he knew the paths ran, for he was familiar with the details of the land, having been here four times previously. Was there some celebration at which all the people were gathered? Or would he find some deep mystery to be unravelled? But coming closer he discovered people busy on the path down to the harbour.

The boats were soon out to the visiting ship, where the islanders greeted old friends, and the new crew were soon quite at home.

Captain Irving M. Johnson, with his wife and son Arthur, was on his fifth world cruise. And, of course, they must pay another visit to Pitcairn Island. All twenty-two of the visitors were soon invited to different homes on the island, where they were hospitably entertained for a week and a day.

During the stay at Pitcairn Island Captain Johnson would take the people to Henderson Island, where miro wood for making souvenirs is obtained, and where he would take some good pictures.

But two boats, with twenty-five of the islanders, were away at Oeno, about seventy-five miles distant. Having waited two days, the "Yankee" was prepared to search for the absentees, when they were sighted away to the north-west.

With but a light wind, the men increased the speed of the boat by rowing. Whilst still some distance away they sighted the "Yankee," and their hearts were glad, for they knew that there would be a doctor on board. Yes, they needed a doctor, for

Wallace had an attack of appendicitis. Someone had noticed that he was in much pain the previous evening; but he did not wish it to be known generally. Then when they were loading up for the homeward journey he had another spasm, and all he could do was to lie in the boat. A little later he was transferred to the other boat, which was making more headway. Wallace was made comfortable on a bed of ruhulu (dry banana leaves). Then the young men began to use the oars in order to gain even greater speed. Taking turns, they kept up the rowing all the way.

It was evening when they reached home, and immediately the doctor set to work preparing for an operation. For the third

when Katie, Andrew's wife, was suddenly taken ill. Was it her heart? She had been suffering from a weak heart for some little time. Had the excitement of the trip been too much for her? And she had come thinking it would do her good! Though they were still twenty miles from Henderson, the leaders soon decided to return to Pitcairn Island. The sea being rough, it was doubtful whether a safe landing could be made on Henderson anyway.

About two o'clock next morning the doctor, lying in bed in a home overlooking the sea, watched the distant lightning in the northern sky. Presently he was conscious of another and smaller light—steady, and drawing closer. Soon the news travelled around, "The 'Yankee' is moosa eun an dem sa sen' eun fa da stretcher fa Katie!" So in due course the message was told at our door at 2.30 that morning.

By Morse code, using electric torches, they had flashed the message to land. But

(Concluded on page 7)

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## News Flashes from Fiji

W. L. PASCOE

### SUVA'S MAYOR IN REMINISCENT MOOD

Sir Alport Baker, mayor of the town of Suva, Fiji Islands, attended the opening meeting of the first session of the Central Pacific Union Mission, which was held during the month of February, 1951.

In reminiscent mood, Sir Alport told the delegates he clearly remembered the day, more than sixty years ago, when a strange trim ship sailed into Suva harbour. As a cub reporter he was instructed to get a boat and go out to meet this unknown ship. He found it to be the "Pitcairn," with Seventh-day Adventist missionaries on board from North America. Later, Adventist missionaries came to stay in the Fiji Islands, among them being such outstanding leaders as A. G. Stewart and the late J. E. Fulton.

The Seventh-day Adventist Mission, Sir Alport told the delegation, has a good reputation in the Fiji Islands. It is well spoken of in the community generally. The denomination's medical work has left an outstanding mark on the people of Fiji, he added, as well as on the peoples of other nearby islands, with which he is acquainted. He hoped that Adventist mission work would continue to advance strongly among the peoples of the South Sea Islands.

### THEIR FINEST PROGRAMME!

The message of the Voice of Prophecy, originating from Australia, is broadcast every Sunday evening from Radio station ZJV, Suva, Fiji. The manager of this station told one of our workers recently that the Voice of Prophecy broadcast is the finest programme on the air in Suva. Inquiries were being made a short time ago about hiring a hall for a series of evangelistic meetings in Suva. The official was friendly, knowing that the preacher would be a Seventh-day Adventist. He said that he listens every Sunday night to the Voice of Prophecy over Station ZJV, and hurries home from church for this purpose. "In fact," he added, "I think everybody in Suva listens to the Voice of Prophecy each Sunday night."

time in a year and a half the small dispensary served as an operating theatre.

