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Strange Things

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STRANGE THINGS is an appellation which could well be used of the works of Jesus, for never since the days of Elijah and Elisha had such unusual phenomena been manifested. Indeed, the acts of these mighty men of God were well nigh obscured, for Jesus performed not an occasional miracle, but in village after village through which He passed the inhabitant could not say, "I am sick." So numerous were His miracles, in fact, that the very number of them, and the consequent spreading of the news of them, almost brought them back into the category of the usual and the expected.

Jesus had turned the water into wine, He had raised the helpless cripple, He had cleansed the loathsome leper, He had healed the sick both in His presence and also at a distance, unseen by Him even, and beyond the sound of

His quickening word. What great manifestation of divine power could we expect that would merit the term "strange things" in such an outstanding collection of deeds already great and strange?

But one miracle, superficially not much different from the rest, called forth this comment from the bystanders, "We have seen strange things today." "We never saw it on this fashion." Luke 5: 26; Mark 2: 12.

One day, as He was teaching in the house of Peter, there was brought to Him a man sick of the palsy. The crowd was so dense that in order to enter His presence, the faithful carriers employed the unusual expedient of breaking up the roof and letting their precious burden down. Speaking first to the man and announcing the forgiveness of his sin, our Lord then turned to the Pharisees and doctors of the law who were present, and answered their unspoken objection that He was not competent to forgive sin. Then turning again to the paralytic at His feet, He commanded him to rise, to carry his couch, and to return home.

Now, Jesus had been confronted with the disease of the palsy before, for "His fame went throughout all Syria: and they brought unto Him, . . . those that had the palsy; and He healed them." Matt. 4: 24. Also He "went about all Galilee . . . healing all manner of sickness and all manner of disease among the people." Verse 23. Furthermore, in the very same city, Capernaum, where this paralytic was healed, there was a centurion whose servant a short time previously had been "at home sick of the palsy, grievously tormented." "And his servant was healed in the self-same hour." Matt. 8: 6, 13. It was therefore not the disease and its cure that astonished the people that day, for while using that very house as His headquarters on an occasion just preceding this miracle, He "healed all that were sick." Matt. 8: 16.

Neither could it have been the strange manner of approach via a hole in the roof that caused the amazement of the populace, for although probably unique, it was not the central theme of the drama. Mark writes of the amazement, and couples it with the ascription of glory to God (Mark 2: 12), and this double thought is further amplified by Luke, who adds that they "were filled with fear." Luke 5: 26.

We must therefore read more deeply into the miracle to discover what strange thing had been wrought that day,

and we quickly find that here was one of the acts of our Lord which extended far beyond the immediate benefaction to a suffering sinner. This miracle not only gave healing of soul and healing of body to one individual, but it reached right down to all individuals in all parts of the world to the end of time. It transcended time and space, and was as though a seed planted in Capernaum had sprung up into a great tree which filled the whole earth.

For the Saviour used that miracle as a text on which to base one of the most comforting doctrines of the Scriptures—the doctrine of forgiveness. Notice carefully His words to the audience—a distinguished audience, gathered from every town of Galilee and Judea, including learned men from Jerusalem, a crowd so great that it was impossible for them even to huddle together outside near enough to the doorway to hear Jesus preach the Word. "But that ye may know that the Son of man hath power on earth to forgive sins, (He saith to the sick of the palsy,) I say unto thee, Arise. . . . And immediately he arose." Mark 2:10-12.

The significance of the whole matter is sometimes lost on us who have heard the gospel from our youth up. But the crux of this miracle was the challenge thrown down by Jesus. The issue was not whether He was able to forgive that poor man's sin, but whether He was able to forgive anybody's sins. The argument concerned the very vital principle of Jesus' having or not having this wonderful power. And the restoration of the paralytic proved to the Capernaum audience, and proves to us today, that Jesus had and has this power to enable a man to start again with no encumbrances, with no fear of the past, with a conscience void of offence to God and to man. Our Saviour plainly said that this miracle was performed for that sole purpose, to show where and in whom lay the power to forgive. No wonder the multitudes "marvelled, and glorified God, which had given such power unto men." "It was to manifest His power to forgive sins, that the miracle was performed."—"Desire of Ages," page 267.

The paralytic had no difficulty this time in finding his way through the milling throng. Not for him an exit through the roof whence he had come, but rather a triumphal procession through the awe-stricken crowds, who fell back in hushed silence to give him room. His soul had been healed, and his elasticity of step was the outward sign of his inward experience. "His disease was the result of a sinful life, and his sufferings were embittered by remorse. . . . His great desire was relief from the burden of sin. He longed to see Jesus, and receive the assurance of forgiveness and peace with heaven."—"Ministry of Healing," pages 73, 74.

The words of Jesus had brought relief to the soul and the additional blessing of relief to the body. "Joy and hope were written in every lineament of his countenance; and an expression of purity and peace had taken the place of the marks of sin and suffering. Glad thanksgiving went up from that home, and God was glorified through His Son, who had restored hope to the hopeless, and strength to the stricken one."—"Ministry of Healing," page 79.

The experience of the paralytic should and must be the experience of every child of God. Whatever their colour or nation-

ality, whatever their weaknesses and failures, whatever their status in civil life, whether they be rich or poor, free or bond, the words of the Saviour spoken so long ago in Capernaum reach down to sinners today.

Forgiveness writes its work on the countenance of the individual, and transforms a downcast eye to one that can face all the powers of hell through the power of the forgiving Christ within. Some years ago a pupil of mine who detested geography was absent on the morning assigned for the geography test. He was a healthy, vigorous lad, and this his first absence raised a lingering doubt in my mind, especially as it occurred on this particular occasion. He turned up in the afternoon, with no marks of convalescence, and bearing a note with his excuse. It was written on exercise-book paper, with a raggedly torn edge and in the handwriting of the boy himself, but purporting to come from his father. Circumstantial evidence was piling up against him, and I called him into my office after school. His eyes could not look into mine, although I had made no charge against him, and as I enumerated the circumstances that led me to interview him, the angle of depression of his eyes became greater and greater. By the time I asked him whether he had been truant and had forged the letter of excuse he was looking directly at his toes.

