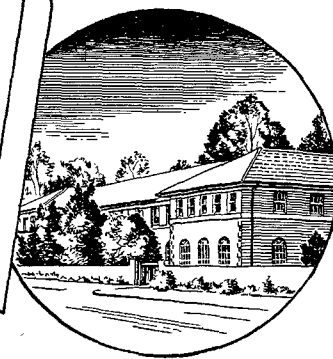




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## ARE WE GIVING TOO MUCH CREDENCE TO

# Christmas?



By THE EDITOR

**W**ITH the approaching return of the festive season, so lavishly patronized and so highly commercialized in the world about us, Seventh-day Adventists would do well to ask themselves, Do we give too much credence to the universally celebrated festival of Christmas?

The messages of the Apocalypse which make us a separate and distinct people in the world constitute primarily a call out of Babylon—"Come out of her, My people." We are called upon to renounce entirely her pagan traditions and practices, several of which are deeply entrenched in the ritual of the so-called Christian churches of today.

The observance of Sunday as the Christian Sabbath is of pagan origin, branded with the imprint, "The wild solar holiday of all pagan times." Hence we discard it entirely as having no Biblical authority or sanction.

Likewise the observance of Good Friday and Easter Sunday, so tenaciously cherished by the great majority in Christendom today, yet without any scriptural authority. These so-called Christian festivals date back to the days of Nineveh and Babylon. Easter has been celebrated among the pagans as the festival of the queen of heaven, "the goddess with ten thousand names," to whom a great festival was made by burning incense, pouring libations, and offering cakes, etc., so strongly denounced by the prophet Jeremiah. (See chapters 7: 18; 44: 17.)

Concerning the observance of Christmas, we have an endless number of authorities who tell us of its pagan origin. The magazine *Sunday* states:—

"So you think Christmas is a Christian holiday, . . . and you fondly believe that the traditional holly, bells, yule-log, Christmas tree, cards, Santa Claus, and holiday festivities are symbolic relics of early Christian Christmas days.

"You are largely mistaken. As a matter of fact, most of the modern Christmas celebration is of pagan origin or encumbered with non-Christian customs. Even December 25, supposedly the birthday of our Lord, is a debatable fact."—*Sunday* magazine, December, 1946, page 36.

Why do Christians wait until December 25 to sing about the nativity of the world's Redeemer, when any day of the year would be just as appropriate? Historians agree that Christ could not have been born on December 25:—

"At the birth of Christ every woman and child was to go to be taxed at the city whereto they belonged, whither some had long journeys; but the middle of winter was not fitting for such a business, especially for women with child, and children, to travel in. Therefore Christ could not be born in the depths of winter. Again, at the time of Christ's birth, the shepherds lay abroad watching with their flocks in the nighttime; but this was not likely to be in the middle of winter. And if any shall think the winter wind was not so extreme in these parts, let him remember the words of Christ in the gospel, 'Pray ye that your flight be not in the winter.' If the winter was so bad a time to flee in, it seems no fit time for shepherds to lie in the fields and women and children to travel in."—*The Two Babylons*, Alexander Hislop, page 92.

It was the Roman Catholic Church that introduced this pagan festival into the Christian church. It is a relic of paganism, though baptized with a Christian name. "In the fifth century, the Western church ordered it [Christmas] to be celebrated for ever on the

day of the old Roman feast of the birth of Sol, as no certain knowledge of the birth of Christ existed."—Encyclopædia Americana, Vol. VI, page 623.

In their writings, Roman Catholics chide Protestants, and rightly so, for recognizing this festival which is a creation of the Roman Catholic Church. We quote:—

"Non-Catholic Christians for the most part go on celebrating the feast with the paraphernalia which the Catholic Church has provided. They do not hesitate to enshrine a madonna on their Christmas cards, although they will not have her in their churches."—"Our Sunday Visitor," December 24, 1944, article, "Christmas Is a Catholic Feast."

Some of the "paraphernalia" which they brought over was the burning of candles, as is published in "The Two Babylons."

"The candles, in some parts of England, lighted on Christmas eve and used so long as the festive season lasts, were equally lighted by the pagans on the eve of the festival of the Babylonian god, to do honour to him; for it was one of the distinguishing peculiarities of his worship to have lighted wax candles on his altar."—"The Two Babylons," page 97.

It is with no intention of detracting from the significance of the birth of Christ into this world, that we set forth these historical facts. The tidings of the birth of Christ were heralded by the angels, intimating the wonderful significance of His mission to the world. This gift of heaven on our behalf should constantly be in our minds and daily be meditated upon.

Much of the writing of the servant of God, Mrs. E. G. White, is devoted to the theme, "Unto us a child is born." The theme is exhaustless and we need to think upon it much more than we do. But let us keep it apart from any pagan tradition or heathen significance. Let us worship Him in the beauty of holiness, and honour Him with our gifts.

Upon this subject Sister E. G. White wrote:—

"There is no divine sanctity resting upon the 25th of December, and it is not pleasing to God that anything that concerns the salvation of men through the infinite sacrifice made for them should be so sadly perverted from its professed design. Christ should be the supreme object; but as Christmas is observed the glory is turned from Him to mortal man, whose sinful, defective character made it necessary for Him to come to our world. . . . By taking upon Himself man's nature, He raised humanity in the scale of moral value with God. These great themes are almost too high, too deep, too infinite, for the comprehension of finite minds.

"Parents should keep these things before their children, and instruct them, line upon line, precept upon precept, in their obligation to God—not their obligation to each other, to honour and glorify one another by gifts and offerings. But they should be taught that Jesus is the world's Redeemer, the object of thought, of painstaking effort; that His work is the grand theme which should engage their attention; that they should bring to Him their gifts and offerings. Thus did the wise men and the shepherds. . . .

"Christmas is coming. May you all have wisdom to make it a precious season. Let the older church members unite, heart and soul with their children in . . . innocent amusement and recreation, in devis-

ing ways and means to show true respect to Jesus by bringing to Him gifts and offerings. Let every one remember the claims of God. His cause cannot go forward without your aid. Let the gifts you have usually bestowed upon one another be placed in the Lord's treasury. . . .

"Let there be recorded in the heavenly books such a Christmas as has never yet been seen because of the donations which shall be given for the sustaining of the work of God, and the upbuilding of His kingdom."—"Review and Herald," December 9, 1884.

## Bible Conference Closes on Revival Note

(Concluded)

### Formula for Healthful Living

In the preparation for the coming kingdom our health message plays a great part. Doctors T. R. Flaiz and J. W. McFarland, of the General Conference Medical department, offered a positive formula for the preparation of the physical life for the time when the Lord will come. Said Dr. Flaiz, "Health reform, in its broadest aspects, is a plan for life by which our spiritual, intellectual, and physical bodies and powers are maintained at their highest potential of effectiveness for a more abundant and joyous life, an honour to our Creator, and a fit dwelling place for His Holy Spirit."

Adventists preach a great health reform message. It is the right arm of a mighty reform movement. We are responsible to God for the light we have received on this subject. We cannot neglect it except at great personal loss. Why should we lie down in sorrow when God bids us live and enjoy abundant life?

As we entered the final thrilling days of the conference, we listened to A. V. Olson, vice-president of the General Conference, present "The Place of Prophecy in Our Preaching." Said Pastor Olson, "The advent movement is a prophetic movement. The advent movement also has a prophetic message. It is known as the threefold message of Revelation. It is the last message that will ever come from our merciful and long-suffering God to the inhabitants of this world, for it culminates in the coming of Christ."