The local medical force was augmented by members of the "Yankee" crew, whom Dr. Kauth had instructed for just such an emergency on board ship. Bringing his instruments and sterile gear from the yacht, he went ahead with the operation. Though conditions were far from what could be desired, Wallace's appendix was successfully removed, and the patient is well on the road to recovery.

How remarkable that we had a very similar case last September! Mr. N. W. Thomas of Wellington came on business to Pitcairn Island in his schooner "Huia" (Captain McLeod), and during their stay a trip to Henderson was arranged, fifty-five men, women, and children making the happy party of islanders. One beautiful moonlight night, Joycie, a young woman, developed appendicitis, and about two o'clock in the morning the "Huia" had to hurry back home. Then it was that Dr. Doran of Fiji (who had come in the "Huia") operated, removing an offending appendix. Of course Joycie is now as well and strong as ever.

And now the "Yankee" was here! All who would go to Henderson Island were invited to make the trip with Captain Johnson. Expecting to be away perhaps four days, many prepared sufficient food, and off they sailed in a moderate sea, against a head wind, towing one of the island whaleboats. Almost everyone was seasick—most unusual for Pitcairn Islanders.

About ten o'clock the next day those children who were able, were watching the men from the little boat change shift,





## Around the CONFERENCES

### Trans-Tasman Conference Appeal for Missions Report WEEK ENDING MARCH 10, 1951

Last year's report for the fourth week with five conferences working totalled £19,491. The work of four conferences has exceeded these figures in our first week's report for 1951. Surely we are all deeply grateful to the Lord for such a splendid commencement. In accordance with the statement of the wise man of Scripture, we are certain that the "end" will be much "better than the beginning," if both young and old, right throughout the various conferences of our Union, will continue the

will not be long in accomplishing our task."

### S.N.Z.—BOGGED DOWN—FOR A PURPOSE

When Pastor S. A. Bartlett and the Home Missions secretary (Pastor W. A. Townend) bogged down in the former's Prefect at the 'back of beyond,' they wondered why such a hold-up had been allowed to come their way. They had a large piece of territory to cover in a limited time. They had worked faithfully, and the day was drawing to a close. A weary trek for a mile down a shingle river-bed ended in their locating a friendly rabbit who came to their aid. But a valuable hour or so had ticked away. Why? An hour later

### Farewell Evening

ENID D. ABRAHAM

After the sacred hours of a very pleasant Sabbath had slipped into eternity there was a hive of activity in preparation for the farewell evening in honour of Pastor and Mrs. A. White and family.

There were approximately 1,300 people gathered in the Assembly Hall to join in showing their deep appreciation of all Pastor White has meant, during the past six years, to Greater Sydney. A varied and enjoyable evening was presented. It was good to see the excellent display of talent put forward by the Juniors of different societies, and also from the Burwood school. We know that many hours of hard work must have been put into producing the original songs and ideas that were so appropriate for the occasion. "Farewells" in songs and poems were also given by the young people, and appreciated by all. Together with these items was a sketch written by John Knight, telling in brief the beginning and unbelievable happenings of that delightful little spot called "Crosslands."

Yes, it has been to Crosslands that youth have come and gone. It has been this place that has given us cherished memories, pleasant associations, and, above all, inspiration and zeal to spur on the truth in these last days. Let us pause for a moment to consider how all this came about. Was it just by chance, or was there something far greater than chance behind it all? Yes, my friends, it was through the untiring efforts and the inspirational guidance and leadership that has come, more than willingly, from one whom the youth and folk of Greater Sydney have learned to love and respect—Pastor A. White.

After three representatives—one from Central Fellowship, one from Western Suburbs, and one from Wairoonga—had spoken on behalf of these phases of youth activity that Pastor White has been instrumental in helping along, a presentation of useful and substantial gifts was made to Pastor and Mrs. White, and family.

It was with sad hearts that we said "farewell" to this family; but we know as the years glide on we shall always have the wonderful influence, and the results of their labours, to remember them by.