Such a picture of misery are we all when caught in transgression! His concern was not merely for judgment to come, but also because he had fallen in my estimation of his character. After talking to him for some time about his relationship to diffi-

culty and the man he was going to be, about his father's and his teacher's hopes for him, I dismissed him promising that neither his father, nor his classmates, nor his other teachers would ever know anything of the incident from me. At this his hopes soared high, and he was able to look me in the face once more. Forgiveness had made a new man of him, and he left my office with considerably more fervour than he entered it. He had a clean sheet, and could start again untrammelled by the past.

In much greater degree do we rise again when the Lord speaks forgiveness to our hearts. Our daily problems are seen in a new light, and tackled courageously the world's sorrows do not press us into gloom, but challenge us to help bear them, and there is a new vigour, new personality, new enthusiasm in our outlook. Perplexity, disappointment, war, poverty, and death lose their sting when we know God's pardoning power. "The effect produced upon the people by the healing of the paralytic was as if heaven had opened, and revealed the glories of the better world."—"Desire of Ages," page 270.

Should it not be said by our contemporaries, as they see the power of the Son of man's Word in us, that heaven is opened once again, and that they never saw it on this fashion? Yes, the strange things in Galilee that day are our guarantee that the Lord Jesus Christ can work these same strange things in our own life. His words apply, His power avails, His pardon obtains, today. May the paralytic's cure be demonstrated likewise in every one of God's servants today.

Gentlemen—The Press!

ERNEST H. J. STEED

Press Relations Director, W. A. Conference

Current events force upon us the truthfulness of the statement written by Mrs. E. G. White: "I have been shown that the press is powerful for good or evil. This agency can reach and influence the public as no other means can."—"Colporteur Evangelist," page 28.

The influence of the press is such that whether the reports be good or evil, a deep impression is made upon the public. Seeing this is so, it behoves us to make every effort possible to use the press as a means for disseminating truth instead of falsehood. The question is, Can this be done?

When we as a people endeavour to bring our activities and beliefs before the public in a helpful way, through the columns of the newspaper, it has been proved that such efforts do pay. Occasionally an adverse report appears, but this is something which we cannot hope to escape. The Roman Catholic church, which operates a fully developed press relations organization, is no more favoured. Pope Pius XI has said, "The power and influence of the Catholic press are so great that even the seemingly most insignificant activity in favour of the good press is always of great importance, because great results may come therefrom. Anything which you will do for the good press I will consider as having been done for me personally."—"Our Sunday Visitor."

It is clear that this church realizes the value of press relations, and discouragement does not come because of bad reports or publicity.

W. Austin Brodie writing in his book, "Keeping Your Church in the News," says: "Perhaps the greatest single criticism of present-day religious newspaper publicity outside of one's lack of knowledge of its technique, lies in the absence, on the part of the great majority of churches, of a definite plan and method of publicizing themselves. Many religious institutions begin programmes only to drop them for want of ability on the part of those who initiate them, because of loss of interest in their ultimate completion. So many institutions carry on trivial and sporadic publicity efforts which bear no results. . . . There is no magical formula for publicity success. It consists entirely in learning how to do publicity properly and then keep everlastingly at it."—Pages 7, 8.

It is the ultimate toward which we should work with zeal and vigour, not being deterred by the disappointments that come by the way. The best evangelist cannot always be assured of success and public favour any more than the Press Relations secretary of the church or conference.

May we ever realize the power of the press, and think constructively toward the efforts which we each can put forth by being co-operative and considerate under all circumstances. Only by such unity can the work as a whole be developed.



Our ISLAND FIELDS

The Literature Ministry Launched in Samoa

R. L. AVELING
Central Pacific Union Mission Publishing
Secretary

For several months our brethren in Samoa had been waiting for the arrival in their field of a new edition of the book "Steps to Christ" in the Samoan tongue. A few weeks ago the consignment was landed at Apia, and plans were completed for me to visit Samoa. Our first port of call on the way over was Nukualofa, Tonga. Here a short time was spent with our colporteur, Sione Fua, who is working with the Tongan "Bible Readings." Recently, he sold four of our large subscription books to the Queen, who understands English perfectly. She told him that whenever he had a new book, to bring it along and she would be glad to have it.

Boarding the "Matua" again at 4 p.m. we arrived early the next morning in the beautiful land-locked harbour of Vavau, one of the outer ports of the Tongan group. The colporteur work has not commenced here as yet, but a promising young man was met with during the short stay there. He is anxious to commence distributing our literature. Sailing 170 miles further east, we came to the tiny island of Niue, known in the early days as "Savage Island," and the inhabitants still seem somewhat aloof compared with the Tongans and Samoans. It was good to meet for a short time with Sister Head, who is faithfully upholding the lamp of truth. Scarcely any English is spoken. Sister Head is doing a good work teaching the Bible stories to a large group of children and young people each Sabbath. Most of the island's population of four thousand are adherents of the London Missionary Society.

The older people are difficult to reach with the message, but we believe that the Lord will use some of these children whom Sister Head is teaching. Recently the L.M.S. minister was testing the children on their knowledge of the Bible, and was amazed at the answers given by the children being taught by Sister Head. Upon his asking where they had learned so much about the Bible they replied that they were being taught by the A'o Fetu (Seventh-day Adventists).

On arriving in Samoa about thirty hours later, we received a hearty welcome from Pastor and Mrs. Christian. Pastor Christian is president of the Samoa Mission. During the next three weeks the three main islands of the group were visited, and colporteurs were recruited and started on their work with "Steps to Christ," which is proving very popular with the Samoan people. It seems evident that the edition of two thousand will

not last very long, and that we shall have to plan for another edition.

On arriving on the island of Tutuila, which is under American control, an invitation was received from the governor, Mr. Phelps, to have lunch with him. He proved to be a very friendly man, and was glad to hear about our world-wide mission and literature programme, and to receive a copy each of "Your Friends the Adventists," "Steps to Christ" in both English and Samoan, and also "Time's Last Hour." He assured me that he would be glad to read these books.