In offering this message to the world we face the barriers of prejudice and ill-will. Divine wisdom and power are needed to leap the barriers and run on with God's message for honest hearts. One of the most enthusiastic presentations of the conference dealt with the question of the evangelization of Catholics. W. Schubert, Ministerial Association secretary of the South American Division, offered this paper out of the wealth of years of experience in Latin American countries.

Will the Bible Conference urge our workers on to complete the unfinished task of world evangelism? The papers presented by W. R. Beach and R. A. Anderson certainly were timely incentives to the achievement of that goal. Much of the emphasis at the conference served to correlate Bible doctrine and Bible preaching.

The delegates did not lose interest in the conference at any time. The meetings moved steadily onward and upward. One General Conference vice-president was heard to remark at the close of the meet-

ings that he had attended all of the eighty-two sessions. An overseas division president said that he had been to eighty meetings, missing only two because of emergencies. The president of a local conference in North America testified publicly that he had attended seventy-eight of the meetings and had enjoyed them all. The glowing smile on his countenance spoke eloquently on behalf of his testimony.

How could the brethren do otherwise than enjoy the meetings, which were so filled with spiritual power? If there was need for a diversity in the order of service, there was always music—glorious gospel music at hand to lift our spirits and inspire devotion to God. Charles Keymer and C. H. Lauda prepared most excellent musical offerings. Not only vocal solos and duets and quartettes, but instrumental music brightened our days. The Faith for Today quartette added much to the services, and everyone was talking about the inspiring organ meditations of Bradford Braley, who played for the conference on the electronic organ especially installed for the occasion.

Every activity moved forward progressively toward a successful conclusion. The very best seemed to be saved to the last. L. K. Dickson's series of studies on "The Holy Spirit and the Latter Rain" and W. H. Branson's stirring messages on "The Lord Our Righteousness" elevated us into the presence of God Himself.

Tracing the work of the Holy Spirit in the human life from the moment when the soul first becomes convicted of sin and onward to the early and latter rain experience, Pastor Dickson made clear to all that the work of preparation for heaven and the finishing of God's work on earth can never be accomplished without the conscious presence of the Holy Spirit in our hearts. But we cannot receive the Spirit unless we earnestly seek for the gift. Particularly solemn were the words from Mrs. White quoted by the speaker:—

"In my dream a sentinel stood at the door of an important building, and asked everyone who came for entrance, 'Have ye received the Holy Ghost?' A measuring-line was in his hand, and only very, very few were admitted into the building. 'Your size as a human being is nothing,' he said. 'But if you have reached the full stature of a man in Christ Jesus, according to the knowledge you have had, you will receive an appointment to sit with Christ at the marriage supper of the Lamb; and through the eternal ages, you will never cease to learn of the blessings granted in the banquet prepared for you.'"—"Review and Herald," April 11, 1899.

One of the most helpful features in Pastor Branson's messages was the direct earnestness with which he spoke. Righteousness by faith is an experience, and no man can talk about it in the power of the Holy Spirit who does not know what it means in his own heart. Two excerpts from these Spirit-filled revival services are typical. "We are not saved by what we do for God. We are saved wholly and completely by what God has done for us."

"The law is a standard of righteousness, but it has never been an instrument of righteousness." If we receive righteousness at all, we must receive it by faith from the only source, Jesus Christ.

The services on the second and last Friday afternoon sealed the conference to our everlasting good. The celebration of the

ordinance of humility and the Lord's supper were a high mark of the conference. Then came an inspiring testimony meeting. These services lasted for three hours, from two in the afternoon until five. Then the delegates hurried to their rooms to prepare for the Sabbath—the last glorious day of all.

Friday night Pastor Branson spoke. At the conclusion of his revival sermon the workers seemed compelled by the power of God to dedicate themselves to the work of reaffirming the great truths of the Bible to our churches and to the world.

Sabbath morning at eleven o'clock the Sligo church was packed as J. L. McElhany, former General Conference president, offered his impressions of the conference. The attendance in the afternoon and in the evening service was likewise overflowing. When finally the inspiring Voice of Prophecy rally was ended, the workers left the building with the messages ringing in their ears and welling up in their hearts.

And now, certain of the delegates—college Bible teachers, pastors, evangelists—have boarded trains and planes to return to their responsibilities. Others, presidents of conferences and missions, have stayed by for the Fall Council, which convenes Wednesday, September 17. When the brethren finally return to their fields, what will they bring to their churches and to the world? This is the great unanswered question of the conference. The meetings were a great success. Everyone is agreed upon that. But what will the result be? Will our ministers restudy the great truths of inspiration for themselves? Will they urge our people to do the same? What message will come from this conference to our people around the circle of the world to hasten the preparation for the climactic event of the ages and the finishing of the work? What will the answer be? It depends upon the delegates, who have the responsibility of taking home with them the radiant glory of spiritual revival and power that attended this historic conference.

1,500,000 persons across to Germany. In reality 14,000,000 were forced across, forced to leave their homes, and with no prospect of ever returning. Every night 600 to 1,000 more were arriving. I have talked to some of these people. They came at times in cattle trucks, bolted and barred in. When they arrived, there were frequently twelve to fourteen dead in every truck. Nice words in the vocabulary are used to make reference to these people—misplaced persons, displaced persons, evacuees, expellees, etc., but actually they were ruthlessly uprooted from their homes and forced over the border, with no hope of ever getting back to their homeland, though nostalgically longing for it. They were herded into crowded barracks. In one small room there was a little picture drawn on the wall. It showed a village with homes and the village school at one end. The man who drew it was sketching his native village, and the school where he had been the teacher. These people said, "You may tear our hearts from our bodies, but you will never tear our homes from our hearts." That is poignancy. That is tragedy. These people were homeless and would always be so.

## "THE WORD OF GOD IS NOT BOUND"

*Resume of address recently given by REV. H. M. ARROWSMITH, Commonwealth Secretary, British and Foreign Bible Society in Australia, to the students at Australasian Missionary College.*

The British and Foreign Bible Society was founded in 1804, at a time when the Bible or parts of it could be obtained in seventy different languages. Today it is printed in 1,143 languages, and is published in a new language every four weeks. Recently we accepted your own translation of the whole Bible in a language that is spoken in the Solomon Islands. The printing of it commenced this week in London. Australia could have handled the printing, but not the binding of the India paper. I sent the full translation to London by air, in a sealed biscuit tin. It arrived safely in three days, costing £11 4s. for freight, which I thought well worth it, seeing how precious the manuscript was. The whole Bible in a new tongue, and the only copy in the world.

Australia is now a Scripture-producing country. I hold in my hand a copy of the Gospel of Mark in a language that is spoken in western Papua, on the Fly River. Of this we have printed a thousand copies, ordered by the missionary there for sale to the natives, who, I am told, are becoming impatient for the books to arrive. These people ask for the Bible, but they have no money. A few weeks ago one of them came to the missionary carrying two pumpkins and a bundle of native sago. "I want a book," he said. "Can I pay for it with pumpkins?" After over 1,900 years of the Christian era, these people are at last getting one single book in their own language. These books also went up by air to "the mission on the mud." When they arrived the natives gathered round and sang to the tune of "Oh! for a faith that will not shrink," a new hymn in honour of the occasion. The words were these:—

"All we Bamu people are very glad  
That we are to have God's Word  
Of His very great love  
Written in Bamu words."

They pay with pumpkins, sago, even butterflies. The missionary knows what

to do with the first two, but butterflies don't pay. The Bible Society comes to you because these people can't pay. We send them the Bibles, and look to Bible lovers to help defray the cost.