Pastor and Mrs. White and family left for New Zealand on Monday, March 5, and I am sure as they sailed out of Sydney Harbour, it was with a prayer in their hearts that as the friends they have left behind them sail the sea of life they may have a keen sense of the responsibility that is theirs in hastening that glorious day of the coming of our Saviour and King.

	1950 Attainment	1951 Aims	First Report	Overflow
North New Zealand . . . . .	£13,000	£5,100	£9,660	£4,560
South New Zealand . . . . .	5,420	2,088	4,735	2,647
North Queensland . . . . .	1,284	538	Commencing Later	
Queensland . . . . .	6,395	2,088	"	"
North New South Wales . . . . .	6,023	2,438	2,538	100
Greater Sydney . . . . .	5,338	2,888	3,010	122
Norfolk Island . . . . .	57	25		
	£37,520	£15,140	£19,943	£4,803

good work until this year's Appeal totally eclipses every record of the past, and becomes our "best." That is the real objective for 1951, and we are sure it will appeal to all.

Furthermore, we have the necessary confidence in our conference workers, and also the laity of the churches, to enable us to believe that they will enthusiastically and perseveringly work for the greatest possible results, and with the blessing of God we are assured of the best success.

### A SURPRISE FOR A SUBURBAN CHURCH WORKER

"To the Missions Appeal

"Dear Sirs,

"Your collector called. . . . I gave him 1s. as a donation to the Missions Appeal fund. He gave me one of your books, . . . which I read and thoroughly enjoyed. The suffering of those poor people in New Guinea and other islands must be terrible, especially the leprosy cases.

"I am sending you a further donation of £1 to help the fund along. Trusting you will receive same quite safely, and wishing you and your fund every success.

"Yours, etc."

Pastor I. W. White writes: "We welcome a report from the conference's eastern borders. Lord Howe Island sent along the good word, 'We are able to report £10 5s. 3d., just a little over half our aim. We have got away to a good start, so I'm sure we

they knew why. The delay was a large factor in their collecting £8 in less than an hour, for they arrived at a famous large sheep station, just as the station hands were finishing the evening meal. Results—the hands gave a total of £3, the two hungry ministers were given a good meal, and the station owner, who had been on

### STRENGTH IN WEAKNESS

When the Lord me sorrow sends,  
Let me bear it patiently;  
Lifting up my heart in prayer,  
Comfort He will not deny.  
Therefore let there come what will,  
In the Lord my heart is still.

Though the heart is often weak,  
In despair and all forlorn,  
When in days of utmost pain,  
Not a day of joy will dawn;  
Tell it—let there come what will,  
In the Lord all pain is still.

So I pray, O Lord my God,  
That my faith and hope may stand;  
Then no care I know nor need,  
Guided ever by Thy hand.  
Therefore, let there come what will,  
In the Lord my heart is still.

—Selected.

# AUSTRALASIAN RECORD

Official Organ of the

AUSTRALASIAN INTER-UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

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continued the journey down the steep hill-side. Dr. Kauth again assisted the injured. He was quite satisfied with the setting of the bone, and obtaining suitable material the next day, he worked it into a splint and put the leg in plaster so Fern could walk in the house at least. Now she is feeling better, though the cast must stay on for several weeks.

Wasn't it good that those doctors were here just when they were needed! It was remarkable that each time a trip was attempted to one of the "suburbs" someone was taken ill, and people began to say, "You don't know who'll be the next!"

But we are deeply grateful for the care that our heavenly Father has had over us, and thankful for the help rendered by these kind visiting doctors of the "Huia" and the "Yankee."

The "Huia" was recently wrecked on a reef near Noumea. The "Yankee" has gone on her way again toward Rapa and Tahiti. Calling at Hawaii, she will travel west through the East Indies and past Africa to be home in Gloucester, U.S.A., eighteen months after setting sail. We wish her captain and crew very pleasant sailing, and a safe journey home.

## WEDDING B BELLS

**EARL-WILSON.**—On February 28, 1951, at the Adelaide City church, Raymond Harold Earl and Ruth Edna Wilson were united in marriage. Friends and relatives extended good wishes to these young people, who will reside in Adelaide. May God's blessing attend the new home.