It was good to meet with our fine, growing company in their little church among the bread-fruit trees near the shores of the harbour of Pago Pago. Pastor Tini Inu is doing a strong and successful work on Tutuila. I understand that God has used him to win most of the flock under his care. He distributes several hundred copies of our Samoan paper, "Tala Moni," as each issue comes out. A fine young man from this company has volunteered for the colporteur ministry. It was evident that he had a great desire to take the message to his own people. In one house we met three chiefs, who each purchased a copy of "Steps to Christ."

On returning to Apia where our headquarters are located, I was able to meet with our splendid company there, in their fine church. Many of our good folk were anxious to go out with "Steps to Christ." Among them was Momoi Kuresa. She is a sister in the hospital, where she is in charge of a large number of girls who are in training to be nurses. She told me that when she read to these girls from "Steps to Christ" the beautiful thoughts brought tears to their eyes, and that almost all of them expressed a desire to have a copy of the book when they receive their very nominal wage at the end of the month.

JUST ASK HIM

HAZEL HARTWELL SIMON

You limit Him so! You limit Him so!
For how can your human judgment know
The magnitude of His mighty plan
Unfolding before your life began?

You limit Him so! You limit Him so!
You see but a segment; He still shall show
There are wonderful things that He waits to do
By the power of His mighty arm for you.

You limit Him so! You limit Him so!
Trust God, and a childlike faith will grow,
For grace and goodness are in His hand
And the powers of heaven at your command!

You limit Him so! You limit Him so!
His spirit through your small life will flow,
A gushing flood, not a sluggish stream—
Oh, so much more than you ask or dream!

My last port of call was the island of Savali, which is the largest of the group, being about two hundred miles in circumference, with mountains up to six thousand feet high. Pastor R. W. Taylor and his wife are doing real pioneering work there. At the time of my visit, they laid the foundations for their headquarters church. There is a great work to be done on this island, and there is evidence that the Spirit of God is moving on the hearts of the natives in different villages around the island, urging them to call for our workers to stand with them. It was quite a thrill to stand on the spot where John Williams, the famous missionary, first commenced his work in Samoa, 120 years ago. A monument and a church have been erected to his memory there. Two men volunteered to commence work on this island with "Steps to Christ." We invite your prayers that God may bless and greatly prosper the literature ministry in Samoa.

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Fishers of Men with Net and Rod

J. H. NEWMAN
President, Eastern Solomon Islands Mission

One cannot but appreciate working with the men and women who form our team in the Eastern Solomon Islands Mission. In Brother and Sister Tilley I believe we have a medical couple who are doing first-rate work. Brother Gosling is most efficiently supervising the teachers in his district; and it is a marvel to me how Brother Stocken has transformed his station, which was in bad repair. Brother Richter is doing a good work in the school at Betikama. Brother Stratford, of course, has gone home on furlough.

Some time ago there came to the hospital at Kwailibesi a canoe carrying a number of people. Among them was a lad of thirteen years who had not walked for twelve months; his legs were badly deformed by tropical ulcers. His parents did not want him back—they were tired of feeding him and carrying him about. If Brother Tilley could restore his legs to normal he could be Brother Tilley's boy. In a few days the lad was walking about. The people were astonished and remarked, "This was not done by medicine." Brother Tilley responded, "We do not give 'straight' medicine. We mix prayers with medicine." I believe Brother Tilley's success is due to this fact.

On one of the islands the going has been hard for many years. The people are similar to the warlike Malaitans, and have had the Marching Rule there. We had two teachers stationed on the island, and they suffered considerable opposition because they did not join this group. A government officer said it was like an oasis to come to that village of Adventists; it was like refreshing water after the trying time he had around the other villages. One night the local natives came to the home of one of the teachers, broke down his house, and left him for dead. After a time he regained consciousness, and went to the home of his colleague and stayed for a time. Later we advised him that we had plans for transferring the other teacher, and asked how he felt about staying alone on the island. He

replied courageously: "No matter if they kill me, I will go back and do my work."

A visitor one day came to the school and inquired how many pupils attended. When informed that there were twenty-three, he asked, "Can't you get some more?" "It is very hard," the teacher said. The visitor said he was going on a tour, and invited the teacher to accompany him. As they called at different villages the owner of the ship attended to his business, and at the same time our teacher hung up his picture roll and preached to the people. "Aren't you afraid to preach to all these people of different ideas?" asked his friend. With the enlarged concept of a true representative of the advent message, the preacher replied, "I have a message to give all the world."

We have found the work on Ysabel very difficult. Before the war we had a small opening on the island, and even now we have only about fifty members in the Sabbath school after approximately twelve years' work. But the main village of the two we have is a cause for pride, thanks to the work of Pastor Patovaki. The government has been endeavouring to get the people to build better houses, and the local officer is proud, as we are, of the homes in our village. He asks all the headmen before they start erecting new villages to inspect the Adventist village, and see how they do it. We hope that more model villages, the district officer's term for this one on Ysabel, will be built around the Eastern Solomons.

For a number of years we have tried to establish a mission in one section of north-west Malaita; but all efforts have been fruitless. About twelve months ago we left a teacher there, hoping for the best. Seventeen years ago this teacher had become friendly with a man in this village who had many wives and many pigs. A few weeks ago the teacher visited Kwailibesi, and asked for two other teachers for two villages which are building a church and a teacher's home. We were very happy to supply the teachers, and we now have missions encircling Malaita. These are all populous areas; in some parts of the island there are few people living.

Our colporteur, Paul Hudi, was canvassing among some boys at a labour camp. Paul went along with his book, "God's Great Plan." He became friendly with the boys, and a number asked if he would study with them about the second coming of Jesus. So one night he went back and found twelve young men ready with their Bibles to have a study. Afterwards they asked Paul to come again. The next time there were not so many boys, and at last there were only two or three left. I advised him not to be discouraged, because in Australia we were used to this dwindling away. One evening as Paul finished, a young man inquired, "What must I do to be a Christian?" "You must believe on the Lord Jesus Christ, and you will be saved," our colporteur assured him. Unfortunately, just at that stage Paul had to leave for the Western Solomons to visit his sick father.

One day in Honiara a young man came to the office. I was away, but our office boy Wilfred spoke to him. He had belonged to a mission, and was working for the government; now he wanted to attend a school where only Bible was taught.