In one Solomon Islands language we printed portions of the Old Testament. The people wanted these books, and managed to pay 4s. 6s. for a copy. They cost us 14s. 6d. per copy. There's a type of business for you to consider! Cost price, 14s. 6d. Selling price, 4s. 6d. Loss, 10s. per copy! The more successful we are, the more money we lose. Just like the state governments. We can't print fast enough, for the world's demands are greater than ever before, and the costs are greater than ever before. So we keep on printing faster and faster, and then look to people like yourselves to help us.

Now by way of text let us look at 2 Tim. 2:9: "I suffer trouble; . . . but the Word of God is not bound." I am well aware that I am speaking to a number of theological students. I am also aware that a text taken out of its context is a pretext, but that is what I am doing today. Whether you are particular or not as to the time when Paul wrote this, in A.D. 62, 63, or 64, the fact is Paul was writing in prison. Persecution was raging against the church, and as Paul wrote to Timothy, he was painfully aware of the shackles that bound him, so he wrote "I suffer trouble; . . . but the Word of God is not bound." In the midst of his bondage Paul recognized that the Word of God was free. This must suffice for the context. Now may I apply?

From my own experience I wish to cull three illustrations of these words, "I suffer trouble; . . . but the Word of God is not bound."

Some months ago I was in Germany, in the long corridor between the eastern and western zones. If ever a country has suffered from the Lord's hands for all her sins, it is twentieth century Germany. By arrangement Russia was allowed to send

I walked in with one of our Bible Society's colporteurs, carrying with us the Russian Bible, the German Bible, the Ukrainian Gospels, offering them free to those poor unfortunate people. They took my hands and shook them. The only thing that gave them any confidence at all was the Word of God in their own language. The Word was not bound.

The second illustration comes from India. The "trouble" there was not homelessness but helplessness. At Allahabad I stood on the banks of the Ganges at a great Hindu festival. No less than a million and a half Hindus came there to bathe in the Ganges waters. The next week at Benares I saw four million come to bathe in the Ganges. No other place would do, and I tried to find out why they did this. At Allahabad the Jumna and the Ganges meet, but the Hindus believe there is yet a third stream which joins them there. This hidden stream is supposed to flow down underground from Tibet, and where it joins the Jumna and the Ganges there is special virtue in it to cleanse the soul of the Hindu from all his sins. I am not apologizing for the tragic perverseness of Hinduism. I know it to be diabolical heathenism, but when I saw them doing that my mind went to Shakespeare, of all people. Years ago I tried to study Macbeth. You may remember how he saw upon his hands the indelible stain of murder, and found water to be quite inadequate to wash it away, neither was water able to cleanse his soul. Yet the Hindu tries to wash there, thinking the Ganges water fully adequate to cleanse from all stains of sin. I wanted to tell them:—

"There is a Fountain filled with blood  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood  
Lose all their guilty stains."

Calvary is the stream of cleansing. Calvary is the stream of redemption. As I turned away in sadness, I saw the stand of the Bible Society's colporteur, and the man himself holding up the little Gospels, selling them at two annas each, at the place where the Jumna and the Ganges meet. That is the work of the Bible Society where the trouble is helplessness.

My last illustration comes from Africa. It is the trouble of hopelessness. In central Tanganyika I found myself addressing a church full of lepers. The older ones called themselves by a name which signified "the hopeless ones." I remember that day very well—there were no walls, just a roof overhead and the jungle around, and three monkeys came and joined the congregation! It was the first and only time I preached to monkeys. My text was a short one from Timothy, "I obtained mercy." If ever you see a company of lepers ("hopeless ones") singing, "What a Friend we have in Jesus," something will happen to you, as they sing "Have we trials and temptations? Is there trouble anywhere? We should never be discouraged, Take it to the Lord in prayer." I held up a Swahili New Testament. (By the way, it cost the Society £15,000 to print that edition, and the people will not be

able to pay more than £4,000 at most.) I held one of those books aloft and I said, "You call yourselves 'the hopeless ones,' but does not this little Book tell you of Jesus' love for you, and how He healed the lepers? Does it not tell you how He died for you, to save you from sin and its punishment? Does it not tell you how He rose from the grave and went back to His Father? Does it not tell you that He is coming again for you, to take you all to a home where there will be no more sin, no more pain, no more sorrow, no more trouble, no more leprosy?"

"Yes, bwana, that is the Book," they replied. These hopeless ones could say, "I suffer trouble [even unto leprosy]; ... but the Word of God is not bound."

In all these troubles, of homelessness, helplessness, hopelessness, the ministry of the Word of God is the Bible Society's work. I thank you for your help. S.C.

do at present. We are waiting word from him to commence a branch Sabbath school. You see, there are two factions, as everywhere, and David is working to bring unity for the one purpose, a Seventh-day Adventist church at Tautu.

Maybe when Jesus said "Ye are the light of the world. A city that is set on an hill cannot be hid," He with His prophetic vision saw the mission headquarters on Malekula! May God help us so that the "light" may "so shine before men that they ... may glorify your Father which is in heaven."

## A Milestone in Mount Hagen Hansenide Colony's History

L. H. BARNARD

On September 25, a function was held at the Mount Hagen Hansenide Colony to celebrate the moving of one hundred of the Hansenide patients, or lepers, into their permanent sawn-timber dwellings. Dr. May, the assistant director of the Public Health department, as well as the district commissioner, Mr. R. R. Cole, and his wife, were present, and also several other government officials. It was a most happy occasion, and all the officials were outspoken in their surprise at the amount of medical work done here, and the number of permanent buildings erected since our start, three and a quarter years ago.

To erect a group of buildings with an aggregate total of 120 squares, in the homeland, is no mean feat in these days of restrictions and limited supplies and labour; but imagine doing it where everything but the timber has to be flown hundreds of miles under the world's worst flying conditions! Then, the nearest store is 150 miles away, and that can supply only a few of the items needed, so the rest must be shipped from Australia.

Yes, there is plenty of timber in these mountains, but our nearest sizable supply is obtained by going down a gorge 4,500 feet and over a river that is often transformed into a raging torrent, as it races down the 12,500-ft. Mt. Hagen range. Don't imagine a concrete bridge over it, either, as it can be crossed only by a swing bridge made of tree vines, roots, and poles. One day it will be crossed by a strong timber bridge, but we shall have to construct this ourselves. From here a track leads up and up 2,500ft. to our sawmill. Credit is due to Brother Aveling who has set up a good sawmill and whose resourcefulness has baulked at no obstacle. Here he has a 66in. and a 42in. saw turning, and in the sixteen months that he has had the mill operating he has cut 110,000 super feet of good quality timber. Not only has the machinery and equipment been carried by hand up the steep mountain-side, but all of the timber must be carried down and over the river to the station. On this occasion gratitude was expressed to Brother Aveling, and he was wished a most happy furlough with Sister Aveling and their family as they proceed homewards this month.

The completed patients' quarters comprise two 60ft. x 20ft. wards, and eight 28ft. x 16ft. wards. A large clinic with office is also ready for use, and the 60ft. x 25ft. building containing theatre, main office, medical store, dispensary, and laboratory has been in use for several months. These last two buildings only,



## Our ISLAND FIELDS

### A Light Amid Darkness

ALEC C. THOMSON

"Ye are the light of the world. A city that is set on an hill cannot be hid." Was Jesus talking about the mission station at Port Stanley? No! But He could have been, for although not long established upon the hill, the light has been shining out and apparently has not been hid.