G. W. Rollo.

**STEED-BOWMAN.**—The Adelaide City church on January 15 received a large group of witnesses to the marriage of Vernon Edward Steed and Faye Elevia Bowman. Vernon is the son of the late Pastor H. R. Steed and of Mrs. V. Steed, and is employed in the Sanitarium Health Food Company, Adelaide. May God bless these young folk in their united service.

G. W. Rollo.

**SALOMON-HUNT.**—In the Ipswich church, Queensland, on February 8, many friends and relatives gathered to witness the marriage of Keith Raymond, son of Mrs. Salomon of Fernvale, and Rose Margaret, youngest daughter of Sister C. H. Hunt of Warril View. Both the bride and bridegroom are members of the Harrisville church, Queensland, and as another Christian home is set up we know that God will greatly bless it.

C. T. Potter.



**MOON.**—On March 9, 1951, Brother William M. Moon passed quietly to rest at the age of eighty-two years. Our late brother was loved by all for his wonderful Christian character. In the Tauranga cemetery he was laid to rest in the certain hope of the resurrection of the just. The dear sons and daughters are left to cherish the memory of a devoted father. To these we extend our most sincere sympathy.

E. J. Brownie.

**BOYD.**—Mr. John Boyd, dearly loved husband of Sister Boyd, passed away very suddenly at Tauranga, New Zealand, on February 2, 1951. He was laid to rest in the Tauranga cemetery. To the sorrowing relatives we extend our deepest sympathy.

E. J. Brownie.

**SWIFT.**—In the eventide of life, at the age of seventy-six years, Sister Heather May Swift passed peacefully to rest on February 19, 1951, at Christchurch, New Zealand. Sister Swift came into the advent faith in England. The funeral service at the crematorium was conducted by Pastor Mitchell, assisted by the writer. We are confident that our dear sister sleeps in Jesus awaiting the call of the Life-giver on the resurrection morning.

H. J. Windeyer.

**SMITH.**—On February 22, 1951, at the age of seventy-eight years, Mrs. Harriett Smith of Auckland closed her eyes in sleep. By the large number who gathered to pay their last respects, it was demonstrated that Sister Smith was loved by those who knew her. She is laid to rest in the Waikumete cemetery, Auckland. May the comfort wherewith she was comforted during her life, sustain those who miss her in the home.

A. G. Judge.

**BOWMAN.**—The very sudden passing of Ronald Keith Bowman, dearly loved husband of Beryl Bowman, and only son of Brother and Sister Bowman, Palmerston North, came as a great shock to a wide circle of relatives, church members, and friends. Our late brother was laid to rest in the Tauranga cemetery. As our brother now awaits the faithful steward's reward, we share with the bereaved the consolation of the Master's soon return.

E. J. Brownie.

**SPARKS.**—On February 18, 1951, Mr. Frederick Athol Sparks of Auckland passed quietly and peacefully to rest, at the age of sixty-four. A large number of relatives and friends gathered to pay him their last respects, as he was laid to rest in the Waikaraka Lawn cemetery, Auckland. He leaves his wife, and two sons, Raymond and Allan, to feel the loss. Our sympathy goes out to them with a prayer upon our lips that the Lord will sustain and comfort them in their hour of trial.

A. G. Judge.

## RETURN THANKS

We desire to express our heartfelt gratitude to our many friends and all those who helped us so willingly during the long and severe illness of our loved one. We also wish to thank sincerely those who sent flowers and letters of sympathy in the passing of our dear wife and mother.

A. W. Raethel, Elwyn, and Lois.

**BOARD** offered to Adventist young lady desirous of living at Avondale. For further particulars write Mrs. B. Smith, Red Hill Street, Cooranbong, N.S.W.

**WANTED.**—Clean copies of "Great Controversy," "Desire of Ages," and "Patriarchs and Prophets" for follow-up missionary work. Post to Pastor W. A. Stewart, Radio Department, Box 18, Strathfield, N.S.W.