(Concluded on page 8)



Around the CONFERENCES

The Story of a Church Organ

EDITH HOWARD

Our church clerk was on business in Perth one afternoon recently, when, on passing a music shop, he saw on show a beautiful Compton organ. Presently he found himself inside the showroom inquiring the price—£2,500! The alert salesman inquired concerning our church clerk's interest in organs, and was told that the church to which he belonged was being enlarged, and no doubt at some future date the question of a larger organ would need to be considered. He was then shown a two-manual-foot-pedal organ which had come into the showroom just that week after having been completely overhauled, and was for sale at £325. An American organ similar to the one which has been in use in Bickley church for many years was priced at £375 new.

As the church clerk walked away, plans began to formulate in his mind, and punctuated the rest of his business. The next day or so he contacted one or two organists, and an inspection and trial were made of the two-manual instrument.

The following Saturday night a church officers' meeting was held, and although the hour was late when the last item had been discussed, the church clerk asked leave to present a matter. Concisely and convincingly he set before the officers the need for a bigger organ in view of the enlargement of the church building, the advisability of securing a pedal organ when one was available, and lastly, some concrete plans for raising the money. He proposed that each male member be invited to contribute the wages received for two days' work—such as week-end work—and that the lady members contribute the proceeds of one day's work.

Another officer rose to suggest that the leaders give the lead in Israel. Forthwith slips of paper were handed to the chair totalling pledges of £68 from the sixteen homes represented by the assembled officers. Authority was then given to the enthusiastic church clerk and equally enthusiastic elder, to visit members' homes the very next day (Sunday) and put before them the need of a larger organ, the present opportunity for securing one, and the plan for raising the cash. Immediately the church missionary leader offered his car to expedite the visitation.

Sunday evening the assistant elder met in worship with the students of the West Australasian Missionary College, who worship on Sabbaths with the Bickley members, and presented the organ plan to them, and they were happy to pledge £45 worth of work. Letters were also written to ex-members inviting contributions.

At the close of that Sunday more than £100 had been collected in cash and a further £125 promised in pledges to be redeemed in one or two months' time.

The music shop was called on the telephone the day following, and the organ held for the Seventh-day Adventist church, Bickley.

And now the organ is installed, and its deep full tones add dignity and richness to the music of the services of the Lord in our church in the wildwood here in Bickley valley, thanks to the foresight, enthusiasm, and practical planning of the church clerk, the ready co-operation of the church officers, and the willing response of the members. The balance of the money has yet to be found, but God's people who have begun a good work will, we know, finish it.

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First-Fruits of Hutt Valley Mission

NOREEN R. HOLLAND

Sabbath, October 12, was another day long to be remembered by the members of the Wellington churches, for on that day all three churches met once more to witness the baptism of some of the dear folk who had come to a knowledge of the truth through our Hutt Valley mission.

Each heart was filled with rejoicing as we watched those candidates take their places in the front seats, and we could more readily understand the joy that is felt in heaven over even "one sinner that repenteth." Even greater than the rejoicing of the church members must have been that of Brethren Coltheart, Thoresen, and Davies as they took their seats on the rostrum, and looked on those whom the Lord had given them as fruits for their labours.

A beautiful message of hope and encouragement to the candidates was given by Brother Davies, who spoke of the ancient city of Troy with its one gateway which was very difficult to find. "Though there is more than one gateway to the city of God," he said, "there is only one pathway, and these candidates have found that pathway which was Jesus Christ, and they have come to signify by their baptism that they will follow their Lord all the way."

Pastor Ferris officiated, and as each candidate was baptized into the household of faith, every heart was filled to overflowing. And as the words of the old familiar hymn, "Now I see the crimson wave" rang out, we each remembered our own baptism, and renewed our vows of consecration and allegiance.

In conclusion, Brother Coltheart spoke a few words to the candidates, and also urged any in the congregation who had not yet taken this important step in the Christian pathway to delay no longer, as the time was short. "There will be another such baptism in a few weeks' time," Brother Coltheart informed us, "when others from the mission will be taking a like step."

Thus concluded a most inspiring and uplifting service, and we shall look forward with joyful anticipation to the next of these happy occasions when the remainder of the twenty precious souls won to a knowledge of the truth, through our mission at Hutt Valley, shall follow their brethren in signifying their determination to "walk in newness of life."

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Report of the Shepparton Mission

W. L. ARMSTRONG

This is Radio 3SR, Heart of Victoria. When this announcement is made, the listening audience know that Shepparton is "on the air."

This busy and prosperous city of 11,000 inhabitants is situated in northern Victoria and is in the centre of a rich agricultural and dairying district. Farmers and graziers within a radius of fifty miles bring their stock and produce to its markets and trade with its stores. Because of this, Shepparton has for many years been known as the capital city of the Goulburn Valley; but it is the fruit industry that has made this city famous throughout a great part of the world.

Each year approximately 258,000 tons of peaches, pears, apricots, etc., are produced in the district, and two large canneries, three cool stores, and packing sheds are required to deal with it. The largest cannery, the Shepparton Preserving Company, is the largest fruit-processing factory in the British Empire, its turnover being over one and a half million pounds annually.

During the fruit season this cannery employs 850 male and female workers, and cans are filled with fruit at the rate of 300,000 per day. Tomato production has also developed into a flourishing industry in this district; 2,500 acres are under cultivation, and three large canneries are necessary to deal with the 750,000 cases that are produced annually.

However, the members of the advent family are more interested in fruit of another kind. Forty years ago a neat little church was built, which still meets the needs of the forty members who worship God on the seventh-day Sabbath. About two years ago the church members felt impressed to pray that a mission would be sent to our city: God graciously answered our prayers for we now have an evangelistic team of five members in our midst, Pastor L. Rose is leader, and is assisted by Brethren W. Scragg and A. Fletcher, and Sister L. Cook.

Believing that the proclamation of the third angel's message is of vital importance to every individual in the community a very thorough campaign of advertising was undertaken. Three thousand invitations were delivered to the homes, the two local papers carried large advertisements, window cards were on display in all the main shops, while the hoardings around the city were used to proclaim to all who passed by that the Voice of Prophecy mission would hold its opening meeting on the night of Sunday, November 11.