The medical work done on the mission has been all that the servant of the Lord has portrayed it should be: "the entering wedge." Until the district headquarters were moved to this location we had no work and no members in the area. It was another of those dark spots in this old world that had not heard the truth for this time. When it became known that Mondays and Thursdays were "medicine days" the influx began. First from the villages in the immediate vicinity—Litz Litz and Small Water. Soon the news spread and they began to arrive from some of the small islands as far as Walla, twelve miles to the north, and Unawa about the same distance to the south. The very sick returned for medicine, but many came but once and were cleared of their sores. The average number weekly exceeded twenty. On one occasion a husband brought his wife who had a terrific abscess on her forehead. Fearing that it would get to her brain, I gave instruction for her to go to hospital, and gave them some medicine. A few days later the man returned for more medicine, which I gave him, but instructed him in no uncertain tones that he must take his wife to the hospital. We then went to Australia for furlough. Upon our return I met the same couple and was surprised at the woman's complete recovery. To my question, "Did you go to the doctor at Santo?" I was told, with quite a deal of enthusiasm, that they had not, but had continued with the medicine we had given them. How thankful to God we are that He can use our limited knowl-

edge despite ourselves at times, for the relief of suffering among these people! From what we have witnessed we shall not be surprised to find this couple joining the mission in the near future.

The mission "set on a hill cannot be hid." The light and work carried on in this place have crossed the island. Invariably we ask our patients, "You came where place?" To this question I was recently amazed to receive the reply "Lavaret." Realizing that Lavaret was over the mountains on the other side of the island in a south-westerly direction, I remarked that they could not have come so far that day. I was told they had slept a night on the way. Not only did they receive injections and buy medicine, but they also bought Bibles. May these people who are so desirous of physical help also find spiritual help and healing.

One day upon rising after having prayer with a few people who had come for injections, the man of the group, referring to a portion of the prayer, asked, "Is Jesus really coming again?" That was the opportune moment to unfold to him the promise and nearness of His return.

Whilst I was sitting in the office on Sunday morning, James, the teacher at the district school, came in with David, one of the students who came from a nearby village.

"David wants to ask you something," James announced.

"Can we build a church in our village?" asked David.

I was silent awhile. It took me some time to realize that it was true. How soon the fruit was being made manifest! The light was not hid, and "they" had "seen" and were about "to glorify your Father which is in heaven." Can you imagine the thrill of having a man come and ask the question, "Can we build a church in our village?" We soon got to business, and David is now home making arrangements and doing a work which he says we cannot

are iron roofed. Then, our non-Hansenide clinic 40ft. x 25ft. is also functioning. J. K. Aitken, who came to us from the Bismarck Mission, led this building programme for sixteen months. He is now in Australia enjoying a well-earned furlough.

All of these buildings were closely inspected by our distinguished visitors and favourably commented on by them. It was only a few weeks ago that His Honour, the Acting Administrator, visited us, and, as he left, congratulated us on our attainments. After the many frustrations of the past, we received pleasure from these remarks, and are grateful to God for His continued overruling guidance, which has enabled us to make this progress.

Praise is also due to the nursing sisters who have accomplished an enormous amount of work under most trying conditions. Cleanliness is the first law of medical treatment, but imagine the continual frustration in endeavouring to keep wards and clinics clean when the floor is made of plaited bamboo, and brooming only makes the dirt hide in its cracks! Then, too, from the kunai roofing drop grass, dust, and insects. Surgical dressings and dozens of tropical ulcers and ulcerated wounds had to be cared for in these conditions. Similar conditions prevailed in the laboratory where exactitude is absolutely essential, and to these was added the extra problem of letting in light while keeping out the wind. Add to all this the monotony of treating, day after day, the sufferers from this disease, many of whom are in continual pain, and you have an idea of the lot of a missionary nurse. For their sakes particularly, I am glad that working conditions are improved. Credit is due to Sister Olive Pearce, who has been with us over two years, and whose laboratory experience has been invaluable; to Sister Gwen Long, who has come to us this year from the Amyes Memorial hospital in the Solomons, bringing her wealth of experience; and also to Sister Elsie Pearce, who was formerly one of our staff.

Our many readers and well-wishers will be interested in the number of Hansenides, or lepers, we have treated. Since we started admitting them thirty months ago we have treated 376 cases, discharged 164 cases, and at the moment have 212 cases in hospital. Next month we shall be admitting another fifty cases, and next year plan on having 300 patients.

Besides these, we treat over 400 non-Hansenides each month, quite a number of them for minor ailments, as out-patients; but usually thirty men, women, and children stay here for treatments for pneumonia, malaria, injuries, and many other conditions. If we were not here to treat them many would die. The other week a little girl of nine years old was brought to us. She had been viciously attacked by a wild cassowary and stabbed ninety times. She had deep gashes, from two of which protruded an abdominal organ. We had to operate to repair the damage. Only last night I incised a deep abdominal abscess in a woman, from which a pint of pus was taken. During the last few days we have also had to attend to a broken leg, and operate on a man who had hobbled over a 9,000ft. range to have a foreign body removed from a smelly gash in his foot that had caused him great suffering for a month. All these have recovered or are progressing favourably. Such cases continually test our ingenuity, and I thank God for the great

opportunity of being able to serve Him in such a needy place. And may I add, it is a pleasure to work in a theatre that has ample light and a roof that does not continually drop rubbish.

These achievements in the physical realm may be worthy, but the real satisfaction comes from deeper healings. We have celebrated our first baptism, and after witnessing this rite a number of patients and staff expressed their desire to follow their Lord fully. We have a large baptismal class at present, and bright eyes and alert ears testify to opening hearts.

Pastors E. A. Boehm, A. J. Campbell, and L. I. Howell, who have been selecting a site for Brother and Sister Stafford to start a new mission station in this area, can testify to the marked influence of this hospital. Large tracts of land have been offered to them, and different tribes have been vying with one another to have our mission start on their ground. Each Sabbath our hearts are cheered as we see ex-patients faithfully coming to worship with us. The medical ministry was Jesus' chosen method of presenting the gospel, so we can expect only success.

But in case you may think a missionary's life is an unbroken series of triumphs, perhaps I should recite some of our disappointments. When a Hansenide in this colony gives birth to a child we take the child away from the mother till she is no longer infective, and find a temporary foster mother. One such mother had proved herself wholly incompetent or unwilling to care for one of the infants, although being paid, so we selected a woman who was an ex-patient living on the station, to care for the child. She accepted it reluctantly and to show her dislike of the task, totally neglected the child all night till in the early morning it was discovered by an orderly almost dead from exposure to the cold and lack of attention. Our efforts failed to revive it, and the poor mite died. This woman had received months of kindly treatment, but had absolutely no remorse for her

criminal neglect. Last Sabbath two men came to the door with four and six common flowers, respectively, and my wife told them to take the flowers over to the church for decoration, commenting on their fine gesture. After the service they followed her over to the house and demanded payment for them! Their mercenary nature knows no bounds. And here is an example of savagery: a woman was helped to walk in here with blood dripping from her chin down her chest and abdomen. During a fiery argument another woman had bitten a piece out of her bottom lip, and they brought it along wrapped in leaves—a piece the size of a two-shilling coin! We were able to sew the lip together and it is healing satisfactorily.

This recent function marks a milestone in our progress, but we cannot rest till we have all patients quartered in proper buildings. The local area within a radius of ten miles, is comparatively free of Hansenides now, but the vast territory of this wild hinterland of New Guinea, extending a hundred miles east and west, holds hundreds upon hundreds of cases that present a mighty challenge to us. We need more nurses, as our number of patients is increasing. We give thanks for the wonderful and practical assistance from you, dear folk in the homeland. The goal of eradicating the disease now appears practicable with the use of modern medicines, and forward we must march together till the task is done.