## Two Ships and Four Casualties

(Concluded from page 5)

Andrew could read no more. The lights just danced before his eyes, mocking his eagerness to comprehend. Oliver ran to "Big Fence," where Exy (Mrs. Johnson) was staying, and where the captain had left the army Walkie-Talkie, with which they could contact the ship. Quickly the receiver was set to work, and the first thing Exy heard on being called, was her husband's voice! Wondering, she asked, "What's gone wrong?" In quiet tones the captain told how he had many times called and told the story of their return because of Katie's illness; that she was lying quiet, and that the stretcher would be needed to carry her up to her home.

Down at the Edge we saw Katie being carried home, limp and helpless, followed by a number of questioning and wondering relatives. But Katie's case was different. No operation could remove her trouble. Certainly the doctor was there to advise, but it was up to Katie now just to rest and be waited on. A real holiday she must have. Now, after some days, she is growing stronger, is out of bed, but doing only very light duties.

One evening during "Yankee's" stay, Captain Johnson showed coloured moving pictures taken last time he was here. When choosing a place where the pictures might be shown, he had to consider what power was available for the light. The only place suitable was up at the radio station at Taro Ground.

After Sabbath, in the beautiful summer evening, many of the people made their way up the steep tracks to the station. We sat around on the green grass and enjoyed the beautiful scenes as we followed along with the "Yankee" on her previous cruise around the world. There were the pictures of our own Pitcairn Island, with people we knew—even good old Cook Coffin, who had died since those pictures were taken—was there helping to haul up the boats. It brought a twinge of sadness to see him there so well and active, and yet know that he was now sleeping in his grave.

About 10.30 the company dispersed, each making his way home by the most suitable track. Two elderly ladies were wheeled home in barrows! Fern, wife of Wiles, carrying her young baby, trod on a rolling stone which brought her down and Christie, her father, heard a bone near her ankle snap like a dry stick! Quickly he set the bone as well as he could, by torchlight, and, placing her on the barrow,

## BREVITIES

Pastor L. Kent, who has been connected with the North New South Wales Conference for a number of years as departmental secretary, has now been transferred to Queensland to work in the same capacity. To fill the office made vacant by Pastor L. Kent, Brother J. R. Kent, who has been doing field work in North New South Wales, has been called to the conference office as Home Missions secretary.

Brother Ormond L. Speck, who has recently established a school at Ambunti, 250 miles up the Sepik River in New Guinea, has returned on furlough, and he and his wife are at present visiting relatives in West Australia. Brother Speck brings back an inspiring report of the initial efforts in that vast area of the Sepik, and tells of many openings which cannot be filled because of lack of workers and means.

Among the more recent guests of the Sydney Sanitarium is Miss Ruby Dray, who recently retired from the office of accountant of the North New Zealand Conference. An indefatigable worker since she joined the Auckland cafe in 1912, Miss Dray has certainly earned a rest and change from the keeping of books. However, she is planning to return to New Zealand and lend a hand in some branch of the work. Miss Dray has always shown the keenest interest in church activities and has been a regular visitor to those whose poor health or age has denied them regular church fellowship.

Pastor and Mrs. L. A. Borgas, after over thirty years of mission work spent at Mona Mona Mission in Northern Queensland, the Solomon Islands, and New Guinea, have now retired from overseas mission work, and have returned to the homeland. Brother and Sister Borgas have given many years of very faithful service to the work. Pastor Borgas' general mechanical knowledge has been of great help to the industrial side of our work in these fields.

Returning to Australia near the end of March, Brother Roy Harrison, superintendent of the work in the district of Manus, New Guinea, has proceeded to Melbourne to join his wife, and together they enter upon a well-earned furlough. Whilst stationed on Lou Island, Brother Harrison made two or three visits to the faraway western islands that are little known in this part of the world, and has successfully established our work there under the care of native leadership.

In the issue of March 19, we announced that Pastor A. H. White had gathered £400 for the Missions Appeal, in a matter of two weeks. Pastor White tells us our information was incorrect, and it took him four weeks to reach the sum mentioned. There is one very interesting point we would like to pass on to our readers: Pastor White says that his highest donation was £50, and that came from a source which had been in the habit of making a £35 gift. The extra £15 this year was the direct result of a special appeal on the part of Pastor White. Collectors, take your cue!