In the past, Adventist missions have not been well attended here, so our church members were invited to fast and to

pray that the Spirit of God would incline the people to come, and they did come till the tent was comfortably full. We are happy to say that the Sunday night attendances have been well maintained.

Pastor Rose's presentation of the message has been inspirational. Christ has been made the central theme of every discourse, and as a result we are seeing the fulfilment of our Saviour's words: "And I, if I be lifted up, . . . will draw all men unto Me."

On the fifth Sunday night, after a stirring address on the signs of the times, Pastor Rose invited all those who wished to be ready to meet our Saviour when He came, and desired that prayer be offered on their behalf, to come forward. In response to this appeal, we were thrilled to see over 90 per cent of the congregation, men and women of all classes and creeds, leave their seats and walk up the aisle to the front.

Evangelists can preach sermons, but it is only when the Spirit of God touches and tenders the human heart, that we see such a response as this. Many have told us since of the deep impression made upon their minds on that occasion.

Typical of the impressions being made is that of a woman who said to the writer,

SOME DAY

Some day that dawns will make all time as past
And old earth's glory, and the din,
And all that makes "what might have been,"
Will fade away beneath the trumpet's blast.

Some day that dawns will make all things as
new,
And every love and sympathy,
And all that one might wish to be,
Will come to those who've kept God's will in
view.

Some day that dawns will bring to righteous
eyes
A change—a garden fairyland,
And ferns where now is desert sand,
For Christ will re-make Paradise.

—Selected.

"I haven't attended a church for more than two years; I gave up going because I felt I didn't get any benefit from it. But," she added, "every time I come here, it makes me feel that I want to go home and read my Bible." Another lady said, "I haven't been able to induce my husband to go to church for the past fifteen years, but since this mission came, nothing will prevent him from going, and he wishes there was a meeting every night." "Yes," said the husband, "but I am getting something at this mission that I never got before." This is the kind of reaction that gladdens the heart of the advent preacher, and makes him feel that his work is well worth while.

While there are no converts as yet, a good foundation has been laid, the workers are busy studying the Scriptures with the people in their homes, and we look forward with joyful anticipation to the time when we shall be welcoming many of them into membership in our church, for the divine assurance is, "In due season we shall reap, if we faint not."

Australasian Missionary College

PRINCIPAL'S REPORT

Avondale holds a unique place in the educational programme of Seventh-day Adventists. Perhaps no other institution among us has had a more definite leading of God in its foundation than has this college.

For the past fifty-six years hundreds of young men and women have received their training at the Australasian Missionary College, and are today holding positions of responsibility in every country of the world. This is not the place to give a general history of the college; such a history has now been prepared by C. H. Schowe, and it is hoped will be circulated in the near future.

Since true education is the harmonious development of the physical, mental, and spiritual powers, the 1951 report will be presented under these three headings:—

Spiritual

We believe that character development is the highest aim of all true education, and that the spiritual preparation must take precedence over every other aspect of our college.

During the year we had two special weeks of prayer. The first one was conducted by Pastors E. E. White and S. T. Leeder, and the second by our teachers. These were seasons of deep refreshing from the presence of the Lord, and will long be remembered by the young people. It was a pleasure to conduct a baptism of twenty-eight at the end of the year.

Great enthusiasm was manifested during the appeal campaign, when the total amount received was £2,606. The college church tithes and offerings showed an encouraging gain. For the eleven months ending November 30 they amounted to £12,337.

Missionary effort holds a very prominent place at Avondale. Every Sabbath afternoon a bus transports almost fifty students to nearby towns and villages. Many children from non-Adventist homes are attending branch Sabbath schools. When visiting a home, one of our students was met by a man who said that he and his wife had recently come from Queensland, and their only church was the Voice of Prophecy, and consequently they were not interested in any other church literature. You can imagine the delight of our student in assuring this man that he represented the Voice of Prophecy. Both husband and wife have subsequently been baptized.

The spiritual influence of Avondale can be judged best by its product, men and women scattered throughout the world who are doing exploits for God.

Physical Plant and Industries

Everyone at Avondale is receiving wonderful inspiration from the fact that the college is in the process of being rebuilt. There has been steady progress made in the erection of the new dormitory. Pastor Hammond and Brother Richardson can tell some wonderful stories of providential leading in obtaining materials. They are doing a splendid service, together with an Adventist building team most of whom are either students or ex-students of the college. The workmen under the foreman, Brother Dickins, are remarkable for en-

thusiasm, versatility, thorough workmanship, and consecration. When this dormitory is completed, Avondale will have a building of which we will all be justly proud.

The site is already prepared for the new utility hall. It is encouraging to see the old gravel pit filled in, and already the back door of the college is presenting a very different appearance. We hope this building and the twin dormitory for the young men will be commenced very soon.

The present gymnasium is in process of being removed to the site chosen for the wood products industry. Before long this department should be functioning in its new quarters. We are sure that, carefully supervised, this new venture will be such a profit-earning industry that the heavy appropriation now needed to operate the college will be greatly reduced.

While the orchard, poultry, and garden departments do not present a very encouraging financial standing at present, we are glad to see that the dairy and farm have had a splendid year. With the dairy herd producing over a hundred gallons of milk per day, we look for a good gain in this department when the yearly financial statement is presented.

The scope of the garden has been extended, and about four acres of potatoes have been planted. There is promise of a good crop, and should the present prices continue the returns from this harvest will change the financial standing of this department. An encouraging start has been made in marketing our garden products in Newcastle, and some weeks around £40 worth of surplus vegetables has been sold. We plan to increase this greatly next year.

The laundry is now being reorganized, and the old obsolete machinery is being replaced by new up-to-date equipment. When this is all installed, much better workmanship will be done, and there will also be a saving in the number of workers employed.

The cafeteria has been pronounced an unqualified success by both students and management. This new venture was launched at the beginning of the year under rather difficult circumstances, but through the weeks we have been able to obtain delivery of most of the necessary items to operate a cafeteria successfully.

Brother A. W. Dawson and Brother D. Morgan have worked untiringly to make these departments run smoothly. It has been a real pleasure to work with these two good men.

Educational

Avondale has a very well equipped faculty. Many of our teachers would grace the staff of any of our senior colleges around the world. These men and women are doing a very thorough and solid work in the training of our young people.