## Thanks!

E. W. HOWSE

Secretary-Treasurer, Central Pacific Union Mission

A report from the treasurer of the Australasian Division advised that £31,071 had been received for the Fiji-New Hebrides Hurricane Relief appeal. Our grateful thanks has already been sent by letter to the various organizations throughout the Division which contributed so freely to assist us in rehabilitating the work in Fiji and New Hebrides, but we now wish our faithful home constituency to know how much their contributions are appreciated by both the European missionaries and the national believers in these two island groups.

The work of rebuilding that which was destroyed or damaged in the hurricane, is making good progress. Brother C. Jensen of the Sanitarium Health Food Company, Cooranbong, was released by the company for a period of three months to rebuild the Central Pacific Union Mission workers' homes at Tamavua, and we are happy to report that these two cottages are occupied again. Brother T. Sowden has now taken over the rebuilding work, and a good team of carpenters have repaired the buildings at the West Fiji Mission headquarters, Suva Vou, and at the present time are working at the Fulton Missionary College, endeavouring to repair and strengthen the buildings before the next hurricane season commences in November.

In New Hebrides the work of rehabilitation is making good progress, and our believers who suffered severely through the destruction of their gardens have been assisted by food rations.

Thank you once again for rallying to our help.



## THERE'S ALWAYS SOMEONE

MISS J. BOON

*There's always someone, somewhere,  
Who needs a helping hand;  
A friend to listen to his fears  
And try to understand.*

*There's always someone, somewhere,  
Whose life seems dull and drear;  
Someone who could be helped  
By words of comfort, words of cheer.*

*There's always someone, somewhere,  
Who is living all alone;  
Who needs somebody by his side,  
A friend to call his own.*

*And there is Someone, always,  
Who hears the weakest call;  
He waits to be accepted—  
He's the Greatest Friend of all.*





## Around the CONFERENCES

### Dedication of Grafton Church Hall, N.S.W.

C. H. RAPHAEL

September 13, 1952, will long be remembered by the children and youth of the Seventh-day Adventist community of the Clarence River district, when, after patiently waiting for years for the realization of their hopes, they, with church members and friends, came together at 1.30 p.m. to witness the dedication of their Sabbath school and recreation hall.

In his opening remarks the speaker referred to the wonderful spirit of sacrifice by the majority of the members in making possible the fulfilment of their desire for a hall to meet the needs of the children and youth of the church. Logs were donated, trucks made available, and with the hearty co-operation of many willing hands, the necessary material for the project was conveyed to the rear of the church in Bent Street, South Grafton.

The beginning of May saw the commencement, and with volunteer workers, mostly at week-ends, the building soon made rapid progress. Various projects, such as street stalls by the Ladies' Guild, and post-splitting by the men, realized a goodly sum of money, and with donations and offerings swelled the amount to practically the required figure.

May the Lord bless this hall to the good of the children and youth of the Clarence district.

### The Lismore Camp

D. SIBLEY

President, North New South Wales Conference

The Northern Rivers camp, 1952, will be one long remembered for two reasons. Firstly, it was one of sweet spiritual enjoyment when the love of God was shown in love for the brethren by all who attended. Secondly, it was held on our own new camp site at Goonellabah, up on the hills, and about four miles from the Lismore post office. A few weeks before, the ground was a wilderness of boulders and lantana.

Many of the brethren stood wide-eyed when they saw what a transformation had been wrought in so short a time. When the purchase of the ground was made there was no road, only a threatening bog, plus trees and huge rocks barring the way. There was no electric light in the area, and no water laid on. We surely have friends at court, however, for in a brief space of time bulldozers and trucks were at work, and ere the shire council had finished an excellent road, electricians had placed substantial power lines. Soon the brethren from the different churches went into action with trucks and tractors and all kinds of implements, and very soon there was ample room cleared for all tents to be pitched.

Next, conference workers joined the carpenters who began to erect necessary permanent buildings, and within a week or two the people of the district were asking, "How do these Adventists do it?" Yes, galvanized iron and piping, in such short supply of late, seemed plentiful enough up at Goonellabah. At one stage it looked as though an important concreting job would have to be held up for a while. Hundreds of feet of 1in. pipe had been laid, but the plumbers were short by 18ft. of 1in. piping to connect at the main end. They were about to quit, for it was late on Friday, and plumbers don't work on Saturdays. The big team with the power plant was coming in to concrete on Sunday. What could be done? Believe it or not, at a house across the way there lay an 18ft. length of such piping with the screw cut at both ends. Some time before, it must have fallen from a truck, and being a danger on the road had to be moved. It was addressed "To Whom it May Concern." We were most surely "concerned!" The plumbing job was finished that afternoon, and the concreting on Sunday. But, you ask, Where did they get the water, seeing there was none laid on in the district? Here's the answer. No sooner had we purchased the land than an Italian took up the block opposite our site, and, intending to grow vegetables, he set about finding water. Two wells were sunk, large tanks placed on high stands, and two electric pumps did the rest. We made friends with him, and when we asked what he would charge to keep water supplied to us, he replied, "Da water cheaper than da beer. You can have it da plenty." We were glad that there was plenty, and that it was sweet

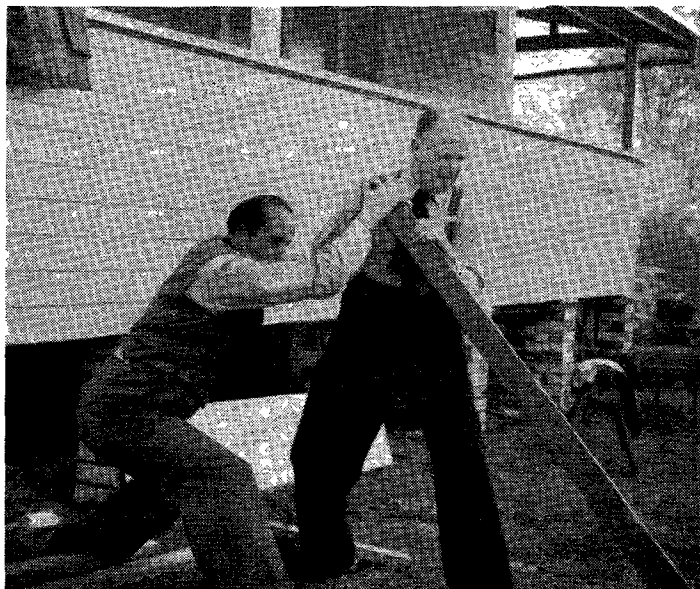
water with no flavour of beer. We who were responsible for camp supplies thanked the great God for His kindly and gracious provision. Yes, it is wonderful the way the One who led Israel of old, giving them water in the wilderness, went before us in the Goonellabah wilderness to make the camp ready for what proved a spiritual convocation. God is indeed with this people. How we should love and serve Him, remembering at all times His benefits to us!

And was our effort worth while? Verily! The Master visited His people, bringing that promised living water.

We were all greatly refreshed. Pastors Kranz, Weis, E. G. Whittaker, Naden, Gane, and R. P. Brown of the "Signs," were used, along with local ministers, to lead us to those fountains that God has opened for His people. The meetings were well attended, and the responses splendid. It was touching to see the way the juniors responded to appeals. One meeting in the junior tent ran far over the usual time as boys and girls forgot their meal and their play in order to testify and to give their young hearts to God.