### MEMBERS OF PARLIAMENT VISIT WARBURTON SANITARIUM

On March 21 an official government party were entertained at the Warburton Sanitarium to lunch. The party comprised the Minister for Education, Mr. Inchbold, who was inspecting the educational facilities of the Shire; his wife; personal secretary; Mr. G. Chandler, M.L.C.; and Mr. R. J. Leckie, M.L.A. Councillor Willis, Shire President, and Councillor R. Wallace, who introduced the visitors, were associated with the party during their tour of inspection. At the conclusion of the lun-

cheon the minister and his associates inspected the Sanitarium and Hospital, and paid excellent tributes, not only for the meal that had been provided, but also for what they had seen. They were not slow in paying tribute to the outstanding contributions that Adventists had made to the development of this part of Victoria. Letters of appreciation have since been received from these gentlemen, and we do trust that the good impression made will lead to a further investigation, not only of the general features of our work, but also of the message that we preach.

## INGATHERING REPORT—Week Ending March 16, 1951

### AUSTRALASIAN INTER-UNION CONFERENCE

	Aim	Received to Date	Short of Aim	Over Aim
<b>TRANS-COMMONWEALTH UNION</b>				
South Australia . . . . .	£1,500	Commencing Later		
South New South Wales . . . . .	1,300	£1,870		£570
Tasmania . . . . .	920	950		30
Victoria . . . . .	4,500	5,005		505
Western Australia . . . . .	1,620	Commencing Later		
<b>TOTAL . . . . .</b>	<b>£9,860</b>	<b>£7,825</b>	<b>£2,035</b>	
<b>TRANS-TASMAN UNION</b>				
Greater Sydney . . . . .	£2,888	£3,010		£122
Norfolk Island . . . . .	25	Commencing Later		
North Queensland . . . . .	538	Commencing Later		
North New South Wales . . . . .	2,438	2,538		100
North New Zealand . . . . .	5,100	7,493		2,393
Queensland . . . . .	2,088	Commencing Later		
South New Zealand . . . . .	2,088	3,018		930
<b>TOTAL . . . . .</b>	<b>£15,140</b>	<b>£16,059</b>		
<b>CENTRAL PACIFIC UNION</b>				
Cook Islands . . . . .	£110			
E.F.O. Mission . . . . .	110	Commencing		
East Fiji . . . . .	50			
New Hebrides . . . . .	100	Later		
Samoa . . . . .	125			
Tonga . . . . .	50			
West Fiji . . . . .	600			
<b>TOTAL . . . . .</b>	<b>£1,145</b>			
<b>CORAL SEA UNION</b>				
Bismarck . . . . .	£125			
West Solomons . . . . .	50			
East Solomons . . . . .	75			
Papua . . . . .	125			
North-east New Guinea . . . . .	125	£55		£70
North-west New Guinea . . . . .	50			
<b>TOTAL . . . . .</b>	<b>£550</b>	<b>£55</b>	<b>£495</b>	
<b>A.I.U.C. TOTAL . . . . .</b>	<b>£26,695</b>	<b>£23,975</b>	<b>£2,720</b>	

As this report goes to the field, Pastor George Butler is visiting various sections of the Central Pacific Union Mission. On March 2, just before leaving for some mission outposts, he wrote from Suva: "Tomorrow the Ingathering begins officially, so far as weekly reports are concerned. In ten days or so we should be getting our first report.

"Every mission field, including the new East Fiji Mission, has a definitely stated Ingathering goal for the first year of the last half of the twentieth century. This is a news item that all will appreciate. With a Home Missions secretary elected in each Union Mission, as well as in Australia and New Zealand, we should attain new heights in Ingathering receipts. A ten per cent

increase over 1950 will be conservative in the light of present currency circulation. As secretaries, we must encourage every solicitor to suggest larger offerings because of this. There is power in suggestion. Millions are spending money for anything but bread. The Lord saw our day and knew what it would be like, and promised, that the wealth of the Gentiles would be gathered to finish His work. Already this is being fulfilled to a limited degree, and the publicity through the years has prepared the way for even greater things. In man power enlisted for soliciting, as well as greater concentration on territory, we have a great field ahead of us for gains. Let us plan to work these two features."