While a number of our students have had splendid results as they have taken government and other examinations, yet our greatest satisfaction comes from seeing so many finishing our own courses.

We had a large graduating class this year, and most of them have already found their place in the work of God. Fourteen young men finished the ministerial course, and five young ladies the Bible instructor's course. Fifteen received their teacher's certificate, and fourteen graduated from the business course. Two

completed the building construction course, two the home science, one art, and one the music course.

Our music department is gaining recognition throughout the country. The Avondale Symphonic Choir undertakes annual tours interstate. The choir has been enthusiastically received in three states. The "Courier Mail," Brisbane's leading daily, commented in part: "Singing mostly without accompaniment, the performances of the choir, often divided into twelve parts, are not only an aesthetic pleasure, but a deeply moving spiritual experience."

Through the kind generosity of the field the number of library books has been greatly increased. Pastor Kranz, our librarian, states, "We are already experiencing the benefits in some three hundred new volumes added to our library, with more yet to come. Among the many valuable books which have been added in the departments of theology, literature, history, art, and science, is a good stock of our latest denominational publications, in addition to some excellent commentaries, Bible dictionaries, and devotional books. An invaluable addition to our reference section are the thirteen volumes of the Oxford Dictionary.

The Future

In God's plan Avondale was to be the model for Seventh-day Adventist colleges throughout the world. While we would not for a moment depreciate the self-sacrificing labours of our predecessors through the last half-century, yet we must all admit that this institution has fallen far below God's original plan. The hour is late, but, thank God, not too late yet to fulfil His original purpose for this college.

It would be nothing short of a tragedy to have to stop our rebuilding programme through lack of finance. The building team is all prepared, and with the experience that they have gained this past year, the other buildings should be erected with much greater facility.

A large sum of money is needed not only for this rebuilding programme, but also to keep the college operating. We must, however, not think of this so much as an expenditure, but as an investment; not merely in bricks and mortar, but in the lives of young men and women. Today, in this country, even the state universities, with all their endowments, are facing a financial crisis. With increasing costs and decreasing enrolments they are saying that unless they can get larger grants they will need to close their doors. We, at the college, are facing very heavy financial problems, but we feel sure all our people will rally to the call to help this worthy cause.

Avondale belongs to the whole field. It serves all of our four Unions, all our local conferences and institutions. It would be impossible for us to carry forward this message without our training college. We make this earnest appeal to the members of our board to come to the help of old Avondale and to bend every effort to rebuild, equip, and maintain this God-given institution.

Avondale was begun in sacrifice, and we have confidence to believe that the same spirit which actuated the early pioneers will take hold of all of us so that we can make this college what the Lord designed it should be.

WEDDINGS

ANDERSON-MINER. — Wednesday, October 31, 1951, was a happy day for Keith Anderson and Ethel Miner, when they were united in marriage at the Hamilton church (N.S.W.). Ethel was a member of the Sanitarium Health Food Company's branch at Hamilton. As they continue to witness for the Master we join their many friends in wishing that God's richest blessing may be their portion.

O. K. Anderson.

SCHOFIELD-JAMES.—At the Parramatta church, N.S.W., a large crowd of friends met on November 27, to witness the marriage of Norman Jack Schofield, son of Brother and Sister Schofield of Pitt Town Road, Windsor, N.S.W., and June Constance James, only daughter of Brother and Sister P. H. James of Withers Road, Kellyville, N.S.W. We extend to these young people our very best wishes for their future happiness and prosperity.

L. G. Maxwell.

GUNTER-ALEXANDER.—The beautifully decorated church at North Fitzroy, was the scene of the marriage of Valma Anne Alexander, daughter of Mr. and Mrs. H. T. Alexander, to Cecil Herbert Gunter, son of Mr. and Mrs. H. W. Gunter. Both these young people are well known in Melbourne youth circles, and as they set up yet another home wherein Christ is the unseen guest, their many friends join in wishing them God's richest blessing in their united lives. Llewellyn Jones.

CHRISTIAN-BEHRENS.—The Mont Albert church, Victoria, on September 13, 1951, was the scene of a wedding in a simple but delightful setting, where Brother Clemens Christian claimed for his life companion Sister Heather Behrens. Clem is the fourth son of the late Brother C. W. Christian and Sister Christian of Murray Bridge, South Australia, and Heather, the daughter of the late Edmund Behrens of Mont Albert, and Sister Behrens, now of Geelong, Victoria. As this young couple make their home in Newcastle, N.S.W., where Clem is connected with the Burnside mission, we wish them God's richest blessing.

A. F. Parker.

TASMANIAN CONFERENCE ANNUAL CAMP AND SPECIAL CONFERENCE SESSION

The Tasmanian Conference will be holding its annual camp on the Launceston showgrounds, February 14-24, 1952. A special conference session is being called to convene at this time to consider the proposal of a change of the Constitution calling for annual conference sessions, and also personnel constituting the executive committee. This special session shall also be empowered to attend to any other business that may arise. All members in good and regular standing with the churches of the conference are entitled to participate as delegates in the business sessions. A hearty welcome is given to all to attend.

H. L. Allum, Secretary.

WILLIAMS-TOTENHOFER.—On December 13, 1951, Robert Charles Williams and Ivy May Totenhofer exchanged marriage vows before a large company of relatives and friends in the Concord church, Sydney. The bride, who is a valued teacher on the staff of our Burwood High School, will continue her service there during 1952. Evangelist E. Totenhofer, brother of the bride, expressed the wish of all present on this happy occasion, when he prayed that God would bless their marriage and make it to them a source of abiding joy.

L. C. Naden.

TINWORTH-SCHELBACH.—On Thursday, November 22, 1951, at 11 a.m. in the Boonah Church of Christ, Kevin Tinworth and Betty Schelbach linked hands in symbol of a life-long union, and mutually pledged to be true to each other as long as life shall last. Kevin is a son of one of the best known and oldest Sabbath-keeping families in Queensland, Brother and Sister J. Tinworth of Boonah. Betty's family is well known in that district, but she herself is young in the faith. As this young couple set up their home we wish them much happiness and God's richest blessing as they walk life's pathway together.