On the last Sabbath the response was excellent. The Master was honoured in those meetings, and eternal good must result. However, there was something missing—something was truly conspicuous by its absence. How glad we all were! What, you ask, was that? The clatter of horses' feet and the almost continuous blaring of that loud-speaker as the announcer followed the horses at the "trots." Down on the showground, where we used to meet, our Sabbath afternoons were often greatly disturbed by race crowds and their clamour. All of that was replaced by a calm and peace that made worship more blessed. Thank God for our own ground. If our Lord should tarry a "little while" may that ground continue to prove the very "house of God, and the gate of heaven" to all who seek the One who of old, brooding over the tents of His people, declared, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel." The Lord still delights in His people; let us delight in Him.

This picture, supplied by Pastor R. P. Brown, helps to explain the amazing achievement of preparing the ground in a few short weeks. Leaders, conference workers, and church members worked together. Here Pastor D. Sibley, president, is seen levering out a boulder, assisted by Brother J. R. Kent, Home Missions secretary.



# AUSTRALASIAN RECORD

Official Organ of the  
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OF SEVENTH-DAY ADVENTISTS

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Associate Editor - Mary M. Campbell  
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## Secretarial Course, A.M.C.

ELVA E. THORPE

Once upon a time, so all true stories go, a group of workers were discussing, at the time of the annual council, possible leadership for certain conferences, when one abruptly exclaimed, "Let's talk about stenographers. They're harder to get than presidents!" Well, let's talk about them.

Considerable interest has been manifested in the outworking of the new one-year secretarial course for business students introduced at the beginning of the year at Avondale, and now that the course has almost attained its first birthday, a progress report may be appreciated by any prospective stenographers.

At the end of the second term two from the comptometer class were successful in passing the external examination for the operation of this machine. Shortly, the remainder of the class, which is a record so far as numbers are concerned, will be sitting for this same examination. So successful have the students usually been in this phase of the work, that, only recently, the head of the institution sponsoring this examination passed the remark that Avondale "used up most of their certificates."

In shorthand the class is working around the speeds of 100-110 words per minute. In typewriting, the majority have either achieved fifty words per minute, or are very close to it. This is very encouraging considering that graduation is still a month away, and also in view of the fact that the college year is several weeks shorter than that of the commercial college.

This class is receiving considerable practical experience in business correspondence, and the almost daily assignments to take letters from the heads of various departments are accepted by the students as part of the routine training.

It is felt that this course is in every way equal to, and in some respects in advance of, similar courses offered by commercial colleges. An A student, with an Intermediate Certificate, including a good pass in English, takes the following subjects:—

Bible, book-keeping, office machines (comptometer and accounting), shorthand, typewriting (including dictaphone, telephone, and duplicating practice). It is now also possible for a young lady with a flair for accountancy to specialize in that line rather than in stenography.

(Concluded on page 8)

## WEDDINGS

**HONNOR-CLEVERLY.**—On August 21, 1952, the Whangarei church, North New Zealand, was made attractive with floral decorations for the marriage of Harold Maxwell Honnor, youngest son of Brother and Sister Honnor of Dargaville, to Merle Cleverly, youngest daughter of Sister Hall of Whangarei. After the ceremony a number of relatives and friends gathered at the home of the bride's parents to extend to the young couple their best wishes, and blessing for the future. V. Novelty.

**STEWART-GROSSER.**—Beautiful flowers, inspiring music, and a crowded church greeted Bernice as she was escorted by her father down the aisle of the Millicent church (S.A.), to stand beside Milton, on the evening of October 6, 1952. As nuptial vows were exchanged, they became a very happy husband and wife. Bernice is the younger daughter of Brother and Sister Albert Grosser, of Millicent, while Milton is the youngest son of Pastor and Mrs. G. G. Stewart, of Gosford, N.S.W. May God richly bless them both.

M. M. Stewart.



**FAULKHEAD.**—Louis C. Faulkhead, only son of the late pioneer N. D. Faulkhead, and of Mrs. Faulkhead, was one of the first—if not the first, child to be born into the advent faith in Australia some sixty-three years ago. Louis gave seven years' service at the Signs Publishing Company, and from 1932 to 1944 was connected with the Sanitarium Health Food Company, in Melbourne. During the past five years our brother resided at Cooranbong where, on August 31, he was stricken with a cerebral hæmorrhage and died September 1. After a service at the home and at the graveside we laid Louis to rest in the Avondale cemetery, there to await the call of the Life-giver. We extend our sincere sympathies to his wife Rita, son Winton, daughter Noris, aged mother, and sister (Mrs. E. B. Rudge). May God's sustaining power and comforting presence be experienced by all those who mourn.

Ormond K. Anderson.

**BROWN.**—Just before the opening of the Sabbath, October 3, 1952, Brother Francis Thomas Brown of Auckland, N.Z., at the age of sixty-six years, closed his eyes in peaceful sleep. Brother Brown accepted this message thirty years ago and has rejoiced in it ever since. He now rests in the Mangere cemetery awaiting the call to everlasting life when Jesus comes. The funeral service was conducted in the Royal Oak church, the president (Pastor R. J. Burns), Pastor L. D. Vince, and the writer each taking part. The large number who assembled to pay their last respects showed the high esteem in which Brother Brown was held. To Sister Brown and the family we extend our deepest sympathy, and pray that they may be comforted by the One who comforted their loved one during his last hours with us.

A. G. Judge.

**SCHAFER.**—Sister Mabel Schafer was called to rest on the Sabbath morning of October 4. During her long illness she was resigned and patient, manifesting a courageous faith and a joyous hope. Born in 1881, she lived most of her life in Queensland, where she accepted the message under the labours of Pastor Lester Newbold. Of her family of three sons and two daughters, the words of the wise man are true, they "arise up and call her blessed." To these, and other sorrowing relatives we extend our deep sympathy, but we believe that soon this devoted mother will be called forth to reap the reward of the faithful. Pastor Freeman and the writer were associated in the funeral services. C. S. Palmer.

## 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.

The secretary-treasurer of the Greater Sydney Conference acknowledges with thanks receipt of £10 tithe from "North Sydney."

**FOR SALE.**—Land at Blacktown, N.S.W., 50 x 450, £245. Also at Penrith 50 x 150, £150. Particulars, D. Taylor, 442 Abercrombie St., Redfern, N.S.W.

**HOUSEKEEPER WANTED.**—For man and ten-year-old son. Commence January, 1953. L. Randall, 2 Hastings Road, Col. Light Gardens, Adelaide, S.A.

**FOR SALE.**—Recordings of "Evening Meditation" and "Farewell," composed and played by Romney King, pianist. Double-sided ten-inch disk; 78 r.p.m. Autographed. Price 10s., plus 1s. packing and postage. Music department, A.M. College, Cooranbong, N.S.W.

## NOTICE

Why not spend your next holiday at Avondale? We still have vacancies for those who would like to spend some time at the college as paying guests during the next vacation period—November 19 to February 8. Good accommodation, excellent food. Full tariff £6 6s. weekly. Children 14 years and under, £4 4s. For reservations telephone Cooranbong 31, or write, Business Manager, A.M. College, Cooranbong.

## JACARANDA, 1952

### Avondale's Graduation Souvenir

Orders can be placed with The Editor,  
Jacaranda, A.M. College, Cooranbong,  
N.S.W.

Price 3s. - - - Postage free.

A good life is the best way to understand wisdom and religion; because by the experiences and relishes of religion there is conveyed a sweetness to which all wicked men are strangers. There is, in the things of God, to those who practise them, a deliciousness that makes us love them, and that love admits us into God's cabinet and purifies the heart.—Jeremy Taylor.