R. A. Greive.

FEHLBERG-MACK.—A wedding of interest to Warburton and Collinsvale, Tasmania, was celebrated in the beautifully flower-bedecked church at Warburton, on Tuesday evening, October 23, 1951, when Eleanor Lynette Mack was joined in marriage to Raymond T. Fehlberg. The bride is the only daughter of Mr. R. Clem Mack of Warburton, and the late Mrs. L. A. Mack, whilst the bridegroom is the son of Mr. and Mrs. F. G. Fehlberg of Collinsvale, Tasmania. The church was well filled with friends and well-wishers to the happy couple, who later left for Tasmania to set up their home at Collinsvale. We wish them the blessing of God in life's united journey.

Llewellyn Jones.



GRATTIDGE.—Edgar H. Grattidge, the husband of our esteemed Sister Grattidge of Hobart, passed away suddenly on Sunday, December 2, 1951, at the age of seventy-four years. He was laid to rest in the Cornelian Bay cemetery the following Wednesday. Left to mourn are his widow, and a son and a daughter, to whom words of comfort were spoken at the home and graveside by the writer.

H. G. Bryant.

MARION.—Sister Amelia Marion passed away November 12 at the age of sixty-two. Our late sister had been a patient sufferer for many years. We laid her to rest believing that she shall certainly come again from the land of the enemy when the trumpet shall sound. It was with the assurance that "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them," that we laid her to rest in the Ballarat (Victoria) cemetery.

E. S. Bartlett.

AUSTRALASIAN RECORD

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FOWLER.—On November 14, 1951, at the age of ninety-one years, Mrs. Mary Fowler, mother of Sister E. McFarlane of Westport church (N.Z.), laid down the burdens of life to rest till Jesus comes. Mrs. Fowler believed and lived in the hope of the second coming of Jesus. Brother W. Wright, elder of the Westport church, spoke words of comfort and hope to loved ones and friends who gathered at the graveside.

C. C. Winter.

WRIGHT.—Another mother in Israel was called to rest when Sister Sarah Wright fell asleep in Jesus on November 20, 1951. Sister Wright took her stand for the message in 1921, and her devotion influenced her two sons to walk the Christian path with her. Phil went to Tahiti as a missionary and there he rests. Alan alone remains to mourn the loss of a devoted mother. Services were conducted at the funeral parlour and the graveside, by the writer.

R. J. Burns.

WILMOT.—William George Wilmot passed away on December 6, 1951, at the age of sixty-nine years, whilst being taken to Kurri hospital, and was buried the following day in God's acre at Avondale. Born in Ramsbury, England, he accepted present truth through the labours of Brethren E. Duffy and Maunder at Grose Vale in 1938, and was baptized by Pastor G. G. Stewart. He is survived by his devoted wife, his son, one sister, and one brother. Our deepest sympathy is extended to the bereaved.

K. J. Wooller.

PACKHAM.—Maggie Young Packham was born in the mid-west of New South Wales almost seventy-nine years ago, and passed from this life December 4, 1951, at the Home of Peace in Sydney. Losing her mother when she was but fourteen and a half years of age, she assumed the responsibility of the family, caring for, in a motherly way, her younger brothers and sisters. A copy of the book "Great Controversy" was lent to her by the late Brother Kent senior, of Eugowra, and she fully accepted its teachings and honoured the cause of truth throughout the rest of her life. As a member of the Cowra church for a number of years, she served her Lord most faithfully, and will be greatly missed. To the sorrowing loved ones words of comfort were spoken in the funeral parlours at Chatswood, and at the graveside by Pastor J. W. Kent and the writer, assisted by Pastor R. A. Salton. "Blessed are the dead which die in the Lord."

A. G. Stewart.

CHEW.—Mrs. Kate Chew was born in Beechampton, Buckinghamshire, England, in 1862, and came to Victoria in 1913, in which state she passed to her rest on the night of November 10, 1951. Had she lived to the 14th she would have reached the age of four-score years and ten. It was a joy to her to know she had helped to lead other souls to Christ and His truth. To the last she thought of the spiritual welfare of her loved ones—two sons, three daughters, and six grandchildren. She was laid to rest in the Springvale cemetery by Pastor E. S. Butz, assisted by the writer.

A. I. Mitchell.

ADVERTISERS PLEASE NOTE

Advertisements approved by the Editor will be inserted at the following rates:—

First 25 words 3s. 6d.

Each additional 6 words 9d.

Remittance must accompany copy.

ACKNOWLEDGEMENT

We acknowledge with thanks the receipt of £5 tithe from B.G.L.

FOR SALE.—Neat five-roomed home; half acre fruit trees, garage; good position near shops and college; vacant possession. Apply 31 Avondale Road, Cooranbong, N.S.W.

FOR SALE.—Fibro house, six rooms, veranda; electric and fuel stoves; city water; handy to college. Vacant possession. Apply W. Delamothe, Beauty Point Road, Morisset. Phone Morisset 89.

WANTED.—Grape pickers for the coming harvest about the middle February, about 6 or 7 weeks; also woman or girl for help in the house. H. R. Bailey, Box 14, Dareton, N.S.W., via Mildura.

FOR SALE.—Comfortable home Red Hill, Cooranbong, 3 bedrooms, lounge, dining, kitchen, sun rooms, veranda, etc. Vacant possession. Eight minutes college. Apply Mrs. Wheeler, 24 Bent Street, Gosford, N.S.W.

WANTED.—Gardener, chiefly for flowers; good references. Quarters available for single man; supply own bed-linen. Wages £8 19s. 2d. and found. Reply Mrs. Gordon Chirnside, Carranballac Estate, Skipton, Victoria.

WANTED.—To exchange tenancy cottage (two bedrooms and sleepout) one mile from A.M. College, for house or flat Sydney or suburbs, for period of two or three years. Apply Hooper, Cooranbong Road, Morisset, N.S.W.

FOR SALE.—New five-room W.B. home, elevated position, electric lights, detached garage, extra room. 4½ acres, 10 minutes to S.H.F. and A.M. College. Poultry shed and run. V.P. For full particulars apply Mrs. M. Boalth, Curran's Road, Cooranbong, N.S.W.

WANTED by Adventist Dutch immigrant who has been in Australia six months, work as an upholsterer, with 28 years previous experience, in Melbourne or country centre, also accommodation for himself, wife, and three children. E. Kosmeire, "Pomona," Seville, Vic.

BREVITIES

Pastor Stewart Wallace of the Greater Sydney Conference has responded to a call to North Queensland Mission, where he will engage in departmental work as well as doing some evangelical work in that field.

After giving strong leadership to the Monamona Aboriginal Mission in North Queensland for many years, Pastor G. Peacock has been called to the Greater Sydney Conference for evangelical and Bible work.

After serving for a few years in the home field as assistant teacher at the Wairoonga school Brother S. K. Gillis and his family are returning to the Coral Sea Union Mission, where Brother Gillis will again lead out in educational work.

For a number of years Brother F. W. Gifford was connected with the educational work in Fiji since when he has spent a few years in New Zealand. He has now been called to the Central Pacific Union Mission for further work in Fiji. We feel sure that Brother and Sister Gifford will be very happy to connect once more with the work in that field.

Miss Phyllis Kilroy, of the Greater Sydney Conference, has responded to a call to the Central Pacific Union Mission, for work in the head office of that Union. Miss Kilroy is a tried and responsible worker, and we know that she will give strong help in the Suva office. This call eventuated upon the response of Miss Eunice Thomson to transfer from the Union office to the Fulton Training School for teaching work.

To fill the vacancy caused by the call of Pastor Peacock to the Greater Sydney Conference, Brother W. Zanotti, who has been headmaster at the Monamona Mission for a number of years, has been invited to take the superintendency of that mission. We all appreciate the interest that Brother Zanotti has taken in these needy people, and earnestly pray that God will richly bless his ministry as mission superintendent.

To fill the vacancy in the office of president of the Trans-Commonwealth Union Conference, caused by the call of Pastor H. G. Moulds as secretary of the Australasian Inter-Union Conference, the Trans-Commonwealth Union Conference committee has duly elected Pastor T. C. Lawson as president of that Union Conference. We feel sure that the constituents of the conference and many others will earnestly pray that God's richest blessing will be with Pastor Lawson in his heavy responsibilities.

Pastor F. L. Taylor of South New Zealand has been called to fill the offices of Sabbath School and Home Missions secretary of the Trans-Commonwealth Union Conference, made vacant by the call of Pastor Lawson to the office of president. Pastor Taylor is an experienced departmental secretary, and we feel sure that he will give a strong lead in these two important departments.

"Strait Jacket Cure"

A DELIBERATE MISSTATEMENT

ERIC B. HARE

The hundreds and thousands who have attended our institute meetings know that the news item which many of the newspapers have carried, saying that I recommended the strait jacket cure for children, is a deliberate misstatement.

For those, however, who could not attend the meetings for themselves, I would like to make this word of explanation:—

The whole focus of our institute instruction has been the emphasizing of positive methods of training rather than negative methods. We show how feelings of pleasure connected with worship and Sabbath school and acts of obedience call for a repetition of those things. We show how feelings of pleasure can be created by smiles of appreciation, action songs, stories, and playing with children.

In the Melbourne institute during a study of the principles of correction, I was condemning the brutal beating of children till they were black and blue, and merely mentioned that it would be better to wrap them in a sheet for a few minutes as recommended by Dr. Haliman of the Johns Hopkins University, than to beat them till great welts were left on their bodies. The news reporter himself invented the term "strait jacket," and took the statement out of its setting.

The following morning two more news reporters came to my room saying the sheet-wrapping was such a good idea they would like to have a picture of it. It took a lot of time to find a little boy and to demonstrate it to them, and we were greatly disappointed to see the unscrupulous way they used the item to hold us up to ridicule.

I trust this will clear up any misunderstanding that some, who have seen the newspaper report but have not been able to attend the meeting, may have had.

★ ★ ★

Fishers of Men

(Concluded from page 4)

Wilfred said, "We do not have a school like that. Our schools teach some reading, writing, arithmetic, and Bible, and you have to work." The visitor answered, "I do not want to work." So Wilfred told him, "You want some books." He went to his house and took out some of his precious volumes that he had brought from Australia, and gave them to the inquirer. On Sunday morning Wilfred goes down to the young man's house to study with him. When Wilfred mentioned him to me I said, "You continue with him. I shall be happy to go along, but I want you to know the joy of helping another man."

I wish today we had more personal contacts in winning people one by one. We

There is no sort of wrong deed of which a man can bear the punishment alone; you can't isolate yourself, and say that the evil which is in you shall not spread. Men's lives are as thoroughly blended with each other as the air they breathe; evil spreads as necessarily as disease.—George Eliot.

are so used to getting them by villages. I favour the personal method. One afternoon on the weather coast of Guadalcanal I was waiting to go down to Bellona. About sundown I walked along the road by the water's edge. I met two young lads, one chewing betel-nut and the other smoking. I said to myself, "Here is an opportunity; I will see what I can do with these young men." So I invited them to sit down by the side of the road, and for some time I talked to them about the Christian way of life, and they were interested. I asked, "Do you ever think about learning of Jesus and changing your lives?" They replied, "We went to a mission and to church; they gave us some beads to put around our neck and a medal with a picture of Mary on it, but we were just the same; our lives were not changed, so we went back to our village. We know a Seven Day teacher, but we don't go to his mission."

I asked them further, "Don't you think it would be good to throw away this tobacco and betel-nut?" "It might be all right," they agreed, "but it is a little hard." I suggested, "Shall I ask Jesus to help you?" "Yes, ask Jesus," was their request. So we knelt in prayer by the side of the road, asking God to help them accept Jesus. We stood up and I offered to shake hands with them. As I did so, one of the young men placed his betel-nut in my hand, saying, "I am finished with it; I am going to your school."

The other boy brought a handful of rubbish out of his pocket and threw it away, also announcing his decision to attend our school. They were happy that afternoon, and said they would be looking for me when I came there again.

That experience brought cheer to me as I went down to Rennel and Bellona. I thought, "There is still something in the Master's method of personal evangelism." I consider that the best and happiest moments in my Christian service have been those spent in personal appeal to the native people, pointing them to the Saviour. When we get them village by village we find too many tares among the wheat.—"Coral Sea Union Mission Tidings," October, 1951.

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