## BREVITIES

After having been in Queensland for the past three months visiting among the churches and holding meetings, Pastor A. W. Knight has had a short break to visit his home in Wahroonga. Pastor Knight has been enjoying this work with the church members in the northern state, and returns there for a further period.

Pastor N. W. Palmer, elder son of Pastor and Mrs. C. S. Palmer of Wahroonga, with his wife and daughter arrived in Sydney, October 13, after four and a half years of evangelical work in the Western Fiji Mission. Both Pastor and Sister Palmer are very keen on their work, which is mostly among the inland villages of Viti Levu.

It is with great sadness that our people throughout this Division and the whole world will learn of the death in Washington, D.C., of our venerable and much loved Pastor W. A. Spicer on October 17. "The grand family" to which he belonged, and which his gracious life adorned, will be the poorer for his passing. We had heard that Pastor Spicer had been far from well for some time, and it was feared that the end was near. He was laid to rest on Sunday, October 19, but as we go to press no further details have come to hand.

In August, our readers may remember, we reported the acceptance of the Marovo translation of the Bible by the British and Foreign Bible Society. Today a letter has come to us from the Rev. H. M. Arrowsmith, Commonwealth Secretary for the Society in Australia, in which he passes on the congratulations of the head office in London. We quote: "The publishing manager [London] has said that he has not seen a cleaner manuscript in all his publishing experience, and asked that we congratulate your people on the production of such a splendid manuscript."

On Monday, October 20, we had the pleasure of welcoming two officers of the Far Eastern Division who were returning to their field after attending the General Conference Biennial Session. They were Pastor C. P. Sorensen, secretary, and Pastor P. L. Williams, treasurer of that great division which has a population of 245,028,805, and an Adventist membership of 53,674. At our headquarters morning worship, Pastor Williams gave a cheering picture of the progress of the work in the Far East, for despite the fact that there are five centres of grave trouble and unrest there (Korea, Indo-China, Malaya, Indonesia, Philippines) our work is forging ahead. During last year 459 souls were baptized in Korea alone. The total number of baptisms for the division was 6,373. This year the Central Luzon Mission in the North Philippine Union Mission set itself a goal of 500 baptisms for the twelve months, but at May 28 they had already baptized 446 souls! Let us pray that in this great section of the world field where there is so much bloodshed, starvation, and every kind of suffering, a very great harvest of souls may be reaped for the kingdom of love and peace so soon to come.

Dr. Ian Fraser, son of Pastor A. M. Fraser, director of the Voice of Prophecy Bible School, Sydney, has accepted a call to connect with the faculty of the College of Medical Evangelists, California. It will be remembered that this young man went to England a few years ago and received his degree at Cambridge. We wish Dr. and Mrs. Fraser much of the Lord's blessing as they go abroad in answer to this call.

On Sabbath, October 4, the Rev. H. M. Arrowsmith took the 11 o'clock service at the Australasian Missionary College, speaking on behalf of the work of the British and Foreign Bible Society. This was his first visit to Avondale, although he has been to Warburton and met our people there. He gave a very interesting and well presented address, which appears elsewhere in this issue. The offering was for the Society which he represents, and amounted to £47 11s.

## Life in Mission Field

### ASHBURTON GIRL RETURNS AFTER LONG PERIOD

[The Press Relations Secretary, Pastor W. A. Townsend of the South New Zealand Conference, has sent to this office many cuttings from local papers which have given prominence to the recent visit of our editor and his wife to New Zealand. We are rather intrigued by one from *The Ashburton Guardian*, and are taking the liberty of sharing it with our readers, without so much as asking Mrs. Stewart's leave! We hope we may be forgiven.]

Head-hunting natives, world travel, and a visit to Ashburton in 1952 were things that Mrs. A. G. Stewart did not think of when, as young Miss Jean Stephen, she lived at Springburn, near Mount Somers, her birthplace and home during the 1880-1890's. "No, I never dreamed that the future held that for me, and much more besides," Mrs. Stewart said today.

It all started back in 1901. That year Miss Stephen left Mid-Canterbury for Cooranbong, New South Wales, where she enrolled at the Seventh-day Adventist Missionary college. Six years were spent in training, and then a young man from Victoria, who enrolled in 1903, and had ambitions towards missionary work, decided that he had met the ideal missionary wife. Result: Miss Stephen and A. G. Stewart were married in Wellington forty-five years ago. Their honeymoon was spent in a small steamer bound for Fiji, where their first nine years of missionary work quickly passed.

Called from Fiji, the Stewarts were posted to a pioneer outpost on Atchin Island, off the coast of Malekula, stronghold of the notorious "Big Nambus" cannibals of the New Hebrides. Those were the days when cooked human flesh was passed around in baskets from village to village. A trader who had taken a native woman to be his wife was murdered, likewise the woman and their six children. The body of the eldest boy was never located.

Tribal raids were frequent. Human sacrifices were offered up to heathen gods by victorious chiefs. All this happened just fifteen miles from the Stewarts' little pioneer mission station. Mrs. Stewart said that friendly natives on the mission used to tell her each time that her husband went amongst the cannibals that she would never see him again. He learned early that the cannibals were best faced

"unarmed and with a prayer in your heart for God's protection."

When the Stewarts commenced their work in the New Hebrides there was not a single mission station along the sixty miles of coast that bounded their parish. Today there are six large Adventist churches there and flourishing mission stations, Mrs. Stewart said.

Mrs. Stewart has never been back to the scenes of their pioneer work. Pastor Stewart has, however. For sixteen years he was supervisor of all Adventist mission work throughout the South Pacific. "Those were the years in our home in Sydney when I seemed always to be doing one of two things—saying good-bye to Andrew, or welcoming him home," observed Mrs. Stewart.

World travel came into her life when in 1930 she and Pastor Stewart were invited by the Mission Board to attend a world conference in San Francisco. Then, three years ago, the Stewarts made a seven months' world tour in company with Pastor Robert Salau, son of a savage, and for twenty years a missionary to New Guinea. During the war years Salau was highly commended by the United States Government for his liaison work and his organizing rescue teams that sought out and saved scores of American airmen and sailors who had been either shot down by the Japanese or shipwrecked. Mrs. Stewart met many important people while travelling overseas.

Today, in Ashburton, Mrs. Stewart spent some time with her sister, Mrs. J. Broker, who lives here, and her brother, Mr. Charles Stephen, of Runanga, whom she had not seen for twenty-five years.

Describing her present visit to the Dominion as "a second honeymoon," Mrs. Stewart added that it was "essentially a working holiday," for, despite his seventy-one years, Pastor Stewart had addressed a public meeting almost every day for the last month. These speaking appointments had taken them from Kaitiaia, in the north of the North Island, to Christchurch. Their visit to Ashburton was made especially for meeting Mrs. Stewart's relatives and again seeing the district.

Tomorrow Pastor and Mrs. Stewart leave by boat from Wellington for their home in Sydney.

## SECRETARIAL COURSE, A.M.C.

(Concluded from page 7)

While it is possible for a student to take two years over this course, it is definitely to his advantage to take it in one year, not only from the financial angle, but from the viewpoint of the working atmosphere of a class that knows it has just so much time in which to reach its objective.

The success of the students pursuing this line of work depends largely on the mental equipment brought to the task, and it is most necessary that there be a good grounding in the intelligent use of the mother tongue, for, after all, it is the finished product that matters, not just the ability to write a few shorthand characters, or tap out a few words on the typewriter.

The work of a secretary is a highly important one, which calls for the best equipment possible. Indeed, many executives today demand that their stenographers should be of Leaving Certificate standard.



STATISTICAL REPORT OF THE AUSTRALASIAN INTER-UNION CONFERENCE

Supplement to the "Australasian Record," November 3, 1952.

For Year ended December 31, 1951

	CHURCHES				CHURCH BUILDINGS			CHURCH SCHOOLS					WORKERS					TITHE		OFFERINGS			SABBATH SCHOOLS			YOUNG PEOPLE'S M.V. SOCIETIES							
	Number	Membership	Prev. Baptism	Baptism	Number	Approximate Value	Seating Capacity	Number	Teachers	Enrolment	Value of Buildings and Equipment	Cost of Maintenance	Ordained Ministers	Licensed Ministers	Licensed Missionaries	Colporteurs	Total Labourers	Tithe	Per Capita	Foreign Mission Offerings	Home Mission Offerings	Local Church Work	Number	Membership	Foreign Mission Offerings	Number	Membership	Foreign Mission Offerings	Offerings for H.M. Work	Offerings for Local Conference	Total M.V. Offerings		
Australasian Inter-Union Conference						£		2	9	220	£ 8,632	£ 6,504	28	7	98		176	£		£	£	£			£	£	£			£	£	£	£
Trans-Commonwealth Conference													5	1	8		45	763		17													
South Australian Conference	23	1,537	2	60	11	8,150	1,443	2	7	121	1,500	3,773	11	11	2	16	52	33,489	24 7 10	7,274	2,041	2,660	34	1,589	3,765	24	585		237	197	434		
South New South Wales Conference	23	929	6	21	19	17,025	1,980	2	2	22	456	1,132	12	5		7	30	21,075	23 9 5	5,428	2,748	2,108	28	1,064	2,757	18	267		153	127	280		
Tasmanian Conference	12	866	2	39	11	5,570	1,180	4	6	122	1,682	2,771	7	4		4	23	17,339	20 17 10	3,830	1,251	1,294	18	1,004	2,639	14	245		75	70	145		
Victorian Conference	38	3,323	14	87	26	33,058	3,380	7	24	455	21,476	12,569	25	24	4	23	119	80,938	25 5 5	20,211	7,200	10,777	52	3,406	10,953	47	1,085	14	581	372	967		
West Australian Conference	26	1,827	12	45	20	12,660	2,040	3	9	188	6,240	5,045	12	11	4	10	50	40,817	24 1 7	7,870	3,286	4,199	35	1,994	6,185	23	416		87	73	160		
TOTALS	122	8,482	36	252	87	76,463	10,023	18	48	908	31,354	25,290	72	56	18	60	319	194,421	24 6 0	44,613	16,543	21,038	167	9,057	26,299	126	2,598	14	1,133	839	1,986		
Trans-Tasman Union Conference													4	4	3		23																
Greater Sydney Conference	32	3,182	12	109	28	34,390	3,818	6	17	324	9,050	10,302	28	14	4	24	103	76,719	25 14 4	10,376	6,985	8,797	33	2,562	8,291	36	601		273	154	427		
North New South Wales Conference	38	3,194	9	262	28	40,459	2,950	3	5	57	4,250	3,143	25	11	1	11	61	58,383	19 6 8	10,040	3,102	10,745	50	3,490	8,857	27	838		310	178	488		
Queensland Conference	24	2,113	11	135	20	33,800	2,210	4	7	157	3,050	4,172	13	8	7	20	61	35,896	18 8 7	11,529	7,670	6,372	34	2,323	4,279	28	623		204	160	364		
North Queensland Mission	12	475	7	45	10	10,800	1,255	3	3	72	700	1,200	5	2		3	15	8,793	20 7 1	2,611	1,283	1,663	19	466	1,437	13	116	2	66	15	83		
North New Zealand Conference	36	3,070	15	199	27	82,429	3,505	11	14	296	5,534	9,733	21	21	4	22	89	80,322	27 5 10	27,077	10,436	9,545	52	2,980	13,272	45	868		558	527	1,085		
South New Zealand Conference	15	1,249	4	77	14	22,318	1,970	2	6	156	3,750	3,752	8	10		12	39	30,187	25 18 8	11,337	3,805	6,045	18	1,141	4,171	17	360		153	143	296		
Mona Mona Mission	1	141		23	1	100	300	1	6	78		1,200	1	1	2		5	430	4 12 6	33		18	1	198	75								
Norfolk Island	1	42	1	3	1	500	150						1	1			2	831	23 14 10	104	16	76	1	53	131	1	28		9		9		
TOTALS	159	13,466	59	853	129	224,796	16,158	30	58	1,140	26,334	33,502	106	72	21	92	398	291,561	23 2 1	73,107	33,297	43,261	208	13,213	40,513	167	3,434	2	1,573	1,177	2,752		
Central Sea Union Mission								1	11	85	6,500		5	4	20		59			44	162												
Bismarck Archipelago	62	1,628		58	65	1,450	4,850	61	58	1,130	350		8	14	86	6	123	2,704		105		85	67	3,438	1,638	67	3,391						
North-East New Guinea	6	395	4	65	50	1,895	10,200	65	72	2,220	3,000		7	22	59		142	2,412		346			81	6,789	491	31	1,131						
North-West New Guinea	6	392		18	18	505	3,000	26	28	468	180		4	7	21		39	841		217		18	26	1,550	255	18	574						
Papua	15	985	282	73	29	875	4,400	54	54	1,488	875		9	10	56	3	87	1,540		165		168	61	437	488	42	2,839		4		4		
Eastern Solomons	16	617		142	40	1,000	3,000	43	49	600	30		8	6	66	1	106	1,386		96		34	66	2,655	325	28	657						
Western Solomons	17	1,571		88	54	1,300	3,000	46	56	11,000	1,000		9	12	20	6	80	3,911		58		81	54	3,040	766	52	3,040						
TOTALS	122	5,588	286	444	256	7,025	28,450	296	328	16,991	11,935		50	75	328	16	636	12,794		1,031	162	387	355	21,843	3,963	238	11,632		4			4	
Central Pacific Union Mission													6	4	11		29	48															
Cook Islands	12	351	2	36	9	2,065	800	1	3	24	1,800		4	8	4		18	1,017		480			14	809	387	12	618						
East Fiji	11	354		54	6	1,350	575	3	6	158	2,600		4	16	6		29	839		141			21	460	188	15	250						
West Fiji	22	649	1	92	3	1,500	270	8	15	508	2,950		13	5	4	2	40	3,633		823	7		26	896	767	20	440						
Gilbert and Ellice Islands	1	37		5				1	1	24			1	1	3		8	304		27			3	51	57								
New Caledonia		9																229					1	39									
New Hebrides	6	579		39	42	315	3,035	25	29	537			10	16	29		71	4,440		551			43	1,368	1,211	42	1,138						
Pitcairn Island	1	91			1	350	250							1	2		3	391		55	10		1	125	88								
Samoa	4	503		112	4	4,000	700	6	8	163	500		5	12	5		24	2,024		564			15	635	1,075	12	458						
Society Islands	3	212		11	10	1,390	770						3	6	3		12	4,139		331	8		28	597	539	17	233						
Tonga	7	292	1	35	4	750	250	5	8	336	3,100		4	4	3	1	22	992		334	25		10	482	312	6	409						
TOTALS	67	3,077	4	384	79	11,720	6,650	49	70	1,750	10,950		50	73	70	3	256	18,056		3,306	50		162	5,462	4,624	124	3,546						
MISCELLANEOUS																		146		2,019	5												
GRAND TOTALS, 1951	470	30,613	385	1,933	5																												